

THE GODHEAD IN PROPHECY

*Presentations by
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FUTURE FOR AMERICA MINISTRIES

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

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

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

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THE GODHEAD IN PROPHECY

Presentation by Jeff Pippenger

(Without Notes)

PART 1

Invocation by Brother Jeff Pippenger: Heavenly Father, as we begin this worship at this time to consider the Daily and its parallel to the life of Christ, we ask that your Holy Spirit would accompany our study, that you would send your Holy Spirit to fill this room. We ask that you take control of the thoughts and words that I have that they would be in agreement with your thoughts and your words, and that you prepare the hearts and minds of the brothers and sisters that hear this Truth to understand it as you would have them understand it. We thank you that we are recognizing some of the Light that you are opening at this time in Earth's history; and, we ask that you give us the discernment and the consecration to bring that Light into our experience that we might grow in the knowledge and understanding of you and grow in our representation of your character. In Jesus's name, amen.

OVERVIEW OF DANIEL'S LAST VISION

BOOK OF DANIEL, CHAPTERS 10, 11, 12

BROTHER PIPPENGER: Turn to Daniel, chapter 10, if you would, and we are going to consider Daniel's last vision and put that understanding in place. And once we have that understanding, we are going to focus on the Daily and the Book of Daniel, and then take some lessons from the Daily and apply them to a controversy that is going on today in Adventism concerning the Godhead. It will take us quite a while to get there, but it seems appropriate to put it in context of Daniel.

So, here in Daniel, chapter 10, verse 1, we are going to read Daniel's last vision. Daniel's last vision is Daniel 10, 11, and 12. This is important to understand and acknowledge.

Just a few days ago when we were having a meeting in Tennessee—in fact, it was two days ago—a sister came up and asked me if the Time of the End that is mentioned in Daniel 12, verses 2 and 3, is different than the Time of the End that is referenced in Daniel 12, verses 9 and 10. And this is something to be recognized, that chapters 10, 11, and 12 are the same vision.

So, not only in Daniel 12, but we have a Time of the End in Daniel 11 as well; and, there is no reason to think that when Daniel is referencing the Time of the End in chapter 11 that it would be a different prophetic marker than the Time of the End in chapter 12. This understanding comes from the recognition that Daniel 10, 11, and 12 is the same vision. There is no reason to think that something that Daniel says that the beginning of the vision is going to be different when he expresses the same thought at the end of the vision.

So, in order to look at the Daily that is referenced in Daniel 11:31 and Daniel 12:11, we are going to look at Daniel's vision in its entirety to begin with.

So, in verse 1 of Daniel 10, it says,

¹In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long and he understood the thing, and had understanding of the vision.” Daniel 10:1 (KJV)

1
2 The vision here that he has understanding of is the *mareh* vision. In the Book of Daniel there are
3 two visions. There is the *chazon* vision and the *mareh* vision, and we are going to have to look
4 at those if we are going to understand the Daily correctly. But, here in Daniel 10, verse 1, Daniel
5 has an understanding of the vision.

6 If you go to the last verse of Daniel—in fact, go to verse 26. We will read verses 26 and
7 27 of Daniel 8. It says,

8
9 “²⁶And the vision of the evening and the morning which was told is true;
10 wherefore shut thou up the vision; for it *shall be* for many days.”—

11
12 The vision of the evening and the morning is also the vision of Daniel 10:1.
13 And then in verse 27 it says,

14
15 —“²⁷And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did
16 the king’s business; and I was astonished at the vision, but none understood *it*.”
17 Daniel 10:26-27 (KJV)

18
19 This is the *mareh* vision here in Daniel 8:27. Daniel is astonished at the *mareh* vision, but no
20 one understood it.

21 But, if you go back to Daniel 10, verse 1, here we see Daniel understanding the *mareh*
22 vision. I am just putting that into the record, not trying to explain what that means at this point.

23 In verse 2 of Daniel 10, it says, “In those days, . . .” What days? In those days of Cyrus,
24 in the third year of Cyrus.

25 Cyrus is the man that the Lord chose to allow the children to come out of Babylon and
26 rebuild Jerusalem. In the third year of his reign, in the time period that Daniel understands the
27 *mareh* vision, whatever that may represent, in verse 2, it says,

28
29 “²In those days I Daniel was mourning three full weeks.” Daniel 10:2 (KJV).

30
31 And if you read in context—and we will deal with this as we proceed, I am sure—in Daniel 8
32 and 9, Daniel has understood that it is time for—

33 Well, go to Daniel 9:2 where you can see it, Daniel 9, verse 2—well, let us start in
34 verse 1 so you can see what history he is in. Daniel 9, beginning in verse 1, it says,

35
36 “¹In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which
37 was made king over the realm of the Chaldeans; ²In the first year of his reign I
38 Daniel understood by books the number of the years, whereof the word of the
39 LORD came to Jeremiah the prophet, that he would accomplish seventy years in
40 the desolations of Jerusalem.” Daniel 9:1-2 (KJV).

41
42 So, Daniel has understood here in chapter 9 that it is time for the children of Israel to come out of
43 Babylon and rebuild Jerusalem. He has understood it based upon prophecy, upon the prophecy
44 of the 70 years of Jeremiah 25, verse 12.

45 And “In those days . . .,” if you go back to verse 2 of Daniel 10, Daniel is mourning three
46 full weeks; and, of course, if we look at the history and the Spirit of Prophecy references, what

1 he is mourning over is he knows that it is time for God to fulfill His will for His people and bring
2 them out of Babylon so that they can rebuild Jerusalem, the streets and the walls and the city and
3 the temple. And because Daniel realizes it is time, he begins to seek the Lord in prayer and
4 fasting.

5
6 “²In those days I Daniel was mourning **three full weeks**.”—

7
8 What is three full weeks? 21 days.

9
10 “³I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I
11 anoint myself at all, till three whole weeks were fulfilled. ⁴And in the four and
12 twentieth day of the first month, as I was by the side of the great river, which is
13 Hidekel; ⁵Then I lifted up mine eyes, and looked, and behold a certain man
14 clothed in linen, whose loins *were* girded with fine gold of Uphaz: ⁶His body also
15 *was* like the beryl, and his face as the appearance of lightning, and his eyes as
16 lamps of fire, and his arms and his feet like in colour to polished brass, and the
17 voice of his words like the voice of a multitude. ⁷And I Daniel alone saw the
18 vision:”—

19
20 And, this is the *mareh* vision. This is one of the places that you can demonstrate that the *mareh*
21 vision is the vision where you are confronted with Christ, Himself.

22
23 —“⁷And I Daniel alone saw the [*mareh*] vision: for the men that were with me
24 saw not the vision; but a great quaking fell upon them, so that they fled to hide
25 themselves. ⁸Therefore I was left alone, and saw this great vision, and there
26 remained no strength in me: for my comeliness was turned in me into corruption,
27 and I retained no strength.”—

28
29 Of course, we are going to go through this and give just a few comments as we go through, and
30 then come back and look at it in detail in a prophetic perspective.

31 Daniel, here, is in a group of people. He is the one that sees the vision of Christ, and the
32 group that he is with does not see it, and they are separated. It is the experience of Christ that
33 makes the distinction between him and the other people that he is standing with.

34 In verse 8, it says,

35
36 —“⁸Therefore I was left alone, and saw this great vision, and there remained no
37 strength in me: for my comeliness was turned in me into corruption, and I
38 retained no strength.”—

39
40 So, this appearance of Christ in verses 5 and 6, not only does Christ appear but He speaks to
41 Daniel.

42
43 —“⁹Yet heard I the voice of his words and when I heard the voice of his words,
44 then was I in a deep sleep on my face, and my face toward the ground.

45 “¹⁰And, behold, an hand touched me, which set me upon my knees and
46 *upon* the palms of my hands. ¹¹And he said unto me, O Daniel, a man greatly

1 beloved, understand the words that I speak unto thee, and stand upright: for unto
2 thee am I now sent. And when he had spoken this word unto me, I stood
3 trembling.”—
4

5 So, Daniel prayed and fasted for 21 days. His burden is, “When is the Lord going to bring his
6 people out of Babylon to rebuild Jerusalem?” He understands that it is time to happen, based
7 upon the prophetic Word.

8 And, at the end of his 21 days of fasting, Jesus Christ appears to him in vision. This is
9 the *mareh* vision. He is humbled into the dust; then, he is lifted up and he is commanded to
10 understand the words that are going to be spoken to him.

11 Verse 11, again,
12

13 —“¹¹And he said unto me, O Daniel, a man greatly beloved, understand the words
14 that I speak unto thee, and stand upright: for unto thee am I now sent. And when
15 he had spoken this word unto me, I stood **trembling**.”—
16

17 In fact, when He spoke the words unto him “trembling,” this is a prophetic marker in God’s
18 Word. Those people that are represented in the Scriptures as the 144,000 are those people that
19 tremble at His Word; and, you can see this other places in the Scriptures, those people that have a
20 sacred reverence for God’s Word.

21 Of course, for us at the end of the world, this does not represent the Bible alone but the
22 Bible and the Spirit of Prophecy.

23 So, Daniel stands trembling in verse 11, and then he says,
24

25 —“¹²Then said he unto me, **Fear not**, Daniel:”—
26

27 And, of course, this impacts a common Laodicean teaching within Adventism today that the
28 expression “fear God” means to reverence God; and, Daniel has just given us an illustration to
29 what “fear God” represents. When he sees Jesus, he is humbled into the dust, with his face into
30 the ground and he has to be lifted up by the Divine Entity in order to have the ability to stand.
31 He was afraid. He was fearing God.

32 So, now he has begun to receive the message. In verse 12, the Divine Being says, “Fear
33 not.” He had been fearing. The Divine Being is not going to say, “Don’t reverence anymore.
34 Set your reverence aside.” He is saying, “Fear not. We have something to accomplish here.”
35

36 —“¹²Then said he unto me, Fear not, Daniel: for **from the first day** that thou
37 didst set thine heart to understand,”—
38

39 It was at the beginning of that 21-day fast.
40

41 —“and to chasten thyself before thy God, thy words were heard, and I am come
42 for thy words. ¹³For the **prince** of the kingdom of Persia withstood me one and
43 twenty days:” Daniel 10:2-12, 13 in part (KJV)—
44

45 Now, take note of the prince of the kingdom of Persia; because, it has already been, if you go
46 back to verse 1 of Daniel 10, it says, “In the third year of Cyrus king of Persia” Okay. So,

1 we have a king of Persia here; but, now, the one that is withstanding Gabriel, who has come to
2 give Daniel this information, was not the king of Persia; it was the prince of Persia, and this word
3 PRINCE is *Sar* in the Hebrew—*S-A-R*—and it is used to represent a military leader. So, we are
4 seeing here a warfare that is being symbolically represented by the term *prince*. This power of
5 Persia that is resisting Gabriel’s work is the prince of Persia. Of course, Sister Ellen G. White
6 tells us that the prince of Persia is the highest of all evil angels.

7 And, who is the highest of all evil angels?

8 FROM THE AUDIENCE: Satan.

9 BROTHER PIPPENGER: This is Satan.

10 If you have an Ellen White Study Bible, underneath Daniel 10, from Letter 201, 1899,
11 she quotes Daniel 10:12 and 13, and says this:

12
13 “By this we see that heavenly agencies have to contend with hindrances
14 before the purpose of God is fulfilled in its time. The **king of Persia**”—

15
16 Who is the king of Persia? Verse 1 says, “Cyrus king of Persia.”

17
18 So, Sister White says,

19
20 —“The king of Persia [which was Cyrus] was controlled by the highest of all evil
21 angels. He refused, as did Pharaoh, to obey the word of the Lord. Gabriel
22 declared, He withstood me twenty-one days by his representations against the
23 Jews. But Michael came to his help, and then he remained with the kings of
24 Persia, holding the powers in check, giving right counsel against evil counsel.
25 Good and evil angels are taking a part in the planning of God in His earthly
26 kingdom. It is God’s purpose to carry forward His work in correct lines, in ways
27 that will advance His glory. But Satan is ever trying to counterwork God’s
28 purpose. Only by humbling themselves before God can God’s servants advance
29 His work. Never are they to depend on their own efforts or on outward display
30 for success. (Letter 201, 1899).

31
32 In other places Sister White plainly says that the prince of Persia is Satan, but you can see it in
33 here as well.

34 So, back to verse 13 [of Daniel 10], it says,

35
36 —“¹³But **the prince of the kingdom of Persia** withstood me one and twenty
37 days: but, lo, Michael, one of the chief princes,”—

38
39 And this *prince* here is also *Sar*, and Michael, of course, is Christ in the Scriptures. So, you are
40 seeing the controversy between Commander of Christ’s forces, Michael the Prince, and the
41 commander of Satan’s forces, the prince of Persia. So, what you are seeing here is the Great
42 Controversy between Christ and Satan.

43
44 —“¹³But the prince of the kingdom of Persia withstood me one and twenty days:
45 but, lo, Michael, one of the chief princes, came to help me, and I remained there

1 with the kings of Persia. ¹⁴Now I am come to make thee understand what shall
2 befall thy people in the latter days: for yet the vision is for *many* days.”—

3
4 This vision is not the *mareh*. This vision is the *chazon* vision, and the *chazon* vision, of course,
5 is the vision of prophetic history, whereas the *mareh* vision is the appearance of Christ.

6 And this verse 14 is one of the keys to Daniel’s last vision. It tells us very plainly
7 (Gabriel tells us very plainly) that the purpose of Daniel’s last vision, which is chapters 10, 11,
8 and 12 is to teach us “what shall befall thy people in the latter days.” This last vision of Daniel’s
9 is to teach God’s people what takes place at the end of the world. So, one of the primary points
10 of reference for this vision is verse 14.

11 You should probably underline that, if you do not already have it.

12 And in verse 15, it says,

13
14 —“¹⁵And when he”—and this “*he*” here is *Gabriel*—“And when he had spoken
15 such words unto me, I set my face toward the ground, and I became dumb. ¹⁶And,
16 behold, **one like the similitude of the sons of men** touched my lips: then I
17 opened my mouth, and spake, and said unto him that stood before me, O my lord,
18 by the vision my sorrows are turned upon me, and I have retained no strength.”—

19
20 Who in the Book of Daniel is **One like the Son of man**? This is Christ. Christ came into the
21 fiery furnace in chapter 3 [of Daniel], and it says that Nebuchadnezzar looked in and saw one
22 like the Son of God in there with Shadrach, Meshach, and Abednego.

23 But, here Christ comes to Daniel and empowers him; and, Daniel tells Him that it is the
24 *mareh* vision that has humbled him into the dust, removed his strength.

25 In verse 17 Daniel continues on. He says,

26
27 —“¹⁷For how can the servant of this my lord”—

28
29 And Daniel is specifically calling him, “lord,” here.

30
31 —“how can the servant of this my lord talk with this my lord? For as for me,
32 straightway there remained no strength in me, neither is there breath left in
33 me.”—

34
35 Of course, when it comes to identifying a prophet, this is one of the key verses wherein Sister
36 White was given the gift of the Spirit of Prophecy. One of the proofs of this is when she was
37 taken off in vision, she had no breath; and, here, Daniel has no breath.

38 Verse 18,

39
40 —“¹⁸Then there came again and touched me *one* like the **appearance** of a
41 man,”—

42
43 And just as a point of reference, the primary definition of *mareh* is *appearance*. And this word
44 *appearance* here is also *mareh*.

1 —“¹⁸Then there came again and touched me *one* like the [*mareh*] like a man, the
2 appearance of a man, and he strengthened me. ¹⁹And said,”—
3

4 Now, this man is not the Lord. This is an appearance of a man, and this is Gabriel.

5
6 —“¹⁹And said, O man greatly beloved, fear not: peace *be* unto thee, be strong,
7 yea, be strong. And when he had spoken unto me, I was strengthened, and said,
8 Let my lord speak; for thou hast strengthened me. ²⁰Then said he, Knowest thou
9 wherefore I come unto thee? and now will I return to fight with the prince of
10 Persia: and when I am gone forth, lo, the prince of Grecia shall come.”—
11

12 Perhaps this is not Gabriel. Perhaps I stated that wrong; because, he [Daniel] said, “Let my lord
13 speak.”

14 Verse 20,

15
16 —“²⁰Then said he, Knowest thou wherefore I come unto thee? and now will I
17 return to fight with the prince of Persia: and when I am gone forth, lo, the prince
18 of Grecia shall come.”—
19

20 This was Gabriel. **This was Gabriel.** So, Gabriel brings him, but Gabriel is letting him know
21 that it was the power of Christ that was strengthening him here.

22 And Verse 21, Gabriel says,

23
24 “²¹But I will shew thee that which is noted in the scripture of truth: and *there is*
25 none that holdeth with me in these things, but Michael your prince.” Daniel 13-
26 21 (KJV).
27

28 Here is the passage where Gabriel identifies, for those who will see, that there is no one that
29 understands the prophetic message better than Gabriel himself, other than Christ and, of course,
30 the Father.

31 He [Gabriel] is the one who replaced Lucifer when Lucifer rebelled in Heaven. And
32 LUCIFER means *light bearer*, the position that Lucifer held in the work in the Sanctuary. He is
33 the one who took the messages of God to the created universe. When he rebelled, Gabriel
34 replaced him, “*there is none that holdeth with*” him in this work, other than Christ.

35 So, as he said, he will show him what is noted in the Scripture of truth. Daniel’s last
36 vision is to describe what takes place with God’s people in the latter days, according to verse 14.
37 And, Gabriel is here telling us that what is taught here in Daniel’s last vision is also taught
38 throughout the Scriptures. He is going to show us that “which is noted in the scripture of truth,”
39 the entire Bible. This message is found in the entire Bible.

40 And in chapter 11, he begins to tell his story about the end of the world, even though he
41 does not start at the end of the world; he begins at the times of the Medes and the Persians. But,
42 he selects the history that is to be understood, if we are to understand the Latter Days.

43 In verse 1 of Daniel 11, it says,

44
45 —“¹Also I in the first year of Darius the Mede, even I, stood to confirm and to
46 strengthen him.”—

Who is the “I” here? This is Gabriel.
And verse 2 says,

—“²And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.”—

Of course, historically, there were more than three kings that preceded Darius and Cyrus, both. There were many kings. There were like 10, I believe. I do not remember the exact number; but, Scripture has selected three and then the fourth as the points of reference prophetically. There are three kings that stand up, “and the fourth shall be far richer than they all.”

Even though there were more kings in the history, Inspiration was wanting us to see these four kings in order to convey a lesson, and there are several lessons that prophetically we will not dive into at this time; but, one of them is that when a kingdom is going to come down, you will see the number 4 illustrated. Gabriel here is teaching about the empire of the Medes and Persians, and he is marking four kings.

Of course, the conclusion of the Greek kingdom when Alexander [the Great] is brought down, then his kingdom is divided to his four generals. Of course, there were more than just four generals. The Scriptures just notes the four, because the number 4 is marking the conclusion of a kingdom. But, we can deal with that later, perhaps.

Verse 3,

—“³And a mighty king shall stand up”—*this is Alexander the Great*—“that shall rule with great dominion, and do according to his will. ⁴And when he shall stand up, his kingdom shall be broken, and shall be **divided toward the four winds of heaven;**”—

Alexander the Great stands up, and when it is time for his kingdom to end, it is divided not into three and not into five, but towards “the four winds of heaven.”

—“and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.”—

Of course, a controversy in the Millerite History, and even a controversy in Adventism today though many may not be aware of it, the foundational argument of someone like Desmond Ford is that when Alexander’s kingdom is divided into the four winds, if you go to Daniel 8, verse 8,—another passage of Alexander the Great—in Daniel 8, verse 8 says, “Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.” The four notable ones are the four generals of Alexander the Great, and they came from the four winds of heaven. And the next verse says, verse 9, says, “And out of one of them came forth a little horn, . . .” And this little horn is Rome in both phases, Pagan and Papal Rome.

But, the argument of Desmond Ford and others is that this little horn came out of one of the four horns that came out of the broken horn of Alexander the Great.

But, if you get into the level of the Hebrew in these particular verses, you find that this little horn does not come out of one of Alexander’s four horns; it comes from the four winds. It

1 does not come from the Geek Empire; it comes from another place. It comes from Rome. Rome
2 is not a direct descendent from the Greeks.

3 And, that is what Gabriel is teaching, is here in chapter 11 also:

4
5 “⁴And when he shall stand up,”—*Alexander the Great*—“his kingdom shall be
6 broken, and shall be divided toward the four winds of heaven: and not to his
7 posterity,”—

8
9 Not to Alexander the Great’s descendants, not to one of those four horns or those four generals,

10
11 —“not to his posterity, nor according to his dominion which he ruled: for his
12 kingdom shall be plucked up, even for others beside those.”—

13
14 It is not besides those four generals. Rome is going to take control of his kingdom, and Rome is
15 not going to be a blood descendent from the Greeks.

16 And because people like Desmond Ford “they know”: “Daniel 8 and verses 8 and 9, it
17 shows you that its kingdom, this little horn, has come out of one of the little horns, it cannot be
18 Rome; it cannot be the Papacy. It has to be a descendant of the Greek Empire.”

19 So, Desmond Ford and other heretics within Adventism, and pretty much the whole
20 Protestant world, believe that this little horn is Antiochus Epiphanes. And so in choosing that
21 understanding, they undermine their ability to identify the Pope of Rome as the antichrist of
22 Bible prophecy, which is just the heritage of the Protestants. They can live with that heritage all
23 they want, but it was never supposed to come into Adventism. Sister White says very plainly
24 that those who become confused with the meaning of *antichrist* will ultimately end up on the
25 side of antichrist.

26 So, it is here in this transition from Greece to Rome where those people that will follow
27 along with the logic of Desmond Ford and end up in the lake of fire, it is at this point in the
28 prophecies where they make that wrong turn.

29 In verse 5 in Daniel 11, it says,

30
31 —“⁵And the king of the south shall be strong, and *one* of his princes; and
32 he shall be strong above him, and have dominion; his dominion *shall be* a great
33 dominion.”—

34
35 From these four generals, Daniel 11 now does not even worry about carrying on the thought of
36 the four generals of Alexander the Great. He takes it further down in history where they have
37 already struggled for control, and it has boiled down to two of those kingdoms, the northern
38 kingdom and the southern kingdom.

39 So, in verse 5, Daniel is going to begin to tell us about the southern kingdom, which is
40 Egypt; and, the northern kingdom, which in history it sometimes is called Syria, but at the
41 prophetic level, Babylon is within that ancient area of Syria. So, the King of the North that
42 Daniel is going to discuss here is Babylon. The King of the South is Egypt.

43 Let us look at verse 5. It says,

44
45 —“⁵And the king of the south shall be strong, and *one* of his princes; and
46 he shall be strong above him, and have dominion; his dominion *shall be* a great

1 dominion. ⁶And in the end of years they shall join themselves together; for the
2 king's daughter of the south shall come to the king of the north to make an
3 agreement: but she shall not retain the power of the arm; neither shall he stand,
4 nor his arm: but she shall be given up, and they that brought her, and he that
5 begat her, and he that strengthened her in *these* times.”—

6
7 After the kingdom of Alexander the Great has reached the point where the kingdom of Babylon
8 and the kingdom of Egypt are warring to try to reestablish the entire kingdom of Alexander the
9 Great, there comes a point in time where the kingdom of Egypt decides that it wants to build a
10 truce with the kingdom of the North, and the daughter of the king of Egypt is given to the King
11 of the North. But, it does not work; it only increases the animosity between these two kingdoms
12 because she is betrayed. And that is the history here that is being discussed, but I am not going
13 to go into detail with it here. This is just an overview.

14 Verse 7 says,

15
16 “⁷But out of a branch of her roots”—

17
18 This daughter of Egypt that was given to the King of the North, this is one of her family
19 members.

20 It says,

21
22 —“out of a branch of **her roots**”—

23
24 “Her roots” would be her father, her grandfather; so, “out of the branch of her roots” where she
25 came from was her father, her grandfather, and one of her cousins are going to come out of that
26 same root,

27
28 —“out of the branch of her roots shall *one* stand up in his estate, which shall
29 come with an army,”—

30
31 This army comes from Egypt. To respond to the betrayal of Egypt in verse 6, Egypt gives the
32 daughter of Egypt into an alliance to try to form a peace treaty with the King of the North. Egypt
33 is betrayed about how the daughter is handled. And now in the next verse one of her relatives is
34 going to stand up in Egypt and retaliate for the way she was treated in that arrangement.

35 Verse 7,

36
37 —“⁷But out of the branch of her roots shall one stand up in his estate, which shall
38 come with an army, and shall enter into the fortress of the king of the north, and
39 shall deal against them, and shall prevail. ⁸And shall also carry captives into
40 Egypt their gods,”—

41
42 Now, at the grammatical level, if you follow from verses 5 through 8, it is here where
43 grammatically that you can identify that the King of the South is Egypt. When he comes into the
44 King of the North's domain and retaliates for how the King of the North has treated the daughter
45 of Egypt, he defeats the King of the North, and he brings captives and booty back to his
46 kingdom; and, it is marked here in verse 8 as Egypt.

1
2 —⁸And shall also carry captives into Egypt their gods, with their princes, *and*
3 with their precious vessels of silver and of gold; and he shall continue *more* years
4 than the king of the north.”—

5
6 So, we see this struggle with the King of the North and the King of the South being marked here.
7 And in verse 9 it says,

8
9 “⁹So the king of the south shall come into *his* kingdom, and shall return into his
10 own land.”—*which is Egypt*—“¹⁰But his sons shall be stirred up, and shall
11 assemble a multitude of great forces: and *one* shall certainly come, and overflow,
12 and pass through: then shall he return, and be stirred up, *even* to his fortress.
13 ¹¹And the king of the south shall be moved with choler, and shall come forth and
14 fight with him, *even* with the king of the north: and he shall set forth a great
15 multitude; but the multitude shall be given into his hand.”—

16
17 This is a development of a war between Syria and Egypt (the King of the North, and the King of
18 the South); and, the King of the North at this point in time is developing a massive army; and, at
19 this time the King of the South historically has become very weak.

20 Verse 12, it says,

21
22 “¹²And when he hath taken away the multitude, his heart shall be lifted up; and he
23 shall cast down *many* ten thousands: but he shall not be strengthened *by it*. ¹³For
24 the king of the north shall return, and shall set form a multitude greater than the
25 former, and shall certainly come after certain years with a great army and with
26 much riches.”—

27
28 So, we have reached a point in history now where the King of the North has a lot of money, a big
29 army, and he is getting ready to take control of Egypt. He is going to reestablish the entire
30 kingdom of Alexander the Great.

31 And it says, in verse 14,

32
33 —“¹⁴And in those times”—

34
35 And in verse 14, as in verse 14 in chapter 10 and in verse 14 in chapter 11, is one of the key
36 verses in Daniel’s last vision; because, it is here where we first see Rome introduced into the
37 history. And, it is here where it tells us that it is Rome that establishes this vision; and, this
38 vision of prophetic history is the *chazon* vision. So, if Rome establishes the *chazon* vision of
39 prophetic history in Daniel’s last vision—and all the prophets agree with one another—so, it is
40 Rome that establishes the *chazon* vision from the beginning of the Bible to the end.

41 And because of this, the Protestants argued against William Miller on his understanding
42 of verse 14; because, William Miller is going to identify that this power that is introduced in
43 verse 14, which we will read in a moment, as Rome. And they argued, “No, it is Antiochus
44 Epiphanes.”

45 And in the theological schools of Adventism today, they have reached the point in time
46 where they suggest that this power here that establishes the vision is not Rome. They have

1 reverted to the Protestant understanding that this is Antiochus Epiphanes. They have swept away
2 the foundational truth.

3 But, there are many arguments that William Miller had with the Protestants concerning
4 the message he presented; but, there are only a few of those arguments that have actually been
5 recorded in history so that we can know for certain that this was an issue that he dealt with. And
6 William Miller dealt with the Protestant view of verse 14. He was clear that verse 14 was Rome
7 and that it was not a descendant of Greece; it was not Antiochus Epiphanes.

8 In fact, on the two sacred Charts [the 1843 Chart and the 1850 Chart], this very
9 controversy is marked on these two Charts. When you see the year 148 on these Charts, it is
10 talking about this history here and Antiochus Epiphanes; and, there is no other controversy that I
11 have recognized that is on these Charts.

12 Right here on this [1843] Chart, “164,” this is not a prophetic marker; “164,” in terms of
13 something that is in the Scriptures. This is 164BC marking the controversy of Antiochus
14 Epiphanes. It says, “*Death of Antiochus Epiphanes, who of course stood not up . . .*” It says, “. . .
15 *who of course stood not up . . .*” This is the argument that they are saying, “stood not up”;
16 Antiochus Epiphanes never stood up against the Prince of princes; therefore, it cannot be the
17 power under discussion: “*The Death of Antiochus Epiphanes, who of course stood not up*
18 *against the Prince of princes, as he had been 164 yrs dead before the prince of princes was*
19 *born.*”

20 What I am wanting you to see here is that of the controversies, the arguments that
21 William Miller dealt with the Protestant world, the one that made its way on these Charts is the
22 one that we are dealing with here in verse 14, on what is dealt with in Daniel 8, verses 8 and 9. It
23 is this power that follows after Greece: Is it another Greek descendant or is it Rome?

24 And in verse 14, in the history when the northern kingdom is now strong, getting ready to
25 conquer Egypt, this place in history is in the time of Cleopatra. Cleopatra and her brother are
26 young. Their father is dead. The King of the North is getting ready to conquer Egypt. Cleopatra
27 and her brother are the rightful heirs; they are supposed to be the ones governing Egypt, but they
28 are just children. So, they are weak; they are vulnerable. At this time in history a new power
29 stands up and it intercedes into this controversy and says, “We are going to defend Egypt.” And,
30 this power is Rome.

31 It is like what is going on in Korea today. If the United States was not there today
32 defending South Korea, it is obvious that the North Koreans would have attacked South Korea
33 and invaded long ago. But, here, Pagan Rome comes into this history and it is going to defend
34 the weakened Egypt. It is going to defend Cleopatra and her kingdom.

35 In verse 14 it says,

36
37 —“¹⁴And in those times”—*the times of the previous verses*—“there shall many
38 stand up against the king of the south:”—
39

40 The whole world has seen that Egypt is vulnerable.

41
42 —“also the **robbers** of thy people”—
43

44 And, of course, this word that is translated as “robbers,” in some places in the Scriptures it is
45 translated as “the breakers of thy people”; and, “the breakers of thy people,” if you run the word

1 *breakers and robbers* throughout the Scriptures, is Rome; but, we are not dealing with that yet,
2 but that is one of the ways that you demonstrate that this is Rome.

3
4 —“also the robbers of thy people shall exalt themselves to establish the vision;
5 but they shall fall.”—

6
7 This vision here is the *chazon* vision. What establishes the *chazon* vision, which is the vision of
8 prophetic history, is this power that is introduced in verse 14, and one of their characteristics is
9 they are the breakers of God’s people, and that they exalt themselves, and that they fall.

10 And, of course, we know the responsibility of Seventh-day Adventists at the end of the
11 world—and we know that verse 14 of Daniel 10 is saying that this vision explains what happens
12 to God’s people at the end of the world— at the end of the world the responsibility of God’s
13 people is to identify that “Babylon is fallen, is fallen,” and this power is the power that falls.

14 Of course, Babylon, modern Babylon at the end of the world, is the Beast, the Dragon,
15 and the False Prophet; but, the head, the primary representative of modern Babylon is the Pope
16 of Rome, who in the Bible is marked as the one that exalts himself above everything that is
17 called God.

18 So, in this verse, it says, “And in those times” there shall many stand up against [Egypt
19 and Cleopatra]; also at this time period in history Rome (Pagan Rome) comes into history, and
20 they are the robbers of thy people; and, they are those that exalt themselves; they are those that
21 fall. And, in so doing, these characteristics of Rome that they are a persecuting power that exalts
22 themselves, but it ultimately falls, this is what establishes the prophetic vision of Bible prophecy.

23 And, of course, if Satan could be successful in misrepresenting who this Power was, then
24 the *chazon* vision falls apart; and, the Bible says “where there is no vision”—and this is the
25 *chazon* vision—“where there is no vision, the people perish,” So, **it is life or death** to
26 understand what power establishes the vision here in verse 14 [of Daniel 11].

27 Continuing on, because this is just an overview, verse 15, still talking about the desire of
28 the northern kingdom to invade Egypt and Cleopatra; so, it says,

29
30 —“¹⁵So the king of the north shall come, and cast up a mount, and take the most
31 fenced cities: and the arms of the south shall not withstand, neither his chosen
32 people, neither *shall there be any strength to withstand.*”—

33
34 So, the King of the North here begins this movement. And in verse 16 it says,

35
36 —“¹⁶But he that cometh **against him . . .**” Daniel 11:16, in part (KJV).

37
38 Against whom? In the context of verses 15 and 16, the King of the North. The King of the
39 North begins this warfare, but in verse 16 the King of the North is Babylon and it says, “but he
40 that comes against him.” And the power that comes against the King of the North at this time,
41 and stops him in his tracks, so to speak, is Pagan Rome. Here Pagan Rome is now coming into
42 history.

43 And, in Daniel 8, verse 9—if you go back to Daniel 8, verse 9—these are parallel
44 histories. Let us start in verse 8 once again. Daniel 8, verse 8, says,

1 “⁸Therefore, the he goat”—*which is Greece*—“waxed very great: and when he
2 was strong, the great horn was broken; and for it came up four notable ones
3 toward the four winds of heaven. ⁹And out of them came forth a little
4 horn, . . .”—

5
6 This little horn in the following verses represents both Pagan and Papal Rome. And the way that
7 you make the distinction in the verses Pagan and Papal Rome is that Pagan Rome and Papal
8 Rome represent two phases of Rome. Pagan Rome is the masculine phase; this is the civil
9 authority; this is the kings of the Earth. Papal Rome in the passage is the feminine form of the
10 little horn; a woman being a church. The whole story of Rome is the combination of church and
11 state, the combination of man and woman. And the man in the relationship is Pagan Rome, and
12 woman in the relationship is Papal Rome.

13 And, in verse 9 this little horn is in the masculine phase. Although the little horn
14 represents both phases of Rome, here most specifically, it is Pagan Rome because Daniel made
15 sure to place the little horn in this verse in the masculine phase.

16 And it says,

17
18 “⁹And out of one of them”—*out of the four winds of heaven, in verse 8, not out of*
19 *one of those broken horns. This is a new power.* —“⁹And out of one of them
20 came forth a little horn, which waxed exceeding great, toward the south, and
21 toward the east, and toward the pleasant *land*.” Daniel 8:8-9 (KJV).

22
23 When Pagan Rome comes into history, it has to conquer three geographical areas: the
24 south, the east, and the glorious land (the pleasant land). History tells us the first point of
25 conquest for Pagan Rome was to conquer the King of the North that we are discussing here in
26 chapter 11. It has to deal with what in that time period is called Syria. Of course, Syria is where
27 Babylon is located.

28 After it deals with Syria, it then takes control of God’s people (Palestine, the pleasant
29 land); and, then it conquers Egypt; those three obstacles.

30 And if you go back to verse 16 of Daniel 11, it says,

31 —“Daniel 11:16 Continued But he that cometh against him”—

32
33
34 Pagan Rome is now coming against Syria, against the King of the North in the passage.

35
36 —“he that cometh against him [the King of the North] shall do according to his
37 own will,”—

38
39 Pagan Rome is going to prevail. He will have his way.

40
41 —“shall do according to his own will, and none shall stand before him:”—

42
43 Nobody is going to stop the rise of Pagan Rome.

44 So, he comes against the King of the North: he conquers Syria. This is Daniel 8:9. He
45 has to conquer Syria (the King of the North), the pleasant land (Israel), and Egypt. So, in the
46 verse it says,

1
2 —“he that cometh against him [Syria, the King of the North] shall do according to
3 his own will,”—*He defeats Syria*—“and none shall stand before him: and he shall
4 stand in **the glorious land**,”—

5
6 The *glorious land* in this verse is the pleasant land of verse 9 of Daniel 8. Now we see him
7 conquering Israel. He has got Syria and Israel. He still needs to deal with Egypt.

8
9 —“and he shall stand in the glorious land, which by his hand shall be consumed.”

10
11 Verse 17,

12
13 —“¹⁷He shall also set his face to enter with strength of **his whole kingdom**,”—

14
15 And the *whole kingdom* here is Alexander the Great’s whole kingdom. He is retaking Alexander
16 the Great’s kingdom; he has already taken the northern part of it; he has taken the pleasant land
17 (Israel); and, now, he is going to take the whole kingdom. What is left is the King of the South
18 (Egypt). He has to conquer three obstacles: Syria, the pleasant land, and the South; and, the
19 South in Daniel 8:9 is Egypt.

20
21 —“¹⁷He shall also set his face to enter with the strength of his whole kingdom,
22 and upright ones with him; thus shall he do: and he shall give him the daughter of
23 women, corrupting her: but she shall not stand *on his side*, neither before him.”—

24
25 Of course, this is talking about Pagan Rome, the intrigue that gets involved with the conquering
26 of Egypt, and with Antony, and Cleopatra, and with Julius Caesar. This verse is talking about,
27 Cleopatra not standing on the side Rome during this time period.

28 But, the thing that I want you to see is in verse 17 when it says when he comes into
29 Egypt, when he is reestablishing the whole kingdom of Alexander the Great, he brings the
30 upright ones with him, and the upright ones in Scripture is God’s people. He has already formed
31 an alliance with the Jews, which is a subject of prophecy. And Uriah Smith tells us, and history
32 tells us, that had Rome not formed an alliance with the Jews, they would not have been able to
33 conquer Egypt. What they needed to do is come out of that part of the land mass and cross over
34 into Egypt; and, in order to do so, they had to cross over Israel. And, therefore, they formed a
35 league with Israel where that Israel says, “Go ahead. You can go across our land. We won’t
36 inhibit you. We’ll help you.” And they actually gave some of the Jews into their army. They
37 had come into that kind of an alliance. And it is the alliance between Pagan Rome and Israel that
38 allows the easy access to Egypt that Rome needs to conquer it, plus gives it some extra muscle.

39 So, in these verses here, verses 16 and 17, we see Rome paralleling verse 9 of Daniel 8;
40 he is conquering these three powers: The King of the North (Syria), Israel (Palestine, the
41 pleasant land, the glorious land), and Egypt, the three obstacles that Pagan Rome has to conquer.

42 But, in order for him to conquer the third and final obstacle, the verse here, and Uriah
43 Smith and history emphasizes, is he would not have been able to do it. He would not have been
44 able to conquer Egypt if he had not first formed an alliance with God’s people which, of course,
45 has a big impact on Daniel 11, verse 40, when this history is repeated in the last six verses of
46 Daniel 11.

1 Had not the King of the North in verse 40 first formed an alliance with the pleasant land
2 (and the pleasant land at the end of the world is the United States of America), if the alliance
3 between the Pope of Rome and Ronald Reagan had not taken place, then modern Rome would
4 not have been able to conquer Egypt (the King of the South), as Pagan Rome back here
5 conquered Egypt (the King of the South). It had to have that alliance in place; so, this is a
6 history that is repeated here in Daniel 11:40 and onward.

7 And verse 18 says,

8
9 “¹⁸After this shall he turn his face unto the isles, and shall take many; but a prince
10 for his own behalf shall cause the reproach offered by him to cease; without his
11 own reproach he shall cause *it* to turn upon him.—

12
13 And, of course, this is when Brutus kills Caesar on the Ides of March.

14 “*Et tu, Brute?*” Okay?

15 Verse 19 is the finishing of that thought:

16
17 —“¹⁹Then he shall turn his face toward the fort of his own land: but he shall
18 stumble and fall, and not be found. ²⁰Then shall stand up in his estate a raiser of
19 taxes”—

20
21 And this *raiser of taxes* in Bible prophecy is one of the main stories of the story of Christ.

22 This is Pagan Rome. Now the history moves forward to the raiser of taxes, the Caesar of
23 Rome that called for a taxation upon the Jews which caused Joseph and Mary to go to
24 Bethlehem. In order to pay your taxes, you had to return to the town of your birth. They
25 returned to Bethlehem to pay these taxes. This is marking this in this history, the history of
26 Christ.

27 It says,

28
29 —“²⁰Then shall stand up in his estate a raiser of taxes *in* the glory of the kingdom:
30 but within few days he shall be destroyed, neither in anger, nor in battle. ²¹And in
31 his estate shall stand up a vile person”—*this is the next Caesar*—“to whom they
32 shall not give the honour of the kingdom: but he shall come in peaceably, and
33 obtain the kingdom by flatteries. ²²And with the arms of a flood shall they be
34 overflowed from before him, and shall be broken; yea, also the prince of the
35 covenant.”—

36
37 The breaking of the prince of the covenant is the cross; and, in the history of this particular
38 Caesar we find the crucifixion of Christ.

39 Now it drops back into history, back into the time period when the Jews made a league
40 with Rome; because, Daniel is consistent when he is talking about Rome and their activities. He
41 first tells us how Rome conquers the world, and then he begins to describe how Rome deals with
42 God’s people. So, he has told us the story how he conquered the world, and now he is going to
43 drop back into the history when Rome made a league with the Jews, which was the 161 – 164BC
44 time period. It is in this history here that is represented on both of these [1843 and 1850] Charts.

45 And verse 23 says,

1 —“²³And after **the league** made with him”—

2
3 This is the league between the Jews and Rome.

4
5 —“he shall work deceitfully: for he shall come up, and shall become strong with
6 a small people. ²⁴He shall enter peaceably even upon the fattest places of the
7 province; and he shall do *that* which his fathers have not done, nor his fathers’
8 fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he
9 shall forecast his devices against the strong hold, even for a time.”—

10
11 This is Pagan Rome. This is a time prophecy saying how long Pagan Rome would rule the world
12 supremely. We have already discussed that it had to conquer Syria, Israel, and Egypt, in order to
13 take the throne of the Earth. It conquered Egypt at the Battle of Actium in 31BC, and this verse
14 is telling us that it would rule for a *time*, which is 360 years. And from 31BC until the year
15 AD330 is 360 years, at which point Constantine moves the capitol of the Roman Empire from
16 the City of Rome to Constantinople, at which point the Roman Empire begins to crumble.

17 So, this verse is saying he is going to rule the world supremely for 360 years.

18 And, of course, on page 260 of *Thoughts on Daniel and the Revelation*, Uriah Smith will
19 tell you this very historical confirmation.

20 And in verse 25, it says,

21
22 “²⁵And he”—*Pagan Rome*—“shall stir up his power and his courage against the
23 king of the south”—

24
25 As I said, in verse 23 it dropped back into history; it told the story. Verse 23 drops back to the
26 league between Rome and Israel; and, then it talks about they are going to rule supremely for
27 360 years after they conquer the third obstacle of Egypt in 31BC. And verse 25 is continuing the
28 repetition of that history. And it says,

29
30 —“²⁵And he shall stir up his power and his courage against the king of the south
31 with a great army; and the king of the south shall be stirred up to battle with a
32 very great and mighty army; but he shall not stand: for they shall forecast devices
33 against him.”—

34
35 This is the conquering of Egypt, being stated a second time here.

36
37 —“²⁶Yea, they that feed of the portion of his meat shall destroy him, and his army
38 shall overflow and many shall fall down slain. ²⁷And both these kings’ hearts
39 *shall be* to do mischief, and they shall speak lies at one table; but it shall not
40 prosper: for yet the end *shall be* at the time appointed.”—

41
42 This word “time appointed” is *moed* (*môw‘êd*), and in Hebrew it means *the appointed time*. It is
43 marking a specific point in history. And it says, “the end *shall be* at the time appointed,” and by
44 the context verse 24, where it says “. . . he shall forecast his devices again the strong holds, even
45 for a time,” this *time* is a time prophecy that begins in 31BC and ends in the year AD330. The

1 year AD330 is the time appointed. The end of that time prophecy is the time appointed: “. . . yet
2 the end *shall be* at the time appointed” is marking the year AD330.

3
4 —“²⁸Then shall he return into his land with great riches; and his heart *shall be*
5 against the holy covenant; and he shall do *exploits* and return to his own land.”—

6
7 After the year AD330, the kingdom is crumbling. And in this history he is going to be against
8 the holy covenant. Uriah Smith points out that in this history, after the year AD330 and moving
9 down a couple hundred years, there is a warfare against the Bible, against the Scriptures that is
10 carried on by Pagan Rome; and, Smith is saying here that the “Bible” is the holy covenant that he
11 is against.

12 And then verse 29, it says,

13
14 —“²⁹At the time appointed”—

15
16 Which obviously is the *time appointed (moed)* in verse 27, in the year AD330.

17
18 —“he shall return, and come toward the south; but it shall not be as the former, or
19 as the latter.”—

20
21 When he came to the south earlier, he defeated Egypt 31BC; but, now, his ability to rule the
22 world is over. He is having failures in his attempt to control the kingdom.

23
24 —“²⁹At the time appointed he shall return, and come toward the south; but it shall
25 not be as the former, or as the latter. ³⁰For the ships of Chittim shall come against
26 him;”—

27
28 And Uriah Smith points out here that Chittim, in the time period of Daniel, is what we would call
29 Cyprus today, the Island of Cyprus. And the Island of Cyprus is where the Vandals launched
30 their warfare against Pagan Rome. This is the Second Trumpet. This is describing the
31 disintegration of Pagan Rome after the year AD330, during the time period when the first four
32 Trumpets are bringing Western Rome to a conclusion by AD476.

33
34 —“³⁰For the ships of Chittim shall come against him, therefore he”—*Pagan*
35 *Rome*—“shall be grieved, and return, and have indignation against the holy
36 covenant: so shall he do; he shall even return, and have intelligence with them
37 that forsake the holy covenant.” Daniel 11:1-30 (KJV).

38
39 Those that forsake the holy covenant here, 2 Thessalonians, chapter 2, tells us that before the
40 Papacy takes control of the world, there has to be a falling away first. The Christian Church has
41 to backslide; it has to fall away; it has to forsake the holy covenant before the Papacy can rise.

42 And those people that reject the holy covenant in the time of Pergamos, in the Seven
43 Churches the compromise is coming into the Christian Church; and, those Christians that reject
44 Christianity, that fall away, that forsake the holy covenant, ultimately become the Catholic
45 Church.

1 It says here that Pagan Rome would have intelligence with the Catholic Church, those
2 that forsook the holy covenant.

3 And Uriah Smith tells us that it is here in this dialogue, in this relationship that begins to
4 be nurtured between Pagan Rome and the Roman church, it is here that the Roman church takes
5 the ascendancy in the story of Daniel 11; because, when we get to verse 31, we will see that the
6 subject changes from Pagan Rome to Papal Rome.

7 And, we will continue this overview in our next presentation.

8 Shall we have a word of prayer?

9
10
11 Benediction: Heavenly Father, we wish to be among those who do not perish; and, we
12 understand that where there is no vision, your people perish. And, we understand that vision is
13 the last vision of Daniel, chapters 10, 11, and 12, the vision that identifies what happens to God's
14 people in the Latter Days. So, as we consider these thoughts, we ask that you give us wisdom
15 and discernment to understand what this vision is and what it represents that we might not perish,
16 that we might be prepared to teach these things to those around us and that we might be changed
17 into your image and drawn into an experience where we have a personal confrontation with you,
18 a personal interaction with you as represented by the *mareh* vision, where this whole story begins
19 in Daniel 10:1. And we thank you for these things. Thank you for the opportunity to understand
20 these things. In Jesus's name, amen.

THE GODHEAD IN PROPHECY

Presentation by Jeff Pippenger

(Without Notes)

PART 2

Invocation by Brother Jeff Pippenger: Heavenly Father, as we take up the second part of this overview of Daniel's last vision, we ask you to grant us the presence of your Holy Spirit and that your Holy Spirit would accompany this presentation, on the DVDs wherever they may go. We ask that you pour your Latter Rain out upon us at this time by opening our understanding to your Word. I would ask that you overrule my thoughts and my words that the message conveyed would be from the Throne Room on High, a message that glorifies and honors you. Prepare the hearts and minds of those here that they can also be blessed by what you would have for them. We thank you for these things in Jesus's name. Amen.

OVERVIEW OF DANIEL'S LAST VISION (CONTINUED)

BOOK OF DANIEL, CHAPTERS 10, 11, 12 (CONTINUED)

BROTHER PIPPENGER: The purpose of this series is to address an understanding of the Godhead in Adventism, and we have a long ways to go before we get here; but, we are going to do it prophetically, and we are starting in Daniel's last vision, which is Daniel 10, 11, and 12.

We have read through verse 30 of Daniel 11. Two key verses that we have first dealt with are verses 14 of Daniel 10, where Daniel is instructed that **this particular vision is to identify what shall befall God's people in the Last Days**; and, another key verse 14 of Daniel 11, which teaches us that **it is Rome that establishes the vision**.

We have much more to say about what we read earlier, when we go back and look at it in detail. But, now, we want to take up verse 31.

We have been watching the change of history from the Medes and the Persians, to Greece, and to Pagan Rome. And once Pagan Rome has intelligence from the Papacy, then they forsake the holy covenant in verse 30. The subject switches in verse 31 to the Papacy.

Verse 31 says,

³¹"And arms shall stand on **his part**,"—

The "his part" here is the Papacy, and the arms that stand up for the Papacy are the European kings that come to the aid of the Papacy. They remove the three horns of the Heruli, the Ostrogoths, and the Vandals in order that the Papacy might be placed upon the throne of the Earth. They give their power to the Papacy, and their military, and their economic strength. They give their seat of authority to where they ruled from, the City of Constantinople, in the year AD330; and they gave their great authority in the year AD533, when Justinian passed a decree identifying the Pope of Rome as the head of the churches and the Corrector of Heretics.

Here in verse 31 the arms stand up for the Papacy. It says,

1 —“³¹And arms shall stand on his part, and they”—*the arms, Pagan Rome*—“and
2 they shall pollute **the sanctuary of strength**, and shall take away the daily
3 *sacrifice*, and they shall place the abomination that maketh desolate.”—
4

5 This word *sanctuary* in here, Daniel uses two words in his book that are translated as *sanctuary*.
6 This word *miqdash* can represent a military strength, a military compound, a military fortress.

7 In Bible prophecy, the sanctuary strength of Rome was the City of Rome. When Rome
8 ruled from the City of Rome, it was invincible. When it moved out of the City of Rome, it began
9 to fall apart.

10 And, also, they are going to take away the Daily. The Daily here is one of the main
11 subjects that we are going to deal with. The Daily represents Paganism; and, through the process
12 of Clovis coming to the aid of the Papacy in AD496, he begins the work of subduing any
13 resistance to the rise of the Papacy, ultimately concluding that work in AD508 in the Battle of
14 the Visigoths, when the last Pagan resistance to the rise of the Papacy is removed.

15 And it says,

16
17 —“and they shall place the abomination that maketh desolate.”—
18

19 The arms, the European kings will place the Papacy, who is the abomination that maketh
20 desolate, upon the throne of the Earth in AD538.

21 So, when you get to the conclusion of verse 31, the placing of the abomination that
22 maketh desolate is AD538. The Papacy is on the throne of the Earth.

23 And at this point, the next few verses are going to tell about the persecution that takes
24 place once the Papacy has control of the Earth.

25 Verse 32 says,

26
27 —“³²And such as do wickedly against the covenant shall he corrupt by flatteries:
28 but the people that do know their God shall be strong, and do *exploits*. ³³And they
29 that understand among the people shall instruct many: yet they shall fall by the
30 sword, and by flame, by captivity, and by spoil, **many days**.” Daniel 11:31-33
31 (KJV).
32

33 This persecution time period is going to continue for many days. This “*many days*” here is the
34 1260 years of Papal rule.

35 If you go to Matthew 24, Jesus refers to this “*many days*” in a very similar fashion; and,
36 Sister White confirms that this passage in here that we are going to refer to is the time period of
37 the Dark Ages of the 1260 years.

38 Let us start in verse 14 of Matthew 24. It says,

39
40 “¹⁴And this gospel of the kingdom shall be preached in all the world for a witness
41 unto all nations; and then shall the end come. ¹⁵When ye therefore shall see the
42 ABOMINATION OF DESOLATION spoken of by Daniel the prophet, stand in the holy
43 place, (whoso readeth, let him understand.) ¹⁶Then let them which be in Judaea
44 flee into the mountains.”—
45

1 All of us that have read *The Great Controversy* know that this warning about the abomination of
2 desolation was the warning for the Christians that were living in the time period of the early
3 church: When they would see the abomination of desolation, they were not to do anything but
4 flee out of Jerusalem and find safety. If they remained in Jerusalem, they were going to be
5 trapped in Jerusalem and die in the siege that would follow by Pagan Rome.

6 So, when we look at this warning in verse 15, “When ye therefore shall see the
7 ABOMINATION OF DESOLATION spoken of by Daniel the prophet,” this is a warning. This is a prophetic
8 warning. It is identifying a prophetic sign. And when the Christians of that time period saw that
9 sign, in verse 16 they were to flee. This is often almost always missed by Seventh-day
10 Adventists. They do not understand that the Gospel is prophecy, and prophecy is Gospel. But,
11 Christ plainly says here, “. . . this gospel of the kingdom shall be preached . . .,” and the gospel
12 of the kingdom is this warning prophetic message. And if you did not accept and respond to this
13 warning message, you would die.

14 Sister White said not one Christian died in the destruction of Jerusalem.

15 Verse 17,

16
17 —¹⁷Let him which is on the housetop not come down to take any thing out of his
18 house: ¹⁸Neither let him which is in the field return back to take his clothes.
19 ¹⁹And woe unto them that are with child, and to them that give suck in those days!
20 ²⁰But pray ye that your flight be not in the winter, neither on the sabbath day:
21 ²¹For then shall be great tribulation, such as was not since the beginning of the
22 world to this time, no, nor ever shall be. ²²And except those days should be
23 shortened, there should no flesh be saved: but for the elect’s sake **those days**
24 shall be shortened.” Matthew 24:14-22 (KJV).

25
26 And “those days,” Sister White comments in *The Great Controversy* are the 1260 years of Papal
27 rule, AD538 to 1798. And the persecution in that time period ended roughly 25 years before
28 1798.

29 But, nevertheless, when Jesus spoke about the 1260 years of Papal rule, what did He call
30 them? “Those days.”

31 If you go back to Daniel 11, verse 33, speaking of the history after the Papacy is placed
32 upon the throne of the Earth in verse 31, verse 33 says,

33
34 “³³And they that understand among the people shall instruct many: yet they shall
35 fall by the sword, and by flame, by captivity, and by spoil, *many* days.

36
37 These days, like Christ’s “those days” in Matthew 24, are the 1260 years of Papal rule.

38 Verse 34 says,

39
40 —“³⁴Now when they shall fall, they shall be holpen with a little help, but many
41 shall cleave to them with flatteries. ³⁵And *some* of them of understanding shall
42 fall, to try them, and to purge, and to make *them* white, *even* to the time of the
43 end: because *it* is yet for a time appointed.”—

44
45 Now, we mentioned in our last presentation briefly—and we will mention it again because this is
46 one of the subjects here—in Adventism today (and there has been for years and years right

1 before this fanaticism began), there is a fanaticism that takes the time prophecies of Daniel and
2 Revelation and tries to apply them at the end of the world on a day-to-a-day fashion; and, they
3 have a few false arguments that they prop this false application of prophecy upon. And one of
4 them is that they try to make a distinction between the time of the end in Daniel 12:3 and 4, and
5 the time of the end in Daniel 12:9.

6 But, it is inconsistent to approach Daniel's writing this way. This is the same vision here
7 in verse 35. If you read verses 35 of Daniel 11, all the way to end of Daniel 12, all the way
8 through verse 12, if you read it without any commentary it would probably not even take about
9 five minutes, and it would not have taken any more time for Daniel to write it.

10 Yet, here in verse 35, you will notice at the end of verse 35 it says, ". . . *even* to the time
11 of the end: because *it is* yet for a time appointed." That is the first time that Daniel's mentions
12 the Time of the End.

13 And then in verse 40 he says, "And at the time of the end shall the king of the south push
14 at him: . . ."

15 And then in verse 4 of Daniel 12, it says, "But thou, O Daniel, shut up the words, and seal
16 the book, *even* to the time of the end: . . ."

17 And then in verse 9 of Daniel 12 it says, "And he said, Go thy way, Daniel: for the
18 words *are* closed up and sealed till the time of the end."

19 Daniel mentions the time of the end four times. And it is not grammatically sound, and it
20 is just a wresting of the Scriptures to suggest that Daniel could use the same statements, "the
21 time of the end," in four different verses in a passage that took him about five minutes to write,
22 and to suggest that these 'time of the ends' represent different historical fulfillments.

23 Now, notice in verse 35, it says that the Time of the End is for a time appointed. The
24 word translated *for a time appointed* is *moed*. It means *an appointed time*. So, when it says the
25 Time of the End is for a time appointed, it is saying that the Time of the End is representing a
26 specific point in history.

27 The time appointed is a point in time, and the Time of the End is going to be a point in
28 time.

29 In the context of these verses, these "*many days*" of verse 33 can be shown, as we
30 proceed through, to begin in AD538 and end in 1798. So, the context is telling us that this Time
31 of the End, the appointed time, the *moed*, is 1798.

32 In verse 36 it says,

33
34 —³⁶And the king shall do according to his will;—
35

36 This is probably—it is at least one of the four major prophetic arguments in the history of
37 Adventism.

38 In verse 31, they place the abomination of desolation (they place the Papacy) on the
39 throne of the Earth, in AD538.

40 And then in verse 32, it says, "**he** shall corrupt by flatteries." And in the first phrase it
41 says, "And such as do wickedly against the covenant shall **he** corrupt by flatteries: . . .". It is
42 speaking about the Papacy. It is speaking about winning people over to the papal side of the
43 argument by saying, [for example], "I will make you governor of this province, or king of this
44 kingdom if you will uphold Catholicism." And they are flattered; these people are flattered to
45 think that they will have some benefit to serve the Papacy, and **he** wins them over to the papal

1 argument. He will corrupt them by flatteries. But, it is he, it is the abomination that maketh
2 desolate that is the subject.

3 In verse 36, there is no other power that is introduced in any of these verses after the
4 abomination of desolation is placed in verse 31. He is referenced as *he* in verse 32.

5 He is not specifically referenced again until verse 36; but, there is no other power that is
6 referenced. So, when you get to verse 36, and it says, “And the king shall do according to his
7 will: . . .,” it has to be grammatically the king that has been under discussion since verse 31. It
8 has to be the Papacy.

9 And if you read Uriah Smith’s original *Thoughts on Daniel and the Revelation*, [1909,
10 page 292, paragraph 3], when he comes to this verse, he says, “And if we could say *a king*, then
11 we would see a new power introduced into this verse.” But, it does not say *a king*; it says *the*
12 *king*.

13 And, of course, Uriah Smith goes on to tell us that the king under discussion in verse 36
14 is Turkey, and from this point on he destroys the understanding of the rest of Daniel 11; and, that
15 teaching has by and large been understood to be correct from the top to the bottom of Adventism,
16 although there are some people that are very poor students of prophecy that still want to try to
17 uphold that foolish position. But, nevertheless, grammatically the king here has to be the king
18 that was under discussion in the previous verses. It is the Papacy.

19 And it says,

20
21 —“³⁶And the king shall do according to his will; and he shall exalt himself, and
22 magnify himself above every god, and shall speak marvellous things against the
23 God of gods, and shall prosper till the indignation be accomplished: for that is
24 determined shall be done. ³⁷Neither shall he regard the God of his fathers, nor the
25 desire of women, nor regard any god: for he shall magnify himself above all.”
26 Daniel 11:33-37 (KJV).

27
28 Keep your finger in Daniel 12 and go to 2 Thessalonians.

29 In 2 Thessalonians most Bible commentators (and they do not have to be Seventh-day
30 Adventist Bible commentators) will tell us 2 Thessalonians, chapter 2, verses 3 and 4, are taken
31 from verse 36 of Daniel 11. Verse 36 of Daniel 11 is describing the papal power; and, most
32 people that look closely at God’s Word will tell you that Paul here in these two verses is basing
33 these two verses upon Daniel 11:36.

34 In verse 3 of 2 Thessalonians, chapter 2, it says,

35
36 “³Let no man deceive you by any means: for *that day shall not come*, except
37 there come **a falling away** first, and that man of sin be revealed,”—

38
39 Where is that *falling away*? The falling away is back in verse 30 of Daniel 11, where Pagan
40 Rome has intelligence with them that forsake the holy covenant. Okay? That is the falling away
41 first.

42
43 —“and that man of sin be revealed, the son of perdition. ⁴Who opposeth and
44 exalteth himself above all that is called God, or that is worshipped, so that he as
45 God sitteth in the temple of God, shewing himself that he is God.
46 2 Thessalonians 2:3-4 (KJV).

1
2 And if you go back to Daniel 11, verses 36 and 37, you will see that this exaltation and
3 magnifying himself up above every god, this is what Paul is speaking about, this power here, the
4 abomination that maketh desolate.

5 And it says in verse 36 that the Papacy is going to prosper until the indignation be
6 accomplished, and the indignation in Bible prophecy is identifying the 2520 time prophecies.
7 They are called the scattering in some places, and sometimes they are called the indignation.
8 And, there was an indignation against the Northern Kingdom of Israel that began in 723BC and
9 ended in AD1798, and an indignation of God against the Southern Kingdom [of Israel] that
10 began in 677BC and ended in AD1844. And verse 36 is telling us that the Papacy was going to
11 prosper until 1798.

12 And, of course, in Bible prophecy if you go back to Daniel 8:24—let us start in verse 22
13 where you can see the context. In Daniel 8:22 it says,

14
15 “²²Now that being broken,”—

16
17 This is the horn of Greece. This is Alexander the Great, as you can see in verse 21, if you care to
18 look. But, Alexander the Great is broken in verse 21; and, in verse 22 it says,

19
20 —“²²Now that being broken, whereas four stood up for it,”—

21
22 This is the four generals of Alexander the Great.

23
24 —“four kingdoms shall stand up out of the nation, but not in his power. ²³And in
25 **the latter time of their kingdom,**”—

26
27 In the latter time of the kingdom of Greece.

28
29 —“when the transgressors are come to the full,”—

30
31 And the Bible and the Spirit of Prophecy both teach that every nation is given an opportunity, a
32 time of probation; and, when they fill up the cup of their probation, then they are removed from
33 being a kingdom. And this is what this verse is saying: at the end of their kingdom, the latter
34 time of their kingdom.

35
36 —“when the transgressors are come to the full”—*when their sins have reached*
37 *their full*—“a king of fierce countenance, and understanding dark sentences, shall
38 stand up.”—

39
40 And, of course, in Bible prophecy “a king of fierce countenance, and understanding dark
41 sentences” is Rome.

42 And, in Bible prophecy when Rome is discussed, it is representing Pagan Rome, Papal
43 Rome, and even Modern Rome. It is addressed as Rome, and it applies to all three phases of
44 Rome: Pagan Rome, Papal Rome, and modern Rome.

45 It says in verse 24,
46

1 —“²⁴And his power shall be mighty, but not by his own power: and he shall
2 **destroy wonderfully**,”—

3
4 Which Pagan Rome and Papal Rome have done, and which modern Rome will do. They will
5 destroy wonderfully.

6
7 —“and shall prosper, and practise, and shall destroy the mighty and the holy
8 people.” Daniel 8:22-24.

9
10 Rome in Bible prophecy is the power that prospers.

11 And then in verse 36 of Daniel 11 it says that the abomination that maketh desolate, the
12 papal power, will prosper till the indignation, when the 2520 against the Northern Kingdom
13 comes to its conclusion in 1798, “for that that is determined shall be done.”

14
15 “³⁷Neither shall he regard the God of his fathers, nor the desire of women, nor
16 regard any god for he shall magnify himself above all.”—

17
18 Then in verse 38 it says,

19
20 —“³⁸But in his estate”—*in his dominion*—“shall he honour the God of **forces**.”—

21
22 And in the marginal reference you will see this word *forces* means *fortresses*; and we know, as
23 Seventh-day Adventists, that the Papacy is simply Paganism with a Christian profession put upon
24 it. My opinion is that every Seventh-day Adventist should be required to read certain books, and
25 one of those books is called *The Two Babylons*, by Alexander Hislop.

26 And, in *The Two Babylons*, Alexander Hislop shows that every characteristic of the
27 Papacy has been taken from Paganism, all of them, every one of them; and, he shows it very
28 conclusively.

29 And we know as Adventists that everything that the Papacy does is nothing more than
30 what was done in Paganism, long before the Papacy came into history.

31 But, in verse 38 it says,

32
33 —“³⁸But in his estate”—*in his dominion*—“shall he honour [the God of fortresses]
34 the God of forces: and a god whom his fathers knew not shall he honour with
35 gold, and silver, and with precious stones, and pleasant things. ³⁹Thus shall he do
36 in the most **strong holds**”—

37
38 And in the marginal reference it says *fortresses of munitions*, “Thus shall he do in the [fortresses
39 of munitions],” in these strong holds.

40 So, fortresses are a part of this discussion. It is the “God of fortresses.”

41
42 —“Thus shall he do in the most strong holds with a strange god, whom he shall
43 acknowledge *and* increase with glory: and he shall cause them to rule over many,
44 and shall divide the land for gain.”—

1 In the history of the Papacy there is a god that is introduced that had no connection with
2 Christianity, whatsoever; and, the Papacy claims to be a Christian church.

3 The Papacy came from the Christian Church in the sense that it came from the Christians
4 that fell away from the truth in the time of Pergamos, during the compromise time period. And
5 during that history, they get to the point where they begin to honor a god of fortresses whom
6 their fathers knew not.

7 This god of fortresses, there is no masculine or feminine connected with this; so, you
8 have to determine whether it is masculine or feminine. The god of fortresses is the goddess of
9 fortresses, and this was Nimrod's wife Semiramis in Pagan mythology; and, Nimrod is the one
10 that built the cities, according to the Bible. But his wife Semiramis is supposedly the one that
11 invented the walls around the city, and on the walls around the city they would put pathways
12 where they could defend the city from the walls. And there are pictures of Semiramis in
13 Paganism that display her as having a crown that is symbolic of the fortress wall that would go
14 around the cities, and she was the goddess of fortresses.

15 And sure enough, in the early part of Papal history, the Papacy began to honor the virgin
16 Mary, which is nothing more than the wife of Nimrod, Semiramis, who takes credit for being the
17 goddess of fortresses; and, they increased this worship. The worship of Mary has escalated as
18 history progressed.

19 Now, when we get to verse 40, it says,

20
21 “⁴⁰And at the **time of the end**”—

22
23 And this is the second reference in Daniel's last vision to the time of the end, “at the time of the
24 end.” And the time of the end in this passage would have to be determined by the context. And
25 if you go back to verse 35, it says, “And *some* of them of understanding shall fall, to try them,
26 and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time
27 appointed.”

28 The discussion here is on the Papacy. The Papacy had an appointed time when it was
29 going to come to its end. It was placed in verse 31 in AD538, and the appointed time at the Time
30 of the End for the Papacy was 1798. This is also verse 36: this is he prospers until the
31 indignation be accomplished, which is 1798.

32 So, when we get to verse 40 and it says, “At the time of the end,” we understand from the
33 context and from the historical confirmation that this is 1798.

34 And it says,

35
36 —“⁴⁰And at the time of the end:”—*in 1798*—“shall the king of the south push at
37 him: and the king of the north shall come against him like a whirlwind, with
38 chariots, and with horsemen, and with many ships; and he shall enter into the
39 countries, and shall overflow and pass over:.” Daniel 11:40 (KJV).

40
41 Daniel 11 is the only chapter in the Bible where you find a war between the King of the South
42 and the King of the North. You will find the King of the North in the Scriptures, because the
43 King of the North is Christ.

44 If you go to Psalm 48, verse 1—say, “Amen,” when you are there.

45 FROM THE AUDIENCE: Amen.

46 BROTHER PIPPENGER: It says,

1
2 “¹Great is the LORD, and greatly to be praised in the city of our God, *in* the
3 mountain of his holiness. ²Beautiful for situation, the job of the whole earth, *is*
4 mount Zion, *on* the sides of the north, the city of the great King. ³God is known
5 in her palaces for a refuge. ⁴For, lo, the kings were assembled, they passed by
6 together. ⁵They saw *it*, *and* so they marvelled; they were troubled, *and* hasted
7 away. ⁶Fear took hold upon them there, *and* pain, as of a woman in travail.
8 ⁷Thou breakest the ships of Tarshish with an east wind.” Psalm 48:1-7, (KJV).
9

10 Now, this passage here is telling us that the City of God, which is Zion, is on the sides of
11 the North. This kingdom is God’s kingdom. It is on the sides of the North. God is King of the
12 North.

13 And if you go to Isaiah 14, Satan has been attempting to counterfeit God’s kingdom; and,
14 In Isaiah 14, starting at verse 12, it says,
15

16 “¹²How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou
17 cut down to the ground which didst weaken the nations! ¹³For thou hast said in
18 thine heart, I will ascend into heaven, I will exalt my throne above the stars of
19 God: I will sit also upon the mount of the congregation, in the sides of the north.”
20 Isaiah 14:12-13 (KJV).
21

22 Satan wants to seat himself on two places, on God’s throne (representing His political
23 authority), and in the sides of the North (representing His [God’s] religious authority). He wants
24 to seat himself “upon the mount of the congregation, in the sides of the north.”

25 If you go back to Psalm 48, just to close that thought off, it is interesting to note that all
26 the prophets are speaking about the end of the world; and, in the first three verses of Psalm 48 it
27 is speaking about the sides of the North and the city of the Great King. And then in verse 4, it
28 says, “. . . the kings were assembled, they passed by together.”

29 The kings that are a subject of Bible prophecy at the end of the world are the Ten Kings
30 of Revelation 17.

31 All the prophets agree with one another.

32 If you keep your finger in Psalm 48, and keep your finger in Daniel 11, go to
33 Revelation 17, speaking of the kings (in the plural), the subject of prophecy at the end of the
34 world, and starting in verse 12, it says,
35

36 “¹²And the ten horns which thou sawest are ten kings, which have received no
37 kingdom as yet; but receive power as kings one hour with the beast. ¹³These have
38 **one mind**, and shall give their **power and strength** unto the beast. ¹⁴These shall
39 make war with the Lamb, and the Lamb shall overcome them: for he is Lord of
40 lords, and King of kings: and they that are with him *are* called, and chosen, and
41 faithful.” Revelation 17:12-14 (KJV).
42

43 The kings of Bible prophecy, the kings that are a subject of Bible prophecy at the end of
44 the world, are the kings that are in agreement with one another. It says they have one mind, and
45 they give their power and strength to the Papacy (to the Beast), and they make war with Christ.
46 And, the way they make war with Christ is in persecuting His followers.

1 All the prophets are speaking about the end of the world. They all agree with one
2 another. And the kings of Bible prophecy, they are going to persecute God's people.

3 If you now keep your fingers in Psalm 48 and Daniel 11 but go to Psalm 83, I will show
4 you these Ten Kings in one other place.

5 Psalm 83, beginning at verse 1, says,

6
7 ¹"Keep not thou silence, O God: hold not thy peace, and be not still, O God.

8 ²For, lo, thine enemies make a tumult: and they that hate thee have lifted up the
9 head. ³They have taken crafty counsel against thy people, and consulted against

10 thy hidden ones. ⁴They have said, Come, and let us cut them off from *being* a
11 nation; that the name of Israel may be no more in remembrance. ⁵For they have

12 consulted together with **one consent**:"—

13
14 And the marginal reference there says "one heart." Revelation 17 says "one mind."

15
16 —"they have consulted together with one consent: they are confederate against
17 thee:"—

18
19 And then it lists out who they are. It says,

20
21 —"⁶The tabernacles of Edom,"—(1)—"and the Ishmaelites;"—(2)—"of
22 Moab,"—(3)—"and the Hagarenes;"—(4)—"⁷Gebal,"—(5)—and Ammon,"—
23 (6)—"and Amalek;"—(7)—"the Philistines"—(8)—"with the inhabitants of
24 Tyre;"—(9)—"⁸Assur"—is (10)—"Assur also is joined with them; they have
25 holpen the children of Lot. Selah." Psalm 83:1-8 (KJV).

26
27 And, Lot is not number 11; Lot is a summary or a generalization of all ten of them, for Lot's
28 descendants are Ammon and Moab, and they are both already listed. Here are these Ten Kings
29 in Psalm 83, and their purpose is to cut off Israel from being anymore a nation. And the Ten
30 Kings in Revelation 17 make war with the Lamb.

31 And if you go back now to Psalm 48, in verse 4 it says the kings were assembled. At the
32 end of the world when the time comes for the kings that are the subject of Bible prophecy to
33 fulfill their role of Bible prophecy, they are assembled. It says, "⁴For, lo, the kings were
34 assembled, they passed by together. ⁵They saw it, ..."

35 What did they see? They saw mount Zion. This is God's people. This is the people they
36 are going to make war with. This is the people, this is the church that they are going to attempt
37 to cut off from being a nation forever.

38 It says, "⁵They saw it, *and* so they marvelled; they were troubled, *and* hasted away." At
39 the time Ten Kings (the United Nations) begin their work of persecuting God's people at the end
40 of the world, they look at God's people, the Sabbathkeepers in their midst, and they are in
41 agreement, they are in a confederacy that they are going to destroy the Sabbathkeepers.

42 It says starting in verse 5, "⁵They saw it, *and* so they marvelled; they were troubled, *and*
43 hasted away. ⁶Fear took hold upon them there, *and* pain, as of a woman in travail."

44 And how is a woman in travail? **How is a woman in travail?**

45 FROM THE AUDIENCE: (Inaudible).

46 BROTHER PIPPENGER: The pains come harder and harder.

1 And what else?

2 FROM THE AUDIENCE: (No response.)

3 BROTHER PIPPENGER: Closer and closer. They do not come every ten
4 minutes. They come ten minutes, and then eight minutes, and then six minutes, five, [etc.], and
5 harder and harder.

6 And the trouble that come upon the kings of the Earth, when they see this trouble, it is a
7 progressive, escalating trouble.

8 And, what is it that causes the trouble? It is verse 7.

9
10 “⁷Thou breakest the **ships of Tarshish** with an **east wind**.” Psalm 48:7 (KJV).

11
12 Of course the *east wind* in Bible prophecy is Islam, and the *ships of Tarshish* is the economic
13 structure of the world. As these Ten Kings are being assembled with the purpose of attacking
14 God’s people and removing them from being a people, at the same time Islam is going to
15 accomplish its work, which is to remove the financial structure of the world, which is of course
16 what is going on right now, and what began on September 11, 2001.

17 But, nevertheless, Zion is the kingdom of the North, and the King of the North is Christ;
18 and, the Papacy is the counterfeit King of the North. And the only place in God’s Word where
19 you will actually see a struggle between the King of the South and the King of the North is in
20 Daniel, chapter 11. And, of course, the King of the North in this chapter has to be determined by
21 context.

22 And perhaps, some people say, the most important rule of Bible prophecy is the rule of
23 Bible prophecy that deals with the time period of the cross. Prophecies that are fulfilled before
24 the time period of the cross are to be understood with their literal application.

25 If a prophecy is identifying something before the time of the cross and it is talking about
26 Edom or Moab, it is talking about literal Edom or Moab. If it is talking about Jerusalem, it is
27 talking about literal Jerusalem; if it is talking about Israel, it is talking about literal Israel, before
28 the time period of the cross.

29 After the time period of the cross, you are looking for a spiritual application. If it talks
30 about Jerusalem, or Israel, or Edom, or Moab after the time of the cross, then you are looking for
31 a spiritual application.

32 In Daniel 11, you have a history that covers hundreds of years before the cross, hundreds
33 of years after the cross; so, there is a transition in Daniel 11. And when you get to verse 40 and
34 it says, “At the time of the end,” you are in 1798, which is well after the cross.

35 So, if you are going to determine who the King of the North and the King of the South
36 are in verse 40, it is not going to be literal Egypt or literal Babylon, as it is in the beginning of
37 Daniel 11. It is going to be spiritual Egypt and spiritual Babylon.

38 And the Scriptures teach us that the simple way to see it is in Revelation 17, verses 4 and
39 5. Spiritual Babylon at the end of the world is the Papacy.

40 We can turn there, if you are not familiar with it. Revelation 17 is a chapter that all the
41 Protestant world used to know who this was. And in Revelation 17, beginning in verse 3, it says,

42
43 “³So he carried me away in the spirit into the wilderness: and I saw a woman sit
44 upon a scarlet coloured beast, full of names of blasphemy, having seven heads
45 and ten horns. ⁴And the woman was arrayed in purple and scarlet colour, and
46 decked with gold and precious stones and pearls, having a golden cup in her hand

1 full of abominations and filthiness of her fornication. ⁵And upon her forehead
2 was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF
3 HARLOTS AND ABOMINATIONS OF THE EARTH.” Revelation 17:3-5
4 (KJV).

5
6 So, here we see spiritual Babylon at the end of the world; but, this woman, if you take a
7 dictionary that was published before 1950—there are even some that were published as late as
8 2001—if you take a dictionary and you look up *scarlet coloured woman*, it will tell you, “the
9 Roman Catholic Church, an illusion to the scarlet woman of Revelation 17.” The world used to
10 know that spiritual Babylon was the Roman Catholic Church.

11 So, when you come to Daniel 11, the power that controls Babylon is the King of the
12 North, and the power that controls Egypt is the King of the South. So, when you get to verse 40,
13 after the time period of the cross, you are looking at spiritual Babylon and spiritual Egypt. So,
14 when it says, “And at the time of the end shall the king of the south push at him [the King of the
15 North],” it has to be spiritual Babylon; it has to be the Papacy.

16 And, if you are still in Revelation, go to Revelation 11, verse 8, which tells us who
17 spiritual Egypt is in the time period of 1798. Revelation 11 is dealing with the time period of the
18 French Revolution primarily, and specifically here in verse 8. Verse 8 says,

19
20 “⁸And their dead bodies *shall lie* in the street of the great city, which spiritually is
21 called Sodom and Egypt, where also our Lord was crucified.” Revelation 11:8
22 (KJV).

23
24 Of course, Sister White in *The Great Controversy*, page 269, is very clear that this is identifying
25 atheistic France, in the French Revolution time period.

26 Spiritual Egypt in the 1798 time period is the King of the South.

27 So, if you go back to Daniel 11, verse 40, it says,

28
29 “⁴⁰And at the time of the end:”—in 1798—“shall the king of the south **push** at
30 him:”—

31
32 We are looking not for literal Egypt but for spiritual Egypt. We are looking at atheistic France in
33 1798.

34 Well, atheistic France pushed at him, the King of the North (spiritual Babylon, the
35 Papacy). And this word *push*, this Hebrew word that is translated as *push*, what does it mean?

36 FROM THE AUDIENCE: To war against.

37 BROTHER PIPPENGER: To war against.

38 In 1798, atheistic France began a war against the Papacy, and then you see a colon. Once
39 you understand the verse, you will see that the verse is divided now, and it says,

40
41 —“and the king of the north”—the Papacy—“—shall come against him”—
42 *Atheism*—“like a whirlwind, with chariots, and with horsemen, and with many
43 ships; and he shall enter into the countries, and shall overflow and pass over:”—

44
45 This, of course, was fulfilled in 1989 when the Papacy retaliated against Atheism; but, the king
46 of Atheism in the 1989 time period was not atheistic France; it was the Soviet Union. And when

1 it retaliated against Atheism by sweeping away the Soviet Union, it brought with it an ally that is
2 represented by “the chariots, ships, and horsemen.” And the chariots and horsemen in Bible
3 prophecy represent military strength; ships represent economic strength. And the historians are
4 clear that the ally that allied with the Papacy to bring down the Soviet Union in 1989 was the
5 United States; and, the historians are clear that what the ally contributed to that relationship was
6 military and economic might. And in 1989, Daniel 11, verse 40, was fulfilled.

7 And if you look closely at the verse, you will see at the beginning of the verse the King of
8 the South (atheistic France) begins a war with the Papacy; but, when the Papacy finally retaliates
9 against the King of the South, it is no longer simply France because it says the Papacy (the King
10 of the North) will pass over the countries. Whoever the King of the South is when it is swept
11 away, it is a group of countries, of course as the Soviet Union was a confederacy of countries.

12 Then it says in verse 41,

13
14 —“⁴¹He shall enter also into the **glorious land**,”—

15
16 This is very simple. If you are placing verse 41 at the end of the world, this word “glorious”
17 means *in sense of prominence*. The country that is the most prominent country at the end of the
18 world is the United States of America.

19 And the *glorious land* is a term that Daniel uses in verse 16 of Daniel 11—we have
20 already read it—to represent the land of Palestine. And the land of Palestine provided the same
21 characteristics for Ancient Israel that the United States provided for modern Israel that was
22 raised up in the Millerite time period, modern Israel being the Seventh-day Adventist Church
23 that began in the United States, the glorious land.

24 It says the Papacy, sometime after the collapse of the Soviet Union in 1989,

25
26 —“shall enter also into the glorious land [the United States],”—

27
28 There will be a Sunday Law in the United States, where the United States will be overthrown.

29 And it says,

30
31 —“and many *countries* shall be overthrown:”—

32
33 And, of course, that word “*countries*” is italicized. It does not belong to the text. It says, “many
34 shall be overthrown.” And the *many* that are overthrown at The Sunday Law in the United States
35 are Seventh-day Adventists; because, when The Sunday Law comes to the United States, it is
36 Seventh-day Adventists that are going to be held accountable for understanding Sabbath and
37 Sunday, not those outside of Adventism.

38 So, the Papacy enters into the United States at The Sunday Law, and many Seventh-day
39 Adventists will be overthrown.

40
41 —“but these shall **escape** out of his hand, *even* Edom, and Moab, and the chief of
42 the children of Ammon.” Daniel 11:40-41 (KJV).

43
44 If you drop down to the very last word of verse 42, you will see that it is *escape*. The
45 word *escape* in verse 42, and the word *escape* in verse 41 are two different Hebrew words. The

word *escape* in verse 41 means *to escape as if by slipperiness*, and the word *escape* in verse 42 implies *finding no deliverance*. They are two different words.

And in verse 41, this word *escape* means *to escape by slipperiness*: it is as if this [holding up a board eraser to simulate a bar of soap] and you put it in a bucket of water and you reach into the water and try to pick the bar of soap up and it slips out of your hand; *escape as if by slipperiness*. And this is the main part of the definition of this word *escape*. It is implying that the escape is accomplished by someone or something that has previously been under the control of who it escapes from.

And here we see at the time of The Sunday Law here in the United States that many Seventh-day Adventists are overthrown; and, at that same time, three tribes—Edom, Moab, and the chief of the children of Ammon—will escape from the hand of the Papacy. And this word “escape” tells us that prior to The Sunday Law, Edom, Moab, and the chief of the children of Ammon have been in the hand of the Papacy. And, at The Sunday Law in the United States the Seventh-day Adventist Church is purified. Many in the Adventist Church receive the mark of the Beast; a few in the Adventist Church receive the Seal of God, at which time they begin to call God’s other children in Babylon out of Babylon, and Edom, Moab, and the chief of the children of Ammon represent the threefold makeup of modern Babylon at the end of the world, in agreement with Revelation 16: the Beast, the Dragon, and the False Prophet.

In the communion of the Beast, and in the communion of the Dragon, and in the communion of the False Prophet there are many people that are going to come and stand with God’s people during The Sunday Law crisis. And Daniel 11, verse 41, at one level is identifying Edom, Moab, and the chief of the children of Ammon as modern Babylon; but, it is specifically saying, “These are those that come out of Babylon when the call to come out of Babylon is sounded at The Sunday Law in the United States.

Then in verse 42 the King of the North continues on. He says,

“⁴²He shall stretch forth his hand also upon the **countries**:”—

And here the word “countries” is not supplied. It is not supplied in verse 40 or 42. It is supplied in verse 41.

—“⁴²He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.”—

Perhaps the easiest symbol in these last six verses of Daniel 11 is Egypt. You can bring many passages from the Spirit of Prophecy that show that Egypt is the world; and, you can also bring passages from the Spirit of Prophecy that first there is a Sunday Law in the United States, and then the other countries in the world follow the example of the United States.

And in verse 42, the Papacy, after conquering the United States at The Sunday Law, then conquers Egypt, representing the other countries of the world. And what is stated here in verse 42 is that these other countries will not escape the hand of the Papacy.

Verse 43 continues on and says,

—“⁴³But he”—*the Papacy*—“shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians **shall be at his steps**.” Daniel 11:43 (KJV).

1
2 And this last phrase, “at his steps,” means *to march with*. And in the Scriptures, the Libyans and
3 the Ethiopians represent military strength: the Libyans and the Ethiopians are those that carry
4 the shield and bend the bow, the Bible says; but, they also represent the rich and the poor of the
5 world. There are two meanings here. And what it is saying here is that the Papacy takes control
6 of the entire world, takes control of the financial structure—“the gold, and the silver, and the
7 precious things”—and that both the rich and the poor of the world are marching with him. They
8 are in his steps and that he has control of not only the economic worth of the world but the
9 military power of the world. This is also testified to in verse 40 where it says, “chariots, ships,
10 and horsemen,” which is another way to say economics and military strength. In both cases, in
11 verse 40 and in verse 43, the Papacy has control of the chariots, ships, and horsemen; he has
12 control of the Libyans and the Ethiopians, and the gold, and the silver, and the precious things of
13 Egypt.

14 Of course, as Seventh-day Adventists, we know that national apostasy in the United
15 States is followed by national ruin. When The Sunday Law comes to the United States in
16 verse 41, then everything falls apart. And, Sister White, commenting on this in one place that in
17 The Sunday Law time period, beginning with The Sunday Law in the United States and
18 continuing until Michael stands up, Sister White says this,

19
20 "The time of God's destructive judgments is the time of mercy for those
21 who have had no opportunity to learn what is truth."—"Testimonies for the
22 Church," Vol. IX, page 97. {PH120 15.2} and {7BC 979.4, *et al.*}

23
24 The time of mercy for Seventh-day Adventists come before The Sunday Law in the United
25 States. The Sunday Law comes to the United States and national apostasy is followed by
26 national ruin; because, this begins the time of God's destructive judgments. But, this time is a
27 time of mercy for Edom, Moab, and the chief of the children of Ammon, as they can still hear the
28 Third Angel's Message and Gospel call.

29 But, from verse 41 onward, the destructive judgments of God are in the land. And, that is
30 what Daniel is referencing in verse 43 when he says, “⁴³But he shall have power over the
31 treasures of gold and of silver, and over all the precious things of Egypt: . . .” Daniel is here
32 referring back to a time period when Egypt (Ancient Egypt), the Egyptians living in Egypt were
33 willing to give away their gold, and silver, and precious things.

34 And, when was it that the Egyptians were willing to give away their gold, and silver, and
35 previous things? During the plagues, which is another way of saying “during the time of God's
36 destructive judgments.”

37 By the time you get to verse 43, everything is coming apart.

38 Verse 44 says,

39
40 “⁴⁴But **tidings** out of the **east** and out of the north”—

41
42 *Tidings* is a message, and this message is symbolically represented by the East and the North.
43 And this particular verse, verse 44, “the east and the north” can mean many, many things what
44 the message is. It can mean the Second Coming of Christ; because, we are told that the Second
45 Coming of Christ, when He comes there will appear in the East a cloud about the size of a man's
46 hand—[holding up his hand] I am representing the Second Coming of Christ—and we are told as

1 lightning shining from the East unto the West, so shall the Coming of the Son of Man be. *East*
2 represents the Second Coming of Christ.

3 In Revelation 7, verses 1 through 3, the sealing of the 144,000, the message comes from
4 an Angel that ascends from the East.

5 And, of course, *North* in Bible prophecy represents judgment.

6 *East* and *North* represent many things; but, primarily, the two messages that come to
7 God's people at the end of the world can be represented by the message of the East and the
8 North.

9 The message of the North is the last six verses of Daniel 11 that describe the final
10 movements of the King of the North; and, the message of the East is identifying the children of
11 the East, the role of Islam that came back into prophetic history on September 11, 2001, when
12 the Third Woe arrived.

13 The tidings, the message of the East and the North: this is the message of God's people
14 (those that have the Seal of God) that is swelling to a Loud Cry:

15
16 —“shall trouble him:”—*shall trouble the Papacy*—“therefore he shall go forth
17 with great fury to destroy, and utterly to make away many.”—

18
19 And in *Maranatha*, page 199, Sister White says in this time period there will be many martyrs;
20 and, in the Hebrew of these words, it implies that blood will be spilled.

21
22 —“⁴⁵And he shall plant the **tabernacles** of his **palace** between the seas ~~in~~ [and]
23 the glorious holy mountain; yet he shall come to his end, and none shall help
24 him.” Daniel 11:44-45 (KJV).

25
26 With this message, the Third Angel swelling to a Loud Cry, the Papacy does his work to try to
27 prevent this message from getting to those people who could be benefitted by it; so, he tries to
28 block the message. He places himself in between the glorious holy mountain—which is God's
29 Church that is proclaiming the message of the East and the North—places himself between the
30 Church and the seas, which Revelation 17:15 tells us it is the peoples of the world that would
31 hear this message; and, the Papacy is attempting to block the final warning message from those
32 in the world that would receive it.

33 He “plants the tabernacles of his palace.” And, *tabernacles*, in the Bible, is a symbol of
34 the church. Moses was used to raise up an earthly sanctuary that was a tent, a tabernacle. And
35 the Papacy here places the tabernacles of his palace. A *palace* represents royalty, a kingdom.
36 So, the issue that he plants between the world, divides the world into two classes, is the issue of
37 church and state, the mark of the Beast, the image of the Beast: *palaces* representing state;
38 *tabernacles* representing church. And this argument, the argument of the Third Angel, divides
39 the world into two classes; because, this is the Everlasting Gospel, and the Everlasting Gospel is
40 the work of Christ producing two classes of worshippers through the introduction of a prophetic
41 message. And the prophetic message that produces these two classes of worshippers is the
42 message of the East and the North that divides the world into the seas and the glorious holy
43 mountain. And, the prophetic message and the issue that does so is the mark of Rome's
44 authority, the mark of the Beast.

45 And in verse 1 of Daniel 12 says,
46

1 “¹And at that time”—

2
3 At this time when the message is swelling to a Loud Cry, persecution is going on, blood is being
4 spilled, at that time when the world is being divided into two classes, when the Papacy has
5 established its authority, its church and state authority, and has forced the mark of the Beast on
6 all mankind, and human probation closes.

7
8 —“shall Michael stand up, the great prince which standeth for the children of thy
9 people: and there shall be a time of trouble, such as never was since there was a
10 nation *even* to that same time; and at that time thy people shall be delivered, every
11 one that shall be found written in the book.” Daniel 12:1 (KJV).

12
13 Tomorrow morning we will take up the last portion of Daniel’s last vision.
14 Shall we pray?

15
16
17 Benediction: Heavenly Father, we thank you for the message of Daniel that tells us what is
18 about to befall your people here in the Last Days. And, as we see the world in verses 44 and 45
19 being divided into two classes, we ask that through the power of your Holy Spirit and through
20 the Divine Word that you have given us to study that you would allow us to be among those that
21 are in the glorious holy mountain, in the very near future, and not among those in the seas. We
22 want to be among those that live for eternity, but we want to be among those that are proclaiming
23 this tidings of the East and the North; and, we would ask that you would allow that and to make
24 that happen in each of our lives. In Jesus’s name, amen.

THE GODHEAD IN PROPHECY

Presentation by Jeff Pippenger
(Without Notes)

PART 3

Invocation by Brother Jeff Pippenger: Heavenly Father, as we begin this third part of this series, this overview of Daniel's last vision, we once again would ask that your presence be brought to us through your holy angels and that you would grant us your Holy Spirit and that you would pour the Latter Rain out upon us through the opening of your Word. We would ask that you would take control of my thoughts and my words, that I could be hid behind the cross that the message conveyed would be one that glorifies you. We ask that you would accompany this message, whether here this morning or on the DVD, that your Holy Spirit would bring conviction and understanding as it goes forth. We thank you for all these things in Jesus's name. Amen.

OVERVIEW OF DANIEL'S LAST VISION (CONTINUED)

BOOK OF DANIEL, CHAPTERS 10, 11, 12 (CONTINUED)

BROTHER PIPPENGER: We are looking Daniel's last vision.

In Daniel's last vision, we have an illustration of Daniel in Daniel, chapter 10. There are many truths to understand from chapter 10, and Daniel and his placement in the prophecy himself.

And then in Daniel 11, Gabriel opens up to Daniel the *chazon* vision, the vision of prophetic events.

And then in verse 14 of Daniel 10¹, Gabriel states,

“¹⁴Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision *is* for *many* days.” Daniel 10:14 (KJV).

Of course, this is the *chazon* vision.

FROM THE AUDIENCE: Daniel 11:14?

BROTHER PIPPENGER: 10:14, in Daniel 10:14.

And, we have mentioned a couple of times that the vision is established upon Rome, and we see this in Daniel 11:14.

“¹⁴And in those times there shall many stand up against the king of the south: also the robbers of thy people”—*this is Pagan Rome*—“shall exalt themselves to establish the vision;”—*this is the chazon vision*—“but they shall fall.” Daniel 11:14 (KJV).

Rome falls in prophecy.

As we have been going through, we have been dealing with the Time of the End. In the last presentation we dealt with the conclusion of the prophetic scenario, the last six verses of

¹ Corrects audio citing of Daniel 11 to Daniel 10.

1 Daniel 11, and understand that that is being fulfilled in our day and age. It began in 1989 with
2 the fulfillment of verse 40 when the United States and the Vatican brought about the collapse of
3 the Soviet Union, in fulfillment of this verse.

4 We now want to take up the last part of Daniel's vision and finish this overview.

5 In verse 1 of Daniel 12, it says,

6
7 “¹And **at that time**”—
8

9 And this is taking us back into the previous verses, “And at that time.” It is looking backwards.

10 And the time that has been under discussion is verses 44 and 45 of Daniel 11, which is
11 describing the final warning message of the East and the North, the tidings of the East and the
12 North, which trouble the Papacy. And the persecution is represented when he goes forth to
13 “utterly destroy and make away many.”

14 And then the end of the Papacy is marked as coming to his end with none to help; and,
15 when he does so, he is standing between two entities: the Church, represented by the glorious
16 holy mountain; and the seas, representing the peoples of the world.

17 And the issue that has divided the world into two classes is represented by the tabernacles
18 and the palace, the tabernacles representing church; the palace, state. The issue of church/state is
19 the image of the Beast. It is the mark of the Beast that divides the world into two classes.

20 And the Everlasting Gospel is the work of Christ in producing two classes of
21 worshippers, based upon the introduction of a testing prophetic message. The testing prophetic
22 message is here represented as East and North, and the two classes are the seas and the glorious
23 holy mountain.

24 So, in Daniel 12:1, it says,

25
26 —“¹And at that time **shall Michael stand up**,”—
27

28 And, of course, if we turn to Acts 7:55 and 56, we understand that when Michael stands up that it
29 is marking the close of probation.

30 In Acts 7:55, it says, “But he,”—speaking of Stephen after he has given his presentation
31 to the Jews about the history of Christ, and to Israel and their responsibility for the crucifixion of
32 Christ, in verse 55, it says—“But he, being full of the Holy Ghost, looked up stedfastly into
33 heaven, and saw the glory of God, and Jesus standing on the right hand of God, ⁵⁶And said,
34 Behold, I see the heavens opened, and the Son of man standing on the right hand of God.” And,
35 of course, we know that this is the close of probation for Ancient Israel; this is where they are
36 divorced of God. So, when Jesus stands up, we see the close of probation marked.

37 So, if we go back to verse 1 of Daniel 12, it says,

38
39 —“¹And **at that time**”—
40

41 At the time that the world has been divided into two classes based upon their acceptance or their
42 rejection of the message of the East and the North, then Michael stands up and human probation
43 closes.

44 And it says,
45

1 —“¹And at that time shall Michael stand up, the great prince which standeth for
2 the children of thy people, and there shall be a time of trouble, such as never was
3 since there was a nation *even* to that same time; and at that time thy people shall
4 be delivered, every one that shall be found written in the book.” Daniel 11:1
5 (KJV).
6

7 Now, in Daniel 11:41, we have the introduction of The Sunday Law crisis into history.
8 The Papacy enters into the glorious land: that is The Sunday Law in the United States. Many
9 shall be overthrown: these are Seventh-day Adventists that receive the mark of the Beast at this
10 point. And Edom, Moab, and the chief of the children of Ammon, representing in one sense the
11 threefold makeup of modern Babylon; but, in this passage, it represents those of God’s children
12 that are still in Babylon at this time that come out at The Sunday Law when the message is
13 proclaimed, “Come out of her, my people!” Here we see The Sunday Law crisis.

14 And, of course, there are two places in the writings of Ellen G. White where Sister White
15 tells us that the history of the abomination of desolation, spoken of in Matthew 24:15, represents
16 The Sunday Law crisis. She says as the sign of Pagan Rome was the sign for the Christians to
17 flee Jerusalem, so The Sunday Law is a sign for Christians at the end of the world to flee the
18 larger cities, in preparation for fleeing into the mountains. And that is a paraphrase,
19 nevertheless, Sister White identifies the abomination of desolation spoken by Daniel the prophet
20 prefigures The Sunday Law.

21 If you keep your finger in Daniel 12 and go to Matthew 24, where we previously visited a
22 little bit, and if we relate to Matthew 24 from this point of view that it is not only representing
23 the abomination of desolation in the AD66 to 70 time period but it is prefiguring The Sunday
24 Law at the end of the world, in verse 14 it says,

25
26 —“¹⁴And this gospel of the kingdom shall be preached in all the world”—
27

28 Of course, if you are going to line this up at the end of the world, then the gospel of the kingdom
29 that is going to be preached to all the world here is the message of the East and the North.

30
31 —“¹⁴And this gospel of the kingdom shall be preached in all the world for a
32 witness unto all nations; and then shall the end come.”—
33

34 Then shall Michael stand up, and human probation closes.

35 Then it says,

36
37 —“¹⁵When ye therefore shall see the **ABOMINATION OF DESOLATION**, spoken of by
38 Daniel the prophet, **stand in the holy place**, (whoso readeth, let him
39 understand:)—
40

41 Sister White marks this as The Sunday Law. So, in the context of placing Matthew 24 at the end
42 of the world, here we see The Sunday Law.

43 And in verse 16,

44
45 —“¹⁶Then let them which be in Judaea flee into the mountains: ¹⁷Let him which
46 is on the housetop not come down to take any thing out of his house: ¹⁸Neither let

1 him which is in the field return back to take his clothes. ¹⁹And woe unto them
2 that are with child, and to them that give such in those days! ²⁰But pray ye that
3 your flight be not in the winter, neither on the sabbath day. ²¹For then shall be
4 great tribulation, such as was not since the beginning of the world to this time, no,
5 nor ever shall be. ²²And except those days should be shortened, there should no
6 flesh be saved: but for the elect's sake those days shall be shortened.”
7 Matthew 24:14-22 (KJV).
8

9 Now, of course, Sister White takes this passage and references it I think three times in
10 *The Great Controversy* that this great tribulation is the 1260 years of Papal rule. But, the
11 abomination of desolation was also fulfilled in the AD70 time period. So, we see a double
12 fulfillment here in the time period of Pagan Rome, AD70, and the time period of Papal Rome in
13 the 1260 years. And Sister White is telling us that this is all pointing forward to the end of the
14 world; because, in Bible prophecy there are three Romes: Pagan Rome, Papal Rome, and
15 modern Rome. And this passage in Matthew 24, it is primarily addressing modern Rome.

16 And in verse 21, Christ says, “This is the great tribulation, such as was not since the
17 beginning of the world to this time. And except those days should be shortened, there should be
18 no flesh saved.” And we know that the Lord at the end of the world cuts short His work in
19 righteousness.

20 But, if you go back to Daniel 12, we see that this is the same story. Verse 41, we see The
21 Sunday Law. And when you look at the writing technique of Daniel throughout Daniel 11, in
22 verses 14 through 22, you see the history of how Pagan Rome takes control of the world, the
23 conquering of Syria, Egypt, and Israel. And then in verse 23, it drops back to that very same
24 history; and, it discusses the relationship of Pagan Rome with God's people. They make a
25 league with God's people. And then in the following verses, onward to verse 30, it is describing
26 that history.

27 When Daniel is speaking of Papal Rome and Pagan Rome—and he is speaking about
28 Pagan Rome here—he has a technique that is worth noting. He first tells how Rome conquers
29 the world. After he has done that, then he describes how Rome relates to God's people.

30 And you can that, as I have just said, how Rome conquers the world. Pagan Rome in
31 verse 14 comes into the scenario; and by verse 22 that part of the story is told, This is how he
32 conquered the world. Then in verse 23, Daniel drops back in, from verse 23 to verse 30, and
33 describes how he relates to God's people during that history. In verses 30 and 28, you see him
34 having indignation against the holy covenant. It is his attack against God's people.

35 And then in verse 31 of Daniel 11, now we have the story of Papal Rome; and, the story
36 of Papal Rome in verse 31 is that arms (the European kings) had to stand up on that part of the
37 Papacy, and they had to take away the Daily and place the abomination of desolation and, in so
38 doing, they polluted the sanctuary of strength. But, the point being here is that verse 31 is the
39 history of how the Papacy takes control of the world, how it is placed upon the throne of the
40 Earth. And by the end of verse 31, that has taken place in the year AD538.

41 And then Daniel begins to tell us how the Papacy relates to God's people, after he has
42 told the story of how it takes control of the world in verse 31.

43 And, of course, verses 31, 32, and onward to verse 35, is telling about the 1260 years of
44 Papal rule and the persecution of God's people that takes place during that time period.

45 And then in verse 36 to 39 gives us some further characteristics about the exaltation of
46 Papal Rome.

1 And this technique of Daniel, of first describing how Rome takes control of the world and
2 then dropping back into the story and telling how Rome deals with God's people, needs to be
3 recognized if you are going to understand the last six verses of Daniel 11 well; because, the last
4 six verses of Daniel 11 are not dealing with Pagan Rome or Papal Rome; it is dealing with
5 modern Rome.

6 And modern Rome, how it takes control of the world, is described in verses 40 to 43; but,
7 once you get to verse 44, now Daniel has told you how modern Rome has taken control of the
8 world. And now he is going to drop back into that history and begin to tell how Rome relates to
9 God's people during that history.

10 And in verse 44, of course, we have the message of the East and the North which enrages
11 the Papacy; and, the message of the East and the North is the Third Angel's Message, and the
12 Third Angel's Message becomes a Loud Cry at The Sunday Law in the United States; and, of
13 course, that is verse 41.

14 So, in one way, verse 44 needs to be overlaid in verse 41; and, it describes the
15 persecution that begins, and the judgments of God that begin in verse 41, on through verse 43.

16 And, because of this message of the East and the North, persecution takes place and it
17 leads to the close of human probation. At that time, Michael stands up.

18 And then "there is a time of trouble, such as never was since there was a nation *even* to
19 that same time. . . ." This is the same tribulation that Christ is speaking about, the gospel of the
20 kingdom that Christ is speaking about. In Matthew² 24:14 is the message of the East and the
21 North; the abomination of desolation, in verse 15 of Matthew 24; The Sunday Law, that is
22 verse 41. And then the great tribulation, the great persecution that has never been before in
23 history, this is the persecution of verses 44 and 45. So, Matthew 24 overlays this history
24 perfectly.

25 So, let us read verse 1 of Daniel 12 again as we move forward.

26
27 "1And at that time shall Michael stand up, the great prince which standeth for the
28 children of thy people: and there shall be a time of trouble, such as never was
29 since there was a nation *even* to that same time: and at that time thy people shall
30 be delivered, every one that shall be found written in the book. 2And many of
31 them that sleep in the dust of the earth shall awake, some to everlasting life, and
32 some to shame *and* everlasting contempt." Daniel 12:1-2 (KJV).

33
34 And, of course, the Bible tells us finally that those that crucified Christ will be resurrected to see
35 His Second Coming. They are going to suffer the additional punishment of what they fought
36 against, what they rejected. They are the ones that are resurrected to shame and everlasting
37 contempt.

38 Sister White further adds to that. She says that all the primary great resistors of Christ
39 throughout all the ages are resurrected at this time, not simply those that participated in the
40 crucifixion of Christ.

41
42 Graves are opened, and "many of them that sleep in the dust of the earth"
43 "awake, some to everlasting life, and some to shame and everlasting contempt."
44 [Daniel 12:2.] All who have died in the faith of the third angel's message come
45 forth from the tomb glorified, to hear God's covenant of peace with those who

² Corrects audio citing of Daniel 14 to Matthew 24:14.

1 have kept his law. “They also which pierced Him,” [Revelation 1:7.] those that
2 mocked and derided Christ’s dying agonies, **and the most violent opposers of his**
3 **truth and his people**, are raised to behold him in his glory, and to see the honor
4 placed upon the loyal and obedient. {*The Great Controversy* 88, 637.1}

5
6 Based on her statement I would expect to see all the popes resurrected at this time so they can
7 see the Second Coming of Christ; and others in history, all the wicked that have been the primary
8 resistors of Christ in the message of the cross are resurrected for shame and everlasting
9 contempt.

10 And then there are some that are resurrected to everlasting life.

11 And, if you keep your finger in Daniel 12 and go to Revelation 14, it tells us who it is that
12 are resurrected to everlasting life in this history.

13 In chapter 14, verse 13, it says—and this is speaking of God’s people in connection with
14 the Three Angels’ Messages—and it says,

15
16 “¹³And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead
17 which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest
18 from their labours; and their works do follow them.” Revelation 14:13 (KJV).

19
20 Revelation 14 has just set forth the Three Angels’ Messages.

21 And the first fulfillment of the Three Angels’ Messages, in terms of Adventism, the Third
22 Angel’s Message came into history on October 22, 1844. And John is here saying in verse 13,
23 “Blessed *are* the dead which die in the Lord from henceforth [from October 22, 1844]:”
24 They can rest from their labors, and their works do follow them. And Sister White tells us that
25 those that have died in the message of the Third Angel’s Message are those that are resurrected
26 at the Special Resurrection, just before the return of Christ, so they can witness the return of
27 Christ.

28 Those that have died in the faith of Adventism since October 22, 1844, until the end of
29 the world are resurrected in a Special Resurrection to see the Second Coming of Christ. Those
30 throughout history that have resisted Christ are resurrected at the same time; but, the return of
31 Christ is going to mean something different to them.

32 Verse 3 of Daniel 12 says,

33
34 “³And they that be **wise**”—

35
36 And, of course, those of you who have a marginal reference, the “wise” there means *teachers*.

37
38 —“And they that be [teachers,]—they that be wise shall shine as the brightness of
39 the firmament; and they that turn many to righteousness as the stars for ever and
40 ever.” Daniel 12:3 (KJV).

41
42 And the way they turn many to righteousness is that they teach the message of the East and the
43 North.

44 This is commenting on those at the end of the world that are wise, because all the
45 prophets are speaking primarily about the end of the world. The wise at the end of the world are
46 teachers, turning many to righteousness, teaching the message of the East and the North.

1 And in verse 4 it says,

2
3 “⁴But thou, O Daniel, shut up the words, and seal the book, *even* to the **time of**
4 **the end:**”—

5
6 And here is Daniel’s third reference to the time of the end.

7 And we know in verse 35 of Daniel 11, the Time of the End is at the time appointed, and
8 the time appointed for the Papacy is 1798. And in verse 40, it says “at the time of the end,” and
9 we understand that to be 1798. So, upon the testimony of two, here in verse 4 it would be 1798
10 as well. But, it says,

11
12 —“⁴But thou, O Daniel, shut up the words,”—*shut up the writings of Daniel*—
13 “and seal the book, even to the time of the end: many shall **run to and fro**, and
14 knowledge shall be increased.” Daniel 12:4 (KJV).

15
16 At the Time of the End at the end of the world, the Book of Daniel is unsealed; and, of course, it
17 was unsealed for the Millerites in 1798, and many ran to and fro.

18 What does it mean that “many ran to and fro”? If you go to Amos 8, Amos 8:11 and 12
19 says this:

20
21 “¹¹Behold, the days come, saith the Lord GOD, that I will send a famine in
22 the land, not a famine of bread, nor a thirst for water, but of hearing the words of
23 the LORD;”—

24
25 And in 1798 we had just reached the end of what historians called The Dark Ages, when the
26 word of God had been locked in the churches by Catholicism, and there had been a famine, and
27 had been for hundreds of years, for hearing the Bible truths that were prevented being circulated
28 by the Papacy. And in 1798, at the Time of the End, the Book of Daniel was unsealed and the
29 Lion of the Tribe of Judah began to open the Word of God.

30 And verse 12 says,

31
32 —“¹²And they shall wander from sea to sea, and from the north even to the east,
33 they shall run **to and fro** to seek the word of the LORD, and shall not find it.”
34 Amos 8:11-12 (KJV).

35
36 *Running to and fro* is a term that represents running to and fro in the Bible.

37 But, all of the prophets are speaking primarily about the end of the world; so, this verse is
38 also telling us that at the end of the world, at the end of Adventism, the Book of Daniel will once
39 again be unsealed at the Time of the End which, of course, is also 1989, the collapse of the
40 Soviet Union.

41 In Daniel 11:40 you have referenced both the Time of End for the Millerites, 1798, which
42 it says, “And at the time of the end shall the king of the south push at him” But, when the
43 verse is completed with the collapse of the Soviet Union in 1989, this marks the point in history
44 when the Lion of the Tribe of Judah begins to unseal the last six verses of Daniel 11. At that
45 time many shall run to and fro in God’s Word because there will have been a famine; and, most
46 certainly there was a famine in Adventism by the time you get to 1989. You just look at the

1 teachings that were going on, the work that was being done, the personalities that were allowed
2 to be voices in Adventism. By the time you get to 1989, there is a famine in Adventism, a
3 famine not of bread or water, but of hearing the Word of the Lord.

4 And verse 12 [of Amos 8] it says, “. . . they shall wander from sea to sea, and from the
5 north even to the east, they shall run to and fro to seek the word of the LORD, ...” And what
6 Word of the Lord are they going to be seeking?

7 What message are they going to be seeking, those that find, that are running to and fro at
8 the end of the world? Well, it says right there: they are going to be seeking the message of the
9 East and the North, which is Daniel 11, verse 44.

10 It says in verse 12 [of Amos 8], “from sea to sea, and from the north even to the
11 east, ...” They are going to come to grips with what the North and the East represents;
12 because, the tidings out of the North and the East is the message of the last six verses of
13 Daniel 11. But, only the wise will recognize this message and they will begin to teach it; but, the
14 wicked will not understand.

15 So, if you go back to verse 4—let us start in verse 3 of Daniel 12. It says, “And they that
16 be wise” Of course, some of the Millerites were the wise in that history that understood the
17 unsealing of Daniel; but, here at the end of the world there will be wise and wicked as well.
18 Only the wise will be teaching a message.

19
20 “³And they that be wise shall shine as the brightness of the firmament; and they
21 that turn many to righteousness as the stars for ever and ever. ⁴But thou, O
22 Daniel, shut up the words, and seal the book, *even* to the time of the end: many
23 shall run to and fro, and **knowledge shall be increased.**” Daniel 12:3-4 (KJV).

24
25 There would be an increase of knowledge at the end of the world on the message of the East and
26 North, as they run to and fro in God’s Word, just as there was an increase of knowledge on the
27 opening of the judgment in 1798 for the Millerites.

28 After this proclamation is made, in verse 5 it says,

29
30 “⁵Then I Daniel looked, and, behold, there stood other two, the one on this
31 side of the bank of the river, and the other on that side of the bank of the river.”—

32
33 There are two heavenly beings on each side of the river.

34
35 —“⁶And *one* said to the man clothed in linen, which *was* upon the waters of the
36 river,”—

37
38 Now, here is a man standing on the waters; this is Christ, who stands upon the waters.

39
40 —“⁶And *one* said to the man clothed in linen, which *was* upon the waters of the
41 river, How long *shall it be* to the end of these wonders?” Daniel 12:5-6 (KJV).

42
43 So, one of these heavenly beings asked Christ how long till the end of these wonders, “these
44 wonders” by context identifying the unsealing of the message of the East and the North, and the
45 history that surrounds that unsealing.

46 In verse 7, it says,

1
2 “⁷And I heard the man clothed in linen, which *was* upon the waters of the river,
3 when he held up his right hand and his left hand unto heaven, and sware by him
4 that liveth for ever that *it shall be* for a time, times, and an half; and when he shall
5 have accomplished to scatter the power of the holy people, all these *things* shall
6 be finished. ⁸And I heard, but I understood not: then said I, O my Lord, what
7 *shall be* the end of these things?” Daniel 11:7-8 (KJV).
8

9 When a prophet becomes part of the prophecy, he represents God’s people at the end of the
10 world. We are not dealing with that specifically right now, but this is a fact. So, we want to look
11 at this.

12 Daniel here is in a time prophecy here. When Christ is asked in verse 6, “How long *shall*
13 *it be to* the end of these wonders?” then Christ holds His hands up to God and swears that it will
14 be for a time, times, and a dividing of time. And, of course, we understand that based upon six
15 other specific references in the Word of God. There are several other places that indirectly refer
16 to this 1260 year period; and, we understand that that ends in 1798.

17 But, when he says, “when he shall have accomplished to scatter the power of the holy
18 people, all these *things* shall be finished,” then Daniel says, “I don’t understand this.” And, of
19 course, when a prophet becomes part of the prophecy, he represents God’s people at the end of
20 the world.

21 So, if we relate to Daniel 12 in terms of the Millerite History—and the Millerites fulfill
22 Daniel 12—then in verse 8 we can see William Miller saying, “I heard, but I understood not.”
23 What did he not understand? He did not understand the scattering of the power of the holy
24 people.

25 And, of course, we are instructed that it was the Angel Gabriel, the same Angel that is
26 telling Daniel here the story. It was the Angel Gabriel that directed the mind of William Miller;
27 and, the Angel Gabriel, the very first prophecy that he led William Miller to was the 2520, and
28 the 2520 is the prophecy that concerns the scattering of the power of God’s people.

29 If you keep your finger there and go to Jeremiah 50, verse 17, William Miller is
30 represented by Daniel here being confronted with what it means that the power of the holy
31 people has been scattered; and, his own testimony in history confirms that the first time prophecy
32 that William Miller was led to was the time prophecy connected to the scattering of the power of
33 the holy people; and, the Millerites understood that the powers of the holy people represented the
34 kings, the royalty, the leadership of both the Northern Kingdom of Israel and the Southern
35 Kingdom of Judah.

36 And, in verse 17 of Jeremiah 50, it says,
37

38 “¹⁷Israel is a scattered sheep; the lions have driven *him* away: first the
39 king of Assyria hath devoured him;”—
40

41 And this is identifying 723BC when the Northern Kingdom was carried into captivity.
42

43 —“and last this Nebuchadrezzar king of Babylon hath broken his bones.”
44 Jeremiah 50:17 (KJV).
45

1 Nebuchadnezzar brings down Jerusalem, the 605 - 606BC time period; and, this is referencing
2 the 2520 against the Southern Kingdom that began when Manasseh, the king of Judah, the power
3 of Judah, was carried to Babylon by the Assyrians.

4 First, the Northern Kingdom is scattered. Their power, their kings are taken away; and,
5 then the Southern Kingdom is taken away.

6 So, if you go back to Daniel 12, verses 7 and 8, Christ is attempting to identify in
7 chapter 12 when the time of the end is, what shall be the end of these wonders in verse 6; and, in
8 order to do so, He raises up His hand and swears that it will be at the point in time when the
9 scattering of the powers of the holy people is accomplished. And, of course, the scattering of the
10 powers of the holy people came to a conclusion in AD1798. "Time, time, and an half a time" is
11 simply one-half of the *seven times* of Leviticus 26, which William Miller understood; but, he did
12 not understand it until the Angel Gabriel presented it to him.

13 So, here we see that Daniel is representing in verse 8 God's people at the end of the
14 world; but, Daniel is also representing God's people not just at the end of the world and not just
15 the Millerites but God's people here specifically at the end of the world.

16 And God's people at the end of the world, they also hear the 2520 but do not understand.
17 They have to be instructed to what the 2520 is; and, of course, those of us as Seventh-day
18 Adventists that are living here at the end of the world, we know that very few of us had even
19 heard of the 2520 before the Year 2000. And here Daniel is representing God's people at the end
20 of the world that is confronted with a prophecy that is the scattering of the power of God's
21 people, the *seven times*. In this verse it is divided in half, and they do not understand what it is.

22 In verse 9, it says,

23
24 "And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the
25 **time of the end.**" Daniel 11:9 (KJV).

26
27 Here we see the fourth reference to the time of the end. Of course, it has already been
28 established that this is 1798. Daniel's book is sealed up until the time of the end, and the part of
29 [the Book of] Daniel that is sealed up is the *chazon* vision.

30 If you go to Daniel 8, verse 17, Gabriel once again is coming to Daniel. In verse 16 it
31 says, "Gabriel, make this *man* to understand the vision." Gabriel here is making Daniel
32 understand the *mareh* vision. This vision is the *mareh*; but he is going to deal with both the
33 *mareh* and the *chazon* visions.

34 In verse 17, he says,

35
36 "So he came near where I stood: and when he came, I was afraid, and fell upon
37 my face: but he said unto me, Understand, O son of man: for at the time of the
38 end *shall be* the [*chazon*] vision." Daniel 8:17 (KJV).

39
40 And there we see the *chazon* vision being marked at 1798, because Daniel is not going to
41 disagree with himself.

42 And for those of you who want to test this vision here, I do not know how many mistakes
43 there are in *Strong's Concordance*, but this is a mistake in *Strong's Concordance*. *Strong's*
44 *Concordance* says this vision here in verse 17 is *mareh*, but it is not. Just look at the original
45 Hebrew and the other concordances. And from what I understand, even if you look at the new
46 *Strong's* computer concordance, they have made the correction. This here is the *chazon* vision.

1 The *chazon* vision is the vision of prophetic history. The *mareh* vision is the appearance of
2 Christ.

3 And here, Daniel is confirming that the *chazon* vision will be at the time of the end.
4 And if you will drop down to verse 26, it says,

5
6 “²⁶And the vision”—and this is the *mareh* vision—“And the [*mareh*] vision of the
7 evening and the morning which was told is true: wherefore shut thou up the
8 [*chazon*] vision;”—shut it up—“for it shall be for many days.

9
10 The *chazon* vision is sealed up here in Daniel 8 for many days, sealed up until 1798. And this, of
11 course, is in agreement with what we are looking at here.

12 If you will, go back to verse 9 of Daniel 12:

13
14 “⁹And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the
15 time of the end.”—

16
17 Until 1798.

18
19 —“¹⁰Many shall be purified, and made white, and tried; but the wicked shall do
20 wickedly: and none of the wicked shall understand; but the wise shall
21 understand.” Daniel 12:9-10 (KJV).

22
23 When the Book of Daniel is unsealed in 1798, we have the introduction of the Everlasting
24 Gospel; and, the Everlasting Gospel, from the beginning of the Bible to the end of the Bible is
25 the work of Christ in producing two classes of worshippers based upon a prophetic testing
26 message.

27 Sister White, when speaking about the Everlasting Gospel, goes to Genesis 3:15, and she
28 teaches us that Genesis 3:15 is the first gospel message, and she teaches us that Genesis 3:15 is
29 the first prophecy. And in connection with that, she discusses Cain and Able, two classes of
30 worshippers that she says represents two classes that live throughout the history of the world.
31 And Cain and Able are produced based upon their command to bring an offering to the Lord, and
32 the offering that they were to bring to the Lord, “the Lamb slain,” is a prophetic message for the
33 lamb that they were to slay, prefigured It, typified It, pointed to Christ. It was a prophetic testing
34 message of which Cain rejected—he did it his own way—and Abel was obedient to. This is the
35 Everlasting Gospel throughout history.

36 And here in Daniel 12, in the Millerite History, it says many would be purified, and made
37 white, and tried; and, the wise would understand, but the wicked would not understand.

38 What they would understand here, in the context of Daniel 12, is the increase of
39 knowledge of Daniel 12:4.

40 And, of course, in the next book in the Bible, Hosea 4:6, it says,

41
42 “⁶My people are destroyed for lack of knowledge:”—

43
44 The wicked do not understand the increase of knowledge; they are destroyed.
45

1 —“⁶My people are destroyed for lack of knowledge: because thou hast rejected
2 knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou
3 hast forgotten the law of thy God, I will also forget thy children.” Hosea 4:6
4 (KJV).
5

6 And in 1 Peter—let us go to 1 Peter.

7 Remember the phrase there that because you reject knowledge, “you will be no priest to
8 me.”

9 Of course, in 1 Peter, chapter 2, Peter is talking about the early Christian Church entering
10 into covenant with Christ, but he is basing his scenario on the history when Christ entered into
11 covenant with Ancient Israel at Mount Sinai.

12 And if we start in 1 Peter, chapter 2, [verse 2], it says,
13

14 “²As newborn babes, desire the sincere milk of the word, that ye may grow
15 thereby;”—
16

17 It is speaking to God’s people that are born again. And when they are born again, they are to
18 have a desire to drink God’s Word that they might grow and get to the point, of course, where
19 they are not drinking milk any longer, but eating the flesh of God’s Word.

20 Verse 3 says,
21

22 —“³If so be ye have tasted that the Lord is gracious.”—
23

24 Those people that are going to grow need to eat the Word of God; take the Little Book out of the
25 hand of the angel and eat it, and it will be sweet in their mouth, and will prepare them for the
26 bitter experience that follows in that digestion process.

27 And in verse 4 it says,
28

29 —“⁴To whom coming, *as unto* a living stone, disallowed indeed of men, but
30 chosen of God, *and* precious. ⁵Ye also, as lively stones, are built up a spiritual
31 house,”—
32

33 And, of course, from 1798 to 1844, the Lord raised up the Millerite temple, just as He had raised
34 up the spiritual house of the Christian Church that Peter was speaking to, just as He had raised up
35 the spiritual house of Ancient Israel at Sinai.

36 —“⁵Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to
37 offer up spiritual sacrifices, acceptable to God by Jesus Christ.” 1 Peter 2:2-5
38 (KJV).
39
40

41 So, as the Lord enters in covenant with His people, whether it is at Sinai, or the Christian
42 Church, or in the Millerite History, or at the end of the world, His people are priests. They are an
43 holy priesthood that offer up spiritual sacrifices.

44 If you go back to Hosea, chapter 4, verse 6, dealing with this knowledge, it says,
45

1 “⁶My people are destroyed for lack of knowledge: because thou hast
2 rejected knowledge, I will also reject thee, that thou shalt be no priest to me:”—

3
4 When He rejects them, they are rejected in terms of entering into covenant with him.

5
6 —“seeing thou hast forgotten the law of thy God, I will also forget thy children.”
7 Hosea 4:6 (KJV).

8
9 So, if you go back to Daniel 12, verse 10, in verse 9 it says that “the words [of Daniel] *are* closed
10 up and sealed until [1798,] the time of the end.”

11 And, if you go back to verse 4, it says,

12
13 “⁴But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the
14 end,”—

15
16 An identical truth that in verse 4 it says,

17
18 —“many shall **run to and fro**,”—

19
20 Studying God’s Word.

21
22 —“and knowledge shall be increased.” Daniel 12:4 (KJV).

23
24 So, when we put that with verse 9, it is saying that the words are closed up and sealed
25 until 1798, when there will be an increase of knowledge.

26 And then in verse 10, it says,

27
28 “¹⁰Many shall be purified, and made white, and tried; but the wicked shall do
29 wickedly: and none of the wicked shall understand [the increase of knowledge];
30 but the wise shall understand [the increase of knowledge].” Daniel 12:10 (KJV).

31
32 And, the increase of knowledge for the Millerite History began in 1798 and ended in
33 1844. And, here, Daniel is telling us this history is the history of the Three Angels’
34 Messages: “Many shall be purified” – there is the First Angel’s Message; “and made
35 white” – there is the Second Angel’s Message; “and tried” – there is the Third Angel’s
36 Message.

37 Throughout Scriptures, the testing process that is associated with the Everlasting
38 Gospel is a threefold testing process:

- 39
40 • The First Angel’s Message says, “Fear God.” If you fear God, you come to the
41 foot of the cross and confess your sins; and, if you do that, you are **purified**. It is
42 at the foot of the cross, when you meet the requirements of the Gospel, that you
43 receive justification, purification.
44
45 • And, then you receive the white raiment of Christ, His Righteousness. Many are
46 purified, **and made white**. And it was in the Second Angel’s Message during the

1 Midnight Cry that the Lord poured out His Spirit upon the Millerites and
2 righteousness was manifested, and the Righteousness is represented as the white
3 raiment.

- 4
5 • Many are purified (First Angel's Message), and made white [Second Angel's Message],
6 **and tried** [Third Angel's Message], and the Third Angel's Message came on October 22,
7 1844, when the judgment began, when they trying began.

8
9 So, here in verse 10 we see the purification of the Millerites. It is based upon the increase of
10 prophetic knowledge that tests that generation, and it produces two classes of worshippers (the
11 wise and the wicked). And the production of these two classes is the Everlasting Gospel, and the
12 prophetic testing message that produces these two classes is a threefold testing process. The
13 purified, made white, and tried are the First, Second, and Third Angels' Messages.

14 We are told that God's way is in the Sanctuary, and in the Sanctuary we see the
15 courtyard, which is where purification is represented; then we see the Holy Place, where the
16 Righteousness of Christ, the white raiment, is represented; and then we see the Most Holy Place,
17 where judgment takes place, and where we are tried.

18 Also, work of the Holy Spirit in John 16:8, I believe—let us go to John 16:8. The work
19 of the Holy Spirit is this same threefold testing process. It says,

20
21 “⁸And when he is come,”—*speaking of the Holy Spirit*—“he will reprove the
22 world of sin,”—

23
24 If you are reprov'd of sin, and you accept it correctly, then you come to the foot of the cross and
25 you are purified; and, you are in the courtyard of the Sanctuary.

26
27 —“and of righteousness,”—

28
29 It is here where you receive the white raiment. At the foot of the cross, He puts His white
30 raiment upon you.

31
32 —“and of judgment:” John 16:8 (KJV).

33
34 Judgment is where you are tried.

35 So, the threefold work of the Holy Spirit to convict of sin, righteousness, and judgment is
36 the same as purified, made white, and tried, in Daniel 12:10; and, Daniel 12:10 is repeated here
37 at the end of the world, just as Sister White often says: The Three Angels' Messages are to be
38 repeated at the end of the world.

39 So, the Everlasting Gospel has been accomplished through the process of unsealing the
40 prophetic Book of Daniel to the Millerites in 1798. Two classes of worshippers are
41 demonstrated on October 22, 1844. The wise follow Christ into the Most Holy Place. The
42 wicked do not understand the increase of knowledge; they continue to direct their prayers to the
43 Holy Place, and Satan begins to answer their prayers. Because they rejected knowledge, they are
44 rejected from being priests. They do not enter into covenant with Christ, as those 50 wise
45 Millerites did on October 22, 1844.

1 But, of course, this applies to the end of the world. At the Time of End in 1989 with the
2 collapse of the Soviet Union, there was an increase of knowledge on the message of the East and
3 the North, as students of prophecy began to run to and fro in God's Word, and a testing process
4 began to confront Adventism that ultimately demonstrates two classes of worshippers at The
5 Sunday Law, when the door closes on Adventism. The wise are those that receive the Seal of
6 God; the wicked are those that receive the mark of the Beast. It is based upon how they receive
7 this unsealing of prophetic knowledge.

8 Then in verse 11 of Daniel 12, it says,

9
10 “¹²And from the time *that* the daily ~~sacrifice~~”—

11
12 And Sister White, of course, in *Early Writings*, page 74, says very plainly that those that gave the
13 Judgment Hour Cry had the correct view of the Daily; and, the Millerites understood that the
14 Daily was Paganism.

15 And on the 1843 Chart, which is this Chart [to the audience's right,³ behind Brother
16 Pippenger], the Daily when it is referenced it is not too specific. Sister White says that this Chart
17 was directed by the hand of the Lord, and it should not be altered. And under this date [508] it
18 says, “508 *Taking away of the daily sacrifice. Dan. 12:11, 12,*” which is what we are dealing
19 with here.

20 But, there was a mistake in some of the figures on this [1843] Chart, and the Lord
21 instructed Ellen White to have her husband produce a new Chart; and, that is this [1850] Chart.
22 And all the truths on this [1843] Chart is on this [1850] Chart, and she places the same
23 endorsement upon the 1850 Chart, as she does on the 1843 [Chart]. She says, “I saw that God
24 was in the publishment of the chart by Brother Nichols.” [See *Manuscript Releases*, volume 13,
25 page 359.]

26 And when they deal with the Daily on this [1850] Chart, it is more specific here. It says,
27 “*Pagan Dominion or The DAILY taken away. Dan. 11:31. 508*” Now, they are understanding
28 that the Daily here in Daniel 11:31 is the same as the Daily here in Daniel 12:11. They
29 understood that Daniel is not changing what the Daily means as he writes, which is correct.

30 But here, this [1850] Chart, which has the endorsement of God, says the Daily is the
31 Pagan Dominion. That is what the Millerite taught, that it was Paganism. Sister White says that
32 those that gave the Judgment Hour Cry had the correct view of the Daily. That is *Early Writings*,
33 page 74.

34 And then in *Manuscript Releases*, she says that teaching the Daily represents Christ's
35 Sanctuary ministry came from angels that were expelled from Heaven. So, Sister White has
36 been clear about it.

37 You do not need Sister White to demonstrate that the Daily is Paganism. William Miller
38 came to the correct conclusion on that subject long before Sister White was raised up as the
39 prophetess to God's people.

40 But, in verse 11, it says,

41
42 “¹¹And from the time *that* the daily ~~sacrifice~~—Paganism—“shall be taken
43 away,”—

³ The placement of the 1843 Chart was placed to the audience's left in later presentations.

1 Of course, in *Early Writings*, page 74, Sister White says of all the added words in the Bible (and
2 there are many added words; and if you have a *King James Bible*, anytime you see a word that is
3 italicized, it is an added word) the only one that Inspiration says that does not belong in the
4 Bible, it is the word *sacrifice*. In the Book of Daniel, when you see the added word *sacrifice*, in
5 connection with the word *Daily* in the Book of Daniel, Sister White says it was added by human
6 wisdom and does not belong to the text.

7 So, verse 11 is saying,

8
9 —“¹¹And from the time *that* the daily *sacrifice*”—*Paganism*—“shall be **taken**
10 **away**,”—

11
12 Of course, the Hebrew word that is translated here is *sur*, and we will deal with that in following
13 studies because this is pretty much where we are going with this study. *Sur* means *to take away*.
14 This is an easy, simple translation.

15
16 —“¹¹And from the time *that* the daily *sacrifice*”—*Paganism*—“shall be taken
17 away,”—*shall be removed*—“shall be taken away, and the abomination that
18 maketh desolate set up,”—

19
20 And “the abomination that maketh desolate” is the Papacy; and, before the Papacy is to be placed
21 upon the throne of the Earth, it has to be set up. Things have to transpire to allow it to be placed
22 upon the throne of the Earth.

23 And from the time that Paganism shall be removed and the Papacy set up,

24
25 —“*there shall be* a thousand two hundred and ninety days.”—

26
27 And, of course, the Pioneers marked AD508 as the time that Paganism was subdued at the Battle
28 of the Visigoths in AD507 – 508, the last Pagan power that was giving resistance to the rise of
29 the Papacy was defeated by Clovis. By AD508 Paganism had been taken away; and, there is a
30 30-year time period from 508 to 538 which is the history the Papacy is set up, and at the end of
31 that 30 years, in Daniel [11:]31, it is placed upon the throne of the Earth.

32 And from the time, 508, Paganism is taken away and the Papacy is sets up,

33
34 —“*there shall be* a thousand two hundred and ninety days.” Daniel 12:11 (KJV).

35
36 Of course, you can see this on this [1843] Chart here. Here is the 1290 days. It starts here in
37 508, and it brings us to 1798 here [pointing towards the bottom of the Chart].

38 And the next verse says,

39
40 “¹²Blessed is he that waiteth, and cometh to the thousand three hundred and five
41 and thirty days.” Daniel 12:12 (KJV).

42
43 That is represented here on this [1843] Chart. It brings us to 1843 [at the bottom of the Chart].

44 If you are looking at this Chart closely, and you are wondering where the 1290 is
45 [indicates the 1290 is located below the 1335].

1 If you take these two prophecies grammatically, grammatically you cannot separate
2 verses 11 and 12; and, in the Hebrew, there is even less justification for doing so. The Hebrew is
3 not written in verses.

4 Verse 11 says from the time that the Paganism shall be taken away, and the abomination
5 that maketh desolate set up, there will be 1290 days. Blessed is he that waiteth and cometh to the
6 1335. It is the same thought. These are two prophecies that both begin in 508 when Paganism is
7 subdued at the Battle of the Visigoths.

8 So, you see these two prophecies here [still referencing the 1843 Chart], the 1290,
9 verse 11; the 1335, verse 12. And what they have done here, they have subtracted [1290 from
10 1335, with a remainder of] 45 years.

11 So, here [referencing the 45 years at the bottom center of the Chart], they are just
12 showing that the 1290 ends in 1798, and if you add 45 years to it [1798]—this 45 years [the
13 remainder of 1290 subtracted from 1335]—it brings you to 1843. And then if you begin in 508
14 and add 1335, it brings you to 1843. These two time prophecies were understood. They were a
15 subject of Bible prophecy.

16 In fact, Sister White says that the Angel Gabriel gave William Miller the commencement
17 to the chain of truth; and, William Miller tells us that he was given three commencement points.
18 He was given 508; 457, which is the beginning of the 2300-year prophecy; and, 677, which is the
19 beginning of the 2520 against the Southern Kingdom [of Judah]. Sister White says that the
20 Angel Gabriel gave William Miller the commencement to the chain of truth; and, William Miller
21 says—using the word *commencement*—“I was given the commencement of 508, 677, and 457.
22 And, that is what is reflected here on these Charts [the 1843 and the 1850 Charts].

23 Verse 11 is saying from 508, there will be 1290 days until 1798. The first 30 years the
24 Papacy is set up, and in 538 it is placed on the throne of the Earth.

25 And then after 1798, there is another 45 years; and, it says blessed is he who cometh to
26 the conclusion of these 45 years in 1843. And the blessing of coming to 1843 is you are coming
27 to the conclusion to the parable of the Ten Virgins. You are coming to the climax of the
28 Everlasting Gospel.

29 From March 22, which is the beginning of 1844, 1843 ended on March 21, 1844 by the
30 Biblical reckoning of time; and, the first disappointment of the Millerites was on March 22,
31 1844.

32 After March 22, 1844, passed, they gave up the idea that the Lord was going to return in
33 1843, and they suffered the first disappointment. And this prophecy is saying, “Blessed is he
34 that waiteth, and cometh to the thousand three hundred and five and thirty days.” Because, when
35 you arrive to the first disappointment, on March 22, 1844, you have reached the Tarrying Time
36 in Habakkuk 2, which is designed into this [1843] Chart, and you have reached the Tarrying
37 Time in the parable of the Ten Virgins, when the Bridegroom tarries. And at this point now, the
38 Lord is going to accomplish the Everlasting Gospel, the climax among the Millerites that is
39 called The Seventh Month Movement, from March 22, 1844, to October 22, 1844.

40 October 22, 1844, is the seventh month of the Jewish year in that history; and, all the
41 Millerites were unfamiliar with it, as Adventists at the end of the world, but every Millerite
42 commonly understood The Seventh Month Movement was this history. And, it is in this history
43 where the two classes of Millerites are demonstrated on October 22, 1844. And the verse is
44 saying blessed is he that waiteth and cometh to this history where the Lord is going to perfect a
45 people to move into the Most Holy Place with Him.

46 Then in verse 13 it says,

1
2 “But go thou thy way till the end *be*: for thou shalt rest, and **stand in thy lot** at
3 the end of **the days**.” Daniel 12:13 (KJV).
4

5 Sister White says a man stands—there are many correct applications of what it means *to stand in*
6 *the lot*. It can mean to stand in the judgment, because the casting of lots is referring to judgment;
7 [i.e.,] they cast lots to identify that Achan was the rebel in the camp. This is a judgment term.
8 “To stand in the lot,” the lot can be a grave. It can be saying that Daniel is going to be
9 resurrected at the end of the day.

10 But, Sister White has a nice quote where she says “standing in the lot” represents
11 fulfilling one’s purpose; and, at the end of the days the Book of Daniel would fulfill its purpose.
12 [See *Selected Messages*, book 2 (1958), chapter 12, “The Three Angels and the Other Angel:
13 The Certainty of Prophecy; also, *Selected Messages*, book 2, p. 109.1].

14 “The days” here are the time prophecies that are represented on this [1843] Chart that
15 brings us to the Millerite History: the end of the 2520 that brings us to 1798; the end of the 1290
16 that ended in 1798; the end of the 1260 that ended in 1798.

17 “Daniel, go thy way. Your book is sealed up until the end, and then you will stand in
18 your lot. You will fulfill your purpose at the end.”

19 And, of course, here, “the days” are time prophecies.

20 With this overview in place, we will begin to look specifically at some of the truths in
21 Daniel’s last vision in our next presentation.

22 Shall we pray?
23
24

25 Benediction: Heavenly Father, we thank you that you have clearly laid out the message of the
26 East and the North for God’s people here at the end of time. And as we are considering this
27 message and are beginning to draw from this message some of the truths in connection with the
28 Daily, we thank you that you have been with us and we ask for your continued blessing in this
29 series. And we ask that your Holy Spirit go with this message to bring conviction to those that
30 are considering these truths. We thank you for all these things in Jesus’s name. Amen.

THE GODHEAD IN PROPHECY

Presentation by Jeff Pippenger
(Without Notes)

PART 4

Invocation by Brother Jeff Pippenger: Heavenly Father, as we continue on in our study, we ask that you grant us the presence of your Holy Spirit and that you fill this room with holy angels, and that you guide and direct and control the words and the thoughts that are spoken, and that you would go with this message and prepare the hearts and minds of the brothers and sisters who receive it, as you would have it be received. We thank you for your prophetic Word that you have been opening to your people over the past period of time. We ask that as you open this Word to us now that you would pour your Latter Rain out. In Jesus's name, amen.

PRINCIPLES OF PROPHECY

BROTHER PIPPENGER: 1 Corinthians 10:11.

1 Corinthians 10:11 says,

“¹¹Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.”
1 Corinthians 10:11 (KJV).

The whole Bible is a testimony to what is going to take place at the end of the world.

There are some in Adventism that wrest this Scripture to their own destruction by saying that all these examples are simply conveying moral lessons that we need to understand at the end of the world, but that they are not conveying a history that will be repeated at the end of the world.

But, it is both. It is both the moral lessons and the history of the Bible that is written for us who live here at the end of the world.

And verse 12 says,

“¹²Wherefore let him that thinketh he standeth take heed lest he fall.”
1 Corinthians 10:12 (KJV).

You go to Romans 15:4 for a second witness in connection with this principle, it says,

“⁴For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.”
Romans 15:4 (KJV).

Whatever was written aforetime is written for our learning.

Ecclesiastes, right after [the Book of] Proverbs: Ecclesiastes 1, verses 9 and 10, says,

“⁹The thing that hath been,”—

1 And, of course, this is not talking about moral lessons.

2 It says,

3
4 —“⁹The thing that hath been, it *is that* which shall be; and that which is done *is*
5 that which shall be done: and *there is* no new *thing* under the sun. ¹⁰Is there *any*
6 thing whereof it may be said, See, this *is* new? It hath been already of old time,
7 which was before us.” Ecclesiastes 1:9-10 (KJV).

8
9 And then if you will go to chapter 3 of Ecclesiastes, it says in verse 15,

10
11 “¹⁵That which hath been is now; and that which is to be hath already been; and
12 God requireth that which is past.” Ecclesiastes 3:15 (KJV).

13
14 God requires us to understand that which is past; because, that which is past is what will be.

15 You go to 1 Corinthians 14:32, it adds another line to this understanding. In verse 32 it
16 says,

17
18 “³²And the spirits of the prophets are subject to the prophets.”
19 1 Corinthians 14:32 (KJV).

20
21 And this is identifying that all of the prophets are in agreement.

22 All the prophets are speaking about the end of the world; and, if they were telling
23 different stories about the end of the world, there would be confusion. And in verse 32 it says
24 the spirits of the prophets are subject to the prophets,” and then verse 33 says,

25
26 “³³For God is not *the author* of confusion, but of peace, as in all churches of the
27 saints.” 1 Corinthians 14:33 (KJV).

28
29 All the prophets are subject to the other prophets. They are all in agreement with one
30 another, and they all are giving testimony to the end of the world.

31 1 Peter 1:12, it says,

32
33 “¹²Unto whom it was revealed, that not unto themselves, but unto us they did
34 minister the things, which are now reported unto you by them that have preached
35 the gospel unto you with the Holy Ghost sent down from heaven; which things the
36 angels desire to look into.” 1 Peter 1:12 (KJV).

37
38 It was revealed to the prophets, but it was written for us who live at the end of the world.

39 In connection with this truth that all the prophets are speaking about the end of the world,
40 and that all the prophets agree with one another, we find in Revelation, chapter 10, another
41 principle connected to this that is understood by Adventism; and that is, when the prophets
42 become part of the prophecy, they represent God’s people at the end of the world. And a classic
43 illustration of that in Adventism is found in Revelation 10, verses 8 through 10, which says,

44
45 “⁸And the voice which I heard from heaven spake unto me again, and said, Go
46 *and* take the little book which is open in the hand of the angel which standeth

1 upon the sea and upon the earth. ⁹And I went unto the angel, and said unto him,
2 Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall
3 make thy belly bitter, but it shall be in thy mouth sweet as honey. ¹⁰And I took
4 the little book out of the angel's hand, and ate it up, and it was in my mouth sweet
5 as honey: and as soon as I had eaten it, my belly was bitter." Revelation 10:8-10
6 (KJV).
7

8 Now, in Adventism we understand that this is representing the history of the Millerites from
9 1840 to 1844. The Millerite message became sweet on August 11, 1840, with the collapse of the
10 Ottoman Empire; it became sweet because at that point the year-day principle was confirmed. It
11 afterward became bitter at the disappointment of October 23, 1844.

12 Sister White is clear, the historical record is clear that the Millerites did not know in
13 advance of what was happening in their history; whereas, we are required to know what took
14 place in that history, for Sister White says "we have nothing to fear for the future except as we
15 forget the Lord's leading and teaching in our past history and experience." {See *Christian*
16 *Experience and Teachings of Ellen G. White* (1922), 204.1} and {*Last Day Events*, 72.1}.

17 We are to understand the history of 1840 to 1844, but the Millerites did not understand it.
18 And this understanding, if you go back to verse 8, it says,
19

20 "And the voice which I heard from heaven spake unto me again, and said, Go
21 and take the little book which is open in the hand of the angel which standeth
22 upon the sea and upon the earth. ⁹And I went unto the angel, and said unto him,
23 Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall
24 make thy belly bitter, but it shall be in thy mouth sweet as honey." Revelation
25 10:8-10 (KJV).
26

27 Here we see that John is representing not only the Millerites but he is representing primarily a
28 people that know what is going to happen in advance of it happening. He is representing God's
29 people at the end of the world that we generally call *the remnant*, or *the 144,000*.

30 God's people at the end of the world understand from the Millerite History (they should
31 understand from the Millerite history) that the history of the Millerites is repeated in the history
32 of the 144,000.

33 If you go to Zechariah for a second witness to this principle of when the prophets become
34 part of the prophecy, they represent God's people at the end of the world. And Zechariah,
35 chapter 3, Sister White speaks of the story of Joshua and the angel in Zechariah, chapter 3, more
36 than once, and she tells us that Zechariah, chapter 3, represents the time period of the
37 Investigative Judgment; especially, the closing scenes of the Investigative Judgment, she states.

38 So, in context with that history that Zechariah 3 is clearly marked as the very close of the
39 Investigative Judgment, then when we come to chapter 4, beginning at verse 1, it says,
40

41 "And the angel that talked with me came again, and waked me, as a man that is
42 wakened out of his sleep."—
43

44 Here is Zechariah as John is becoming part of the prophecy. Suddenly we see Zechariah being
45 awakened. He is part of the prophecy now. And the angel says to him in verse 2, he says,
46

1 —²And said unto me, What seest thou? And I said, I have looked, and behold a
2 candlestick all of gold, with a bowl upon the top of it, and his seven lamps
3 thereon, and seven pipes to the seven lamps, which *are* upon the top thereof:
4 ³And two olive trees by it, one upon the right *side* of the bowl, and the other upon
5 the left *side* thereof. ⁴So I answered and spake to the angel that talked with me,
6 saying, What *are* these, my lord? ⁵Then the angel that talked with me answered
7 and said unto me, Knowest thou not what these be? And I said, No, my lord.”
8 Zechariah 4:1-5 (KJV).
9

10 So, in verses 4 and 5, we have it twice emphasized that Zechariah does not understand what the
11 seven branched candlestick that sits in the Holy Place of the Sanctuary represents; and, this is a
12 prophet that is ministering during the time period that they have come out of Babylon to rebuild
13 the sanctuary. So, humanly, during that history, there is no way that he did not understand what
14 the seven branched candlestick was. And, here he has become part of the prophecy, and he
15 represents a people at the end of the world that wake up at the Midnight Cry. They are awakened
16 by an angel.

17 What angel are they awakened by? They were awakened in the time period of the
18 Second Angel. The Midnight Cry is part of the Second Angel.

19 The Second Angel comes and awakens him out of his sleep. All the virgins sleep; they
20 are awakened at the Midnight Cry in the time period of August 1844; and, shortly thereafter,
21 within two months they are realizing that they did not know what the Sanctuary was. They did
22 not know what the seven branched candlestick was. They believed the Lord was coming to
23 cleanse the Earth on October 22, 1844. And when they awoke, they realized that they did not
24 understand that the Lord was moving into the Heavenly Sanctuary. They did not know what the
25 Sanctuary was. They thought it was the Earth.

26 But, when the prophet becomes part of the prophecy himself, he represents God’s people
27 at the end of the world, and he represents in that case the beginning and the end of Adventism.
28 He represents the Millerite History, [those] that are awakened at the Midnight Cry in August of
29 1844, and then shortly thereafter realize they do not know what the furnishing of the Sanctuary
30 is.

31 But, he also represents God’s people at the end of the world that are awakened and do not
32 understand what this candlestick represents spiritually; not in terms of the Sanctuary furnishing
33 but spiritually.

34 And in verse 6

35
36 ⁶Then he answered and spake unto me, saying, This *is* the word of the LORD unto
37 Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD
38 of hosts.” Zechariah 4:6 (KJV).
39

40 When Zechariah is representing the 144,00 in our day and age, he is representing Adventism at
41 the end of the world that does not understand that the candlestick in the Holy Place represents the
42 work of the Holy Spirit, and the work of the Holy Spirit is the outpouring of the Holy Spirit
43 during the Latter Rain. And they do not understand, as it is said in verse 6, that the Holy Spirit is
44 the word of the Lord. It says, “This *is* the word of the LORD unto Zerubbabel, ...” The “word
45 of the LORD” is God’s Word.

1 And then it says, “. . . Not by might, nor by power, but by my spirit, saith the LORD of
2 hosts.”

3 Adventists think that the outpouring of the Holy Spirit is simply an empowerment. Some
4 of them actually think that this is where the sins are overcome by God’s people. They think it is
5 an empowerment that allows them to finally preach the Gospel. But, the Latter Rain, the
6 outpouring of the Holy Spirit, is the messages of God’s Word that are opened up to God’s people
7 at the end of time when the parable of the Ten Virgins is repeated here at the end of the world.

8 So, that is two illustrations of when God’s prophets become part of the prophecy; they
9 represent God’s people at the end of the world.

10 Go to Ezekiel 24, verse 24. We can see—let us start in verse 15; Ezekiel 24:15. We are
11 going to see that Ezekiel is a sign.

12 In fact, before we go to Ezekiel—keep your finger there. I want to give you two
13 witnesses that the prophets are signs. But, let us start in Isaiah 8, verse 18, and then we will go
14 back to Ezekiel 24.

15 In Isaiah 8:18, it says,

16
17 “¹⁸Behold, I and the children whom the LORD hath given me **are for signs** and for
18 wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.”
19 Isaiah 8:18 (KJV).

20
21 So, here Isaiah is saying that he and his children are signs.

22 Now, if we go back to Ezekiel 24 for a second testimony that the prophets are signs: the
23 prophets, when they become part of the prophecy, represent God’s people at the end of the
24 world, and in this sense they are signs. There is something that we need to recognize what they
25 represent. They are representing a certain truth at the end of the world.

26 In verse 15 of Ezekiel 24, it says,

27
28 “¹⁵Also the word of the LORD came unto me saying, ¹⁶Son of man,
29 behold, I take away from thee **the desire of thine eyes** with a stroke:”—

30
31 Who is the desire of Ezekiel’s eyes? His wife.

32
33 —“¹⁶Son of man, behold, I take away from thee the desire of thine eyes with a
34 stroke: yet neither shall thou mourn nor weep, neither shall thy tears run down.

35 ¹⁷Forbear to cry, make no mourning for the dead, bind the tire of thine head upon
36 thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the
37 break of men. ¹⁸So I spake unto the people in the morning: and at even my wife
38 died; and I did in the morning as I was commanded.

39 ¹⁹And the people said unto me, Wilt thou not tell us what those *things are*
40 to us, that thou doest so?”—

41
42 Ezekiel now is becoming part of the prophecy; and, in this history, he is specifically told to
43 become part of the prophecy and then take this message to those people.

44 Verse 20 says,
45

1 —“²⁰Then I answered them, The word of the LORD came unto me, saying, ²¹Speak
2 unto the house of Israel,”—

3
4 Now Ezekiel is going to interpret his role as a sign, as a prophetic representation., and he
5 says,

6
7 —“²⁰Then I answered them, The word of the LORD came unto me, saying,
8 ²¹Speak unto the house of Israel, Thus saith the Lord GOD; Behold, I will profane
9 my sanctuary, the excellency of your strength, the desire of your eyes, and that
10 which your soul pitieth: and your sons and your daughters whom ye have left
11 shall fall by the sword. ²²And ye shall do as I have done; ye shall not cover *your*
12 lips, nor eat the bread of men. ²³And your tires *shall be* upon your heads, and
13 your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away
14 for your iniquities, and mourn one toward another. ²⁴Thus Ezekiel is unto you a
15 sign: according to all that he hath done shall ye do: and when this cometh, ye
16 shall know that I *am* the Lord GOD. ²⁵Also, thou son of man, *shall it* not *be* in the
17 day when I take from them their strength, the joy of their glory, the desire of their
18 eyes, and that whereupon they set their minds, their sons and their daughters,
19 ²⁶*That* he that escapeth in that day shall come unto thee, to cause *thee* to hear *it*
20 with *thine* ears? ²⁷In that day shall thy mouth be opened to him which is escaped,
21 and thou shalt speak, and be no more dumb, and thou shalt be a sign unto them;
22 and they shall know that I *am* the LORD.” Ezekiel 24:15-27 (KJV).

23
24 So, Ezekiel’s wife is taken from him; she dies instantly, based upon prophecy; and, Ezekiel is
25 told not to mourn; and, then he is told to go tell this story, explain this story to Israel as a
26 prophecy of what happens when the sanctuary in Jerusalem is swept away. And then he is told
27 that when this takes place, those of the Jews that escaped the destruction of Jerusalem, if only
28 temporarily, they will come to him and then his mouth will be opened and [will] present the
29 message to them, and they will realize that the Lord is God, that they have had a sign among
30 them.

31 What did that tell us—a little bit off the subject—what did that tell us about Ezekiel?

32 FROM THE AUDIENCE: (No response.)

33 BROTHER PIPPENGER: It told us what?

34 FROM THE AUDIENCE: (No response.)

35 BROTHER PIPPENGER: Okay. Go back to verse 27: “. . . and thou shalt
36 speak, and be no more dumb, . . .” Does that mean that when Ezekiel speaks that suddenly he is
37 not going to be a stupid person? What does it mean?

38 FROM THE AUDIENCE: That he is now allowed to speak.

39 BROTHER PIPPENGER: It means that Ezekiel had been dumb.

40 What does it mean to be dumb?

41 FROM THE AUDIENCE: Not being able to talk.

42 BROTHER PIPPENGER: He cannot speak.

43 Now, go to Ezekiel 3, just so you understand that: that Ezekiel was prophetically ruled
44 by the Lord, so to speak (he is a sign); where, as a prophet, he was only allowed to speak when
45 the Lord told him to speak; otherwise, he was dumb. He could not speak.

1 In Ezekiel 3, it would be nice to read from verse 16, but we will not. Let us start in verse
2 24. It says,

3
4 “²⁴Then the spirit entered into me, and set me upon my feet, and spake with me,
5 and said unto me, Go, shut thyself within thine house. ²⁵But thou, O son of man,
6 behold, they shall put bands upon thee, and shall bind thee with them, and thou
7 shalt not go out among them: ²⁶And I will make thy tongue cleave to the roof of
8 thy mouth that thou shalt be dumb, and shall not be to them a reprover: for they
9 are a rebellious house. ²⁷But when I speak with thee, I will open thy mouth, and
10 thou shalt say unto them, Thus saith the Lord GOD; He that heareth, let him hear;
11 and he that forbeareth, let him forbear; for they are a rebellious house.”
12 Ezekiel 3:24-27 (KJV).
13

14 So, some people do not recognize this attribute of Ezekiel that he was given. His tongue was
15 unable to work, except when he was presenting the Word of the Lord.

16 But in any case, Isaiah and Ezekiel, upon the testimony of two, the prophets are signs;
17 and, when they are signs, they are used to illustrate a truth, a message to God’s people. And
18 when the prophets become part of the prophecy, they are representing God’s people at the end of
19 the world, and God’s people at the end of the world have a beginning and an end. The beginning
20 is the Millerite History; the end is the history of the 144,000. So, when you see a prophet
21 become part of the prophecy, he will be illustrating the Millerite History, and he will also be
22 illustrating the history of the 144,000.
23
24

25 IN-DEPTH STUDY OF DANIEL’S LAST VISION

26

27 BOOK OF DANIEL, CHAPTERS 10, 11, 12

28 Now, if you will go to Daniel’s last vision, which begins in chapter 10.

29 We have put in place this principle. We are going to begin to look at this. There is no
30 way that we could get through this in this presentation.

31 But, in Daniel 10, verse 1, which we have already looked at briefly, it says,
32

33 “¹In the third year of Cyrus king of Persia a thing was revealed unto Daniel,
34 whose name was called Belteshazzar; and the thing was true, but the time
35 appointed was long; and he understood the thing, and had understanding of the
36 vision. ²In those days I Daniel was mourning three full weeks.”—
37

38 Here Daniel is becoming part of the prophecy.
39

40 —“²In those days I Daniel was mourning three full weeks. ³I ate no pleasant
41 bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all,
42 till three whole weeks were fulfilled. ⁴And in the four and twentieth day of the
43 first month, as I was by the side of the great river, which is Hiddekel; . . .”
44 Daniel 10:1-4 (KJV).
45

1 But, what I want you to see here is Daniel, in verses 2 and 3, he becomes part of the prophecy,
2 and he is identifying for us that he is on a fast. And when a prophet becomes part of the
3 prophecy, he is illustrating God's people at the end of the world. And this illustration of God's
4 people is that God's people that are called to a fast, to mourn, to afflict their souls at the end of
5 the world.

6 Were the Millerites called to do this? No. This, for the Millerites, lead to this
7 experience. October 22, 1844, is the beginning of the antitypical Day of Atonement. This here
8 is specifically addressing God's people at the end of the world that have been called into the
9 antitypical Day of Atonement, which is the time that we are to mourn and fast before the Lord.

10 But in the first verse, when it introduces Daniel and it places him in this history, the
11 history in which we are living today, it talks about a thing that was revealed to Daniel, and the
12 thing was true; but, the time appointed was long. And he understood the thing and had
13 understood it, and had understanding of the vision.

14 Now, if you go to Daniel 8, verse 26, I want to show you the other time period that is
15 marked as "long." In verse 26 of Daniel 8, it says,

16
17 “²⁶And the vision of the evening and the morning which was told is true;
18 wherefore shut thou up the vision; for it *shall be* for many days.” Daniel 8:26
19 (KJV).
20

21 This vision that is shut up for many days is the *chazon* vision, and it is for many days; and, *many*
22 *days* is long. And, we are going to try to show you in Daniel 10:1 that this *time appointed* that is
23 *long* is the *chazon* vision, even though the Hebrew word that Daniel uses to represent the *chazon*
24 vision here is not *chazon*; it is *debar* (*dâbâr*); and, *debar* in the Bible means *word*; it means
25 *oracle*. An oracle is a prophecy, and the *chazon* vision is the prophecy of prophetic history. It is
26 God's Word.

27 And we will try to show that to you now, but may take more than one presentation to do
28 so.

29 And the reason for that, before we go it, I will tell you he understood the thing at the end
30 of verse 1 of Daniel 10. The last two phrases said, “. . . and he understood the thing, and had
31 understanding of the vision. . . .” And what we are going to try to show you is that this *thing* is
32 the word *debar*. It is another representation of the *chazon* vision.

33 But, it also says he had understanding of “the vision,” and this vision here is the *mareh*
34 vision.

35 And Daniel here is representing God's people at the end of the world that understand
36 both the *chazon* vision and the *mareh* vision, and they understand it during the time of the
37 antitypical Day of Atonement, the Investigative Judgment. This is God's people that we identify
38 as the 144,000.

39 So, let us see if we can establish that.

40 Go back to Daniel, chapter 8. In Daniel Chapter 8 we see the word *vision* ten times, and
41 it is these two Hebrew words that are both translated as “vision.” The first that we will consider
42 is *chazon*; the second is *mareh*.
43

44 **I am going to define:**

- 45 • **CHAZON as the vision of prophetic history;**
- 46 • **THE MAREH as the appearance [of Christ].**

1
2 We can go through Daniel 8, now, and mark these before we begin to discuss them.

3 In verse 1 of Daniel 8 you see the word “vision.” It says,

4
5 “¹In the third year of the reign of king Belshazzar a vision appeared unto *me*, even
6 unto me Daniel, **after that which appeared unto me at the first.**”—

7
8 And what appeared to him at the first?

9
10 —“¹In the third year of the reign of king Belshazzar a vision”—

11
12 And this is the *chazon* vision.

13
14 —“appeared unto *me*, even unto me Daniel, after that which appeared unto me at
15 the first.”—

16
17 At the first what?

18 FROM THE AUDIENCE: At the first vision.

19 BROTHER PIPPENGER: At the first vision? Is that what it is?

20 If you go back—now, what did it say there? “In the third year of the reign of Cyrus . . .”?

21 FROM THE AUDIENCE: Of Belshazzar.

22 BROTHER PIPPENGER: “In the third year of the reign of king Belshazzar”; that
23 is Daniel 8:1.

24 Go to Daniel 7:1. Daniel 7:1 says,

25
26 “In the first year of Belshazzar king of Babylon Daniel had a dream and visions of
27 his head upon his bed: then he wrote the dream, *and* told the sum of the matters.”
28 Daniel 7:1 (KJV).

29
30 So, in the first year of Belshazzar, Daniel has a dream. That is the vision of Daniel 7.

31 Then in Daniel 8 it says, “In the third year of the reign of king Belshazzar a vision
32 appeared unto me, *even unto me* Daniel, after that which appeared unto me **at the first.**”

33 At the first what? At the first year of Belshazzar. This here is Daniel connecting the
34 visions of Daniel 7 and 8, which needs to be marked, if you are going to really look at the
35 kingdoms of Bible prophecy as governed by *repeat and enlarge* in Daniel 2, 7, 8, and 11.

36 But, in any case, there is a vision that occurs to Daniel here in Verse 1, and this is the
37 *chazon* vision. This is the vision of prophetic history.

38 And then in verse 2 it says,

39
40 “²And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan in
41 the palace, which *is* in the province of Elam; and I saw in a vision, and I was by
42 the river Ulai.” Daniel 8:2 (KJV).

43
44 Two times the word *vision* is in that verse, and that is the *chazon* vision both times.

45 And you notice that he is by the river Ulai; and, we have already read that in verse 4 of
46 Daniel 10 he was by the river Hiddekel. And these two rivers, when the United States invaded

1 Iraq and they started capturing Saddam Hussein's castles, one of the first castles (palaces) that
2 they took control of and set up the headquarters was right where the Tigris and Euphrates rivers
3 come together. He had a palace there, and the United States military took it over. And most
4 Bible commentators believe that this is where Daniel was receiving this vision; because, the
5 Tigris and the Euphrates there in Iraq where this palace is, in the language of Daniel and that
6 history, this is the Ulai and the Hiddekel. They come together right there at this palace.

7 And the Ulai river is the vision of [Daniel] chapter 8, and the Hiddekel river is the vision
8 of [Daniel], chapter 10.

9 And if you look closely at these two rivers, you can see that one represents the *mareh*
10 vision, and one represents the *chazon* vision; but, we are not going there yet. Right now we are
11 just looking at the word *vision* in chapter 8.

12 The next time we see *vision* in Daniel, chapter 8, is in verse 13. It says,

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

18
19 Then in verse 15 it says,

20
21 “¹⁵And it came to pass, when I, *even* I Daniel, had seen the [*chazon*]
22 vision, and sought for the meaning, then, behold, there stood before me as the
23 **appearance** of a man.”—

24
25 Now, it does not say it, but if you underline the word “appearance” there, *appearance* is
26 the definition, the primary definition, of *mareh*. And this word that is translated as *appearance*
27 in this verse is *mareh*; but, we are not counting that in the ten times that *vision* occurs. Here, this
28 is simply *appearance*.” I am just giving you a proof that this is how it is defined.

29 In verse 16 it says,

30
31 —“¹⁶And I heard a man's voice between the *banks of* Ulai, which called, and
32 said, Gabriel, make this *man* understand the [*mareh*] vision.”—

33
34 This “vision” in verse 16 is the *mareh* vision.

35
36 Verse 17 says,

37
38 —“¹⁷So he came near where I stood: and when he came, I was afraid, and fell
39 upon my face: but he said unto me, Understand, O son of man: for at the time of
40 the end *shall be* the [*chazon*] vision.” Daniel 8:15-17 (KJV).

41
42 Now, the *Strong's Concordance*, if you look up Daniel 8:17, it says this vision is the *mareh*; but,
43 that is not correct. This is the *chazon* vision in verse 17.

44 And then when you get down to verse 26, it says,

1 “²⁶And the vision”—*this is the mareh vision*—“of the evening and morning which
2 was told is true; wherefore shut thou up the [*chazon*] vision; for it *shall be* for
3 many days. ²⁷And I Daniel fainted, and was sick *certain* days; afterward I rose
4 up, and did the king’s business; and I was astonished at the vision, but none
5 understood it.” Daniel 8:26-27 (KJV).
6

7 So, we may not have been counting, but one time you see the word *vision* in verse 1;
8 twice in verse 2; once in verse 13; once in verses 15, 16, and 17; twice in verse 26; and
9 once in verse 27. We see the word *vision* ten times in Daniel, chapter 8; and, it is either
10 the *chazon* or the *mareh* vision.

11 Now, in Daniel 8:13, the *chazon* vision is the vision of prophetic history; and, the
12 actual illustration of prophetic history ends in verse 12. In Daniel 8, the actual
13 illustration of prophetic history ends in verse 12 and, when it ends, Daniel hears a
14 dialogue, a heavenly dialogue that kind of adds to this vision of prophetic history. It says
15 in verse 13,
16

17 “¹³Then I heard one saint speaking, and another saint said unto that certain
18 *saint* which spake, How long *shall be* the [*chazon*] vision *concerning* the daily
19 *sacrifice*, and the transgression of desolation, to give both the sanctuary and the
20 host to be trodden under foot? ¹⁴And he said unto me, Unto two thousand and
21 three hundred days; then shall the sanctuary be cleansed.” Daniel 8:13-14 (KJV).
22

23 We have these two verses which conclude the *chazon* vision. Once the vision of
24 prophetic history ends in verse 12, then we have this heavenly dialogue, and there is a
25 question about how long the *chazon* vision concerning Paganism and the Papacy, how
26 long this vision concerning Paganism and the Papacy (the Daily and the transgression of
27 desolation).

28 And verse 13 tells us what Paganism and the Papacy are going to do. They are
29 going to give both the sanctuary and the host to be trodden underfoot.

30 Two things are going to be trodden underfoot. This word *host* represents God’s
31 people, but you will find *host* identified in other passages.

32 And if you go up to verse 12, you can see the word *host*. Verse 12 says,
33

34 “¹²And an **host** was given *him* against the daily ~~*sacrifice*~~” Daniel 8:12, in
35 part (KJV).
36

37 This word *host* that we are seeing in verse 13 is God’s people. In verse 12 it represents a
38 military strength—okay?—and it applies both ways. A *host* is an army, but God’s people are an
39 army: “♪ *Onward, Christian soldiers* ♪.” So, it is not a denial of the usage to identify God’s
40 people as a *host*.

41 In Daniel 10, in Daniel’s last vision, Christ is identified as the Prince; and, the word that
42 is translated *Prince* there is *Sar*, and it means a military commander. He is the commander of
43 His army.

44 So, in verse 13, the Daily, which we are identifying right now without any proof, the
45 Daily represents Paganism; the transgression of desolation represents Papalism; and, “the
46 question” is how long is this vision of prophetic history concerning Paganism and Papalism that

1 are going to trample down two things: They are going to trample down God's sanctuary and
2 God's people. And the answer is, "Unto 2300 days then shall the Sanctuary be cleansed." This
3 is the foundation of Adventism, and most Seventh-day Adventists do not realize that if you do
4 not uphold the 2520 as the Millerites did, then you do not have a second testimony for 1844; and,
5 you do not answer the question concerning the host. The 2300 days is identifying when the
6 sanctuary would be cleansed; the 2520 is identifying when the host would be reestablished.

7 So, when verse 13 says, "How long shall be the vision concerning Paganism and
8 Papalism that are going to trample down God's people and the sanctuary?" the 2300-year
9 prophecy identifies when the sanctuary is going to be made right; the 2520 identifies when the
10 Lord is going to raise up a people in connection with that sanctuary. Both these entities, the
11 sanctuary and the host, have to have the treading cease in order for the sanctuary to be
12 reestablished.

13 So, in verse 15, after he sees the vision of prophetic history, the *chazon* vision from
14 verses 1 through 12; and, then after he hears this heavenly dialogue in verses 13 and 14, in
15 verse 15 it says,

16
17 "15And it came to pass, when I, *even* I Daniel, had seen the [*chazon*]
18 vision,"—

19
20 . . . when he had seen verses 1 through 12, the vision of prophetic history that begins with the
21 Medes and the Persians and goes all the way through Papal Rome . . .

22
23 —"15And it came to pass, when I, *even* I Daniel, had seen the [*chazon* vision and
24 sought for the meaning, then, behold, there stood before me as **the appearance of**
25 **man.**"—

26
27 And this *appearance of a man* is the angel Gabriel.

28
29 —"16And I heard a man's voice between *the banks of Ulai*"—

30
31 And in the Scriptures Christ is the One that stands upon the water. So, he [Daniel] is hearing the
32 voice of Christ here.

33
34 —"16And I heard a man's voice between *the banks of Ulai*"—

35
36 If you are between the banks of the Ulai, you are on the water.

37
38 —"which called and said, Gabriel, make this *man* to understand"—not the *chazon*
39 vision, but—"the [*mareh*] vision."—

40
41 So, Gabriel here is commanded to make Daniel understand the vision of the appearance, not the
42 vision of prophetic history—not that he is not going to do both, but his primary work is to
43 explain the *mareh* vision.

44 Verse 17 says,
45

1 —“¹⁷So he [Gabriel] came near where I stood: and when he came, I was
2 afraid,”—
3

4 It does not says, “I revered . . .”; it says, “I was afraid.” It is amazing as Adventists here at
5 the end of the world we have switched the meaning of *fear* to *reverence*, when *fear* in the
6 Scripture is clearly the fear that drives a human being face down in the dust when not only is he
7 confronted by Christ but even if just confronted by an angel.
8

9 —“I was afraid, and fell upon my face: but he said unto me, Understand, O son
10 of man: for at the **time of the end** shall be the [*chazon*] vision.”—
11

12 And the *time of the end* we have already looked at in the previous presentations. Daniel
13 mentions the time of the end four times in his last vision. In Daniel 11:35, Daniel 11:40,
14 Daniel 12:4, and Daniel 12:9, Daniel mentions the time of the end, and we have identified it as
15 1798.

16 And here, if the spirits of the prophets are subject to the other prophets, then the spirits of
17 Daniel is subject to Daniel. He is not going to be contradicting himself.
18

19 —“for at the **time of the end** shall be the [*chazon*] vision.” Daniel 8:15-17
20 (KJV).
21

22 The *chazon* vision is the vision of prophetic history. It is going to be at the time of the end,
23 which means it is going to be understood at the time of the end, in 1798.

24 But, that is not what Gabriel came to make Daniel understand. He came to make him
25 understand the *mareh* vision. So, in verse 18, he says,
26

27 —“¹⁸Now, as he [Gabriel] was speaking with me, I was in a deep sleep on my
28 face toward the ground: but he touched me, and set me upright.”—
29

30 Gabriel sets him upright; and, then he says in verse 19⁴,
31

32 —“¹⁹And he said, Behold, I will make thee know what shall be in the last end of
33 the indignation: for at the **time appointed** the end shall be.” Daniel 8:18-19
34 (KJV).
35

36 The Hebrew word translated as *time appointed* here is *moed*. It means *an appointed time*.

37 And he is identifying the last end of the indignation here, because he is dealing with the
38 2520. And there are two 2520s: the one ends in 1798; the other ends in 1844. The first 2520
39 ends in 1798; the last 2520 ends in 1844. The first begins in 723BC; the second begins in
40 677BC.

41 So, when Gabriel comes to Daniel—and if we had time to deal with the 2520, we could
42 show you very specifically that Daniel understood what this indignation was; he understood that
43 it was the indignation of God that was identified by Moses—but, Gabriel comes in verse 19, and
44 he says, “I will make thee know what shall be in the last end of the indignation; . . . I shall make
45 thee know what shall be when the second indignation of the two indignations concludes in

⁴ Corrects the audio cite of verse 9 to verse 19.

1 1844.” And what Gabriel has done there is he has given a second witness to 1844, along with
2 Daniel 8:14, which says, “And he said unto me, Unto two thousand and three hundred days: then
3 shall the sanctuary be cleansed.”

4 Gabriel’s job assignment, primarily, was to make Daniel understand the *mareh* vision,
5 and the *mareh* vision is the vision of 1844. So, what Gabriel does, instead of taking him back to
6 the 2300 days, he takes him to the 2520 which concluded in 1844, thereby giving two witnesses
7 to the year 1844. But, those two witnesses are the 2300 days and the 2520; and, they are the
8 answer to verse 13. The sanctuary had to be cleansed (it had to be made right), and the host had
9 to be reestablished. The 2300 days that ended in 1844 is the reestablishment of the sanctuary;
10 the 2520, the last indignation that ended in 1844, is the reestablishment of the host. And here
11 Gabriel is giving the perfect answer, based upon the testimony of two, to the question of
12 verse 13.

13 And then verse 20, onward, Gabriel begins to give the interpretation of the *chazon* vision
14 of verses 1 through 12. He begins to talk about the Medes and the Persians, and Greece, and
15 Rome.

16 But, what I want to show you here is verse—well, we can pick it up in verse 26.

17 Gabriel says to Daniel,

18
19 “²⁶And the vision of **the evening and the morning** which was told *is* true;”—
20

21 And, of course, these words “the evening and the morning” appear often in the Bible,
22 such as where it says, “The evening and the morning were the First Day” and, “The evening and
23 the morning were the second day.” This is the same Hebrew phrase.

24 And, everywhere in the Bible that this Hebrew phrase is used, it is translated as *evening*
25 *and morning*, except for one verse, and that verse is Daniel 8:14 where it is translated as simply
26 *days*.

27 When it says in Daniel 8:14, “Unto two thousand and three hundred days,” it actually
28 says in the Hebrew, “Unto two thousand and three hundred evenings and mornings.” And when
29 you see that, then you see in verse 26 it says,

30
31 —“²⁶And the [*mareh*] vision of the evening and the morning which was told *is*
32 true;”—
33

34 That is allowing us to understand that the *mareh* vision is the vision of the 2300 days; because,
35 the 2300 days in verse 14 are the 2300 evenings and mornings. And in verse 26 Gabriel says that
36 is true. And he says,

37
38 —“wherefore shut thou up the *chazon* vision; for it *shall be* for many days.”
39 Daniel 8:26 (KJV).
40

41 So, Gabriel is giving information on both the *chazon* vision and the *mareh* vision to
42 Daniel.

43 Gabriel’s primary job assignment, based upon verse 16—“. . . make this *man* to
44 understand the *mareh* vision.”—was to make him understand the *mareh* vision, the vision of the
45 *appearance*.

46 But, Daniel at this point does not understand it.

1 Keep your finger there.
2 Daniel 10:1, where we started, the last phrase of verse 1 of chapter 10 it says, “. . . and
3 had understanding of the *mareh* vision.” It is not until chapter 10, until Daniel can say, “Now I
4 understand the *mareh*”; and, in so doing, he is representing God’s people at the end of the world
5 that understand the *appearance*, the *mareh* vision.

6 Go back to Daniel 8, verse 27, it says,

7
8 “²⁷And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did
9 the king’s business; and I was astonished at the *mareh* vision, but none
10 understood it.” Daniel 8:27 (KJV).

11
12 So, Daniel is saying here at the end of Daniel, chapter 8—even though Gabriel has come and has
13 given him a second witness to 1844; and, even though Gabriel has come and has given him the
14 second indignation which identifies the restoration of the host, to go with the 2300 days that
15 identifies the cleansing of the sanctuary; he has given him information—that Daniel does not
16 quite understand it yet. He still needs more information.

17 And, of course, Daniel 9 is where we find Gabriel returning to give Daniel the breakdown
18 of this 2300-year prophecy.

19 And after Daniel sets forth one of the most powerful prayers in the Bible in Daniel,
20 chapter 9—and let us just pick up two verses out of his prayer to make sure you see that Daniel
21 understands the curse of Moses, which is the 2520—in verse 11 of chapter 9 it says,

22
23 “¹¹Yea, all Israel have transgressed thy law, even by departing, that they might not
24 obey thy voice; therefore **the curse** is poured upon us, **and the oath that is**
25 **written in the law of Moses the servant of God**, because we have sinned against
26 him. ¹²And he hath confirmed his words, which he spake against us, and against
27 our judges that judged us, by bringing upon us a great evil: for under the whole
28 heaven hath not been done as hath been done upon Jerusalem. ¹³As *it is* written in
29 the law of Moses, all this evil is come upon us: yet made we not our prayer
30 before the LORD our God, that we might turn from our iniquities, and understand
31 thy truth.” Daniel 9:11-13 (KJV).

32
33 Daniel understands that this curse (this indignation), that this is the indignation that is set forth
34 by Moses.

35 So, let us go to Leviticus 26, where we find the 2520 in Leviticus 26 after the actual
36 cursing is set forth because of their disobedience to the covenant, in chapter 26 of Leviticus, in
37 verse 40.

38 After Christ had set forth the sacred cycle of *seven* in Leviticus 25, the sacred cycle of
39 *seven* being the letting the land rest every seventh year; and, then celebrating a jubilee every 50th
40 year after seven cycles of seven years; and, then setting forth the rules of returning the land,
41 letting the slaves go free—(Leviticus 25 is the chapter of the sacred cycle of *seven*)—then
42 Leviticus 26 says, “If you will keep these statutes, I will bless you.”

43 And then in verse 14, it says, “But, if you break the covenant, then I will curse you.” The
44 cursings are set forth, and these cursings, four times seven times [4 x 7= 49], are expressed.
45 And, this is where William Miller gleaned the understanding of the 2520. He says it right up
46 here [indicating the upper right-hand corner of the 1843 Chart]: “[2520 7] Leviticus 26.”

1 Then in verse 40 it says,

2
3 “⁴⁰If they shall confess”—

4
5 This is after the punishment is put forth upon them.

6
7 —“⁴⁰If they shall confess their iniquity, and the iniquity of their fathers, with their
8 trespass which they trespassed against me, and that also they have walked
9 contrary unto me; ⁴¹And *that* I also have walked contrary unto them, and have
10 brought them into the land of their enemies; if then their uncircumcised hearts be
11 humbled, and they then accept of the punishment of their iniquity; ⁴²Then will I
12 remember my covenant with Jacob, and also my covenant with Isaac, and also my
13 covenant with Abraham will I remember; and I will remember the land.”
14 Leviticus 26:40-42 (KJV).

15
16 And if you will go back to Daniel 9, you find that in Daniel 9, Daniel is fulfilling this
17 command that “If you will confess your sins and the sins of your fathers,” then the Lord would
18 remember the covenant. That is what Daniel 9’s prayer is based upon, is this passage in
19 Leviticus 26 that gives the key to coming out of this punishment of 2520 times.

20 And in verse 20, after Daniel’s prayer—this is where we are trying to get to—it says
21 while Daniel was praying,

22
23 “²⁰And whiles I was speaking, and praying, and confessing my sin and the
24 sin of my people Israel, and presenting my supplication before the LORD my God
25 for the holy mountain of my God; ²¹Yea, whiles I was speaking in prayer, even
26 the man Gabriel, whom I had seen in the [*chazon*] vision at the beginning, being
27 caused to fly swiftly, touched me about the time of the evening oblation.”—

28
29 Now, when did Gabriel and Daniel have an interaction with the *chazon* vision at the
30 beginning; was it Daniel 8 or was it Daniel 7? Seven.

31 Daniel 7 and 8 are pretty much the same vision. Daniel 7 comes in the first year of
32 Belshazzar, Daniel 8 in the third year of Belshazzar.

33 In this verse he is saying,

34
35 —“whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the
36 vision at the beginning,”—

37
38 This is the vision of Daniel, chapter 8.

39
40 —“being caused to fly swiftly, touched me about the time of the evening oblation.
41 ²²And he informed *me*, and talked with me, and said, O Daniel, I am now come
42 forth to give thee skill and understanding.”—

43
44 So, what is Gabriel doing? He is coming to finish the job which he was told to do in Daniel,
45 chapter 8: “Make Daniel to understand the *mareh* vision.”

1 So, Daniel is meeting the requirements of what we are to do if we find that the Lord is
2 cursing us because of our disobedience, based upon Moses's words. And as he is fulfilling the
3 conditions, then Gabriel comes to give him more understanding concerning the *mareh* vision.

4 In verse 23 it says,

5
6 —“²³And at the beginning of thy supplications”—*supplications* being *prayers*—
7 “at the beginning of [your prayer] the commandment came forth, and I am come
8 to shew *thee*; for thou *art* greatly beloved: therefore understand the matter and
9 consider the vision.”—

10
11 The vision here is the *mareh* vision.

12 But, one of the key words here is the word *understand*.

13 And, I am not certain that I know how to pronounce this correctly, but it is *bîyn* —
14 BENE⁵. Perhaps I am not saying it correctly

15 Anyone want to take a shot at how to pronounce that?

16 FROM THE AUDIENCE: (Unintelligible.)

17 BROTHER PIPPENGER: Anyway, it is translated as *understand*; but, the
18 meaning of this word means *to mentally separate*. It does not mean to separate; it means to
19 mentally separate.

20
21 —“therefore understand [mentally separate] **the matter** and consider”—

22
23 This word “consider” is this same word, *bîyn*. It [*bîyn*] is translated in the same verse once as
24 *understand* and once as *consider*.

25
26 —“and consider [mentally separate] the [*mareh*] vision.” Daniel 9:20-23 (KJV).

27
28 The word “matter” is the Hebrew word *debar*, and *debar* means *the word*. It is an oracle.

29 Jesus was the *debar*. He was the *debar*. He was the Word made flesh. Okay?

30 So, in verse 23 when Gabriel is coming back to give Daniel further instructions so he can
31 understand the *mareh* vision, he says, “I am come to shew *thee*; for thou *art* greatly beloved:
32 therefore [mentally separate] the [*debar*] and [mentally separate] the [*mareh*].”

33 What does that mean? That means if you are going to understand these, you are going to
34 have to understand what I am going to tell you in connection with the *debar* and the *mareh*; but,
35 you have to see the distinct from one another. They are connected with each other, but they are
36 distinct. Make a mental separation between them so that you can come to the correct conclusion
37 about this riddle.

38 Now, from this point on in verses 24 through 27, we see the breakdown that Gabriel gives
39 Daniel of the 2300-year prophecy. He identifies that it begins in 457BC with the decree, the
40 going forth in verse 25 of the commandment to restore and rebuild Jerusalem. That is 457BC.
41 That is the Third Decree of Artaxerxes. From that going forth, there is going to be 49 years, and
42 then the streets and wall will be built in troublous times. There is going to be 490 years that is
43 set aside, cut off, for God's people that conclude with the stoning of Stephen. There is going to
44 be 483 years until the Messiah (until Jesus is baptized). And in the middle of the 483 and the

⁵ Phonetic form and enunciation for the Hebrew caligraphy pronunciation per *Strong's Concordance* (1994).

1 490 years, in the midst of that week, Jesus would be crucified. And the conclusion of the 2300-
2 year prophecy brings you to 1844.

3 Now, the accuracy of this prophecy cannot be refuted. People do not want to take the
4 conclusion of this. You have the 2300-year prophecy in Daniel 8:14, and then you have Gabriel
5 giving this mathematical breakdown. And once you have determined that the Third Decree is the
6 Third Decree of Artaxerxes, the historians tell us that of all the dates in the Bible, perhaps the
7 strongest date in the Bible is the Third Decree by Artaxerxes in 457BC. And when you start this
8 breakdown that Gabriel sets forth, you see that it is absolutely historically valid that 49 years
9 later the streets and wall were rebuilt in troublous times; that the baptism of Christ is exactly
10 where it was supposed to be based upon 457BC; the crucifixion is exact; the stoning of Stephen
11 is exact.

12 But many time the Protestant Bible commentators, they do not want to touch what the
13 conclusion of the 2300-years is, because it arrives at 1844 and they do not want to deal with that.

14 We are not dealing with the 2300-year prophecy at this point. We are dealing with verse
15 23 [of Daniel 9].

16 In Daniel 8, Gabriel is given the job assignment to make Daniel understand the *mareh*
17 vision.

18 When he [Gabriel] comes back in verse 23 [of Daniel 9], he says, “I am come to shew
19 *thee*; for thou *art* greatly beloved: therefore mentally separate the *debar* and the *mareh*”; and, he
20 gives him the breakdown of the 2300 years. And then this testimony ends, until we get to
21 Daniel 10, verse 1. It is with this background that in Daniel 10, verse 1, we can look at this verse
22 a little bit more carefully.

23 It says,

24
25 “¹In the third year of Cyrus”—
26

27 Now, Daniel 9, verse 1, begins in the first year of Darius; so, time has moved forward in
28 Daniel 10:1. Now we are in the time period of Cyrus.

29 Who is Cyrus? Cyrus is the king that passed the first of three decrees to allow God’s
30 people to come out of Babylon.

31
32 —“¹In the third year of Cyrus king of Persia **a thing** . . .”—
33

34 And this word *thing* is *debar*. This is the same word that Daniel uses in verse 23 when it says, “. . .
35 understand the matter, ...” It is also translated here as *thing* in verse 1.

36 It says,

37
38 —“. . . and the thing *was* true, but the time appointed *was* long:”—
39

40 And this word “long,” if you have a marginal reference, it says *great*; and, there is actually some
41 Bible translations that when they talk about this *time appointed*, that based upon the context of
42 the Hebrew, when they talk about the length of this *time appointed*, because this *long* is
43 translated as *great*, they see a struggle in here and they actually translate it as *the great*
44 *controversy* in here. Okay?

45
46 —“but the time appointed *was* long: and he understood the thing,”—

1
2 He understand the *debar*. Okay? That is the *matter* of verse 23 of chapter 9.

3
4 —“and had understanding of the [*mareh*] vision.” Daniel 10:1 (KJV).

5
6 Here in Daniel 10:1⁶ he has an understanding of both the *debar* and the *mareh*. And what I am
7 saying is, is that the *thing* here in verse 1 (that is mentioned three times), it is the same Hebrew
8 word that is translated as *matter* in Daniel 9:23.

9 And in Daniel 9:23, it is saying to make a mental distinction between the *debar* and the
10 *mareh*.

11 What I am suggesting is:

- 12
- 13 • The *debar* is simply another way that Daniel is setting forth the *chazon* vision; because,
14 the *chazon* vision has already been identified in Daniel 8:26 as the vision that is shut for
15 many days. It is the long vision. The *debar*, the time appointed for the *debar* is long; it
16 is great.
 - 17
 - 18 • And in verse 1 in Daniel 10, Daniel is representing God’s people at the end of the world
19 during the time of the Investigative Judgment. We know this from verses 2 and 3, where
20 Daniel has become part of the vision; and, he is fasting. God’s people at the end of the
21 world during the antitypical Day of Atonement are to be fasting and mourning before the
22 Lord. So, Daniel is representing God’s people at the end of the world.
 - 23
 - 24 • And here in verse 1, he [Daniel] is representing God’s people that understand not only the
25 *mareh* vision but the *chazon* vision. But here in Daniel 1, the *chazon* vision is
26 represented as the *debar* vision.

27
28 And we will continue this presentation tomorrow morning.

29 Shall we pray?

30
31
32 Benediction: Heavenly Father, we wish to understand both of these visions, the *mareh* and the
33 *chazon*. We wish to understand how the *chazon* vision, the vision of prophetic history that is
34 long, the vision of The Great Controversy. And, we wish to be among those that Daniel is
35 representing as fasting and mourning during the antitypical Day of Atonement, for we
36 understand from the following verses that they are those that have the personal experience with
37 Jesus Christ, the personal experience that is represented by the *mareh* vision. We would ask that
38 you would help our studies in this line of thought to be part of what you use to accomplish that in
39 each of our hearts and our minds. We thank you for these things in Jesus’s name. Amen.

40

⁶ Corrects audio cite of Daniel 12:1 to Daniel 10:1.

THE GODHEAD IN PROPHECY

Presentation by Jeff Pippenger

PART 5

Invocation by Brother Jeff Pippenger: Heavenly Father, as we continue on in this study, we ask that you grant us the presence of your Holy Spirit and your holy angels, that the angels might keep us from being distracted from what you have for us, and that your Holy Spirit might open your Word to us and that we might receive the Latter Rain. We ask that you would take control of the words I speak, the thoughts that I have, the words might be for your honor and your glory and that might edify your people, and that your people would understand these things as you have designed, for we know your Word will not return unto you void, but that we must cooperate as we receive the Word. We thank you that we can study your Word in such ease. We can see the troublous times are coming upon Planet Earth at this time and that it will be much more difficult to press together as brothers and sisters as time moves forward. So, we thank you for all these things in Jesus's name. Amen.

IN-DEPTH STUDY OF DANIEL'S LAST VISION (CONTINUED)

BOOK OF DANIEL, CHAPTERS 10, 11, 12 (CONTINUED)

BROTHER PIPPENGER: We are going to start with some readings from the Spirit of Prophecy and then go back into Daniel 10.

In Daniel, chapter 8, there are two visions, and those two visions run through the entire Bible; the *chazon* vision being the vision of prophetic history, and the *mareh* vision being the appearance of Christ. And we are going to consider those two visions here in this study.

But, from *Testimonies to Ministers*, beginning at page 112, it says,

“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. . . . Daniel and Revelation must be studied, as well as the other prophecies of the Old and New Testaments. Let there be light, yes, light, in your dwellings. For this we need to pray. The Holy Spirit, shining upon the sacred page, will open our understanding, that we may know what is truth.

“There is need of a much closer study of the word of God; especially should Daniel and the Revelation have attention as never before in the history of our work. We may have less to say in some lines, in regard to the Roman power and the papacy; but we should call attention to what the prophets and apostles have written under the inspiration of the Holy Spirit of God. The Holy Spirit has so shaped matters, both in the giving of the prophecy and in the events portrayed,”—

1 And this is what we were dealing with yesterday. The Holy Spirit has so shaped matters that
2 when the prophet is given the prophetic message, that is to be considered as Inspired, too. When
3 the prophets become part of the prophecy, they are representing God's people at the end of the
4 world.

5
6 —“The Holy Spirit has so shaped matters, both in the giving of the prophecy and
7 in the events portrayed, as to teach that the human agent is to be kept out of sight,
8 hid in Christ, and that the Lord God of heaven and His law are to be exalted. Read
9 the book of Daniel. Call up, point by point, the history of the kingdoms there
10 represented. Behold statesmen, councils, powerful armies, and see how God
11 wrought to abase the pride of men, and lay human glory in the dust.

12 “The light that Daniel received from God was given especially for these
13 last days. The visions he saw by the banks of **the Ulai and the Hiddekel**, the
14 great rivers of Shinar, are now in process of fulfillment, and all the events foretold
15 will soon come to pass.”—

16
17 Of course, the vision of Daniel 8, the interpretation of it is Daniel 9's; so, in reality, Daniel 8 and
18 9 are one vision, and this is the vision of the Ulai, the vision that he [Daniel] received by the Ulai
19 river.

20 In Daniel's last vision, chapters 10, 11, and 12, is the vision of the Hiddekel. And when
21 Sister White makes this statement, she says that these visions are now in the process of
22 fulfillment. In Daniel, chapter 8, the only part of Daniel, chapter 8, that is left to be fulfilled is
23 the work that Christ is doing in the Most Holy Place. The time of the Medes and Persians has
24 passed; the time of Greece has passed; [the time of] Pagan Rome and Papal Rome has passed.
25 Daniel 8:14 introduces us to the Investigative Judgment that began in 1844. And, of course, that
26 is—what?—160 years in process now. So, when she says all the events of the Ulai vision will
27 soon come to pass, the events of Daniel 8 of the Ulai vision that are still to be accomplished is
28 Christ finishing the work of the Investigative Judgment in the Most Holy Place.

29 And what is left of the Hiddekel vision, the Hiddekel vision is the final verses of
30 Daniel 11; because, that is the Hiddekel vision, and we know that verse 40 was fulfilled in 1989;
31 so, what is left is verse 41 and onward. And according to Inspiration, both the visions of the Ulai
32 and the Hiddekel are now in the process of fulfillment, and all the events will soon come to pass.

33
34 —“Consider the circumstances of the Jewish nation when the prophecies
35 of Daniel were given.”—

36
37 What were the circumstances of the Jewish nations? They were in captivity. They were
38 suffering under the curse of Moses because they had broken the covenant.

39
40 —“Let us give more time to the study of the Bible. We do not understand
41 the word as we should. The book of Revelation opens with an injunction to us to
42 understand the instruction that it contains. ‘Blessed is he that readeth, and they
43 that hear the words of this prophecy,’ God declares, ‘and keep those things which
44 are written therein: for the time is at hand.’ When we as a people understand what
45 this book means to us, there will be seen among us a great revival. We do not

1 understand fully the lessons that it teaches, notwithstanding the injunction given
2 us to search and study it.”—
3

4 The only method that is identified in the Bible and the Spirit of Prophecy to accomplish a revival
5 among God’s people is the prophetic message. This is what awakens God’s people. This is what
6 revives their lives. That is what it means: a renewal of spiritual life. It is from the study of
7 Daniel and Revelation that God’s people are brought back to life.

8 Continuing on:
9

10 —“In the past teachers have declared Daniel and the Revelation to be
11 sealed books, and the people have turned from them.”—
12

13 And, of course, this is repeated at the end of the world.

14 So you can understand this, go to Isaiah, chapter 29. All the prophets are speaking about
15 the end of the world.

16 In chapter 28, verse 14, of Isaiah, it says,
17

18 “¹⁴Wherefore hear the word of the LORD, ye scornful men, that rule this
19 people which *is* in Jerusalem.” Isaiah 28:14 (KJV).
20

21 The subject of Ezekiel 28 and 29 is the scornful men which rule Jerusalem; and, of course, in
22 *Testimonies*, volume 5, page 211, Sister White identifies Jerusalem at the end of the world as the
23 Seventh-day Adventist Church. And according to 1 Corinthians 14:32 and 33, all the prophets
24 agree with one another.

25 So, Isaiah here, speaking of the end of the world, is giving a message to the rulers, the
26 leaders of the Seventh-day Adventist Church at the end of the world. And as he is identifying
27 the characteristics of these scornful men that are ruling the Adventist Church in verse 9 of
28 Isaiah 29, it says,
29

30 “⁹Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but
31 not with wine; they stagger, but not with strong drink. ¹⁰For the LORD hath
32 poured out upon you the spirit of deep sleep, and hath closed your eyes; the
33 prophets and your rulers, the seers hath he covered. ¹¹And the vision of all is
34 become unto you as the words of a book that is sealed, which *men* deliver to one
35 that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is*
36 sealed. ¹²And the book is delivered to him that is not learned, saying, Read this, I
37 pray thee: and he saith, I am not learned.” Isaiah 29:9-12 (KJV).
38

39 So, Adventism at the end of the world is fulfilling this very thing that Sister White, by context, is
40 talking about those outside of Adventism in her day: the Protestant churches saying, “We can’t
41 understand Daniel and Revelation because it is sealed up.” But, this condition comes upon
42 God’s people at the end of the world.

43 The last paragraph, once again reading from *Testimonies to Ministers*:
44

45 —“In the past teachers have declared”—
46

1 And of course in Isaiah 29, these learned men represent the teachers; they have been educated.

2
3 —“In the past teachers have declared Daniel and the Revelation to be
4 sealed books, and the people have turned from them. The veil whose apparent
5 mystery has kept many from lifting it, God’s own hand has withdrawn from these
6 portions of His word. The very name ‘Revelation’ contradicts the statement that it
7 is a sealed book.”—

8
9 FROM THE AUDIENCE: Amen.

10
11 BROTHER PIPPENGER: —“ ‘Revelation’ means that something of
12 importance is revealed. The truths of this book are addressed to those living in
13 these last days. We are standing with the veil removed in the holy place of sacred
14 things. We are not to stand without. We are to enter, not with careless, irreverent
15 thoughts, not with impetuous footsteps, but with reverence and godly fear. We are
16 nearing the time when the prophecies of the book of Revelation are to be
17 fulfilled.” *Testimonies to Ministers*, 112–114.

18
19 And what I want to draw from here is that third short paragraph, where it says, “The
20 visions he saw by the banks of **the Ulai** and **the Hiddekel**,” is that I am suggesting here that the
21 Ulai and the Hiddekel are also representing two themes that run throughout the Bible, two
22 themes that are found very easily in Daniel, chapter 8; and that is, the two visions of Daniel,
23 chapter 8.

24 The Hiddekel represents the *chazon* vision, the vision of prophetic history.

25 The Ulai represents the *mareh* vision, the vision of the appearance of Christ.

26 It is in chapter 8 where we find the Ulai vision of Daniel 8, and it is here where we find
27 the 2300-year prophecy which, in verse 26 of Daniel 8, we are told that this is the *mareh* vision
28 of the evening and morning. And the *mareh* vision is the appearance of Christ; whereas, the
29 *chazon* vision (the Hiddekel vision) tells us, according to Daniel 11:14, what shall befall God’s
30 people in the Latter Days. It is the vision of prophetic history.

31 So, when you see these two visions in the Scriptures, you begin to be able to see that
32 these two themes run throughout God’s Word.

33 Your next quote, from *Manuscript Releases*, volume 10, page 252, is a common quote for
34 Adventists; but, it is found in other books, and it is usually parceled out. This whole quote
35 usually is not there. It says,

36
37 “The work in Battle Creek is after the same order. The leaders in the
38 sanitarium have mingled with unbelievers, admitting them to their councils, more
39 or less, but it is like going to work with their eyes shut. They lack the discernment
40 to see what is going to break upon us at any time.”—

41
42 And notice what she says here.

43
44 —“There is a spirit of desperation, of war and bloodshed, and that spirit will
45 increase until the very close of time.”—

1 What spirit?

2 FROM THE AUDIENCE: War and bloodshed.

3 BROTHER PIPPENGER: War and bloodshed, desperation.

4 Are the people in Egypt right now desperate?

5 Are there war and bloodshed?

6 There is a brother, a friend of ours from England that is in Egypt right now, who sent me
7 an email this morning; and, he was telling me about his experience of being there as the
8 government is being overthrown. He points out that here in the past short period of time there
9 have been seven Muslim governments overthrown in that area; and, he was warning his friends
10 in Europe, “Get out of the cities very quickly” because, according to him—and I am not saying
11 he is a prophet. This attitude of desperation only escalates—he is suggesting that it is going to
12 hit the cities of Europe next.

13
14 —“There is a spirit of desperation, of war and bloodshed, and that spirit will
15 increase until the very close of time.”—

16
17 But, what I want us to see here is this next sentence.

18
19 —“Just as soon as the people of God are sealed in their foreheads”—

20
21 And what I want you to see that is normally not connected with this quote but that is upheld over
22 and over again in the Bible and the Spirit of Prophecy, that the sealing of the 144,000 takes place
23 in a great crisis, a crisis that is brought upon by Islam, according to God’s Word.

24 In Revelation 9, verse 4, in the time period of the First Woe (which illustrates the Third
25 Woe), there is a command given to Islam to hurt not those with the Seal of God, but only those
26 that do not have the Seal of God.

27 Islam in the Scriptures creates a crisis that takes place during the sealing of the 144,000.

28 Islam, on both of these divine Charts [the 1843 and the 1850 Charts], is represented as the
29 angry horse of Bible prophecy. And when you go to the first-mentioned in Genesis of Islam, in
30 Genesis 16:12, it says, Ishmael’s descendents will be a wild man; and, this word *wild* is the *wild*
31 *Arabian ass*.

32 And in Revelation, chapter 9, where the First and Second Woes are set forth, the symbol
33 of Islam is this horse—and it is obvious that it is. When the Pioneers went to illustrate the Fifth
34 and Sixth Trumpets, they used this horse [indicating the lower right side of both the 1843 and
35 1850 Charts].

36 So, from the beginning of the Bible to the end of the Bible, Islam is represented as the
37 angry horse. And Sister White was a Millerite, and Sister White tells us that angels are holding
38 the Four Winds—this is Revelation 7. This is the sealing of the 144,000—angels are holding the
39 Four Winds, represented as an angry horse, seeking to break loose and bring destruction and
40 death in its path.

41 So, in this passage, it says,

42
43 —“There is a spirit of desperation, of war and bloodshed, and that spirit will
44 increase until the very close of time. Just as soon as the people of God are sealed
45 in their foreheads—

1 Sister White is placing the sealing of the 144,000 here in a time period of desperation, war, and
2 bloodshed. This is the Four Winds being restrained, the angry horse, the angering of the nations.

3
4 —“Just as soon as the people of God are sealed in their foreheads—it is not any
5 seal or mark that can be seen, but a settling into the truth, both intellectually and
6 spiritually, so they cannot be moved—just as soon as God’s people are sealed and
7 prepared for the shaking, it will come. Indeed, it has begun already. The
8 judgments of God are now upon the land, to give us warning, that we may know
9 what is coming.” *Manuscript Releases*, volume 10, 252.

10
11 And what I want you to see here **is the sealing is a settling into the truth concerning two**
12 **things, intellectually and spiritually.** And the symbol of the intellectual understanding, what
13 we need to understand intellectually to be sealed, is the *chazon* vision, the vision of prophetic
14 history.

15 And what we need to understand spiritually, what we need to settle into spiritually, is
16 represented as the *mareh* vision, the vision of the appearance of Christ where you are humbled
17 into the dust and then lifted up and changed into the image of Christ. When the prophets see
18 Christ, they are humbled into the dust.

19 And when they see Christ in the Scriptures, it is the *mareh* vision; and, when they see the
20 vision that outlines the sequence of events in prophecy, this is the *chazon* vision, and we are
21 required to understand the sequence of prophetic events. We need to settle into the truth both
22 intellectually (that is the *chazon* vision) and spiritually (that is the *mareh* vision), so that we
23 cannot be moved.

24 Of course, one of the counterfeit teachings that is in Adventism is: “All we need is the
25 relationship with Christ. All we need to do is settle in spiritually.” And, the study of prophecy
26 that is going on now among God’s people: “That is too hard! I will never understand it as well
27 as those people do. I don’t get it. God is not going to hold me accountable for not understanding
28 this because it is so complex and so deep.” **If you do not have both of those experiences—**
29 **settling into the truth intellectually and spiritually—you will receive the mark of the Beast.**
30 **You have to have both.**

31 In Proverbs 29:18—it is in your notes—it says,

32
33 “¹⁸Where *there is* no vision,”—
34

35 This is the *chazon* vision, the vision of prophetic history.

36
37 —“¹⁸**Where *there is* no vision, the people perish:** but he that keepeth the law, happy is
38 he.” Proverbs 29:18 (KJV).
39

40 Of course, this is in agreement with Daniel 12:4, where it says, “. . . many shall run to
41 and fro, and knowledge shall be increased,” and in Daniel 12:10, where it says, “Many shall be
42 purified, and made white, and tried, but . . . none of the wicked shall understand; but the wise
43 shall understand.” This increase of knowledge that the wise understand is the *chazon* vision. It
44 is the vision that you must understand or you will perish, as Hosea says in Hosea 4:6, “My
45 people are destroyed from a lack of knowledge,” understanding the *chazon* vision.

1 But, to think that all we have to do is have a relationship with Christ, all we have to do is
2 perfect the Christian character but we do not have to exercise our responsibility in being obedient
3 to the command that we are students of prophecy, Sister White says that every Seventh-day
4 Adventist is required to be a student of prophecy [see *Counsels to Writers and Editors*, page
5 41.1-4]. The Bible says that we are to study to show ourselves approved, a workman needeth not
6 to be ashamed, rightly dividing the Word of Truth. If we do not fulfill that responsibility to
7 understand the *chazon*, we will perish.

8 We want to begin looking at the *mareh* vision.

9 From *Testimonies*, volume 5, page 754—and in the Bible from the testimony of two or
10 three a thing is established—notice what Sister White says here.

11
12 “But God’s servants are not to trust to themselves in this great emergency. **In the**
13 **visions given to Isaiah, to Ezekiel, and to John we see how closely heaven is**
14 **connected with the events taking place upon the earth** and how great is the
15 care of God for those who are loyal to Him. The world is not without a ruler. The
16 program of coming events is in the hands of the Lord. The Majesty of heaven has
17 the destiny of nations, as well as the concerns of His church, in His own charge.”
18 *Testimonies*, volume 5, 754.

19
20 Here Sister White, and she does this often—if you read Isaiah, John, and Ezekiel—often she tells
21 us that these are the same vision. The vision given to Isaiah, Ezekiel, and John is the same
22 vision.

23 Ezekiel 1

24
25 And, if you go to Ezekiel, chapter 1, verse 1, Ezekiel 1:1 says,

26
27
28 “¹Now it came to pass in the thirtieth year, in the fourth *month*, in the fifth
29 *day* of the month, as I was among the captives by the river of Chebar, *that* the
30 heavens were opened, and I saw **visions** of God.”—

31
32 And here Sister White says that the visions given to Ezekiel, John, and Isaiah, they are the same
33 vision.

34 And this word *visions* here in verse 1 is the *mareh* vision. This is the vision of the
35 appearance of Christ.

36 Verse 2 says,

37
38 “²In the fifth *day* of the month, which was the fifth year of king Jehoiachin’s
39 captivity, ³The word of the LORD came expressly unto Ezekiel the priest, the son
40 of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the
41 LORD was there upon him.

42 “⁴And I looked, and, behold, a whirlwind came out of the north, a great
43 cloud, and a fire infolding itself, and a brightness was about it, and out of the
44 midst thereof as the colour of amber, out of the midst of the fire. ⁵Also out of the
45 midst thereof came the likeness of four living creatures. And this was their
46 appearance; they had the likeness of a man. ⁶And every one had four faces, and

1 every one had four wings. ⁷And their feet *were* straight feet; and the sole of their
2 feet *was* like the sole of a calf's foot: and they sparkled like the colour of
3 burnished brass. ⁸And *they had* the hands of a man under their wings on their
4 four sides; and they four had their faces and their wings. ⁹Their wings were
5 joined one to another; they turned not when they went; they went every one
6 straight forward. ¹⁰As for the likeness of their faces, they four had the face of a
7 man, and the face of a lion, on the right side: and they four had the face of an ox
8 on the left side; they four also had the face of an eagle. ¹¹Thus *were* faces: and
9 their wings *were* stretched upward; two *wings* of every one *were* joined one to
10 another, and two covered their bodies. ¹²And they went every one straight
11 forward: whither the spirit was to go, they went; *and* they turned not when they
12 went. ¹³As for the likeness of the living creatures, their appearance *was* like
13 burning coals of fire, *and* like the appearance of lamps: it went up and down
14 among the living creatures; and the fire was bright, and out of the fire went forth
15 lightning. ¹⁴And the living creatures ran and returned as the appearance of a flash
16 of lightning.

17 ¹⁵Now as I beheld the living creatures, behold one wheel upon the earth
18 by the living creatures, with his four faces. ¹⁶The appearance of the wheels and
19 their work *was* like unto the colour of a beryl: and they four had one likeness:
20 and their appearance and their work *was* as it were a wheel in the middle of a
21 wheel." Ezekiel 1:1-16 (KJV).

22
23 This vision is the *mareh* vision. This vision is the vision of God's glory that Ezekiel sees. It is
24 the vision in the Sanctuary. And, of course, there is much truths represented in these various
25 symbols.

26 But in your notes, under "Ezekiel 1," notice what Sister White says. I want to just pull
27 one thought out of this vision. From *Education*, page 178, it says.

28
29 "As the wheellike complications were under the guidance of the hand
30 beneath the wings of the cherubim,"—

31
32 And this is the part that should be underlined, if you are underlining.

33
34 —"so the complicated play of human events is under divine control. Amidst the
35 strife and tumult of nations, He that sitteth above the cherubim still guides the
36 affairs of the earth."—

37
38 So, the wheel-like complications, according to Sister White, represent "the complicated play of
39 human events" and that these events are under the control of God.

40 The next paragraph:

41
42 —"The history of nations that one after another have occupied their
43 allotted time and place, unconsciously witnessing to the truth of which they
44 themselves knew not the meaning, speaks to us. To every nation and to every
45 individual of today God has assigned a place in His great plan. Today men and
46 nations are being measured by the plummet in the hand of Him who makes no

1 mistake. All are by their own choice deciding their destiny, and God is overruling
2 all for the accomplishment of His purposes.” *Education*, 178.

3
4 And the reason why I started here, that I have this in here concerning the *mareh* vision, is that the
5 different places that the *mareh* vision is represented in God’s Word, they do not tell the same
6 thing. Every time a *mareh* vision is illustrated for us in God’s Word, it is the same vision, it is
7 the appearance of *Christ*, but it is giving us another piece of the puzzle.

8 When it comes to Ezekiel, those wheels within the wheels represent that God is control of
9 history. In fact, those wheels, if you look closely, represent a repetition of history that begins in
10 Eden and goes all the way to the end of the world. Sister White calls it “a chain”; and, of course,
11 in the chain, every link in the chain is the same; they are hooked together. And, Sister White
12 says the events in Eden are the first links in the chain that ends with the Second Coming of
13 Christ.

14 This chain of prophetic history is the *chazon* vision. It begins in Eden, then the next
15 history, and then the next history; and, this chain goes on to the end of the world. And this is the
16 wheels within the wheels. This is the complicated play of human events which God is in control
17 of.

18 In the *mareh* vision of Ezekiel, in the vision of Ezekiel, what is being emphasized about
19 God’s glory, about the appearance of Christ, is His ability to control the events of human history.

20
21 Revelation 1:10-17; 11:19

22
23 Go to Revelation, chapter 1, which is another place where we see the *mareh* vision—
24 Sister White we have already read—ties together the visions of Isaiah, Ezekiel, and John. And in
25 chapter 1, verse 10, it says,

26
27 “¹⁰I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of
28 a trumpet, ¹¹Saying, I am Alpha and Omega, the first and the last: and, What
29 thou seest, write in a book, and send *it* unto the seven churches which are in Asia;
30 unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto
31 Sardis, and unto Philadelphia, and unto Laodicea. ¹²And I turned to see the voice
32 that spake with me. And being turned, I saw seven golden candlesticks.”—

33
34 Of course, here John is placed in the Holy Place. That is where the seven branched candlestick
35 is.

36
37 —¹³And in the midst of the seven candlesticks *one* like unto the Son of man,
38 clothed with a garment down to the foot, and girt about the paps with a golden
39 girdle. ¹⁴His head and *his* hairs were white like wool, as white as snow; and his
40 eyes were as a flame of fire; ¹⁵And his feet like unto fine brass, as if they burned
41 in a Furnace; and his voice as the sound of many waters. ¹⁶And he had in his right
42 hand seven stars; and out of his mouth went a sharp twoedged sword: and his
43 countenance was as the sun shineth in his strength. ¹⁷And when I saw him,—

44
45 What happened? “I revered him greatly,” is that what it says?
46

1 —¹⁷And when I saw him, I fell at his feet as dead. And he laid his right hand
2 upon me, saying unto me, Fear not; I am the first and the last: . . .”
3 Revelation 10:1-17 (KJV).
4

5 This is the *mareh* vision. This is the same vision that Ezekiel has, but here John is seeing the
6 Lord’s control over His providential history, not represented with wheels within wheels but in
7 the history of Seven Churches that cover the history of the Christian Church, all the way to the
8 end of the world.

9 But, when he sees this *mareh* vision, he is humbled into the dust.

10 You also see John in this vision, and I am going to reference this because Sister White
11 often refers to Revelation 11:19 as an experience that you and I have to have, but it is part of the
12 *mareh* vision that John has. It says,
13

14 “¹⁹**And the temple of God was opened in heaven**, and there was seen in
15 his temple the ark of his testament; and there were lightnings, and voices, and
16 thunderings, and an earthquake, and great hail.” Revelation 11:19 (KJV).
17

18 This is the *mareh* vision as well. But, what is the difference between chapter 1 and chapter
19 11 here?

20 What is the difference here?

21 FROM THE AUDIENCE: (No response.)

22 BROTHER PIPPENGER: Where is John at now?

23 FROM THE AUDIENCE: He is in the wilderness.

24 BROTHER PIPPENGER: No.

25 FROM THE AUDIENCE: Where is John?

26 And do not answer if you do not know, because it only teaches yourself error.

27 Where is John at chapter 11, verse 19?
28

29 “¹⁹**And the temple of God was opened in heaven, and there was seen in his temple**
30 **the ark of his testament; . . .”**
31

32 What is the ark of His testament?

33 FROM THE AUDIENCE: (Unintelligible.)

34 BROTHER PIPPENGER: What is the ark of His testament?

35 FROM THE AUDIENCE: He is in the Most Holy Place.

36 BROTHER PIPPENGER: He is in the Most Holy Place.

37 In chapter 1 he sees the seven branched candlestick. Where was He there? He was in the
38 Holy Place.

39 So, Sister White, more than once, tells us that we have to have this experience. We have
40 to have the *mareh* vision that takes place in the Most Holy Place. And the only way to get that
41 vision is to by faith enter into the Most Holy Place.

42 And can you enter into the Most Holy Place with sin?

43 FROM THE AUDIENCE: No.

44 BROTHER PIPPENGER: Yes, if you want to die. But, in theory you can [enter
45 in with sin]. You have to confess your sins and enter in by faith.
46

1 Exodus 34:5-8

2
3 Go to Exodus 34, verses 5-8, to see another illustration of the *mareh* vision, and then we
4 will go back to Daniel.

5 Moses is going to be confronted with the appearance of Christ, the *mareh* vision.
6 Beginning in verse 5 it says,

7
8 “⁵And the LORD descended in the cloud, and stood with him there, and
9 proclaimed the name of the LORD. ⁶And the LORD passed by before him,”—*the*
10 *Lord passed by before Moses*—“and proclaimed, The LORD, The LORD God,
11 merciful and gracious, longsuffering, and abundant in goodness and truth,
12 ⁷Keeping mercy for thousands, forgiving iniquity and transgression and sin,”—
13

14 And usually as Seventh-day Adventists we understand that this is one of the most sublime
15 illustrations of the character of God in the Bible. Moses, when he has the *mareh* vision, he is not
16 seeing the wheels within the wheels that are emphasizing God’s control over providential
17 history. He is seeing Christ’s character. And as Seventh-day Adventists here at the end of the
18 world, we usually like to stop right where I stopped.

19 I stopped there in verse 7; it said, “Keeping mercy for thousands, forgiving iniquity and
20 transgression and sin,” and that is where we [as professed Seventh-day Adventists] like to stop
21 when we are discussing Christ’s character.

22 But, what does the next phrase say there in verse 7?

23
24 —“and that will be no means clear *the guilty*; visiting the iniquity of the fathers
25 upon the children, and upon the children’s children, unto the third and to the
26 fourth *generation*. ⁸And Moses made, haste, and bowed his head toward the
27 earth, and worshipped.” Exodus 34:5-8 (KJV).”
28

29 Of course, the iniquity of the fathers, if you go to the Book of Joel, is visited in the fourth
30 generation. In Joel, chapter 1, Joel is speaking about the end of the world. He is speaking about
31 God’s people at the end of the world. And, Joel is the prophecy in the Bible that identifies the
32 Latter Rain at the end of the world, and Sister White is clear that the Latter Rain at the end of the
33 world takes place during the sealing of the 144,000. So, the Book of Joel is primarily dealing
34 with the Latter Rain time period.

35 And in verse 1 of chapter 1 it says,

36
37 “¹The word of the LORD that came to Joel the son of Pethuel. ²Hear this, ye old
38 men, and give ear, all ye inhabitants of the land. Hath this been in your days, or
39 even in the days of your fathers?”—
40

41 Has this been in the days of your fathers? Yes, it was in the days of your fathers.

42 Our fathers were the Millerites; and, in the time of the Millerites the Protestant churches
43 had been given a time period of probation, and they filled up their cup of iniquity by rejecting the
44 First Angel’s Message.

1 In the days of the Millerite History, there was a chosen people, the Church of Sardis, that
2 had been selected by the Lord, that they had filled up their cup of iniquity; and, now, the Lord
3 was entering into covenant with the Millerites during the 1840 to '44 time period.

4
5 —“Hath this been in your days, or even in the days of your fathers? ³Tell ye your
6 children of it, and *let* your children *tell* their children, and their children another
7 generation.”—

8
9 So, I can tell Bronwyn, and Bronwyn can tell Autumn, and she [Autumn] can tell her children.

10 This is referencing four generations, and in four generations this is when the iniquity is
11 visited.

12 And it says, verse 4,

13
14 —“⁴That which the palmerworm hath left hath the locust eaten; and that which
15 the locust hath left hath the cankerworm eaten; and that which the cankerworm
16 hath left hath the caterpillar eaten.”—

17
18 Four destructive insects that cover the history of these four generations of Adventism that are
19 saying that there is a progressive disintegration of spirituality as things just get worse and worse
20 in Adventism, as the cup of their iniquity fills to the top, finally reaching its culmination at The
21 Sunday Law.

22 But, Joel raises the question: Has this ever been in your days or in the days of your
23 father? Well, yes, it was in the days of our fathers; because, the Lord was entering into covenant
24 with the Millerites in the days of our fathers, understanding that the Millerites are our spiritual
25 fathers.

26 And, this is repeated in our days, in the fourth generation of Adventism; and, this has
27 nothing to do with time prophecy, but after a continuing crisis represented by these four insects.
28 And if you need a second testimony on that, just read Ezekiel 8, where you will see four
29 abominations that get worse and worse, and they culminate with those 25 men that bow down to
30 the sun. This is where the end of the story in Ezekiel takes place, is at The Sunday Law.

31 Then in verse 5 of Joel, it says,

32
33 —“⁵Awake, ye drunkards,”—

34
35 And, of course, Sister White says in *The Great Controversy*, page 393, “The parable of the Ten
36 Virgins of Matthew 25 illustrates the experience of the Adventist people.”

37 And the parable of the Ten Virgins tells us that all the virgins slept; but, at the Midnight
38 Cry, all the virgins awake. And here, in verse 5 in agreement with that at the end Adventism, in
39 the fourth generation when the Lord is going to visit the iniquity of their fathers and their
40 children, there is a wake-up call in the parable of the Ten Virgins, the Midnight Cry. And when
41 that takes place, there are two classes of wine drinkers.

42 It says,

43
44 “⁵Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of
45 the new wine; for it is cut off from your mouth.”

1 Two classes in Adventism are demonstrated: the drunkards of Ephraim, and those that are
2 drinking the new wine.

3 So, when Moses sees the *mareh* vision and sees the character of Christ, His forgiveness,
4 His love, that character includes the fact that He will in no wise forgive the iniquity of those that
5 will not come to the foot of the cross and ask to be forgiven.

6 So, the *mareh* vision, when we see it with Ezekiel, it is emphasizing Christ's control over
7 the prophetic history which is taking place in our day and age.

8 When we see it (the *mareh* vision) with Moses, it is emphasizing Christ's character and
9 His judgment upon those that will not receive forgiveness that has been provided at the cross.

10
11 [The discussion of the last vision of Daniel in Daniel, chapter 10, resumes.]

12 So, let us go back to our consideration of the last vision of Daniel now, Daniel,
13 chapter 10.

14 What we are saying is that these two themes, the *chazon* vision and the *mareh* vision, are
15 both represented in Daniel, chapter 8, very clearly. Ten times do we find the word *vision*, but it
16 is both of these words [the *chazon* vision and the *mareh* vision].

17 And in Daniel, chapter 8, Gabriel is given the command to make Daniel understand the
18 *mareh* vision; and, he has not finished his work because in the last verse of Daniel, chapter 8,
19 Daniel says, "I was astonished at the *mareh* vision, but no one understood it." Gabriel had not
20 quite completed his job assignment to make Daniel understand it.

21 And then when Gabriel returns in Daniel 8, verse 23, it says, ". . . I am come to shew
22 thee: for thou art greatly beloved: therefore understand . . ." Here Gabriel is once again telling
23 him to understand the *mareh* vision.

24 And at the same time that he is telling him to understand the *mareh* vision, Gabriel is
25 saying, "If you are going to understand it, then you have to make a mental separation between
26 the *debar* (the word)," which I am identifying as the *chazon* vision, "and the *mareh* vision."

27 The *chazon* vision means *complete*. One of the primary definitions in the Hebrew is
28 complete. It is the vision of prophetic history. But, when you see the *chazon* vision represented
29 by the word *debar*, which means *the word*—Jesus was the *debar*; He was the Word—then it is
30 saying that all of this prophetic history is brought about based upon God's Word. All right?
31 Nothing overtakes Him as a surprise: The *chazon* vision, the prophetic sequence of events is the
32 *chazon* vision. It is the *debar*.

33 And in verse 23 of chapter 9, when Gabriel is trying to help Daniel understand the *mareh*
34 vision, he says *bîyn*, this word that is translated as *understand* and consider in verse 23. It is
35 saying to make a distinction between the *debar* and the *mareh*. They work together; you have to
36 have them both—only those that settle into the truth both intellectually and spiritually receive the
37 Seal of God—and they have to be experienced and understood together; but, you have to make a
38 distinction between the two if you are to understand the *mareh*.

39 Then when we get to Daniel 10, verse 1, we see that Daniel here—because when a
40 prophet becomes part of the prophecy, he is representing God's people at the end of the world—
41 Daniel here is representing God's people at the end of the world; but, in this case it is not the
42 Millerites, because the Millerites did not enter into the Investigative Judgment. They announced
43 the opening of the Judgment. But, in verses 2 and 3 of Daniel 10, Daniel is portraying himself as
44 one that is mourning and fasting; and, God's people at the end of the world, since October 22,
45 1844, are the ones that have been called into the antitypical Day of Atonement. They are
46 mourning and fasting.

1 But, in verse 1, these people that are in the antitypical Day of Atonement, Daniel is
2 representing those people at the end of the world who understand *the thing*, the *debar*. They
3 understand the *chazon* vision; and, they also had understanding of the *mareh* vision. God's
4 people at the end of the world that Daniel is here representing, they have settled into the truth
5 intellectually. They understand the Word. They understand the *chazon* vision. And, they have
6 settled into the truth spiritually. They understand the *mareh* vision. So, Daniel here is
7 representing a class in Adventism that receives the Seal of God.

8 So, now let us take it up in verse 4 and continue on with looking at Daniel, knowing now
9 that he is representing God's people at the end of the world during the Investigative Judgment
10 that understand both the *chazon* and the *mareh* vision.

11 Verse 4 says,

12
13 “⁴ And in the four and twentieth day of the first month, as I was by the side of the
14 great river, which is Hiddekel;”—

15
16 And if you have a marginal reference, that will tell you “Tigris.” Okay? The Hiddekel is the
17 Tigris [River].

18 The Ulai is the Euphrates [River].

19
20 —“the great river, which is Hiddekel; ⁵ Then I lifted up mine eyes, and looked,
21 and behold a certain man clothed in linen,”—

22
23 Now, as we read this illustration of Christ, you will find that it is pretty much identical to the
24 illustration of Christ in Revelation, chapter 1, that John had.

25 It says.

26
27 —“⁵ Then I lifted up mine eyes, and looked, and behold a certain man clothed in
28 linen, whose loins *were* girded with fine gold of Uphaz: ⁶ His body also *was* like
29 the beryl, and his face as the **appearance** of lightning,”—

30
31 This word *appearance* is the word *mareh*.

32
33 —“and his eyes as lamps of fire, and his arms and his feet like in colour to
34 polished brass, and the voice of his words like the voice of a multitude.”—

35
36 Now, Daniel has just seen the *mareh* vision. This is the vision that Ezekiel saw. This is the
37 vision that Isaiah sees in Isaiah 6. This is the vision that John saw. This is the vision that Moses
38 saw. This is the appearance of Christ. And when a prophet (or you and I) has this experience,
39 what happens? We are humbled into the dust, right?

40 So, in verse 7, it says,

41
42 —“⁷ And I Daniel alone saw the vision:”—

43
44 Now, notice, he is going to say, “I am the only one that saw it.” It is like in this little group here,
45 Christ appears and one of us sees Christ, but the rest of us do not see Christ. Now, remember,
46 Daniel is representing Adventism at the end of the world in the time of the Investigative

1 Judgment. There are two classes here: one that is going to see the *mareh* vision, and one that
2 will not.

3 It says,

4
5 —“⁷ And I Daniel alone saw the [*mareh*] vision for the men that were with me
6 saw not the [*mareh*] vision; but a great **quaking**”—

7
8 In the terminology of Adventism, what is *quaking*?

9 FROM THE AUDIENCE: A shaking.

10 BROTHER PIPPENGER: A shaking. All right? This is the shaking of
11 Adventism. This is the quaking.

12 It says,

13
14 —“but a great quaking fell upon them, so that they fled to hide themselves.”—

15
16 Who flees? Is it those that are having the personal experience with Jesus Christ and understand
17 both the *chazon* and the *mareh* vision represented by Daniel? Does Daniel flee? No. It is the
18 other class that refuses to have an understanding of the *mareh* vision. They flee.

19
20 —“but a great quaking fell upon them, so that they fled to hide themselves.

21 ⁸Therefore I was left alone,”—

22
23 When is Daniel alone? When is Daniel left alone? The Sunday Law separates out these two
24 classes of worshippers, right?

25 Daniel is representing those people that receive the Seal of God and understand both the
26 *mareh* and the *chazon*, that have settled into the truth both intellectually and spiritually. And
27 there is a separation that takes place in Adventism among those that receive the Seal of God and
28 those that receive the mark of the Beast; and, this separation takes place at the shaking, and the
29 shaking here is The Sunday Law.

30
31 —“⁸ Therefore I was left alone, and saw this great vision, and there remained”—
32 *what?*—“no strength in me: for my comeliness”—

33
34 And in your marginal reference, what does *comeliness* mean? Vigor. His, strength; he had no
35 strength.

36
37 —“for my comeliness was turned in me into corruption, and I retained no
38 strength. ⁹Yet heard I the voice of his words: and when I heard the voice of his

39 words, then was I in a deep sleep on my face, and my face toward the ground.

40 ¹⁰And, behold, an hand touched me, which set me upon my knees and *upon* the
41 palms of my hands.” Daniel 10:4-10 (KJV).

42
43 Now, go to Isaiah 6 for another illustration of the *mareh* vision, in Isaiah 6, verse 1.

44 And it is nice to read the first five chapters of Isaiah, because you find in the first
45 chapters of Isaiah that God’s people in this time period, they have great problems. All right?

1 They are illustrating God's people at the end of the world: great problems. They are illustrating
2 God's church at the end of the world that is the Laodicean church.

3 Then in verse 1 of Isaiah 6, it says,

4
5 “¹ In the year that king Uzziah died I saw also the Lord sitting upon a
6 throne, high and lifted up, and his train filled the temple.”—

7
8 Sister White says in the visions given to Isaiah, to Ezekiel, and to John, these are the same
9 vision. This is the *mareh* vision.

10
11 —“² Above it stood the seraphims:”—

12
13 These are the cherubims that Ezekiel saw.

14
15 —“each one had six wings; with twain he covered his face, and with twain he
16 covered his feet, and with twain he did fly. ³ And one cried unto another, and
17 said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.
18 ⁴ And the posts of the door moved at the voice of him that cried, and the house
19 was filled with smoke. ⁵ Then said I, Woe is me! for I *am* undone; because I am a
20 man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine
21 eyes have seen the King, the LORD of hosts.”—

22
23 So, what happens to Isaiah when he sees this *mareh* vision? He realizes that he is a sinner.

24 And if you have an Ellen White Study Bible, she has comments on this. Just a couple of
25 thoughts from that: in *Review and Herald*, December 22, 1896, she says,

26
27 “The vision given to Isaiah represents the condition of God's people in the
28 last days. They are privileged to see by faith the work that is going forward in the
29 heavenly sanctuary.”—

30
31 Then notice what she quotes.

32
33 —“ ‘And the temple of God was opened in heaven, and there was seen in his
34 temple the ark of his testament.’ As they look by faith into the holy of holies, and
35 see the work of Christ in the heavenly sanctuary, they perceive that they are a
36 people of unclean lips,—a people whose lips have often spoken vanity, and whose
37 talents have not been sanctified and employed to the glory of God.’ . . .” *Review*
38 *and Herald*, December 22, 1896

39
40 So, in this revelation of the *mareh* vision, Sister White is tying this together with John's
41 vision of seeing the temple opened in Heaven and seeing the ark of the covenant. It is placing it
42 in the time period of the Day of Atonement, which is exactly where Daniel 10 is. He is
43 mourning and fasting for three weeks. This is the same vision.

44 And, it is saying that this is a representation of Laodicea. Laodicea thinks everything is
45 all right when everything is all wrong; and, what they need to do is to have this *mareh* vision in
46 order to be humbled into the dust like Isaiah.

1 In this same passage I am going to drop up a couple of paragraphs, and notice what she
2 says about Isaiah in the first five chapters. That is why I referenced the first five chapters.
3 Notice what she says.

4
5 “Isaiah”—*prior to this vision*—“Isaiah had denounced the sin of others;
6 but now he sees himself exposed to the same condemnation he had pronounced
7 upon them. He had been satisfied with a cold, lifeless ceremony in his worship of
8 God. He had not known this until the vision”—the *mareh* vision—“was given
9 him of the Lord.” *Review and Herald*, December 22, 1896.

10
11 So, Isaiah is representing a Laodicean that thinks everything is all right and does not know that
12 he is in a lost condition until he sees Christ in the Most Holy Place; then, he is humbled into the
13 dust.

14 And when he is humbled into the dust, he sees his corruption, as Daniel said, “My
15 comeliness was turned in to me into corruption,” when he is face down into the dust.

16 Then verse 6 of Isaiah 6, it says,

17
18 —“⁶ Then flew one of the seraphims unto me, having a live coal in his hand,
19 which he had taken with the tongs from off the altar:”—

20
21 And Sister White has a nice quote where she says the coals from off the altar represent
22 purification. That is pretty much word for word. [See Spaulding and Magan, 408.1 (last
23 sentence of paragraph).]

24 Here Isaiah is being purified from the coals of the altar.

25
26 —“⁷ And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and
27 thine iniquity is taken away, and thy sin purged.”—

28
29 Because we have read what Sister White says, “The vision given Isaiah represents the condition
30 of God’s people in these last days,” when is God’s people’s iniquity removed in the Last Days?
31 While they are still alive, because Isaiah is still alive. It is the Judgment of the Living. In the
32 Judgment of the Living their sins are removed because they have sent those sins beforehand in
33 Judgment to be blotted out. So, we can place this experience in prophetic history.

34 And after he is purified with the coals off the altar, then in verse 8 it says,

35
36 —“⁸ Also I heard the voice of the Lord, saying, Whom shall I send,”—

37
38 Okay. In the time period of the Investigative Judgment, in the time period when iniquities of
39 God’s people are being removed from them while they are alive, in the time period of the
40 Judgment of the Living, Isaiah, representing you and me at the end of the world, has a vision of
41 the *mareh*. He is humbled into the dust. He has a vision of the glory of the Lord. Then his sins
42 are removed from him.

43 And then he hears a voice saying,

44
45 —“Whom shall I send, and who will go for us? Then said I, Here *am* I; send
46 me.”—

Now Isaiah is ready to carry the warning message to mankind. First, he has to see who he is. First, his Laodicean experience needs to be purged from him; he needs to be purified. Then the question is asked, “Who will take this message?”

And what is the message during the Judgment of the Living? How do we summarize it as Adventism? This is the Third Angel’s Message: “Who will take (as in Daniel 11) the message of the East and the North and carry it?”

And Isaiah here says, “Send me!”

But, there is a warning given Isaiah here. What is the warning?

Verse 9

—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:”—*what?*—“convert, and be healed.”—

When he is given a message to carry during the Judgment of the Living, he is forewarned that the people he takes it to are unconverted and they are not going to listen, they are not going to see, they are not going to hear this message. And this, of course, is the same counsel in Ezekiel and Jeremiah. When they eat the Little Book, they are given the forehead of flint; because, the Lord tells them that this people is a rebellious people and they will not receive this message.

This is a parallel passage here to the eating of the Little Book by John, and Ezekiel, and Jeremiah, where they are taking a message to God’s people, only here Isaiah is forewarned about their eyes and their ears being fat with sin.

So, once he is forewarned that this people will not receive the message, then Isaiah asks a question.

—¹¹ Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, ¹² And the LORD have removed men far away, and there be a great forsaking in the midst of the land.”—

How long do you carry this message? Until there is a great forsaking in the midst of the land; until the two classes are developed from this message that most people will not receive.

In verse 13,

—¹³ But yet in it *shall be* a tenth,”—

He is going to take a message that will not hear, and you have to carry this message in spite of the fact that, first, the Adventist Church is going to fall apart over this message, and then the world is going to fall apart over this message.

And verse 13 gives a promise:

1 —“¹³ But yet in it *shall be* a tenth, and *it* shall return, and shall *be* eaten: as a teil
2 tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: so
3 the holy seed *shall be* the substance thereof.”
4

5 Okay. There is a promise that there is going to be a remnant that is saved, and the remnant is
6 going to have the Holy Seed in them. And the Everlasting Gospel is the work of Christ in
7 presenting a prophetic message that produces and then demonstrates two classes of worshippers.
8 And this Everlasting Gospel, according to Sister White, is based upon Genesis 3:15, where it
9 says, “I will place enmity between Satan’s seed and Christ’s seed.” This remnant here, this
10 tenth, this is those with the Holy Seed. These are those who have experienced the Everlasting
11 Gospel and have been found worthy to be in Christ’s camp.

12 Now, in this experience of Laodicea, this is what Daniel had seen in Daniel, chapter 10,
13 only Daniel is not going to repeat the identical information here. Daniel is going to tell us the
14 story of what befalls God’s people in the Last Days. When we continue we will see that.

15 And Daniel’s *mareh* vision has a different emphasis than Isaiah’s *mareh* vision, which
16 has a different emphasis than Ezekiel’s, or John’s, or Moses’s *mareh* vision. We are to bring
17 these together line upon line to have the whole picture.

18 But here, Isaiah is saying that he was a Laodicean. Sister White says he was a Laodicean.
19 Can you imagine that?

20 We understand that a prophet is a holy man, because the Bible says holy men of old
21 spake as they were moved by the Holy Spirit; so, we assume that the prophets are holy men.
22 And I am not denying that. I am not going to try to define this dichotomy. But, for the first five
23 chapters of Isaiah, Isaiah was a Laodicean.

24 He sees in chapter 6 that what he had been identifying as sins in his people, he had the
25 same sins in him. But, when he sees the *mareh* vision, the appearance of Christ, he is humbled
26 into the dust. Then, he is purified with the coal off the altar; then, he is willing to take the
27 message. He was forewarned that the people are not going to hear the message. He is told that
28 this is the Everlasting Gospel that will produce two classes of worshippers.

29 And then in chapter 7, what is the message? What is the message that Isaiah is given?

30 Well, we will not go there right now, but it is the message of the 2520.

31 Shall we pray?
32
33

34 Benediction: Heavenly Father, we wish to confess our sins and by faith move into the Holy
35 Place that we might also see the ark of the testament and see the *mareh* vision identifying the
36 work that you are doing, identifying your glory that humbles us into the dust that we might be
37 purified by a coal from off your altar and be prepared to take the most important warning
38 message ever given to man to a people that will refuse to hear, in order to play a role in
39 accomplishing your work of the Everlasting Gospel in our day and age. We wish to understand
40 that all the prophets are speaking the same story that we might understand the implications of the
41 last vision of Daniel as we continue on in our studies. So, we ask that you help us to bring these
42 thoughts together. In Jesus’s name, amen.
43

THE GODHEAD IN PROPHECY

Presentation by Jeff Pippenger

PART 6

Invocation by Brother Jeff Pippenger: Heavenly Father, we ask that as we take up this next section of this study that you would grant us the presence of your Holy Spirit, to pour your Latter Rain out upon us by opening our understanding to the message you have for this time. We ask that your Holy Spirit would accompany this message wherever it may be listened to and studied, and that you would take it and empower it with conviction and with light. We ask that as I begin to go through this that you would take control of my words and my thoughts and also the thoughts and understanding of the brothers and sisters that are hearing this. We thank you for all these things in Jesus's name. Amen.

IN-DEPTH STUDY OF DANIEL'S LAST VISION (CONTINUED)

BOOK OF DANIEL, CHAPTERS 10, 11, 12 (CONTINUED)

BROTHER PIPPENGER: For the purpose of ultimately considering the Daily in the Book of Daniel, we want to put the Daily in context with Daniel's last vision, for the Daily in Daniel 11:31 and Daniel 12:11 is identifying the taking away of the political forces of Paganism that were resisting the rise of the Papacy; whereas, the Daily in Daniel 8:11 is talking about the lifting up of the religion of Paganism: two different aspects of the Daily.

And before we identify the distinction between these two, we want to put the context of Daniel's last vision in place.

We have been going through Daniel, chapter 10, from the perspective that when a prophet becomes part of the prophecy, he is illustrating God's people at the end of the world. And one question that came up yesterday is how do you make a distinction between what portion of a prophecy, of where it concludes and where you move back into that history, see an application of *repeat and enlarge*.

If you go to Revelation 13, maybe I can explain what I mean by that.

Many times people stumble over Revelation 13, people that are not grounded on the truth that a time prophecy ended in 1844; and, in their argument to push their fanaticism that the time prophecies are repeated at the end of the world in a day-for-a-day fashion, they insist that Revelation 13 is a sequential event.

So, in Revelation 13, verse 1, it says,

“¹ And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. 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. ³ And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.”—

1 And this head that is wounded to death is the Papacy, and we know that the Papacy received its
2 deadly wound in 1798.

3 And in verse 3 it says all the world wonders after the beast, and we understand this at the
4 end of the world, well after 1798.

5 And in verse 4 it says,

6
7 —“⁴ And they”—*the world*—“worshipped the dragon which gave power unto the
8 beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is
9 able to make war with him? ⁵ And there was given unto him a mouth speaking
10 great things and blasphemies; and power was given unto him to continue forty
11 *and* two months.” Revelation 13:1-5 (KJV)

12
13 So, the logic that they apply here is that in verse 3 the deadly wound healed; all the world
14 wonders after the Beast. And then in verse 5 he continues for 42 months; therefore, this must be
15 a 1260-day period at the end of the world and that the Papacy returns to power; and, they are
16 basing this upon the concept that we should read this in a sequential fashion. And the role of a
17 student of prophecy is to look at prophetic symbols and identify where they line up based upon
18 context.

19 If you were going to approach Revelation 13 in a sequential, linear fashion, then when
20 you get to verse 11, it says,

21
22 “¹¹ And I beheld another beast coming up out of the earth; and he had two horns
23 like a lamb, and he spake as a dragon.” Revelation 13:11 (KJV).

24
25 Sister White plainly says that this is the United States. This is the United States: It begins as a
26 lamb, and then at The Sunday Law it speaks as a dragon.

27 So, if you are going to apply a sequential approach here, then the United States does not
28 come into history until after the Papacy is placed on the throne of the Earth at the end of the
29 world, and the Papacy rules for 1260 years; then, after that, the United States comes into history.
30 It is just not a valid approach to Bible prophecy.

31
32 “¹In the third year of Cyrus king of Persia a thing was revealed unto
33 Daniel, whose name was called Belteshazzar; and the thing was true, but the time
34 appointed was long: and he understood the thing, and had understanding of the
35 vision.” Daniel 10:1

36
37 So, if you go back to Daniel 10, when you are looking at Daniel 10 in terms of Daniel
38 representing God’s people at the end of the world, verse 1 tells us that Daniel represents those
39 that understand both the *chazon* and the *mareh* vision. He has an understanding of the *thing*.
40 The *thing* is the *debar*. *Debar* in the Hebrew is *the word*; *it is an oracle*; *it is a prophecy*. He
41 has understanding of the *chazon* prophecy, the prophecy of prophetic history; but, he also, in the
42 last phrase, has understanding of the *mareh* vision.

43 So, verse 1 is just telling us that Daniel is representing God’s people at the end of the
44 world that have settled into the truth both intellectually (understanding the *chazon* vision) and
45 spiritually (having the experience of the personal appearance, the personal experience with Jesus
46 Christ).

1
2 “²In those days I Daniel was mourning three full weeks. ³I ate no pleasant bread,
3 neither came flesh nor wine in my mouth, neither did I anoint myself at all, till
4 three whole weeks were fulfilled.” Daniel 10:2-3 (KJV).

5
6 Then, in verses 2 and 3, it is letting us know that Daniel is representing God’s people that
7 live in the time period of the antitypical Day of Atonement which began in October 22, 1844,
8 and ends when Michael stands up and human probation closes. And during that time period,
9 God’s people are called to fast and mourn, and Daniel is doing this in verses 2 and 3.

10
11 “⁴And in the four and twentieth day of the first month, as I was by the side of the
12 great river, which is Hiddekel;” Daniel 10:4 (KJV).

13
14 Then Daniel, in verse 4, that plot is concluded. He is placed by the Hiddekel River that
15 builds a bridge between the previous vision of Daniel 8 and 9; and, this final vision for Daniel 8
16 and 9 is the vision of the Ulai. Daniel’s last vision is the vision of the Hiddekel; and, both of
17 these rivers come together in Baghdad. They come together here in prophecy in verse 1 of
18 Daniel 10; because, Daniel understands the message of both of these rivers, both of these visions,
19 the Hiddekel and the Ulai, the Ulai being the *mareh* vision and the Hiddekel being the *chazon*
20 vision, the *debar*, the vision of prophetic history.

21
22 “⁵Then I lifted up mine eyes, and looked, and behold a certain man clothed in
23 linen, whose loins *were* girded with fine gold of Uphaz: ⁶His body also *was* like
24 the beryl, and his face as the appearance of lightning, and his eyes as lamps of
25 fire, and his arms and his feet like in colour to polished brass, and the voice of his
26 words like the voice of a multitude.” Daniel 10:5-6 (KJV).

27
28 Then in verse 5 [and 6], Daniel still symbolizing God’s people at the end of the world,
29 there is another lesson here that Daniel, when he enters into the Most Holy Place experiences at
30 the end of the world, when God’s people enter into the Most Holy Place experience at the end of
31 the world, they will see the *mareh* vision. They will have the appearance of Christ in the
32 Sanctuary that Ezekiel, Isaiah, Moses, and John had.

33
34 “⁷And I Daniel alone saw the vision: for the men that were with me saw not the
35 vision; but a great quaking fell upon them, so that they fled to hide themselves.”
36 Daniel 10:7 (KJV).

37
38 But, verse 7 tell us that the majority of Seventh-day Adventists will reject this experience.
39 When the time comes to have the *mareh* vision, they will flee. They will be shaken out of the
40 group that Daniel is in.

41 So, there is another lesson about this time period, that this time period is the period when
42 the Lord is accomplishing the Everlasting Gospel among Adventism, and there is a separation
43 between the wise and foolish Virgins of Adventism: the wheat and tares.
44

1 “⁸Therefore I was left alone, and saw this great vision, and there remained no
2 strength in me: for my comeliness was turned in me into corruption, and I retained
3 no strength. ⁹Yet heard I the voice of his words: and when I heard the voice of
4 his words, then was I in a deep sleep on my face, and my face toward the ground.”
5 Daniel 10:8-9 (KJV).

6
7 Then, in verses 8 and 9, it tells about the experience that Daniel has in response to seeing
8 Christ. This is a parallel experience, easily recognized with Isaiah 6. When Isaiah saw the glory
9 of the Lord, he also is humbled into the dust; and, then in Isaiah 6 he is purified with coals from
10 off the altar, and then he is empowered to take a message.

11 Let us take it up in verse 10, after Daniel has been humbled into the dust; and, we are
12 going to look at another aspect of God’s people at the end of the world.

13 In verse 10, after Daniel is in a deep sleep upon the ground, it says,

14
15 “¹⁰And, behold, an hand touched me, which set me upon my knees and
16 upon the palms of my hands. ¹¹And he said unto me, O Daniel, a man greatly
17 beloved, understand the words that I speak unto thee,”—

18
19 Okay. So, he is representing God’s people at the end of the world that understand the words that
20 are spoken. He understands the increase of knowledge at the end of the world, as opposed to
21 those that in Daniel 12:10 are called *the wicked*, who do not understand. Here Daniel is
22 representing the wise that understand the words that are spoken.

23
24 —“and stand upright: for unto thee am I now sent. And when he had spoken this
25 word unto me, I stood trembling. ¹²Then said he unto me, Fear not, Daniel: for
26 from the first day that thou didst set thine heart to understand, and to chasten
27 thyself before thy God, thy words were heard, and I am come for thy words.
28 ¹³But the prince of the kingdom of Persia withstood me one and twenty days:”—

29
30 And Sister White says the prince of Persia is Satan.

31
32 —“but, lo, Michael, one of the chief princes, came to help me; and I remained
33 there with the kings of Persia.”—

34
35 And the kings of Persia are the actual kings of the Persian Empire. In this passage it is Cyrus
36 and his princes.

37 But what we are seeing here is an illustration, of course, of the Great Controversy;
38 because, it is not until Michael the Prince comes that Cyrus is set free from the influence of the
39 prince of Persia. This is the Great Controversy between Christ and Satan. And this is the point
40 in time where Christ comes down in this particular history at the end of the world and empowers
41 the message. The words that Daniel has understood are empowered at this point when Michael
42 comes down. And, of course, we understand that this is paralleling September 11, 2001;
43 August 11, 1840. It is paralleling when the Lord came down and confronted Moses with the test
44 of circumcision. It is paralleling when the Dove came down on Christ.

45 Daniel has understood the words that were spoken. He is the wise that understands the
46 increase of knowledge; and, now, Michael comes down and the message is empowered.

Verse 13 again,

—“¹³But the prince of the kingdom of Persia [Satan] withstood me [Gabriel] one and twenty days: but, lo,”—

Satan has withstood this work, the outpouring of the Holy Spirit that begins on September 11, 2001. He has resisted this work for roughly 160 years in Adventism. But, Daniel represents God’s people at the end of the world that understand the increase of knowledge, and now Michael, your Prince, comes down on September 11, 2001, and the message is empowered.

—“¹³ But the prince of the kingdom of Persia withstood *me* one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. ¹⁴ Now I am come to make thee understand”—

And here is what God’s people at the end of the world are to understand. This is the increase of knowledge for God’s people at the end of the world.

—“¹⁴ Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision”—and *this is the chazon vision*—“*is for many days.*” Daniel 10:10-14 (KJV).

Okay. The *chazon* vision is the vision that is marked as covering a period of time. The *mareh* vision is an appearance; it is a singular point in time. But, the *chazon* vision covers a period of time.

That is why if you go back to verse 1 of Daniel 10, speaking of the *debar*, it says, “¹In the third year of Cyrus king of Persia a thing [a *debar*] was revealed unto Daniel, whose name was called Belteshazzar; and the thing [the *debar*] was true, but the time appointed was long: . . .” When it comes to the *chazon* vision, when it comes to the *debar*, it is a period of time, a long period of time.

If you go back to Daniel 8—I know that we have looked at these, but I just want to put it in place again—in Daniel 8, verse 26, both the *chazon* and the *mareh* vision are listed; and, in verse 26 it says,

“²⁶And the [*mareh*] vision”—*this is the appearance*—“the [*mareh*] vision of the evening and the morning which was told *is true*: wherefore shut thou up the vision; for it *shall be*”—*what?*—“for many days.” Daniel 8:26 (KJV).

Okay. So, the characteristic of the *debar*, the *chazon* vision, is it covers a long period of time; whereas, the *mareh* vision is this singular appearance that humbles Daniel, Isaiah, Ezekiel, and Moses into the dust.

Verse 14 of Daniel 10 says,

—“¹⁴ Now I am come to make thee understand”—

This is what we are to understand. This is what the wise will understand.

1 —“what shall befall thy people in the latter days: for yet the [chazon] vision is for
2 many days.” Daniel 10:14 (KJV).

3
4 And, of course, in order to describe what befalls God’s people in the Latter Days, Gabriel is
5 going to lead Daniel through chapter 11, the history of the Medes and Persians, all the way to
6 where the Papacy comes to its end with none to help, when human probation closes. This is the
7 passage of Scripture that identifies what befalls God’s people in the Latter Days.

8 And when Michael stands up in Daniel 12:1, this is the close of probation. Sister White
9 plainly tells us this. So, we have already spent time identifying that when Daniel says the Time
10 of the End is 1798, if you look at Daniel 11, verse 40, it says, “And at the time of the end,” that is
11 1798, all the way to Daniel 12:1 when Michael stands up, that is the close of human probation.
12 These last six verses of Daniel 11:40, 41, 42, 43, 44, and 45, this is the history of 1798 until
13 human probation closes; and, it is in this history that what is going to befall God’s people takes
14 place. These are the events that lead to the close of probation.

15 Now, we want to just deal with the fact that Daniel is representing God’s people at the
16 end of the world, in Daniel 10:14, that understand. They understand the increase of knowledge
17 at the end of the world, and the increase of knowledge that they understand is defined as
18 knowledge that describes what shall befall God’s people in the Last Days.

19 And based upon what Gabriel teaches Daniel in chapter 11 to identify this truth, we know
20 that what befalls God’s people in the Last Days are these events that lead to Michael standing up,
21 to the close of probation.

22 So, the events that lead to the close of probation are the events that illustrate what shall
23 befall God’s people in the Last Days; and, Daniel represents God’s people that understand these
24 events. So, we want to look at our responsibility to understand the events that are connected
25 with the close of probation.

26 And, in your notes under Part 6 from *The Great Controversy*, page 309, we find that
27 William Miller and the Millerites, their work was to identify for the world the events that were
28 connected with the close of probation. And, of course, the Millerite History is repeated in our
29 history.

30 So, the very events that Daniel is being led to understand by Gabriel are the events that
31 the Millerites understood and proclaimed, and they are the events that we are to understand and
32 proclaim.

33 *The Great Controversy*, beginning at page 309, says,

34
35 “When the Saviour pointed out to His followers the signs of His return, He
36 foretold the state of backsliding that would exist just prior to His second
37 advent.”—

38
39 She is placing this in our history, but she is actually speaking about the Millerite History here. If
40 you go look closely, she is identifying the Millerite History as the backsliding that would precede
41 the time of Christ, and she is going to identify that as the time period of Sardis, which we
42 understand is the history of the Millerites.

43
44 —“When the Saviour pointed out to His followers the signs of His return,
45 He foretold the state of backsliding that would exist just prior to His second
46 advent. There would be, as in the days of Noah, the activity and stir of worldly

1 business and pleasure seeking—buying, selling, planting, building, marrying, and
2 giving in marriage—with forgetfulness of God and the future life. For those living
3 at this time, Christ’s admonition is: ‘Take heed to yourselves, lest at any time
4 your hearts be overcharged with surfeiting, and drunkenness, and cares of this
5 life, and so that day come upon you unawares.’ ‘Watch ye therefore, and pray
6 always, that ye may be accounted worthy to escape all these things that shall
7 come to pass, and to stand before the Son of man.’ Luke 21:34, 36.”—

8
9 Did the Millerites stand before the Son of man? Fifty of them moved into the Most Holy Place
10 and stood before the Son of man in the Most Holy Place on October 22, 1844, because they
11 shook off this condition of Sardis and watched what was taking place.

12 Next paragraph:

13
14 —“The condition of the church at this time is pointed out in the Saviour’s
15 words in the Revelation: ‘Thou hast a name that thou livest, and art dead.’ And to
16 those who refuse to arouse from their careless security, the solemn warning is
17 addressed: ‘If therefore thou shalt not watch, I will come on thee as a thief, and
18 thou shalt not know what hour I will come upon thee.’ Revelation 3:1, 3.”—

19
20 Of course, this is the message to Sardis, but this is the condition of Adventism, also, at the end of
21 the world; because, these histories parallel one another.

22
23 —“It was needful that men should be awakened to their danger; that they
24 should be roused to prepare for”—*what?*—“the solemn events connected with the
25 close of probation.”—

26
27 What the Millerites were doing were arousing men and women to prepare for the solemn events
28 connected with the close of probation.

29 What does it mean to arouse someone?

30 FROM THE AUDIENCE: To wake up.

31 BROTHER PIPPENGER: Awaken them.

32 And, of course, in the Millerite History the parable of the Ten Virgins was fulfilled, and
33 in our history the parable of the Ten Virgins is fulfilled. And all the Virgins sleep in both
34 histories, and then they are awakened at the Midnight Cry.

35
36 —“The prophet of God declares: ‘The day of the Lord is great and very terrible;
37 and who can abide it?’ Who shall stand when He appeareth who is ‘of purer eyes
38 than to behold evil,’ and cannot ‘look on iniquity’? Joel 2:11; Habakkuk 1:13. To
39 them that cry, ‘My God, we know Thee,’ yet have transgressed His covenant, and
40 hastened after another god, hiding iniquity in their hearts, and loving the paths of
41 unrighteousness—to these the day of the Lord is ‘darkness, and not light, even
42 very dark, and no brightness in it.’ Hosea 8:2, 1; Psalm 16:4; Amos 5:20. ‘It shall
43 come to pass at that time,’ saith the Lord, ‘that I will search Jerusalem with
44 candles, and punish the men that are settled on their lees: that say in their heart,
45 The Lord will not do good, neither will He do evil.’ Zephaniah 1:12. ‘I will
46 punish the world for their evil, and the wicked for their iniquity; and I will cause

1 the arrogancy of the proud to cease, and will lay low the haughtiness of the
2 terrible.’ Isaiah 13:11. ‘Neither their silver nor their gold shall be able to deliver
3 them;’ ‘their goods shall become a booty, and their houses a desolation.’
4 Zephaniah 1:18, 13.” *The Great Controversy*, 309–310.

5
6 So, it was needful for the Millerites to arouse the world to an understanding of the events
7 connected with the close of probation. The world was asleep; and, in connection with this, the
8 identification that those people that would not wake up that they were going to be punished with
9 death.

10 This history, the Millerite History, parallels our history. And in *The Great Controversy*,
11 page 594, what Sister White is discussing is that in the history of Christ the Jews did not
12 understand who Christ was or what His work was because they did not understand prophecy.
13 And after she puts that context in place, she says,

14
15 “The events connected with the close of probation and the work of
16 preparation for the time of trouble, **are clearly presented**. But multitudes have no
17 more understanding of these important truths **than if they had never been**
18 **revealed**. Satan watches to catch away every impression that would make them
19 wise unto salvation, and the time of trouble will find them unready.” *The Great*
20 *Controversy*, 594.

21
22 This is what happened to the Jews. They did not recognize the events connected with the close
23 of their probation, which took place at the stoning of Stephen in AD34; and, they did not
24 recognize the events connected with the close of their probation because they misunderstood
25 prophecy. This is the condition of God’s people today.

26 Sister White says these events connected with the close of probation have been clearly
27 revealed, and the clearest illustration of the events connected with the close of probation is the
28 last six verses of Daniel 11.

29 And, of course, those people that fight this message, they will tell us that these verses of
30 Daniel 11:40-45, they are interesting but they are not important. But, of course, Sister White
31 here says that they are salvational. She says, “Satan watches to catch away every impression that
32 would make them wise unto salvation, ...” If you do not understand the events connected with
33 the close of probation, if you do not understand what the last six verses of Daniel 11 represent,
34 then Satan has caught away from you the impression that you were to understand from those
35 words that would prepare you to be saved, and you will come to the time of trouble unready and
36 lost.

37 So, these events connected with the close of probation are the last six verses of Daniel 11,
38 but they are what Gabriel says befalls God’s people in the Latter Days. It is in these last verses
39 of Daniel 11 that the story of what happens to God’s people in the Latter Days takes place. So,
40 this is the very message that we are to understand. This is the message that the Millerites
41 proclaimed, and this is what Gabriel came to teach Daniel in chapter 10, verse 14; and in
42 chapter 10, Daniel, because he has become part of the prophecy, represents God’s people at the
43 end of the world.

44 But, Gabriel does not say, “I have now come to make thee understand about dress
45 reform.” He does not come to say to Daniel, “I now have come to make you understand about

country living.” He says, “I will make you understand what befalls your people in the Latter Days.”

And, then in chapter 11 of Daniel, it is about the rise and fall of kingdoms, ultimately the kingdoms that implement the mark of the Beast at the end of the world.

We have forgotten, Adventism has forgotten, that the message of Adventism was to warn the world of the events connected with the close of probation. The Millerites did it. The Millerite History illustrates our history. We are to do it, paralleling their history. This is the very purpose of Adventism, is to announce the opening and then the close of Judgment; but, we do not understand that anymore. We think it is time to be celebrating. We think it is time to be building up the corporate structure and increasing our secular influence around the world.

But, notice this next rather long passage from *Testimonies*, volume 8, beginning at page 249. Sister White is going to begin by placing this in the context of Laodicea, which is the church that we are. And she says,

“The heavenly Teacher inquired: ‘What stronger delusion can beguile the mind than the pretense that you are building on the right foundation and that God accepts your works, when in reality you are working out many things according to worldly policy and are sinning against Jehovah?’—

Now, we know that in this history that the foundational truths here [referring to the 1843 Chart], these are what we are supposed to be building on. These are the “Old Paths,” according to Sister White, that Jeremiah says that we are to return to. This is the Foundation. These truths on this Chart, Sister White says, are to be as the Rock of Ages. They are the Foundation.

And at the end of the world, there are two classes in Adventism; and, there is one class that thinks they are building on the right foundation, but they are not. They are working out their worldly policy and are sinning against Jehovah.

Continuing on:

—“Oh, it is a great deception, a fascinating delusion, that takes possession of minds when men who have once known the truth,”—

I mean, this is Adventism; and, it is men in Adventism that at some point in time they knew the truth, but they no longer know what the truth is.

—“Oh, it is a great deception, a fascinating delusion, that takes possession of minds when men who have once known the truth, mistake the form of godliness for the spirit and power thereof; when they suppose that they are rich and increased with goods and in need of nothing, while in reality they are in need of everything.’

“God has not changed toward His faithful servants who are keeping their garments spotless. But many are crying, ‘Peace and safety,’ while **sudden destruction is coming** upon them. Unless there is thorough repentance, unless men humble their hearts by confession and receive the truth as it is in Jesus, they will never enter heaven. **When purification shall take place in our ranks, we shall no longer rest at ease, boasting of being rich and increased with goods, in need of nothing.**”—

1
2 When does purification take place in our ranks?

3 FROM THE AUDIENCE: (No response.)

4 BROTHER PIPPENGER: When does purification take place in our
5 ranks?

6 FROM THE AUDIENCE: (Inaudible.)

7 BROTHER PIPPENGER: In the Judgment of the Living, Christ cleanses the
8 temple. When he purifies us, He cleanses the temple. And when Christ was on Earth, He
9 cleansed the temple two times: once at the beginning of His ministry, shortly after He was
10 baptized and then was tested in the wilderness then He cleansed the temple; and, then again at
11 the end of His ministry.

12 And, of course, in the Millerite History there were two temple cleansings; and, in our
13 history there are two temple cleansings. And the purification that takes place in our ranks takes
14 place when Christ cleanses Adventism, which He does first because He does this in conjunction
15 with the Judgment, and judgment begins with the House of God.

16 So, she is talking about when purification takes place in our ranks and says we will not be
17 resting at ease then, being Laodiceans boasting that we are rich and increased with goods.

18 The next paragraph says,
19

20 —“Who can truthfully say: ‘Our gold is tried in the fire; our garments are
21 unspotted by the world’? I saw our Instructor pointing to the garments of so-
22 called righteousness. Stripping them off, He laid bare the defilement beneath.
23 Then He said to me: ‘Can you not see how they have pretentiously covered up
24 their defilement and rottenness of character? ‘How is the faithful city become an
25 harlot!’ ”—
26

27 Who is the faithful city at the end of the world? Adventism.
28

29 —“ ‘How is the faithful city become an harlot?’ My Father’s house is made a
30 house of merchandise, a place whence the divine presence and glory have
31 departed! For this cause there is weakness, and strength is lacking.’ ”—
32

33 The statement that His Father’s house has become a house of merchandise, where did this reality
34 get noted in the history of Christ? In the two times that He cleansed the temple. When the house
35 is a house of merchandise, then He cleanses the temple.

36 Continuing on:
37

38 —“Unless the church,”—
39

40 Which is by context is the faithful city that has become the harlot.
41

42 —“Unless the church, which is now being leavened with her own
43 backsliding, shall repent and be converted, she will eat of the fruit of her own
44 doing, until she shall abhor herself. When she resists the evil and chooses the
45 good, when she seeks God with all humility and reaches her high calling in Christ,
46 standing on the platform of eternal truth”—

1
2 And, of course, this here [indicating the 1843 Chart], according to the writings of Sister White, is
3 the platform of eternal truth; because, she says the Foundation is the Platform and the Platform is
4 the Foundation. And these truths on this Chart are the Foundation and Platform of Adventism.
5 See *Early Writings*, page 259.

6
7 —“Unless the church, which is now being leavened with her own
8 backsliding, shall repent and be converted, she will eat of the fruit of her own
9 doing, until she shall abhor herself. When she resists the evil and chooses the
10 good, when she seeks God with all humility and reaches her high calling in Christ,
11 standing on the platform of eternal truth and by faith laying hold upon the
12 attainments prepared for her, she will be healed. She will appear in her God-given
13 simplicity and purity, separate from earthly entanglements, showing that the truth
14 has made her free indeed. Then her members will indeed be the chosen of God,
15 His representatives.

16 “**The time has come for a thorough reformation to take place. When**
17 **this reformation begins, the spirit of prayer will actuate every believer and**
18 **will banish from the church the spirit of discord and strife. Those who have**
19 **not been living in Christian fellowship will draw close to one another. One**
20 **member working in right lines will lead other members to unite with him in**
21 **making intercession for the revelation of the Holy Spirit. There will be no**
22 **confusion, because all will be in harmony with the mind of the Spirit. The**
23 **barriers separating believer from believer will be broken down, and God’s**
24 **servants will speak**”—what?—“**the same things.** The Lord will cooperate with
25 His servants. All will pray understandingly the prayer that Christ taught His
26 servants: ‘Thy kingdom come. Thy will be done in earth, as it is in heaven.’
27 Matthew 6:10.

28 “As I hear of the terrible calamities that from week to week are taking
29 place, I ask myself: **What do these things mean?** The most awful disasters are
30 following one another in quick succession. How frequently we hear of
31 earthquakes and tornadoes, of destruction by fire and flood, with great loss of life
32 and property! Apparently these calamities are capricious outbreaks of seemingly
33 disorganized, unregulated forces, but in them God’s purpose may be read. **They**
34 **are one of the means by which He seeks to arouse men and women to a sense**
35 **of their danger.**

36 “The coming of Christ is nearer than when we first believed. The great
37 controversy is nearing its end. The judgments of God are in the land. They speak
38 in solemn warning, saying: ‘**Be ye also ready: for in such an hour as ye think**
39 **not the Son of man cometh.**’ Matthew 24:44.

40 “**But there are many, many in our churches who know little of the real**
41 **meaning of the truth for this time.** I appeal to them **not to disregard the**
42 **fulfilling of the signs of the times, which says so plainly that the end is near.**
43 Oh, how many who have not sought their souls’ salvation will soon make the
44 bitter lamentation: ‘**The harvest is past, the summer is ended, and we are not**
45 **saved.**’

1 “We are living in the closing scenes of this earth’s history. Prophecy is
2 fast fulfilling. **The hours of probation are fast passing.** We have no time—not a
3 moment—to lose. Let us not be found sleeping on guard. Let no one say in his
4 heart or by his works: ‘My Lord delayeth His coming.’ Let the message of
5 Christ’s soon return sound forth in earnest words of warning. **Let us persuade**
6 **men and women everywhere to repent and flee from the wrath to come.** Let
7 us **arouse them to immediate preparation,**”—
8

9 That is what the Millerites did. They aroused the people of their generation.

10
11 —“Let us arouse them to immediate preparation, for we little know what is before
12 us. Let ministers and lay members go forth into the ripening **fields to tell the**
13 **unconcerned and indifferent to seek the Lord while He may be found.**”—
14

15 And this entire article I have read just to get to this one sentence.

16
17 —“**The workers will find their harvest wherever they proclaim the forgotten**
18 **truths of the Bible.** They will find those who will accept the truth and will devote
19 their lives to winning souls to Christ.” *Testimonies*, vol. 8, 249–253.
20

21 The forgotten truths of the Bible that was the message for the Millerites, that is the message for
22 us today is the events connected with the close of probation, which is the last six verses of
23 Daniel 11, which is what Gabriel told Daniel that he was coming to make him understand. He
24 was coming to make him understand “what shall befall thy people in the latter days.” And, this
25 truth has been forgotten.

26 But, if you want to empower your ministry, present the forgotten truths of the Bible:
27 Present the last six verses of Daniel 11 that identify the events connected with the close of
28 probation, and you will arouse, you will awaken your brothers and sisters to their need of
29 preparation for what is about to happen.

30 Notice the next quote from *Review and Herald*, April 4, 1893:

31
32 “**The events of the future**”—
33

34 Now, when Sister White says the events connected with the close of probation, are those the
35 future events of Bible prophecy?

36 Are those what Gabriel says are to befall God’s people in the Latter Days?

37 What befalls God’s people in the Latter Days is illustrated in the events connected with
38 the close of probation, and these are the events of the future. Sister White says,
39

40 —“The events of the future will be discerned by prophecy, and **will be**”—
41

42 BROTHER PIPPENGER: What?

43 FROM THE AUDIENCE: Will be understood.
44

45 BROTHER PIPPENGER: —“**understood.**” *Review and Herald*, April 4,
46 1893.

1 And what did Gabriel say to Daniel in verse 14 [of Daniel 10]? “Now I am come to
2 make thee understand”

3 Daniel here in verse 14 of Daniel 10 is representing those that understand the events of
4 the future.

5 How do they understand them?

- 6 • They are discerned by country living;
- 7 • They are discerned by the health message;
- 8 • They are discerned by dress reform;
- 9 • They are discerned by true education. . . . ?

10 That is not what Sister White says. SHE SAYS THEY ARE DISCERNED BY PROPHECY! These events
11 [connected with the close of probation] we must know, we must proclaim.

12 *Review and Herald*, January 11, 1887, says,

13
14 “We are standing on the threshold of”—*what?*—“great and solemn events.
15 Prophecy is fast fulfilling. The Lord is at the door.”—

16
17 Are the events connected with the close of probation, the great and solemn events that identify
18 what befalls God’s people at the end of the world?

19
20 —“We are standing on the threshold of great and solemn events.
21 Prophecy is fast fulfilling. The Lord is at the door. There is soon to open before
22 us a period of overwhelming interest to all living. **The controversies of the past**
23 **are to be revived. New controversies will arise.** The scenes to be enacted in our
24 world are not even dreamed of. Satan is at work through human agencies. **Those**
25 **who are making so great efforts to change the Constitution and secure a law**
26 **enforcing the first day of the week little realize what will be the result. A**
27 **crisis is just upon us.**” *Review and Herald*, January 11, 1887.

28
29 So, we are on the threshold of great and solemn events; and, these great and solemn events, they
30 are the future events. They are the events connected with the close of probation. They are the
31 message that Gabriel gives to Daniel, and Daniel represents those at the end of the world that
32 understand this increase of knowledge.

33 *Selected Messages*, book 2, page 109, deals with these great and solemn events. It says,

34
35 “All that God has in prophetic history specified to be fulfilled in the past
36 has been, and all that is yet to come in its order will be. Daniel, God’s prophet,
37 stands in his place. John stands in his place. In the Revelation the Lion of the tribe
38 of Judah has opened to the students of prophecy the book of Daniel, and thus is
39 Daniel standing in his place. He bears his testimony,”—*Daniel bears his*
40 *testimony*—“that which the Lord revealed to him in vision of **the great and**
41 **solemn events**”—*what?*—“**which we must know** as we stand on the very
42 threshold of their fulfillment.”—

43
44 We **must** know the events connected with the close of probation. We **must** know the last six
45 verses of Daniel 11.

46 She continues on:

1
2 —“In history and prophecy the Word of God portrays the long continued
3 conflict between truth and error.”—
4

5 And this is right where Daniel is at. The conflict in verse 13 is the conflict between Satan and
6 Christ, the long, continued conflict that we call the Great Controversy.
7

8 —“That conflict is yet in progress. Those things which have been, will be
9 repeated.”—
10

11 The Millerite History will be repeated.
12

13 —“Those things which have been, will be repeated. Old controversies will be
14 revived, and new theories will be continually arising. But God’s people, who in
15 their belief and fulfillment of prophecy have acted a part in the proclamation of
16 the first, second, and third angels’ messages, know where they stand. They have
17 an experience that is more precious than fine gold. They are to stand firm as a
18 rock, holding the beginning of their confidence steadfast unto the end.” *Selected*
19 *Messages*, book 2, 109.
20

21 What is the beginning of the confidence of Adventism? Right here [indicating the 1843 Chart]:
22 holding the beginning of the confidence, the foundational truths represented on the 1843 Chart,
23 steadfast to the end.

24 Then from *An Appeal to Our Ministers and Conference Committees*, beginning at
25 page 38, says this:
26

27 “We are standing upon the threshold of great and solemn events.”—
28

29 What are the great and solemn events? They are the events of Daniel 11:40-45 that Gabriel is
30 identifying, illustrating what befalls God’s people in the Latter Days.
31

32 —“We are standing upon the threshold of great and solemn events. The
33 whole earth is to be lightened with the glory of the Lord”—
34

35 When is the whole Earth lightened with the glory of the Lord? Well, it is when the Angel of
36 Revelation 18 descends and the Earth is lightened with His glory. This took place on
37 September 11, 2001.

38 And she continues on:
39

40 —“We are standing upon the threshold of great and solemn events. The
41 whole earth is to be lightened with the glory of the Lord as the waters cover the
42 channels of the great deep. Prophecies are being fulfilled, and stormy times are
43 before us. Old controversies which have apparently been hushed for a long time
44 will be revived, and new controversies will spring up; new and old will
45 commingle, and this will take place right early. **The angels are holding the four**
46 **winds,”**—

1
2 So, she is placing these great and solemn events in Revelation 7, verses 1 through 3, when the
3 angels are holding the Four Winds.

4 Of course, Sister White says the angels are holding the Four Winds, represented as an
5 angry horse to break loose and bring destruction and death in its path. And this is when the
6 Mighty Angel comes down and the Earth is lightened with His glory. So, this is the context that
7 she is placing this in. And she says in this history that old controversies will be revived.

8 Of course, when William Miller presented the 2520, the Protestants argued against it.

9 When William Miller presented the Daily, the Protestants argued against it.

10 When William Miller presented his understanding of the Trumpets, the Protestants
11 argued with it. It was a controversy.

12 Old controversies will be revived; but, the controversies here at the end, they are not
13 controversies that come from outside Adventism. They are the controversies in Adventism; and,
14 sure enough, these old controversies are well underway in this time period when the angels are
15 holding the Four Winds, and the Angel has come down and lightened the Earth with His glory.
16 Great and solemn events are about to take place.

17 It says,

18
19 —“The angels are holding the four winds, that they shall not blow, until the
20 specified work of warning is given to the world; but the storm is gathering, the
21 clouds are loading, ready to burst upon the world, and **to many it will be as a**
22 **thief in the night.**

23 “**Many smiled and would not believe when we told them, twenty and**
24 **thirty years ago, that the Sunday would be urged upon all the world, and a**
25 **law be made to compel its observance, and force conscience.** We see it being
26 fulfilled.”—
27

28 Do you see it being fulfilled? Not really, in one sense: You are not seeing the Congress of the
29 United States discussing it. You are not hearing Obama saying we need a Sunday law. But, you
30 are seeing it being fulfilled; because, prophecy tells us of several other things that in this
31 environment that lead to The Sunday Law will be taking place, and we can see all these things
32 taking place, if we are studying prophecy.

33 But, the only ones that are going to see this are the children of the Light. The children of
34 the night are not going to see this, even though it is happening.

35
36 —“We see it being fulfilled. All that God has said of the future will surely come
37 to pass; not one thing will fail of all that he has spoken. **Protestantism is now**
38 **reaching hands across the gulf to clasp hands with papacy,** and a confederacy
39 is being formed to trample out of sight the Sabbath of the fourth
40 commandment;”—
41

42 There is the United States, there is the Papacy, there is the United Nations.

43
44 —“and a confederacy is being formed to trample out of sight the Sabbath of the
45 fourth commandment, and the man of sin, who, at the instigation of Satan,

1 instituted the spurious sabbath, this child of papacy, will be exalted to take the
2 place of God.

3 **“All heaven is represented to me as watching the unfolding of events.**

4 A crisis is to be revealed in the great and prolonged controversy in the
5 government of God on earth. **Something great and decisive is to take place, and**
6 **that right early.** If any delay, the character of God and his throne will be
7 compromised. The armory of heaven is open; all the universe of God and its
8 equipments are ready. One word has justice to speak, and there will be terrific
9 representations upon the earth, of the wrath of God. There will be voices and
10 thunderings and lightnings and earthquakes and **universal desolation.** Every
11 movement in the universe of heaven is to prepare the world for **the great crisis.**

12 **“Intensity is taking possession of every earthly element; and as a people**
13 **who have had great light and wonderful knowledge, many of them are**
14 **represented by the five sleeping virgins with their lamps, but no oil in their**
15 **vessels; cold, senseless, with a feeble, waning piety.** While a new life is being
16 diffused and is springing up from beneath and taking fast hold of all Satan’s
17 agencies, preparatory to the last great conflict and struggle, a new light and life
18 and power is descending from on high, and taking possession of God’s people
19 who are not dead, as many now are, in trespasses and sins. The people who will
20 now see what is soon to come upon us by what is being transacted before us, will
21 no longer trust in human inventions, and will feel that the Holy Spirit must be
22 recognized, received, presented before the people, that they may contend for the
23 glory of God, and work everywhere in the byways and highways of life, for the
24 saving of the souls of their fellow-men. The only rock that is sure and steadfast is
25 the Rock of Ages. Those only who build on this Rock are secure.” *An Appeal to*
26 *Our Ministers and Conference Committees*, 38–39.

27
28 And, of course, Sister White identifies that these truths on this Chart [indicating the 1843
29 Chart] are the Rock of Ages.

30 But, those people that are the wise that Daniel is representing here, that understand the
31 increase of knowledge, they are those that understand the great and solemn events that we are on
32 the threshold of witnessing.

33 Continuing on, *The Great Controversy*, beginning at page 370:

34
35 “‘No man knoweth the day nor the hour’ was the argument most often
36 brought forward by rejecters of the advent faith.”—

37
38 By the rejecters of the Millerite message.

39
40 —“The scripture is: ‘Of that day and hour knoweth no man, no not the angels of
41 heaven, but My Father only.’ Matthew 24:36. A clear and harmonious explanation
42 of this text was given by those who were looking for the Lord, and the wrong use
43 made of it by their opponents was clearly shown. The words were spoken by
44 Christ in that memorable conversation with His disciples upon Olivet after He had
45 for the last time departed from the temple. The disciples had asked the question:
46 ‘What shall be the sign of Thy coming, and of the end of the world?’ Jesus gave

1 them signs, and said: ‘When ye shall see all these things, know that it is near,
2 even at the doors.’ Verses 3, 33. One saying of the Saviour must not be made to
3 destroy another. Though no man knoweth the day nor the hour of His coming, **we**
4 **are instructed and required to know when it is near.**”—

5
6 We are **required** to know these things.

7
8 —“we are instructed and required to know when it is near. We are further taught
9 that to disregard His warning, and refuse or neglect to know when His advent is
10 near, will be as fatal for us as it was for those who lived in the days of Noah not to
11 know when the flood was coming. And the parable in the same chapter,
12 contrasting the faithful and the unfaithful servant, and giving the doom of him
13 who said in his heart, ‘My Lord delayeth His coming,’ shows in what light Christ
14 will regard and reward those whom He finds watching, and teaching His coming,
15 and those denying it. ‘Watch therefore,’ He says. ‘Blessed is that servant, whom
16 his Lord when He cometh shall find so doing.’ Verses 42, 46. ‘If therefore thou
17 shalt not watch, I will come on thee as a thief, and thou shalt not know what hour
18 I will come upon thee.’ Revelation 3:3.

19 “Paul speaks of a class to whom the Lord’s appearing will come unawares.
20 ‘The day of the Lord so cometh as a thief in the night. For when they shall say,
21 Peace and safety; then sudden destruction cometh upon them, . . . and they shall
22 not escape.’ But he adds, to those who have given heed to the Saviour’s warning:
23 ‘Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye
24 are all the children of light, and the children of the day: we are not of the night,
25 nor of darkness.’ 1 Thessalonians 5:2–5.” *The Great Controversy*, 370–371.

26
27 So, you will see, consistent with the entire Bible, this final warning message that
28 describes what befalls God’s people in the last days, who Daniel represents those that understand
29 this message, understand the events connected with the close of probation, that they are
30 contrasted with the children of the night and the children of the day. This message is the
31 Everlasting Gospel, and the Everlasting Gospel is the prophetic testing message—and certainly
32 what Sister White is speaking about is a prophetic message—that produces and then
33 demonstrates two classes of worshippers here in this passage by Paul: the children of the night;
34 the children of the day, the two classes that are produced based upon the reception or the
35 rejection of the last six verses of Daniel 11, which describe what shall befall God’s people in the
36 Latter Days, which are the verses that describe the events connected with the events connected
37 with the close of probation.

38 In *Selected Messages*, book 1, page 191, it says,

39
40 “Has not God spoken in His Word concerning the solemn events which
41 must shortly take place?”—

42
43 What are the solemn events? Well, these are the great and solemn which we must know as we
44 stand on the threshold of their fulfillments. These are the events connected with the close of
45 probation.

1 —“Has not God spoken in His Word concerning the solemn events which
2 must shortly take place? As you read these things, do you believe what He says?
3 Or have you, through listening to specious philosophy, given up your faith in
4 God? Can any power avert the punishment that must come upon you unless you
5 humble your hearts before God and confess your sins? How is it, my brethren in
6 the medical missionary work? Does not the living God speak to you from His
7 Word concerning the events that are taking place in fulfillment of that Word?
8 Soon the last great reckoning with man will take place. Have your lives been such
9 that you can then be weighed in the balances of the sanctuary, and not be found
10 wanting? Or has your faith been molded and restricted until it has become
11 unbelief? Has your obedience to men become rebellion against God? ‘Examine
12 yourselves, whether ye be in the faith; prove your own selves’ (2 Corinthians
13 13:5).” *Selected Messages*, book 1, 191.

14
15 The events connected with the close of probation are the increase of knowledge that
16 comes to God’s people at the end of the world; and, Daniel represents those people at the end of
17 the world that understand this increase of knowledge.

18 And, Gabriel summarizes what that increase of knowledge is about. It is what befalls
19 God’s people in the Latter Days, in the history that is represented in the last six verses of
20 Daniel 11. And this increase of knowledge is life or death, and it is the increase of knowledge
21 that produces two classes of worshippers in Adventism.

22 Shall we pray?
23
24

25 Benediction: Heavenly Father, we wish to be among those that are the children of the day and
26 not those that are the children of the night that are drunk. We know, though, that we are living in
27 the time period of Laodicea and that this condition confronts all your people. We ask that you
28 would awaken us to our personal need of preparation and our personal responsibility to
29 participate with the Holy Spirit in shaking off this lethargy of Laodicea that is upon us all, that
30 you might lift us up in the power of your Spirit and transform us into Philadelphians that will
31 carry this final warning message to a dying world. And we thank you for these things in Jesus’s
32 name. Amen.
33
34

THE GODHEAD IN PROPHECY

Presentation by Jeff Pippenger

PART 7

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for the Sabbath. And we know that on the Sabbath that you promise a double blessing if we would meet the agreements of the Sabbath. So, we ask at this time that you would bless us, that you would pour your Holy Spirit out upon us in the Latter Rain power as you open the message to our hearts and minds, that you would grant us the presence in each of our experiences of the Holy Spirit and fill this room with your angels to prevent any distractions from taking our thoughts from the subject at hand. I would ask that you hide me behind the cross. Take control of the thoughts and words that I have that they might be your thoughts and your words and what is presented might be clear and would glorify and honor you. We thank you for all these things in Jesus's name. Amen.

IN-DEPTH STUDY OF DANIEL'S LAST VISION (CONTINUED)

BOOK OF DANIEL, CHAPTERS 10, 11, 12 (CONTINUED)

BROTHER PIPPENGER: We are dealing with Daniel's last vision in order to identify the Daily in the Book of Daniel in such a way that we can ultimately get to the point where we are considering the subject of the Godhead in Adventism today and the controversy that surrounds it.

When it comes to Daniel's last vision in chapter 10, verse 14, Gabriel comes to Daniel and tells him that he is going to let him understand, teach him, what is going to befall God's people in the Latter Days. He identifies that this truth is represented in the *chazon* vision, and then he leads into the prophecy of Daniel 11 that begins in the time of the Medes and Persians, and goes all the way until human probation closes.

We looked in our last presentation about our responsibility to understand the events connected with the close of probation, and those events are the last six verses of Daniel 11.

And when it comes to correctly identifying the last six verses of Daniel 11, there is an important quote that Sister White has where she identifies that in the prophecy of Daniel 11 there are histories that are repeated when the prophecy of Daniel 11 is ultimately fulfilled.

Sister White in *The Great Controversy*, page 356, says that the Time of the End is 1798. So, when Sister White is speaking about the future fulfillment of Daniel 11, as she is going to do in this quote we are going to read, she understands that has to be verses 40 through 45 because verse 40 begins with the words, "And at the time of the end . . ." Verse 40 begins in 1798; and, Sister White was living after 1798. So, when she says "the future fulfillment of Daniel 11," she has to be speaking about the final movements of verse 40 onward.

So, in your notes you see a long quote from *Manuscript Releases*, number 13, page 394, which 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.**"—

1
2 As I said, Sister White understood that the Time of the End was 1798; so, when she is talking
3 about its complete fulfillment, she is talking about the last six verses.

4
5 —“**Much of the history that has taken place in fulfillment of this prophecy**
6 **will be repeated.**”—

7
8 What prophecy? She just referenced what is prophecy in the previous sentence.

9
10 —“Much of the history that has taken place in fulfillment of this prophecy
11 [Daniel, chapter 11] will be repeated.”—

12
13 She is giving us an important principle here. She is saying that when we are going to understand
14 the final fulfillment of Daniel 11, then we need to understand that in the beginning of Daniel 11
15 there are histories represented that are repeated in the last six verses of Daniel.

16 And once she says that, then she identifies very specifically one passage of Daniel 11 that
17 will be repeated.

18 She says,

19
20 —“Much of the history that has taken place in fulfillment of this prophecy will be
21 repeated. In the thirtieth verse a power is spoken of that ‘shall be grieved, and
22 return, and have indignation against the holy covenant: so shall he do; he shall
23 even return, and have intelligence with them that forsake the holy covenant. And
24 arms shall stand on his part, and they shall pollute the sanctuary of strength, and
25 shall take away the daily *sacrifice*, and they shall place the abomination that
26 maketh desolate. And such as do wickedly against the covenant shall he corrupt
27 by flatteries: but the people that do know their God shall be strong, and do
28 *exploits*. And they that understand among the people shall instruct many: yet they
29 shall fall by the sword, and by flame, by captivity, and by spoil, *many* days. Now
30 when they shall fall, they shall be holpen with a little help: but many shall cleave
31 to them with flatteries. And *some* of them of understanding shall fall, to try them,
32 and to purge, and to make them white, *even* to the time of the end: because *it is*
33 yet for a time appointed. And the king shall do according to his will; and he shall
34 exalt himself, and magnify himself above every god, and shall speak marvellous
35 things against the God of gods, and shall prosper till the indignation be
36 accomplished: for that that is determined shall be done.’ **Daniel 11:30–36.**

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

41
42 And then she quotes Daniel 12:1-4.

43
44 —“ ‘And at that time shall Michael stand up, the great
45 prince which standeth for the children of thy people: and there
46 shall be a time of trouble, such as never was since there was a

1 nation *even* to that same time: and at that time thy people shall be
2 delivered, every one that shall be found written in the book. And
3 many of them that sleep in the dust of the earth shall awake, some
4 to everlasting life, and some to shame *and* everlasting contempt.
5 And they that be wise shall shine as the brightness of the
6 firmament; and they that turn many to righteousness as the stars for
7 ever and ever. But thou, O Daniel, shut up the words, and seal the
8 book, *even* to the time of the end: many shall run to and fro, and
9 knowledge shall be increased.’ Daniel 12:1–4.” *Manuscript*
10 *Releases*, number 13, 394.

THREE HISTORIES

Daniel 11:14-17, 8:9

17 So, in the structure of her statement here, she first points out Daniel 11 and its complete
18 fulfillment; and, then she gives us the principle that there are histories in the beginning of
19 Daniel 11 that are repeated in the final fulfillment of Daniel 11.

20 And then she is very specific. She quotes verses 30 to 36 and says, “Scenes similar to
21 those described in [verses 30 to 36] will take place [in the last six verses of Daniel 11],” is what
22 she is saying.

23 And when she closes her thoughts in that second paragraph, then to make sure we
24 understand which verses are being addressed, she quotes Daniel 12:1-4. So, she is specifically
25 dealing with the last six verses of Daniel 11; and, she is telling us that the principle to unlocking
26 Daniel 11 is that there are histories in the beginning verses that are repeated.

27 So, we are going to look at the repetition of these histories, and we are starting to now
28 move into the area where we will begin to deal with the Daily.

29 The Daily in Daniel 11 and Daniel 12 is representing the political aspect of the Daily,
30 about the power of Paganism being restrained and taken away in order for the Papacy to be set
31 upon the throne of the Earth; whereas, the Daily in Daniel, chapter 8, is speaking about the
32 religion of Paganism that is lifted up and exalted by both Pagan Rome and Papal Rome, and
33 ultimately modern Rome.

34 But, we need to see the Daily for what it is and then make the distinction between the
35 Daily in chapters 11 and 12, and then in chapter 8 in order to get to the point where we can begin
36 to apply some prophetic techniques to it.

37 So, Sister White says there are prophecies in Daniel 11 that are illustrated before verse 40
38 that are repeated in verses 40 through 45. We are going to look at three of those this evening.

39 We have already discussed in our overview Daniel 11, verses 14 through 17. I will
40 remind you what that is.

41 If you are in verses 14 through 17, in verse 14 the King of the North (Syria, as Uriah
42 Smith would call it the King of the North) is preparing to attack Egypt, the King of the South;
43 and, in this history, Egypt is very weak. Cleopatra and her brother are children, and in verse 14
44 it says,
45

1 ¹⁴“And in those times there shall many stand up against the king of the south:”—
2 *against Egypt*—“also the robbers of thy people shall exalt themselves to establish
3 the vision; but they shall fall.”—
4

5 Here Rome recognized the weakness of Egypt. The pharaoh or the leader, whatever he was
6 called in that time of history, has died. His kingdom is left to his two children, and Egypt is very
7 vulnerable, and Pagan Rome is coming into history, so they take advantage of this history to
8 identify themselves as the protectors of Egypt. They come into this history.

9 Verse 15: Assyria, the King of the North, the power that controls Babylon, is beginning
10 this warfare. So, it says,

11
12 —¹⁵“So the king of the north shall come, and cast up a mount, and take the most
13 fenced cities: and the arms of the south shall not withstand, neither his chosen
14 people, neither *shall there be any* strength to withstand.”—
15

16 This is the King of the North; this is Syria.

17 And then in verse 16 we see Pagan Rome beginning its movement to conquer the world.
18 It says,

19
20 —¹⁶“But he that cometh against him”—*but Pagan Rome that cometh against the*
21 *King of the North, Syria*—“shall do according to his own will”—
22

23 But, Pagan Rome is going to do what it wants. It is going to prevail. It is going to be stronger
24 than Syria. And, we know that historically the first place that Rome conquered, as it began to
25 conquer the world, was Syria.

26 **Now, there is a prophetic thing to mark here. The rule in Daniel 11 is that the**
27 **power that controls Babylon is the King of the North, and the power that controls Egypt is**
28 **the King of the South.** So, here in verse 16, when it says,

29
30 —¹⁶“But he [Pagan Rome] that cometh against him [Syria, the King of the North]
31 shall do according to his own will, and none shall stand before him:”—
32

33 this is where Pagan Rome conquers the King of the North; and, therefore, prophetically, in
34 verse 16, this is where Pagan Rome becomes the King of the North. Okay? Whoever controls
35 Syria is the King of the North. The first point of attack for Pagan Rome in its rising into power
36 is Syria. When it conquered Syria, in the prophetic rules of Daniel 11, it becomes the King of
37 the North.

38
39 —¹⁶“But he that cometh against him shall do according to his own will, and none
40 shall stand before him: and he shall stand in the glorious land, which by his hand
41 shall be consumed. ¹⁷He shall also set his face to enter with the strength of his
42 whole kingdom, and upright ones with him; thus shall he do: and he shall give
43 him the daughter of women, corrupting her: but she shall not stand *on his side*,
44 neither be for him.” Daniel 11:14-17 (KJV).
45

46 Of course, this is Cleopatra.

1 And, in this scenario here, you see him conquering Syria, and then the glorious land,
2 which is Israel or Palestine; and, then in verse 17, he is conquering Egypt. He is bringing
3 Cleopatra under his influence, even though she is not truly sympathetic with him.

4 And, if you go to Daniel 8, verse 9, you get a second testimony for these three powers. In
5 Daniel 8, verse 9, speaking of the little horn, which is in this place masculine, it is speaking of
6 Pagan Rome. It says,

7
8 “⁹And out of one of them came forth a little horn, which waxed exceeding great,
9 toward the **south**,”—that is Egypt—“and toward the **east**,”—Syria was East of
10 Rome; that is Syria”—and toward the **pleasant land**.” Daniel 8:9 (KJV).

11
12 That [the pleasant land] is what Daniel calls *the glorious land*, where we were just reading. That
13 is Israel.

14 Pagan Rome has to conquer three geographical areas, the first of which was Syria; and,
15 when it did so, it becomes the King of the North.

16 And what I am wanting you see here now, if you jump forward to verse 40 of Daniel 11,
17 modern Rome—see, much of the history that is in Daniel 11 is to be repeated. Okay? And the
18 understanding of the last six verses of Daniel has been clearly established for the last, at least, 15
19 years. If you are unfamiliar with those, you can get hold of the *End of the Time* magazine, or
20 *The Final Rise and Fall of the King of the North*, or the many presentations now by the various
21 voices in Adventism on the last six verses of Daniel 11.

22 But, in verse 40, the King of the North first attacks Egypt, the King of the South, so to
23 speak (the power that controls Egypt is the King of the South); then, it overcomes the glorious
24 land, and then it conquers Egypt.

25 And in this threefold attack here in verses 40, 41, and 42, there is something very
26 significant about how the King of the North conquers the King of the South.

27 And in *Thoughts on Daniel and the Revelation*, by Uriah Smith, he comments on verses
28 14 through 17—that is what we are studying now—about how Pagan Rome conquers Egypt.

29 But, before we read that, let us read from *Manuscript Releases*, volume 21, page 444, so
30 Sister White can tell us what her recommendation is about Uriah Smith’s book.

31 It says,

32
33 “The people in the world need to know that the signs of the times are
34 fulfilling. Take to them the books that will enlighten them. *Daniel and Revelation*,
35 *The Great Controversy*, *Patriarchs and Prophets*, and *The Desire of Ages* should
36 now go to the world. The grand instruction contained in *Daniel and Revelation*
37 has been eagerly perused by many in Australia. This book has been the means of
38 bringing many precious souls to a knowledge of the truth. Everything that can be
39 done should be done to circulate *Thoughts on Daniel and the Revelation*. I know
40 of no other book that can take the place of this one. **It is God’s helping hand.**

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

1 I kind of messed up the reading of that first paragraph, but here she is placing an
2 endorsement on Uriah Smith's book, *Thoughts on Daniel and the Revelation*. She says it is
3 God's helping hand.

4 And as I was saying in our song service beforehand, Frank Belden, who you see often in
5 the hymnals, was her nephew; and, many times he was at odds with the Lord's will while he was
6 living in the same time period as Sister White. And at one time, he asked her a rather foolish
7 question about *Thoughts on Daniel and the Revelation*, suggesting that Uriah Smith and this
8 book was inspired.

9 I tried to dig it out of the CD-ROM; but, I could not pull it together. But, her response
10 was pretty much like this: "I shall not answer that question."

11
12 MR No. 126 – Reproof for False Statements Regarding Promotion of EGW Books; Unfair
13 Treatment of Publishing House Workers; God's Law to be Obeyed

14 ...

15
16
17 "In these matters you, my nephew, were not guided by the Lord, but were walking
18 contrary to Him. When I talked with you in my own room at Battle Creek, you stated to me things
19 you may have imagined were true, but they were false. You said you did as much to recommend
20 my books as you did for other publications, but that you dared not make a specialty of my books
21 lest others should say it was because I was your "Auntie." I was disgusted at this talk. Precious
22 truth and light given to prepare a people for the great day of God had been left in obscurity, and
23 this was the flimsy excuse offered. More than this, you said, "I have not known of one soul being
24 converted through the reading of Great Controversy, and I have known many souls converted
25 through Bible Readings. **In the same talk you said, "I do as much to sell your books as I do
26 Elder Smith's. You believe they are inspired, do you not?" I said, "You may answer that
27 question. I shall not."** {17MR 110.3}

28 ...

29
30 Ellen G. White Estate, Washington D.C., July 9, 1987. Entire Letter {17MR 118.2}

31
32
33 But, though she knew that *Thoughts on Daniel and the Revelation* by Uriah Smith was
34 not inspired, she calls it "God's helping hand," and it is pretty much the best overview of the
35 Pioneer understanding of Daniel and Revelation that has ever been written. It is, from my
36 understanding, the best.

37 So, if we go to page 262 of *Thoughts on Daniel and the Revelation*, I want to show you
38 something, and then we will feed this thought back into verses 14 through 17 and see if we can
39 see a history in those verses that are repeated in verses 40 through 45.

40 Now, Uriah Smith is commenting on these very verses, and I am just going to pull one
41 thought out of it.

42
43 "The war growing more threatening, Caesar sent into all the neighboring
44 countries for help. A large fleet came from Asia Minor to his assistance."—

45
46 This is the history of [Daniel 11] verses 14 through 17.

47
48 Mithridates set out for Egypt with an army raised in Syria and Cilicia. Antipater
49 the Idumean joined him with 3,000 Jews."—

1 Pagan Rome is attacking Egypt; and. they have already formed a league with the Jews. So, not
2 only did the Jews allow them to cross over the land mass of Israel so they could go directly to
3 Egypt rather than come by boats but Israel lets them across their country; but, they also gave
4 them 3000 soldiers.

5 It says,

6
7 —“Antipater the Idumean joined him with 3,000 Jews. The Jews, who held the
8 passes into Egypt, permitted the army to pass on without interruption. Without
9 this co-operation on their part, the whole plan must have failed. The arrival of this
10 army decided the contest. A decisive battle was fought near the Nile, resulting in a
11 complete victory for Caesar. Ptolemy, attempting to escape, was drowned in the
12 river. Alexandria and all Egypt then submitted to the victor. Rome had now
13 entered into and absorbed the whole of the original kingdom of Alexander.

14 “By the ‘upright ones’ “—

15
16 In verse 17, it says, “upright ones with him.”

17
18 —“By the ‘upright ones’ of the text are doubtless meant the Jews, who
19 gave him the assistance already mentioned.”—

20
21 Now, notice what he says:

22
23 —“Without this, he must have failed; with it, he completely subdued Egypt to his
24 power, B.C.47.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 262.

25
26 So, what I want you to see here is in this history, in verses 14 through 17, Rome first
27 becomes the King of the North when it conquers Syria; then, it conquers the glorious land, or
28 forms a league with the Jews; and, it comes to the King of the South, in what we have just read
29 Uriah Smith’s commentary on. But, what Uriah Smith says is that once it becomes the King of
30 the North, when it conquers Syria, then it forms an alliance with Israel in 64BC. When it comes
31 to attack the King of the South, Uriah Smith notes that had it not formed an alliance with the
32 glorious land, it could not have conquered Egypt.

33 Did you read that?

34 It says, the last sentence, “Without this, he must have failed; with it, he completely
35 subdued Egypt to his power, B.C. 47.”

36 So, Pagan Rome conquers Syria first. It becomes the King of the North prophetically. It
37 forms an alliance with the glorious land; then, it attacks the King of the South (the power that
38 controls Egypt is the King of the South), and it wins. Okay?

39 So, the power that controls Egypt is the King of the South. So, when Pagan Rome
40 conquers the King of the South, there is no more King of the South. The King of the South is
41 swept away. The King of the North has conquered him, and Alexander’s kingdom is
42 reestablished.

43 So, the first movement for Pagan Rome is to become the King of the North by
44 conquering Syria; it forms an alliance with the glorious land; and, then it conquers the King of
45 the South. Then, it returns into the glorious land (into Israel), and it totally puts Israel into
46 subjection.

1 And the after that, there is a rebellion in Egypt.
2 Now, Egypt is no longer the King of the South. It has been conquered here in this phase.
3 And the rebellion is the rebellion of Antony and Cleopatra.
4 So, Julius Caesar has to return to the battle with Egypt for a second time and deal with
5 the rebellion of Antony and Cleopatra. And when he deals with the rebellion of Antony and
6 Cleopatra, he is not dealing with the King of the South anymore. Pagan Rome is the one that is
7 legally and politically controlling Egypt. There is no King of the South. All he is dealing with
8 now is Egypt.
9 Do you follow what I mean?
10 Pagan Rome first becomes the King of the North when it conquers Syria. It forms an
11 alliance with the glorious land, an alliance that history and the Bible (when it says “upright ones
12 with him”), and Uriah Smith says, without that alliance with the glorious land, it could not have
13 defeated the King of the South. There was a political power controlling Egypt that had to be
14 conquered, and when it was conquered there is no more King of the South. All there is, is the
15 King of the North. He is in control of the whole kingdom. Okay?
16 And then he returns and he puts the glorious land in subjection—we have not read that,
17 but that is what he does next.
18 And then after that, there is a rebellion of Anthony and Cleopatra, and he has to deal with
19 this rebellion. He has to return and deal with Egypt. He is not dealing with the King of the
20 South this time around. The King of the South is already gone, prophetically. Now he is dealing
21 with Egypt.
22 So, his three points of conquest, after he becomes the King of the North (once he
23 conquers Syria, he is the King of the North): First, he conquers the King of the South [Syria],
24 then the glorious land [Israel], and then Egypt [the kingdom].
25 And, modern Rome, in Daniel 11 [in verses 40 through 45], first conquers the King of the
26 South [the USSR]; then the glorious land [The USA], and then Egypt [the world].
27 But, what I want you to see here is what Uriah Smith and the Bible and history is telling
28 us, is that before Pagan Rome as the King of the North can conquer the King of the South, there
29 has to be an alliance with the glorious land; and, of course, that is just exactly what happens in
30 verse 40. Before the King of the North (the Papacy [of modern Rome]) can sweep away the
31 King of the South (the Soviet Union in 1989), it forms an alliance with the United States. And
32 all the historians identify this. And right here is one of your first arguments that the glorious
33 land is the United States.
34 So, when it [the Pope of modern Rome] forms the alliance with Ronald Reagan in the
35 1980s, then as Pagan Rome they come and they sweep away the King of the South [the Soviet
36 Union], and the next point of conquest is the glorious land [as] in verses 14 through 17. And the
37 next point of conquest for the modern King of the North is the glorious land (the United States).
38 And the next point of conquest for both of those Kings of the North, whether it is Pagan
39 Rome or modern Rome, after the glorious land, is Egypt.
40 So, this is one of the histories in Daniel 11 that is repeated: “Scenes similar to those
41 described in these words [verses 30 through 36] will take place [will be repeated].” But also she
42 says, “Much of the history that has taken place in fulfillment of this prophecy will be repeated,”
43 not simply verses 30 to 36.
44 So, this history of how Pagan Rome conquers the world, it is a history that is definitely
45 illustrated in verses 40 through 45.

1 Now, there is a secondary history in the same verses, and we have referred to part of what
2 I want to say here. In this history, verses 14 through 17, Pagan Rome is taking control of the
3 world. It has to conquer three geographical obstacles, the first of which was Syria; the second,
4 the glorious land; and the third, Egypt. And it conquered Egypt in 31BC at the Battle of Actium.

5 And if you are going to place a certain amount of confidence in the historical
6 commentary of Uriah Smith, if you look up his comments on Daniel 11, verse 24, he will tell you
7 that Daniel 11, verse 24, is speaking about Pagan Rome.

8 In verse 24, speaking of Pagan Rome of Daniel 11, it says,

9
10 “²⁴He [Pagan Rome] shall enter peaceably even upon the fattest places of the
11 province; and he shall do *that* which his fathers have not done, nor his fathers’
12 fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he
13 shall forecast his devices against the strong holds, even for a time.” Daniel 11:24
14 (KJV).

15
16 The powers of history up to this time, if they were going to try to conquer the world, they
17 went into a country and they conquered it; and, Pagan Rome did a certain amount of that. But,
18 there was a technique that Pagan Rome used that no other power before it had used, “he did that
19 which his fathers had not done, nor his fathers’ fathers.” And what was that? He conquered by
20 alliance. He would make an alliance, like with Israel; draw them into a relationship with him;
21 share the booty of their warfare, and make them part of Rome without fighting with them.
22 Okay? This is one of the characteristics of Pagan Rome that made them different than the
23 previous powers in history, and that is what Uriah Smith will tell you is being addressed here in
24 verse 24.

25 But the last phrase of verse 24, it says, “but he [Pagan Rome] shall forecast”—and if you
26 have a marginal reference, it says, “think his thoughts” for *forecast*. And sometimes you will
27 find this *forecast* as *broadcast*. It is saying Pagan Rome shall send out its decisions; it will
28 broadcast (*forecast*) its thoughts, its devices (its thoughts).

29 And this word *against*, this is a very interesting word here—what is it?—the seventh
30 word from the end of verse 24 it says “against.” In Uriah Smith’s *Thoughts on Daniel and the*
31 *Revelation*, he will show you that it is an acceptable translation for this Hebrew word to be
32 translated *against*; but, it is also accepted to translate it as *from*. And Uriah Smith argues that in
33 this verse it is really saying that Pagan Rome would send out its decisions from its stronghold;
34 and, the stronghold of Pagan Rome was the City of Rome. This verse is saying that Pagan Rome
35 would rule the world from the City of Rome.

36 For instance, when Alexander the Great conquered the world, he went and conquered a
37 country and he was there; then, he moved on to the next county, and he was there. He took his
38 army everywhere that Alexander the Great went. And when he died, he was on the battlefield
39 away from Greece.

40 But not so with Pagan Rome. They were going to make their decisions in the City of
41 Rome. They were going to forecast their thoughts from their stronghold, and their stronghold is
42 the City of Rome.

43 And, it is important to see that their stronghold is the City of Rome; because, at the
44 prophetic level, Pagan Rome is the power that placed the Papacy on the throne of the Earth in
45 AD538. But, at the end of the world, the United States is the power that places the Papacy on the
46 throne of the Earth. Therefore; prophetically, Pagan Rome typifies the United States.

1 When you study the history, the characteristics (the prophetic characteristics) of Pagan
2 Rome, you will see that it is illustrating the characteristics of the United States.

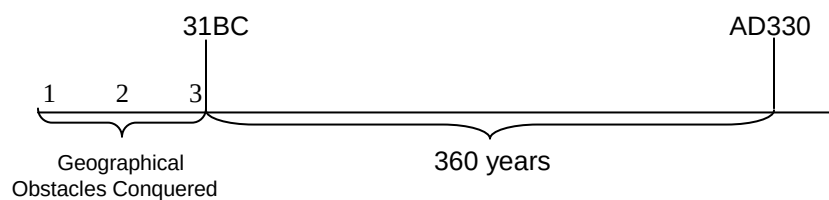
3 And the United States has a stronghold. At the prophetic level, the stronghold for Pagan
4 Rome was the City of Rome; and, when Pagan Rome ruled the world from the City of Rome, it
5 was invincible. The United States has a prophetic strength: it is called *The Constitution*. When
6 you see the City of Rome as the stronghold or the strength of Pagan Rome, the lessons that are
7 recorded in connection with the strength of Pagan Rome are to be understood in relation to the
8 strength of *The Constitution* [of the United States].

9 When Pagan Rome was in the City of Rome, it was invincible, and it stayed in the City of
10 Rome until the Year AD330; and, in the Year AD330 Constantine moves the capitol to
11 Constantinople, and from this point on the Roman Empire begins to disintegrate.

12 And, of course, at The Sunday Law, *The Constitution* is overturned, and Sister White tells
13 us that national apostasy is followed by national ruin. When the stronghold of the United States
14 is thrown down, the kingdom is thrown down. When the stronghold of Rome was thrown down,
15 the kingdom was thrown down.

16 But this verse says that he would broadcast (forecast), think his thoughts, from the
17 stronghold (from the City of Rome) even for a time.” And *a time* in Bible prophecy is 360 years,
18 and Pagan Rome, according to Daniel 8:9 and 11:14-17, it had to conquer three geographical
19 obstacles: the East was Syria; the pleasant land was Israel; and, the South was Egypt.

20
21 *Figure No. 1: PAGAN ROME RULES THE WORLD SUPREME*



31 And Egypt was conquered in 31BC.

32 And *a time* later—and *a time* in Bible prophecy is 360 years—360 years later, in the year
33 AD330, Constantine moved the capitol. Pagan Rome ruled the world supremely for 360 years.

34 This history is repeated in the last six verses of Daniel 11; because this was the third
35 obstacle for Pagan Rome and there were two before it.

36 For modern Rome, there are three obstacles: the King of the South, the glorious land,
37 and Egypt.

38 There is a second testimony to this in Daniel 7. In Daniel 7, verse 8—let us start in
39 verse 7, after the leopard (after Greece) in verse 6. In verse 7 it says,

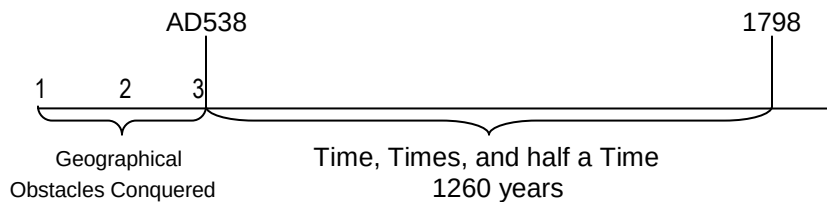
40
41 “⁷After this I saw in the night visions, and behold a fourth beast,”—

42
43 And the fourth beast, of course, is Pagan Rome.

44
45 —“⁷After this I saw in the night visions, and behold a fourth beast, dreadful and
46 terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake
47 in pieces, and stamped the residue with the feet of it: and it was diverse from all

the beasts that *were* before it; and it had ten horns. ⁸I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things.” Daniel 7:7-8 (KJV).

Figure No. 2: PAPAL ROME RULES THE WORLD SUPREMEY



When the Papacy takes control of the world and when it begins to rule supremely, before it rules supremely—and its time to rule supremely was AD538, and it was going to rule for *a time, times, and half an time*, which is 1260 years that ended in AD1798—before the Papacy could be placed upon the throne of the Earth and rule supremely, three geographic areas had to be plucked up: the Ostrogoths, the Vandals, and the Heruli; and, the third of those were the Goths that were driven out of the City of Rome in AD538.

So, we see with Pagan Rome before it can rule supremely, and with Papal Rome before it can rule supremely, three geographical obstacles have to be conquered. And this history is in Daniel 11; it was in verses 14 through 17. And, Sister White says, “Much of the history that is taking place in fulfillment of this prophecy (Daniel 11) will be repeated.”

And in Daniel 11:40, we have the first geographical obstacle for modern Rome: the Soviet Union, the King of the South.

In verse 41, we have the second geographical obstacle for modern Rome: the glorious land, the United States.

And, in verse 42, we have the third geographical obstacle for modern Rome: Egypt, representing the entire world, the United Nations.

These are two of the histories that are repeated in the last six verses of Daniel 11. Although these are closely related, verses 14 through 17, one way you look at the history is you see the flow of the movements of Pagan Rome. And, you learn a lesson before Rome conquers the King of the South, it has to first form an alliance with the glorious land; and, the second lesson is that these three obstacles of Pagan Rome and Papal Rome are teaching the student of prophecy that whatever the King of the South, the glorious land, and Egypt represent, they have to be geographical obstacles.

And, of course, the biggest argument against this message in Adventism is that the glorious land in verse 41 is the Seventh-day Adventist Church, and the Seventh-day Adventist Church is not a geographical area. It is a spiritual entity. It does not fit with the prophetic testimony.

Daniel 11:31

1 And this is where we are going: Those are two histories that are repeated in the last six
2 verses of Daniel 11; but, the one that we are really going to focus in on now, the one that begins
3 to open the door to our studies, is verse 31. And let us read verse 30 to move in. This is our
4 third history that will be repeated; and, the reason this history is more germane to what we are
5 studying is because in this history we are going to find the Daily.

6 And here is the controversy in Adventism: If you think the Daily is one thing or you
7 think it is another, whatever you think it is forces you to understand a history that is in agreement
8 with your definition of the Daily. So, suddenly the Daily is important to understand correctly.

9 Verse 30; and, we are going to give you Uriah Smith's understanding of verse 30. It
10 says,

11
12 “³⁰ For the ships of Chittim”—
13

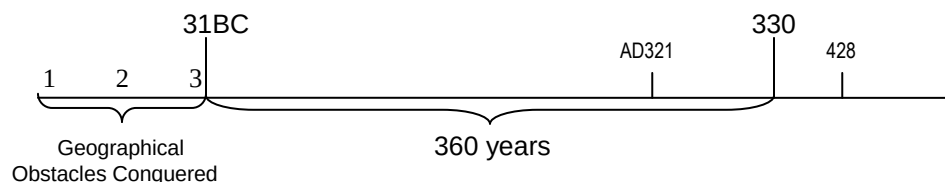
14 And Uriah Smith will tell you that this is the Vandals that launched their attack against the
15 Roman Empire from the City of Cyprus, which in Daniel's time period was called Chittim. This
16 is the Second Trumpet of Revelation 8. It is attacking the Roman Empire.

17 It says,

18
19 —“³⁰For the ships of Chittim shall come against him:”—*come against Pagan*
20 *Rome*—“therefore he shall be grieved,”—
21

22 Pagan Rome is falling apart now.

23
24 *Figure No. 3: PAGAN ROME: NATIONAL APOSTASY FOLLOWED BY NATIONAL RUIN*



33 I mean, the ships of Chittim—right here in AD330 when Constantine moved the capitol of the
34 Empire from Rome to Constantinople, the Roman Empire has been divided into East and West.
35 This is the first part of its disintegration. Once you move the capitol to Constantinople, in that
36 day and age, it is just physically impossible to control and dominate Western Rome. It is too far
37 away. Now the kingdom is no longer one whole kingdom; it is two kingdoms, Eastern Rome
38 and Western Rome.

39 But, in the year AD321, Constantine had passed the first Sunday law. And the principle
40 connected with Sunday laws is national apostasy is followed by national ruin. So, by the time
41 you get to AD330, the national ruin is beginning to happen to Pagan Rome.

42 And at this point, you will notice—and this is worth noticing. Most Adventists have not
43 noticed this—the Pioneers believed correctly that the Trumpets represent judgments that are
44 brought against Rome.

45 And why are the judgments brought against Rome? What is it that brings the judgments
46 against Rome, what brings them into history? What happens that allows the Trumpets to blow,
47 marking judgment? The Sunday Law.

1 The Trumpets are the judgments on the Roman Empire because they passed the Sunday
2 law.

3 And in this history there are two Sunday laws that we will look at.

4 But, the ships of Chittim are the Second Trumpet, and they are Genseric; and, Uriah
5 Smith marks that history—and the edge of my Bible has now disappeared, but I think it is 468 or
6 four twenty . . .

7 BROTHER FROM THE AUDIENCE: AD428.

8 BROTHER PIPPENGER: AD428. All right.

9 FROM THE AUDIENCE: How did he know that?

10 BROTHER PIPPENGER: He knows from previous presentations.

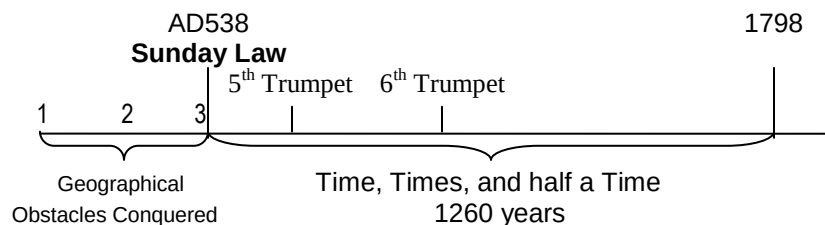
11 When you get to the ships of Chittim coming against them, you are in AD428. This is
12 when Genseric comes into history. This is the Second Trumpet.

13 The First Trumpet has already begun to blow.

14 But, the Trumpets are in response to the Sunday law.

15 There is a Sunday law here [indicating AD321] that is marked in history and in prophecy,
16 and this is the Sunday law from Pagan Rome.

17
18 *Figure No. 4: PAPAL ROME: SUNDAY LAW BRINGS 5TH & 6TH TRUMPETS*



29 There is a Sunday law here in AD538. When the Papacy takes control of the world, they
30 implement a Sunday law.

31 And after the Papacy implements their Sunday law, then you have the Fifth and Sixth
32 Trumpets that respond to the Papacy in this history.

33 Of course, the Seventh Trumpet is the Third Woe. It is going to deal with modern Rome
34 and the final Sunday laws.

35 But, it is interesting to note that you have a Sunday law [at AD538] that, among other
36 things, is marking when the Papacy is placed upon the throne of the Earth; and, you have a
37 Sunday law here [AD321] that is implemented by Pagan Rome.

38 And at the end of the world, as Adventists, we know that there are two Sunday laws.
39 And where does the first Sunday law of Bible prophecy arrive at the end of the world?

40 FROM THE AUDIENCE: (No response.)

41 BROTHER PIPPENGER: Where does the first Sunday law that prophecy speaks
42 about arrive at? The glorious land. It is a Sunday law in the United States.

43 And who prefigures the United States?

44 FROM THE AUDIENCE: Pagan Rome.

45 BROTHER PIPPENGER: Pagan Rome. Okay. The first one at the end of the
46 world is the United States.

47 But, what is the other Sunday law that we as Adventists understand? The worldwide
48 Death Decree Sunday Law. Right? That is this one [indicating figuratively, AD538].

1 The worldwide Death Decree comes once the Papacy is what? Placed upon the throne of
2 the Earth, and here [AD538] the Papacy was placed upon the throne of the Earth in this history.
3 This is the second Sunday law that is marked in this ancient history, and it is prefiguring the two
4 Sunday laws at the end of the world: The Sunday Law in the United States, national apostasy is
5 followed by national ruin; and the worldwide Sunday law.

6 In this history [of Pagan Rome], what initiates, what brings about the Trumpets is this
7 history here, the implementation of the Sunday law. And by the time you get to verse 30 of
8 Daniel 11, it says,

9
10 —“³⁰ For the ships of Chittim”—

11
12 I hope that date is right, but —

13 FROM THE AUDIENCE: It is.

14 BROTHER PIPPENGER: Okay. It is. Thank you.

15 On the testimony of two a thing is established; but, the edges of my pages [in Brother
16 Pippenger’s Bible] in some places are getting really, really poor; and, I am in the process of
17 trying to move these notes to another Bible for that reason.

18
19 —“³⁰For the ships of shall come against him [Pagan Rome]; therefore he shall be
20 grieved, and return, and have indignation against the holy covenant: so shall he
21 do; he shall even return, and have intelligence with them that forsake the holy
22 covenant.” Daniel 11:30 (KJV).

23
24 Here in this history [of Pagan Rome], as the world is falling apart—it is just another 110 years
25 and the Papacy is going to be placed upon the throne of the Earth—Pagan Rome begins to have a
26 dialogue with those that forsake the holy covenant.

27 If you keep your fingers in Daniel 11 and go to 2 Thessalonians, this is the classic No. 1
28 illustration of the man of sin (the Papacy) in the Bible. In 2 Thessalonians, chapter 2, it says
29 starting in verse 3,

30
31 “³Let no man deceive you by any means: for *that day shall not come*,”—

32
33 And the day he is speaking about in the previous verses is the Second Coming of Christ.

34
35 —“³Let no man deceive you by any means: for *that day* [the Second Coming of
36 Christ] *shall not come*, except there come a falling away first,”—

37
38 In this history here [of Pagan Rome], this is the history in the year AD330. This is the history of
39 Pergamos.

40 Smyrna is back in this history [indicating between 31BC and AD321 in Figure No. 3];
41 and, back in this history, Ephesus is here [AD538].

42 When you get to Constantine, you are in the history of Pergamos, and this is the history
43 of compromise. In is in this history where Constantine does the work of bringing the work of the
44 Pagans into the Christian Church. He begins to downplay Sabbath and lift up Sunday; and, there
45 is a falling away that takes place in the Christian Church, and this falling away prepares an
46 apostate Christian church for the Papacy to take control of.

1 It says,

2
3 —“³Let no man deceive you by any means: for *that day shall* not come, except
4 there come a falling away first, and that man of sin be revealed, the son of
5 perdition; ⁴Who opposeth and exalteth himself above all that is called God, or that
6 is worshipped; so that he as God sitteth in the temple of God,”—

7
8 He is in the Christian Church; he is in the temple of God.

9
10 —“sitteth in the temple of God, shewing himself that he is God. ⁵Remember ye
11 not, that, when I was yet with you, I told you these things?”—

12
13 Why did Paul say that? Why did Paul say, “Remember when I was with you, I told you these
14 things?” What Paul is saying is, “I already gave you the sermon on this. When I was with you, I
15 taught you that Pagan Rome is now controlling the world, and that there is going to be a
16 compromise that comes into the Christian Church that will precede and prepare the way for
17 Papal Rome, and Papal Rome will then take control of the world.”

18 And Paul is saying here in verse 5, “Remember ye not, that, when I was with you, I told
19 you these things?” because he does not want to write it. He does not want to write down in a
20 letter that in the future Pagan Rome is going to be overthrown by Papal Rome because that
21 would be rebellion and sedition. And if the Romans found out that he was making a prediction
22 that the Roman Empire was going to be overthrown, he would be killed; and, any Christian that
23 had that letter would be killed. So, he is speaking between the lines. He is talking about the man
24 of sin, the Papacy. He is saying, “Remember. I already gave you this sermon.”

25 And then in verse 6 he says—and this is why these words are so cryptic—he says,

26
27 —“⁶And now ye know what withholdeth that he might be revealed in his time.”—

28
29 The one that is going to be revealed in his time is the man of sin that sits in the temple of God.

30 But, when Paul is writing, there is a power that is holding him [the man of sin] back. He
31 [Pagan Rome] is withholding him. That is Pagan Rome. Pagan Rome is preventing the Papacy
32 from being revealed and placed upon the throne of the Earth, when the time comes.

33 What is the time for the Papacy to be placed upon the throne of the Earth? AD538.

34 It says, “Know ye not what withholdeth that he might be revealed in his time?” *In his*
35 *time*; prophetically he is revealed in his time, in AD538.

36
37 —“⁷For the mystery of iniquity”—*this is the Papacy*—“doth already work:”—

38
39 The principle of the Papacy is already alive and well in the time period of Paul.

40 And what is the time period of Paul?

41 FROM THE AUDIENCE: (No response.)

42 BROTHER PIPPENGER: What is the time period of Paul? Where are we at in
43 history?

44 When was Paul (Saul)?

45 Where did Saul change to Paul?

46 FROM THE AUDIENCE: On the road to Emmaus.

1 BROTHER PIPPENGER: On the road to Emmaus.
2 And what had just taken place prior to that? The stoning of Stephen.
3 And when was the stoning of Stephen? AD34.
4 So, when [in the time period] Paul is giving his sermons, he gets converted on the Road
5 to Emmaus, and then he goes into Arabia for how long? For three years to study before he
6 begins his ministry.
7 So, here you are in AD40 or 45, or so, in that time period, and Paul is saying “the
8 mystery of iniquity doth already work.” The principle that the Papacy bases its philosophy, its
9 church upon, was already working and active in that time period.
10 And he says,
11
12 —“only he who now letteth”—
13
14 And this word *letteth* is better written as *restrained*. Only the power, Pagan Rome, that is now
15 preventing, that it is now restraining the Papacy, will let (will continue) to restrain the Papacy
16 until he [Pagan Rome] is taken out of the way.
17 This verse here is what William Miller comes across that allowed him to understand that
18 the Daily is Paganism. The Daily (Paganism, Pagan Rome) was taken out of the way in AD508,
19 which allowed the Papacy to be placed upon the throne of the Earthy in AD538. Pagan Rome
20 would continue to prevent the Papacy from rising to power until it was taken out of the way; and,
21 Paganism was subdued at the Battle of the Visigoths in 508. It was taken out of the way then,
22 and then there were 30 years of setting up the papal system.
23 FROM THE AUDIENCE: In verse 7 (inaudible)?
24 BROTHER PIPPENGER: In verse 7, that is 508. Paganism was taken away in
25 508:
26
27 —“⁷For the mystery of iniquity doth already work, only he [Pagan Rome], who
28 now letteth [who now restrains the Papacy] *will let* [will continue to restrain him],
29 until he [Pagan Rome] be taken out of the way.”
30
31 Pagan Rome is the Daily, and the Daily was taken away in 508. Any resistance to the rise of the
32 Papacy was gone after the Battle of the Visigoths in 508.
33 Verse 8,
34
35 —“⁸And then shall that Wicked be revealed,”—
36
37 Who is that *Wicked*?
38 FROM THE AUDIENCE: The Papacy.
39 BROTHER PIPPENGER: The Pope of Rome, the Papacy. He is revealed now in
40 538, after 508. The power restraining the Papacy is taken out of the way in 508, and then in 538
41 “the Wicked” (the Papacy), is revealed prophetically,
42
43 —“whom the Lord shall consume with the spirit of his mouth,”—
44
45 Is the Lord going to destroy the Papacy with the spirit of His mouth?

1 Okay. You have got to pay attention here. There is an awkward verse here. Some
2 people do not follow the logic here. And because we are here, we might as well finish it off.

3
4 —“And then shall that Wicked be revealed,”—

5
6 Then shall the Papacy be revealed in 538,

7
8 —“whom the Lord shall consume with the spirit of his mouth and shall destroy
9 with the brightness of his coming: ⁹Even him, whose coming is after the working
10 of Satan with all power and signs and lying wonders,”—

11
12 So, what does that verse say? That Jesus comes after Satan does a marvelous work at the end of
13 the world. Satan, after The Sunday Law in the United States, the Bible and the Spirit of
14 Prophecy teaches us that immediately after The Sunday Law in the United States in verse 13 of
15 Revelation 13, they call fire down out of heaven. And, in *The Great Controversy*, Sister White
16 says after The Sunday Law in the United States, Satan appears to personate Christ and tell the
17 other countries of the world that they need to pass a Sunday law like the United States has done.
18 And during that time period, in verse 10, Satan is working with his signs, and powers, and lying
19 wonders,

20
21 —“¹⁰And with all deceivableness of unrighteousness in them that perish; because
22 they received not the love of the truth, that they might be saved.”
23 2 Thessalonians 3-10 (KJV).

24
25 Here we see what Sister White calls the marvelous working of Satan.

26 But, in any case, in order for the Papacy to be placed upon the throne of the Earth, there
27 had to be a falling away first.

28 So, if you go back to verse 30 of Daniel 11, it says Pagan Rome was going to have
29 intelligence with them that forsake the holy covenant; and, those that forsook the holy covenant
30 were the Christian Church that fell away from the truth in the time period of Constantine, and
31 thus prepared the way for the rise of the Papacy. They are those in prophecy that fell away; they
32 are those that forsook the holy covenant.

33 And this history of verse 30, Pagan Rome begins to have a dialogue with the Papacy.
34 And Sister White, more than once, says that the Pope of Rome is the representative of Satan
35 upon the Earth.

36 So, when Pagan Rome begins to have a dialogue with the representative of Satan upon
37 the Earth, does any power on the Earth have the ability to outthink Satan? No. Once you get
38 into a communication with Satan, he is going to prevail.

39 And in verse 30, the subject has been Pagan Rome; but, verse 30 is telling us where
40 Pagan Rome ceases to be the subject here in this passage of prophecy any longer. As soon as
41 they take up a dialogue, an intelligence with Papal Rome, now the subject of the prophecy
42 switches to Papal Rome. They have prevailed. They have conquered intellectually,
43 philosophically Pagan Rome, and they become the subject of the prophecy.

44 So, in verse 31, it says, “arms shall stand on his part.” *His part* here is now Papal Rome.
45 And the *arms* that stand up for Papal Rome in verse 31 is the European kings that are going to
46 place the Papacy upon the throne of the Earth.

1 But, they [the European kings] are going to do certain things as they are doing this work
2 of placing the Papacy upon the throne of the Earth. It says, “they shall pollute the sanctuary of
3 strength,” and what is the *sanctuary of strength*, and what is the *sanctuary of strength* for Pagan
4 Rome? It is in verse 24. We have already discussed it. It is the City of Rome. Okay? And in
5 this history, the warfare that is taking place from the Trumpet powers (the First, Second, Third,
6 and Fourth Trumpets), what is the object—

7 What is one of the main objects of warfare for the United States today? Who is it that,
8 more than any other, they would like to capture or kill?

9 FROM THE AUDIENCE: Bin Laden.

10 BROTHER PIPPENGER: Okay. There is the point of attack—right?—in one
11 sense, just to give an illustration.

12 But, in this warfare of the Trumpets, the point of attack was the City of Rome. All these
13 powers that are represented by the Trumpets, **these Barbarians** that come out of Northern
14 Europe, or **Genseric** from Northern Africa, they are all coming after the City of Rome which is
15 the sanctuary of Rome’s strength.

16 And it says *arms* (these **kings of Europe**,) are going to stand up for the Papacy, and they
17 are going to pollute the *sanctuary of strength*, because during this history the City of Rome is
18 going to be ransacked and ransacked. It is going to be polluted. And that is the *sanctuary of*
19 *strength* for Rome.

20 “And they [that is, the *arms*] shall take away the daily.” They [**the kings of Europe**] are
21 going to be the powers that remove the religion and political authority of Paganism. They are
22 going to set it aside in order to prepare the way for the Papacy.

23 “And they are going to place the abomination that maketh desolate,” and *the abomination*
24 *that maketh desolate* is the Papacy. It was placed upon the throne of the Earth in 538.

25 So, there are maybe five things in there that you can take note of:

- 26
- 27 1. Pagan Rome has intelligence with Papal Rome.
- 28 2. They stand up: Pagan Rome raises up its military on the side of Papal Rome.
- 29 3. They [Pagan Rome] pollute the sanctuary of strength, the City of Rome.
- 30 4. They [Pagan Rome] remove the prevailing religion.
- 31 5. And, they [Pagan Rome] place the Papacy upon the throne of the Earth.
- 32

33 This history here is repeated in the last six verses of Daniel 11.

34 And verse 40 of Daniel 11, it says,

35

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

40

41 This is 1798. The King of the South in this history is atheistic France. The power in Daniel 11
42 that is the King of the South is the power that controls Egypt. And earlier in this presentation,
43 we went to Revelation 11, verse 8, where we are told that spiritual Egypt in this time period is
44 marking the French Revolution. In *The Great Controversy* Sister White tells us that spiritual
45 Egypt is atheistic France.

1 In 1798 atheistic France (the King of the South) is going to begin a war against the
2 Papacy. This is an historical fact. But, the atheism of France—France being the one that
3 dominates the philosophy of atheism in that history—as time progresses there becomes a power
4 that is the premier power that dominates atheism, and this is the Soviet Union.

5 When the Papacy returns to retaliate against the King of the South in our lifetime, in our
6 history at the end of the world, it is no longer atheistic France; it is the Soviet Union that has
7 taken the mantel of the King of the South as history is unfolded.

8 And when the Papacy (the King of the North) sweeps away the King of the South in
9 1989, it brings chariots and ships and horsemen with him, representing the military strength and
10 economic strength of the United States.

11 So, when you go into the history of verse 40 and you take the historical testimony
12 concerning the collapse of the Soviet Union in 1989, a very good source of reference is the book
13 that is written by Carl Bernstein, with a veteran Vatican correspondent for *La Repubblica Marco*
14 *Politi*, entitled, *His Holiness: John Paul II and the Hidden History of Our Time*.⁷

15 Bernstein is famous in the United States. He and one other reporter, Bob Woodward,
16 were the two that found out about Watergate, and they got a Pulitzer Prize for the work they did
17 on Watergate, on blowing the whistle on Richard Nixon. They are both still alive.⁸

18 Bob Woodward just wrote a book about George Bush not too long ago.

19 Anyway, in Bernstein's Book about John Paul II, in his book, if you go to that history, he
20 will give you the overview of the collapse of the Soviet Union. It fits right in with this verse 40
21 and the understanding that we teach of it.

22 And Carl Bernstein will tell you that when Ronald Reagan and the Pope of Rome formed
23 their alliance to bring down the King of the South (the Soviet Union), that at that time the head
24 of the Central Intelligence Agency (CIA) was a man named William J. Casey⁹, and Casey was
25 taking trips to the Vatican it seems like once a week, but it might have been once every two
26 weeks, to keep the Pope of Rome informed with what Ronald Reagan was doing in his work to
27 bring down the Soviet Union, and finding out what the Pope of Rome was doing on his part to
28 bring down the Soviet Union.

29 So, the way they accomplished this secret alliance was through the head of the CIA, who
30 was a hard-core Catholic. The communication that was going on between the Papacy and the
31 United States, it was accomplished by the Central Intelligence Agency.

32 And verse 30 says that Pagan Rome (the United States) would have intelligence with the
33 Papacy, with them that forsook the holy covenant. So, at the end of verse 30, the thing that
34 introduces the rise of the Papacy in 538 is a secret intelligence that went on between Pagan
35 Rome and Papal Rome that is prefiguring the intelligence that was taking place between Ronald
36 Reagan and Pope John Paul II, and that intelligence between them was accomplished by the
37 Central Intelligence Agency.

38 I do not know who named the CIA, but it is in agreement with verse 30.

39 And it [verse 30] says that arms would stand up on their part, and that is exactly what
40 Ronald Reagan did. He began a massive military build-up in Western Europe, and then he began
41 to take the nuclear weapons that are in Western Europe and point them at the Soviet Union—and
42 they can tell which way the missiles are directed from their aerial photographs. This was

⁷ Carl Bernstein: American Investigative Journalist, Writer; born February 14, 1944, to Sylvia (Walker) and Alfred Bernstein./ Wikipedia, en.m.wikipedia.org,

⁸ Carl Bernstein and Bob Woodward are still alive as of 2012.

⁹ William J. Casey, Director of Central Intelligence Agency from 1981 to 1987/Wikipedia, en.m.wikipedia.org.

1 threatening to the Soviet Union; so, they countered by bringing their army to the borders of
2 Western Europe and they began a massive build-up.

3 And right now one of the things that is really making Russia wealthy, the thing that is
4 making Russia a player in the world today, is that they built a massive pipeline from Siberia that
5 brings down oil (or is it natural gas?)—brings down fuel from Siberia; and, that was being
6 constructed during the Ronald Reagan years and the Soviet Union.

7 And who was paying for it [the pipeline]? The United States. Okay? The United States
8 was giving them loans to build this pipeline. And Ronald Reagan, at the same time that he is
9 building up the military, he cuts off the money for that pipeline. When that money is cut off,
10 suddenly the Soviet Union is thrown into a financial crisis, because it could be borrowing money
11 based upon the promise that they were going to finish this pipeline across Siberia into Europe.

12 They are suddenly thrown into a financial crisis. They are trying to do this massive
13 military buildup—this is ships and horsemen.

14 So, in verse 31, when it says, “arms shall stand up for its part,” the United States’ military
15 strength and economic strength stands up for the Papacy [in the Latter Days] in verse 31 and in
16 verse 40.

17 And it says “they shall pollute the sanctuary of strength.” This is yet future, although
18 Sister White tells us that every principle of *The Constitution* will be repudiated. The word she
19 uses is *repudiated*, and if you look up that word, it means *denied*. It does not necessarily mean
20 that every principle in *The Constitution* is going to be a law written to overturn it. It is going to
21 be denied. You can destroy a good part of *The Constitution* just by ignoring it and by moving
22 forward; and, that has already begun to take place.

23 But, at The Sunday Law, the sanctuary of strength for the United States is going to be
24 polluted. Okay? That is another characteristic of verse 31. And it says, “they shall take away
25 the daily.”

26 The United States in verse 11 of Revelation 13, it begins as a lamb. It begins as a
27 Protestant nation. It has two horns in verse 11 of Revelation 13 that represents Republicanism
28 and Protestantism; but, it changes. By the end of the history of the United States, it is speaking
29 like a dragon. There is a change that goes on. And the United States changing from a Protestant
30 nation to apostate Protestantism, it began in the history of the Millerites when the Protestant
31 churches of the United States rejected the First Angel’s Message in 1842. The religious part of
32 the United States had fallen.

33 Sister White tells us the fall was not complete; it is progressive. The complete fall of the
34 United States is The Sunday Law.

35 But, in the Ronald Reagan years, the political side of the United States fell. Okay?
36 Because, the Bible teaches “no two can walk together except they be agreed”; and, the Pope of
37 Rome and Ronald Reagan began to walk together in that history because they were in agreement.
38 And although the United States had already become apostate Protestantism in the sense that they
39 rejected the First Angel’s Message, in the Ronald Reagan years they now have thrown away their
40 political situation as well.

41 And the verse says that these *arms*, which in verse 40 is the United States, that they are
42 going to remove, they are going to take away the Daily. And the Daily, the Daily they took away
43 in verse 31 was their religion. They were Pagans. That was Pagan Rome, and they set aside
44 their religion in order to place the Papacy on the throne of the Earth. And the United States sets
45 aside the religion of Protestantism in order to place the Papacy on the throne of the Earth.

1 And Sister White has a very nice quote where she says, “All those that become confused
2 on the meaning of antichrist will ultimately end up on the side of antichrist.” [See {*Seventh-day*
3 *Adventist Bible Commentary*, vol. 7, 949.6}.] And I am pretty sure that is word for word.

4 All those that become confused on the meaning of antichrist will ultimately end up on the
5 side of antichrist. And Ronald Reagan tells us the reason that he was willing to form an alliance
6 with the antichrist of Bible prophecy, and Ronald Reagan would tell you that he was a Protestant
7 Christian. But, why was it that Ronald Reagan wanted to form an alliance with the man of sin?
8 Ronald Reagan says because he believed that the Soviet Union was the antichrist of Bible
9 prophecy. As a Protestant he had been confused about who the antichrist was, and he ended up
10 on the side of antichrist, and he took away the religion, the Daily, Protestantism. The arms that
11 stand up, they remove their religion for the Papacy, in order to place the Papacy on the throne of
12 the Earth, which happens in verse 42 of Daniel 11.

13 The “pollution of the sanctuary of strength” is verse 41 of Daniel 11.

14 The “arms standing up” took place in verse 40 of Daniel 11.

15 And this history here is repeated in the last six verses of Daniel 11, but you cannot see it.
16 You cannot see it if you think the Daily represents Christ’s Sanctuary ministry. If you think the
17 Daily represents Christ’s Sanctuary ministry, then when you get to verse 31, you will teach that
18 the sanctuary of strength that is polluted is the Sanctuary in Heaven—okay?—and that the Daily
19 that is taken away is Christ’s Sanctuary ministry.

20 And it is even hard to explain this convoluted understanding; but, in our next presentation
21 we will take some time to demonstrate that at least from the perspective of the Spirit of Prophecy
22 that the Pioneer understanding that the Daily was Paganism was 100 percent accurate.

23 So, we have looked at three histories in Daniel 11 that are repeated in the last six verses
24 of Daniel 11; and, our purpose for this is to begin to look at the Daily, and we will do that and
25 continue to do that in the following presentations.

26 Shall we pray?

27
28
29 Benediction: Heavenly Father, we are amazed at how accurate your prophetic word is to history
30 and how often just small little words or small little phrases pinpoint such important truths. We
31 see the history of Pagan and Papal Rome illustrated in our day and age, and we are in awe at the
32 power of your Word. We know that your Word has power to change, and we ask that as we eat
33 the understanding of these truths that as you will bring them into our experience that we will also
34 receive the power that comes with your Word that might change our experience into an
35 experience that will perfectly reflect your character. We do not simply want to be settled into the
36 truth intellectually, but we want to be settled into the truth spiritually that we might receive the
37 seal of God. And, we ask that this study that we are doing here might contribute to that work in
38 each of us, and we thank you for these things in Jesus’s name. men.
39
40

THE GODHEAD IN PROPHECY

Presentation by Jeff Pippenger

PART 8

Invocation by Brother Jeff Pippenger: Heavenly Father, as we come together this Sabbath morning and continue this study, we ask that you would grant us the presence of your Holy Spirit, that you would pour your Latter Rain out upon us by opening our understanding to your Word and the message that you have at this time. We ask that for those that are still traveling here on these snowy, icy road that you would protect them, give them traveling mercies, that you would send your holy angels to abide with us at this time that we can be listening to what you have for us and not distracted and that the angels can prevent these distractions from taking place. We would ask that you would overrule the words and thoughts that I may have, that what I would speak would be your words and your thoughts and that you would open the hearts and minds of those that are listening to this message. And we thank you for all these things in Jesus's name. Amen.

THE SACRED CHARTS

BROTHER PIPPENGER: We concluded our last study by looking at Daniel 11:31. The reason we were looking at Daniel 11:31 is because Sister White informs us that there are histories in Daniel, chapter 11, that are repeated in the final fulfillment of chapter 11. We read that quote in our last presentation, where we identified that verse 31 of Daniel 11 represents the arms of the European kings standing up for the Papacy. It says, "and *arms* shall stand up on his part," *his part* being the Papal power; the *arms* being the military and economic might of the kings of European, former Pagan kings that are in the process in this history of turning away from professing Paganism to profess Catholicism, which is the same thing, except Catholicism covers its Paganism with the pretense of being Christian.

And these arms would pollute the sanctuary of strength; they would be involved with a warfare that would bring destruction upon the City of Rome, which is the sanctuary of Rome's strength for both Pagan and Papal Rome.

When Pagan Rome was in the City of Rome, it ruled supremely. When it moved to Constantinople as its capitol, it began to fall apart.

And, of course, we know the Papacy ruled supremely for 1260 years, until the Pope was taken out of the City of Rome.

The sanctuary of strength for Rome is the City of Rome. This is [that which] the arms would take away, and this word *take away* is *sur*, which means *to remove*. They would remove the religion of Paganism. The Daily represents Paganism. This was accomplished at the Battle of the Visigoths, AD507-508. By 508 the resistance of Paganism that was holding back the rise of the Papacy was removed; and, over the next 30 years, the Papacy was set up. So, in AD538 it is placed upon the throne of the Earth. And that is the last phrase of verse 31.

In verse 30 the subject had been Pagan Rome, until Pagan Rome had intelligence with them that forsook the holy covenant. Them that forsake the holy covenant is Papal Rome.

And, we compared this history with the history of verse 40, when not Pagan Rome this time but the United States is the power that is going to place the Papacy on the throne of the Earth.

1 In the time period of Ronald Reagan, there was a dialogue that began between the United
2 States and the Papacy. The historians informed us that this dialogue between Ronald Reagan and
3 Pope John Paul II was carried out by William J. Casey. He was the head of the Central
4 Intelligence Agency. And this is paralleling verse 30 where it says that they would have
5 intelligence with them that forsook the holy covenant.

6 Pagan Rome is the power that placed the Papacy on the throne of the Earth at the
7 beginning. The United States is the power that places the Papacy on the throne of the Earth at
8 the end. They have intelligence with the Papacy, the church that has forsook the holy covenant;
9 and, they will pollute their sanctuary of strength at The Sunday Law. The sanctuary of strength
10 for the United States is not the City of Rome; it is *The Constitution*, and at The Sunday Law *The*
11 *Constitution* will be overturned.

12 The United States will take away the religion not of Paganism but of Protestantism. As it
13 comes into agreement with the Papacy, it ceases to be Protestant. The only definition of
14 *Protestant*, whether you are looking at a Catholic dictionary or a Protestant dictionary,
15 *Protestant* means *to protest Rome*. And when Ronald Reagan formed an alliance with Rome, it
16 ceased to be a Protestant nation and began to fulfill the role of apostate Protestantism. Just as
17 Paganism set aside the profession of the religion of Paganism, the United States has set aside
18 Protestantism in this history that is in verse 31, but prefiguring verse 40; and, they would place
19 the Papacy on the throne of the Earth, which is about to happen. This takes place in verse 42.

20 The polluting the sanctuary of strength takes place in verse 41; but, “the *arms* stood up
21 for the Papacy” in the Ronald Reagan years.

22 So, the subject that we are more specifically addressing in this series is the subject of the
23 Daily. So, now when you get to verse 31, where it says it shall take away the Daily, it now
24 becomes important to make sure you are correct about what the Daily is. The Pioneers
25 understood that the Daily represented Paganism; but, in 1901, Louis Conradi, one of the famous
26 apostates of Advent History that has probably done more to undermine Adventism than any of
27 the apostates of Advent History, he introduced the fallen Protestant view of the Daily in 1901.
28 And, from that time onward, the reception of this false doctrine which identifies the Daily as
29 Christ’s Sanctuary ministry only continued to develop. By the early 1930s it was virtually
30 established in Adventism, and it is what we [Adventism] teach today.

31 And, it is not a minor difference. If you identify the Daily as Paganism, as the Millerites
32 did, then you are identifying the Daily as a satanic power. If you identify the Daily as Christ’s
33 Sanctuary ministry, you are identifying it as a Godly power. This is the total opposite. It is
34 totally reversing what the symbol represents.

35 So, before we go any further in our Bible study, we want to look at Sister White’s
36 endorsement of the Pioneer position of the Daily. You will see this in *Early Writings*, page 74
37 and 75.

38 On the top of your notes it says,

39
40 “I have seen that the 1843 chart”—

41
42 This Chart here [indicating the 1843 Chart hanging behind the podium, to the audience’s left].

43
44 —“that the 1843 chart was directed by the hand of the Lord, and that it should not
45 be altered;”—
46

1 And, of course, she has a very similar parallel comment from that same time period in *Spaulding*
2 *and Magan*, where she says, “I saw that the old chart was directed by the hand of the Lord and
3 that it should not be altered, except by inspiration.”

4 And this [1843] Chart was altered by Inspiration when this [1850] Chart was published in
5 1850.

6 But, back to the quote, she says,
7

8 —“I have seen that the 1843 chart was directed by the hand of the Lord,
9 and that it should not be altered; that the figures were as He wanted them; that His
10 hand was over and hid a mistake in some of the figures, so that none could see it,
11 until His hand was removed.

12 “Then I saw in relation to the ‘daily’ (Daniel 8:12) that the word
13 ‘sacrifice’ was supplied by man’s wisdom, and does not belong to the text, and
14 that the Lord gave the correct view of it to those who gave the judgment hour cry.
15 When union existed, before 1844, nearly all were united on the correct view of the
16 ‘daily’; but in the confusion since 1844, other views have been embraced, and
17 darkness and confusion have followed.” *Early Writings*, 74–75.

18
19 Who is the author of confusion? God is not the author of confusion. Satan is the author of
20 confusion.

21 The other views that have been embraced of the Daily came from the author of confusion,
22 because they produce confusion.

23 Today, the primary false view of the Daily in Adventism is “that it represents Christ’s
24 Sanctuary ministry”; but, there are some in Adventism teach “that the Daily represents the
25 Sabbath.” Typically those people that hold to the Sabbath are doing so because they are time-
26 setters. They are wanting to reapply the time prophecies of the 1290, the 1260, and the 1335 at
27 the end of the world; then, they look for a starting point for these time prophecies. So, they
28 identify the Daily as the Sabbath; and, therefore say, “When The Sunday Law arrives, the Daily
29 as the Sabbath has been taken away, and this is where we get to start our time prophecies.” This,
30 too, is not the Pioneer position. This, too, brings confusion.

31 And then the other teaching out there that you may hear is that the Daily represented the
32 earthly sanctuary service that was definitely finished in AD70 when Jerusalem and the temple
33 were destroyed. And in this sense, “the Daily sanctuary service was taken away in AD70.”

34 These three false views are out there. They all bring confusion and darkness. And the
35 primary one that you deal with, the one that is taught in the seminaries of Adventism and taught
36 in the Sabbath School lessons and the books that are written and from the pulpits that is preached
37 is that the Daily represents Christ’s Sanctuary ministry.

38 And, of course, there is only one supplied word in the Bible that Sister White says does
39 not belong there, and it is the word *sacrifice*, in connection with Daily. And if the Daily
40 represented Christ’s Sanctuary ministry, the word *sacrifice* would be appropriate; it would be
41 fitting; it would add to the understanding. So, I wonder why Sister White says it does not belong
42 to the text and that it was added human wisdom, if the Daily represents Christ’s Sanctuary
43 ministry.

44 Sister White endorsed the Pioneer view. Here she says “the Lord gave the correct view
45 to those who gave the judgment hour cry.” She does not say the Lord gave “a view” of it to

1 those that gave the Judgment Hour Cry. She says the Lord gave them a **correct** view; and, she
2 repeats it twice. It is established.

3 In the next quote you see her endorsement on the 1850 Chart. In *Manuscript Releases*,
4 volume 13, page 359, she says,

5
6 “I saw that God was in the publishment of the chart by Brother Nichols. I
7 saw that there was a prophecy of this chart in the Bible, and if this chart is
8 designed for God’s people, if it [is] sufficient for one it is for another, and if one
9 needed a new chart painted on a larger scale, all need it just as much.” *Manuscript*
10 *Releases*, volume 13, 359.

11
12 Here, when the Daily is referenced, all it says in “508” on the 1843 Chart is “*Taking*
13 *away of the daily sacrifice. Dan. 11:11, 12.*”

14 But, on this [1850] Chart, when “508” is referenced here, it does not say that. It says,
15 “*Pagan Dominion or The DAILY taken away. Dan. 11:31.*”

16 So, this [1850] Chart, which Sister White saw there was a prophecy of this Chart in the
17 Bible, is very specific. It says the Pagan Dominion is the Daily that is taken away. And it
18 references Daniel 11:31.

19 This [1850] Chart is referencing Daniel 11:31; this [1843] Chart references Daniel 12:11
20 and 12.

21 You cannot get away from it. The Pioneer position of the Daily is that it was Paganism.
22 You have to really struggle to turn that history upside down if you want to reject this.

23 24 25 **THE FOUNDATION AND PLATFORM**

26
27 Now, another way Sister White places her endorsement upon the Pioneer understanding of the
28 Daily is by referencing these truths here [on the 1843 Chart] as the Foundation and Platform, and
29 warning that there would be an attack upon these truths.

30 *Early Writings*, page 259, says this:

31
32 “I saw a company who stood well guarded and firm, giving no
33 countenance to those who would unsettle the established faith of the body.”—

34
35 So, grammatically, although I do not understand English grammar well, I have been told (and I
36 am sure that it is accurate) that if a paragraph is correctly written, the summation of what the
37 paragraph is about is supposed to be in the first sentence; and, that is what Sister White does
38 here. She sees a company who are on the right side of the issue, and then a company who are on
39 the wrong side. And what the people on the wrong side of the issue are trying to do is unsettle
40 the established faith of the body.

41 She continues on:

42
43 —“God looked upon them with approbation. I was shown three steps—the first,
44 second, and third angels’ messages. Said my accompanying angel, ‘**Woe** to him
45 who shall move a block or stir a pin of these messages. The true understanding of

1 these messages is of vital importance. The destiny of souls hangs upon the manner
2 in which they are received.”—

3
4 In the history of the Three Angels’ Messages, from 1798 to 1844, the truths that were presented
5 are the truths that are represented on this [1843] Chart. This Chart represents the messages of the
6 Three Angels that came from 1798 to 1844. And, Sister White pronounces a woe upon anyone
7 that would change these truths; and, she emphasizes also that even to the very end of the world,
8 the destiny of souls depends upon understanding these truths correctly.

9
10 —I was again brought down through these messages, and saw how dearly the
11 people of God had purchased their experience. It had been obtained through much
12 suffering and severe conflict. God had led them along step by step, until He had
13 placed them upon a solid, immovable platform.”—

14
15 Now she is going to illustrate these truths as *a platform* and *a foundation*. She will place them
16 upon a platform.

17
18 —**“I saw individuals approach the platform and examine the foundation.”—**

19
20 *Platform* and *foundation* are interchangeable concepts with Sister White.

21
22 —“Some with rejoicing immediately stepped upon it. **Others commenced to find**
23 **fault with the foundation.**”—

24
25 Notice here there are two classes being developed, based upon these prophetic truths [indicating
26 the 1843 Chart]. This is the Everlasting Gospel. The Everlasting Gospel is Christ’s work in
27 producing two classes of worshippers based upon their reception or rejection of a prophetic
28 message. And this Platform, this Foundation, produces two classes of worshippers: one that
29 immediately steps on it and rejoice; and, another, they start finding fault with these truths.

30 And she has defined the Platform and Foundation in the first sentence as the established
31 faith of the body.

32 And when they printed this [1843] Chart, they printed 300; and, in that history there were
33 300 Millerite preachers and they all used this Chart exclusively. This Chart represents the
34 established faith of the body.

35
36 —“Others commenced to find fault with the foundation. They wished
37 improvements made, and then the platform would be more perfect, and the people
38 much happier. **Some stepped off the platform to examine it and declared it to**
39 **be laid wrong.** But I saw that nearly all stood firm upon the platform and
40 exhorted those who had stepped off to cease their complaints; for God was the
41 Master Builder, and **they were fighting against Him.**”—

42
43 Now, up until 1901, if you became a Seventh-day Adventist and you were taught the Advent
44 message, you accepted these truths [represented on the 1843 and 1850 Charts]. So, you have
45 people like Daniells and Prescott before 1901 that had obviously accepted these truths. This was

1 the established faith of the body. They were Seventh-day Adventist leaders, and they were
2 upholding the foundational truths.

3 But, in 1901 they stepped off the Foundation and Platform and began to declare that it
4 had been laid wrong. They wished improvements to be made.

5
6 —“But I saw that nearly all stood firm”—
7

8 And I am using them [Daniells and Prescott] because we are going to mention them in a minute.
9

10 —“But I saw that nearly all stood firm upon the platform and exhorted those”—
11

12 Ah! I want to make a point here about Daniells and Prescott and their reception of this teaching
13 of Conradi in the early 20th Century.

14 They obviously had been on the Platform before it is introduced. Then they step off and
15 decide there are improvements that can be made.

16 And notice what Sister White says,
17

18 —“**Some stepped off the platform to examine it and declared it to be laid**
19 **wrong.** But I saw that nearly all stood firm upon the platform and exhorted those
20 who had stepped off to cease their complaints;—
21

22 When you look at Sister White’s comments to Daniells and Prescott, she tells them, “Be quiet.”
23 That is basically what she says, “Silence is eloquence.” And we are going to read those quotes.
24 She is saying, “Cease your complaints.”

25 So, this prophecy here is consistent with the counsel that she was given in that history:
26 “Let’s drop the subject of the Daily. Let’s just stand on the Platform and keep moving forward.”
27

28 —“But I saw that nearly all stood firm upon the platform and exhorted those who
29 had stepped off to cease their complaints; for God was the Master Builder, and
30 **they were**”—*what? Fighting against God*—“**fighting against Him.**”—
31

32 You fight against the truths on this [1843] Chart; you are fighting against God.
33

34 —“They recounted the wonderful work of God, which had led them to the firm
35 **platform**, and in union raised their eyes to heaven and with a loud voice glorified
36 God. This affected some of those who had complained and left the platform, and
37 they with humble look again stepped upon it.” *Early Writings*, 259–261.
38

39 These last couple of sentences are no doubt dealing with our day and age. When Jeremiah 6:16
40 is fulfilled and the Lord is leading His people back to the Old Paths, those people that are being
41 led back to the Old Paths, that are teaching these truths, they recount the history where these
42 truths [reflected on the 1843 Chart] came into existence. They recount the wonderful work of
43 God. They recount the Millerite History from 1798 to 1844, and they use that history to uphold
44 and defend this Platform and this Foundation.

45 And in so doing, it says “they raised their eyes to heaven and with a loud voice they
46 glorified God.” And, of course, we know that at the end of the world, those people that are led

1 back to the Old Paths, according to Jeremiah 6:16, they find rest, which is the Latter Rain; and,
2 during the Latter Rain, those people that are receiving it are going to glorify God. They are
3 going to reflect His character during the time period of the Loud Cry. That is what is being
4 described in this prophecy.

5 Some in Adventism are affected by this recounting of the Millerite History, and they
6 come and stand on the Platform with those that are teaching this. Some do not.

7 Okay. Now, once again, she is going to speak about a warning in *Review and Herald*,
8 April 14, 1903, because this prophecy that we just read is a warning; but, she is also going to
9 speak about the Foundation and Platform. She says,

10
11 “The warning has come: Nothing is to be allowed to come in that will
12 disturb **the foundation of the faith upon which we have been building ever**
13 **since the message came in 1842, 1843, and 1844.**”—

14
15 Here she is telling us that the Foundation of the faith, the Foundation and the Platform, is the
16 message of 1842, 1843, and 1844; and, the messages of those years are the messages on this
17 [1843] Chart right here. It is the Foundation of the faith.

18 And in the previous quote, she says it is the “established faith of the body.”

19 Continuing on, she says,

20
21 —“I was in this message, and ever since I have been standing before the world,
22 true to the light that God has given us. We do not propose to take our feet off **the**
23 **platform** on which they were placed as day by day we sought the Lord with
24 earnest prayer, seeking for light. Do you think that I could give up the light that
25 God has given me? **It is to be as the Rock of Ages.**”—

26
27 Now Sister White is telling us that the truths represented on this [1843] Chart typify Christ, the
28 Rock of Ages.

29
30 —“It has been guiding me ever since it was given.” *Review and Herald*, April 14,
31 1903.

32
33 So, these truths are the Foundation and the Platform; and, therefore, we can understand
34 that the Daily, the Pioneer understanding of the Daily, is part of the Foundation and the Platform
35 that we are to stand upon that is not supposed to be moved.

36 Now, there is another way to show that Sister White endorses the Daily, and that is what
37 we are doing when Sister White gives the general endorsement of these truths [on the 1843
38 Chart]. Right here in the center of these truths is the Daily, the Pioneer understanding of the
39 Daily.

40 Right here in the center of this [the 1850 Chart]: the Pioneer understanding of the Daily.

41 The Pioneers understood that the Daily was Paganism. Paganism is a religion. The root
42 of Paganism is self-exaltation. All of mankind has Paganism within them; and, in order to get
43 self out us, we need to come to the foot of the cross and allow the Lord to remove self from us.

44 And in both of these Charts, the Daily is right here [on the 1843 Chart] at the foot of the
45 cross, the Daily is right here [on the 1850 Chart] at the foot of the cross.

1 The work of taking self-exaltation (Paganism) out of individuals is right there at the foot
2 of the cross. And, of course, if you identify the Daily as Christ's Sanctuary ministry, you are
3 turning that whole lesson upside down.

4 But, another way that you can see Sister White give an endorsement on the Pioneer
5 understanding is that she often—and I only have a couple here, but you can run this in the CD-
6 ROM—she often talks about “the first 50 years,” or sometimes she will say “a half century,”
7 and she says, “The truths that we held for the first 50 years are the truths still.” And, of course,
8 this [1843 Chart] is the truth of the first 50 years.

11 FIRST FIFTY YEARS

13 Here is one of those quotes, and in here she is also going to be referencing the Foundation
14 and Platform.

15 This is *Selected Messages*, pages 204-205. It says,

17 “In a vision of the night I was shown distinctly that these sentiments have
18 been looked upon by some as the grand truths that are to be brought in and made
19 prominent at the present time.”—

21 Okay. Someone is wanting to bring in new truths, and she is speaking about it.

22 The next sentence,

24 —“I was shown a **platform**, braced by solid timbers—the truths of the Word of
25 God. Someone high in responsibility in the medical work was directing this man
26 and that man to loosen the timbers supporting this **platform**.”—

28 Of course, who is she speaking about here?

29 FROM THE AUDIENCE: Kellogg.

30 BROTHER PIPPENGER: John Harvey Kellogg and that time period where he is
31 introducing Pantheism and, in so doing, he is destroying the foundational truths.

33 —“Then I heard a voice saying, ‘Where are the watchmen that ought to be
34 standing on the walls of Zion? Are they asleep? This **foundation** was built by the
35 Master Worker,’—

37 And notice that she interchanges *foundation* and *platform* here for the third time.

39 —“This foundation was built by the Master Worker, and will stand storm and
40 tempest. Will they permit this man to present doctrines that deny”—*what?*—“the
41 past experience of the people of God? The time has come to take decided action.”

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

1 Now, this [1843] Chart here Sister White says was directed by the hand of the Lord and that it
2 should not be altered, except by Inspiration. And, we are told, also, that the Lord held His hand
3 over a mistake in some of the figures on this Chart. In *Early Writings* she tells us that the
4 mistake was a singular mistake that had to do with two time prophecies on this Chart, the 2520
5 and the 2300 years. She explains that when the Lord removed His hand—she deals with this in
6 *Early Writings*, page 236, I believe—when the Lord removed His hand, then the brethren saw
7 that the same prophetic evidence that had led them to predict 1843 in these two time prophecies
8 were then led to identify 1844.

9 Once they recognized that, then the Lord instructs them to make a new Chart [the 1850
10 Chart] where 1844 is put in place, instead of 1843. This new understanding of 1843 was
11 designed by God to test the Millerites.

12 But, in 1850, when they produced this Chart to correct the mistake of 1843¹⁰ [to 1844],
13 concerning—and this line here [referencing the center column of the 1850 Chart], if you are not
14 aware of it, this line down through here, this is the 2520. Right up here at the top it starts in
15 677BC, just like 677BC is front and center on this [1843] Chart. And [referring again to the
16 center column of the 1850 Chart], this is the sequential events of the 2520. And the 2520 that
17 begins in 677BC ends here in AD1844. And they still are referencing the 2520 down here [at the
18 bottom of the 1850 Chart].

19 But my point is, all the truths on this [1843] Chart are on this [1850] Chart. And this one
20 mistake that impacts these two figures [of the 2520 and the 2300 years], it has been corrected [on
21 the 1850 Chart].

22 But, also on this [1850] Chart, over in this [bottom left] corner, we have the Law of God,
23 the Sanctuary, and the Three Angels' Messages. These are what we call the Pillars of
24 Adventism.

25 The truths on this [1843] Chart are what Sister White calls the Foundation and Platform,
26 and all of these truths are on this [1850] Chart; but, in this [bottom left corner] here, we have the
27 truths that she identifies as the Pillars.

28 And, of course, you cannot separate the Pillars [from the Foundation and Platform]. You
29 can try to separate the Pillars from the Foundation; but, you know, then you are going into
30 confusion and Darkness. They cannot be separated.

31 So, here, the second paragraph I will start again. It says,

32
33 —“The enemy of souls has sought to bring in the supposition that a great
34 reformation was to take place among Seventh-day Adventists, and that this
35 reformation would consist in giving up **the doctrines which stand as the pillars**
36 **of our faith**, and engaging in a process of reorganization. Were this reformation
37 to take place, what would result? The principles of truth that God in His wisdom
38 has given to the remnant church, would be discarded. Our religion would be
39 changed. **The fundamental principles that have sustained the work for the**
40 **last fifty years would be accounted as error.**”—

41
42 The fundamental principles are the foundational principles. These foundational principles
43 [indicating again the 1843 Chart], the fundamental Foundation, were sustaining Adventism for
44 the first 50 years of Adventism, up until the 1890s. And, of course, by the 1890s the Adventist
45 Church began to reap the results of rejecting the Lord's willingness to pour out the Holy Spirit in

¹⁰ To correct audio of the date of 1844 to 1843.

1 1888; and, from this point on there is wave after wave of problems and crises that come into
2 Adventism.

3 And here in the early part of the 20th Century now, she is dealing with one of the main
4 problems, of John Harvey Kellogg.

5 But, the fundamental principles that have sustained the work for the last fifty years would
6 be accounted as error. So, here, she is saying that for the first 50 years the foundational truths,
7 they are fine. There is no problem with them. So, when she is saying that, she is saying that the
8 Daily is as the Pioneers understood it; because, the false view of the Daily that we teach today
9 did not arrive in Adventism until 1901. Okay? So, this is another way that Sister White is
10 placing her endorsement upon the Pioneer understanding of the Daily.

11
12 —“A new organization would be established. Books of a new order would be
13 written. A system of intellectual philosophy would be introduced.”—

14
15 Of course, this is what the schools of theology in Adventism now are based upon. It is a system
16 of intellectual philosophy.

17
18 —“The founders of this system would go into the cities, and do a wonderful work.
19 The Sabbath of course, would be lightly regarded, as also the God who created it.
20 Nothing would be allowed to stand in the way of the new movement. The leaders
21 would teach that virtue is better than vice, but God being removed, they would
22 place their dependence on human power, which, without God, is worthless. Their
23 **foundation**”—

24
25 Now, notice, they are building a foundation.

26
27 —“Their foundation would be built on the sand, and storm and tempest would
28 sweep away the structure.”—

29
30 So, there is a counterfeit foundation and a structure built upon it that comes into Adventism.

31
32 —“Who has authority to begin such a movement? We have our Bibles.
33 We have our experience, attested to by the miraculous working of the Holy Spirit.
34 We have a truth that admits of no compromise. Shall we not repudiate everything
35 that is not in harmony with this truth?” *Selected Messages*, 204–205.

36
37 So, Sister White says plainly that those that gave the Judgment Hour Cry had the correct
38 view of the Daily.

39 She places here endorsement upon both of these Charts [the 1843 and the 1850 Charts]
40 which are identifying the Daily as Paganism.

41 And then she says for the first 50 years we had the truth right.
42
43
44

THE OLD PATHS

Now, we are going to take these truths, which we have already defined from three different references, that these truths represent the Foundation and the Platform. The truths were received in 1842, 1843, and 1844. So, in the next quote she is going to identify this Foundation as the Old Paths of Jeremiah 6.

From *Testimonies*, volume 8, pages 296-297:

“The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as of little value the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science.”—

And notice that she speaks about this false science, this intellectual philosophy. This is the counterfeit approach.

—“giving them instead a false science.”—

Then she quotes Jeremiah 6:16.

—“ ‘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.’ [Jeremiah 6:16.]”—

And then in the next paragraph she is going to define for us the *Old Paths*. She says,

—“Let none seek to tear away **the foundations of our faith**,—the **foundations that were laid at the beginning of our work**, by prayerful study of the Word and by revelation. Upon these foundations we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger foundation”—

Here is the false foundation.

—“that they can lay a stronger foundation than that which has been laid; but this is a great deception. ‘Other foundation can no man lay than that is laid.’ [1 Corinthians 3:11.]”—

Now, we have already a quote where Sister White says the truths on these Charts are to her as the Rock of Ages, and now she is saying these foundational truths are Christ; because, the only foundation that can be laid in God’s Word is Christ. So, she is giving two testimonies that these truths typify Jesus Christ.

1 —“ ‘Other foundation can no man lay than that is laid.’ [1 Corinthians 3:11].”—

2
3 And she is quoting from 1 Corinthians 3:11. If you are not familiar with 1 Corinthians 3:11, then
4 you are probably not following the logic I just gave about her identifying that these truths are
5 Christ.

6 If you go to 1 Corinthians 3:11, where she just quoted, it says,

7
8 “¹¹For other foundation can no man lay than that is laid, which is Jesus Christ.”
9 1 Corinthians 3:11 (KJV).

10
11 You know, she left that part out in order that the student of prophecy might put it together. She
12 is saying that the truths that were laid at the beginning of the work typified Jesus Christ.

13
14 —“ ‘Other foundation can no man lay than that is laid.’ [1 Corinthians 3:11]. In
15 the past, many have undertaken to build a new faith, to establish new principles;
16 but how long did their building stand? It soon fell; for it was not founded upon the
17 Rock.” *Testimonies*, volume 8, 296–297.

18
19 And that **Rock** is a capital letter.

20 21 22 HISTORICAL CONFIRMATION

23
24 Now, Sister White endorses directly the Pioneer understanding of the Daily; then,—and to me it
25 is direct, but maybe it is a little more obscure when she puts her endorsement upon these two
26 Charts [the 1843 and 1850 Charts], she is endorsing the Pioneer position of the Daily. When she
27 identifies these truths as the Foundation and Platform, then we can see that she is identifying that
28 the Foundation and Platform are the truths that were held for the first 50 years of Adventism, that
29 these truths are the Old Paths that we are to walk in, if we are to receive the Latter Rain (the
30 rest).

31 But, the Pioneers taught that the Daily represented Paganism, and they did not stop there.
32 They identified that in AD508 the resistance that Paganism was offering to prevent the Papacy
33 from taking control of the world was removed. It was taken away. The Battle of the Visigoths,
34 AD507-508, the last vestige of resistance from Paganism (from the European powers) was gone;
35 and, over the next 30 years, the Papacy is being set up. That is the Pioneer understanding. They
36 do not just identify the Daily as Paganism. They take that symbol and then they draw a
37 prophetic application from it.

38 You can see it here in 508. Right at here [1335-1290 = 45] they are doing the math;
39 because, in Daniel 12:11 and 12, there is a time prophecy that is based upon the taking away of
40 the Daily in 508. There are two time prophecies: the 1290 and the 1335. And here what they
41 are doing for you, if you do not understand this, is they are taking these two time prophecies—
42 and let us read them so you see the context: Daniel 12, verses 11 and 12, says,

43
44 “¹¹And from the time *that*”—
45

1 And, Sister White has told us that this word *sacrifice* does not belong to the text; and, Sister
2 White told us that those that gave the Judgment Hour Cry had the correct view of the Daily, and
3 they understood the Daily was Paganism.

4 So, verse 11 says,

5
6 —“¹¹And from the time *that* [Paganism] the daily *sacrifice*, shall be taken
7 away,”—

8
9 And Paganism was removed in 508. So, the verse is saying,

10
11 —“¹¹And from the time [AD508] *that* [Paganism] the daily *sacrifice*, shall be
12 taken away, and the abomination that maketh desolate set up,”—

13
14 That is the Papacy. It takes 30 years for the Papacy to be set up and then placed on the throne of
15 the Earth in 538.

16
17 —“from [AD508, when Paganism is taken away and the Papacy set up], *there*
18 *shall be* [1290 years] one thousand two hundred and ninety days.”—

19
20 But the Millerites understood that in Bible prophecy, a day is a year.

21 And verse 12 is a continuation of this prophecy. It says,

22
23 —“¹²Blessed is he that waiteth, and cometh to the thousand three hundred and
24 five and thirty days.” Daniel 12:11-13 (KJV).

25
26 So, these two time prophecies, they are referencing in connection with when the Daily is
27 removed.

28 So, here what they are doing is they are subtracting 1290 from 1335, which leaves
29 45 years. Okay?

30 So, they bring this 45 years down here [indicating the bottom of the 1843 Chart], and this
31 45 years here, the 1290, if you start in 508 and add 1290, it brings you to 1798.

32 If you take these 45 years and add it to 1798, it brings you to 1843.

33 And as a secondary mathematical computation, here to 508 they add the 1335—which is
34 just another illustration of these two math problems—to 508 if you add 1335, it brings you to
35 1843. That is the Pioneer application of the time prophecies of Daniel 12:11-12.

36 So, the Pioneers did not simply say the Daily was Paganism and leave it there. They took
37 it and they applied it to the prophecies of Daniel; and, they understood that the Daily (Paganism)
38 was a satanic system that was set aside in order to prepare the way for the Papacy. This is
39 historically true.

40 And what we are dealing with here is that Sister White confirms the Pioneer position.

41 So, now we want to look at Sister White confirming the history that the Pioneers pointed
42 out in connection with the Daily and the setting up of the Papacy: the Daily being removed in
43 508; 30 years setting up the Papacy; and, the Papacy is placed upon the throne of the Earth in
44 538.

45 Does Sister White also comment on the very history that the Millerites identify in
46 association with Paganism as the Daily? Notice *The Great Controversy*, pages 49 and 50.

1 Of course, she is going to start quoting from 2 Thessalonians, chapter 2, here, which is
2 the passage of Scripture where William Miller came to understand that the Daily is Paganism.
3 That should not be lost on you as you read it.
4

5 “The apostle Paul, in his second letter to the Thessalonians, foretold the
6 great apostasy which would result in the establishment of the papal power. He
7 declared that the day of Christ should not come, ‘except there come a falling away
8 first, and that man of sin be revealed, the son of perdition; who opposeth and
9 exalteth himself above all that is called God, or that is worshiped; so that he as
10 God sitteth in the temple of God, showing himself that he is God.’ And
11 furthermore, the apostle warns his brethren that ‘the mystery of iniquity doth
12 already work.’ 2 Thessalonians 2:3–4, 7. Even at that early date he [Paul] saw,
13 creeping into the church, errors that would prepare the way for the development
14 of the papacy.

15 “Little by little, at first in stealth and silence, and then more openly as it
16 increased in strength and gained control of the minds of men, ‘the mystery of
17 iniquity’ carried forward its deceptive and blasphemous work. Almost
18 imperceptibly the customs of heathenism found their way into the Christian
19 church. The spirit of compromise and conformity was restrained for a time by the
20 fierce persecutions which the church endured under paganism.”—

21
22 “The spirit of compromise and conformity,” this is the spirit of Catholicism. “The spirit of
23 compromise and conformity was restrained”—was held back—“for a time”—for a period; for a
24 prophetic period it was restrained for a time—“by the fierce persecutions which the church
25 endured under paganism.”

26 So, who is restraining the Papacy here? Paganism is restraining the Papacy, and this is
27 what 2 Thessalonians says, and this is the logic of William Miller when he identifies how he
28 came to identify the Daily is Paganism. Sister White is using the identical historical logic that
29 William Miller uses here.

30
31 —“The spirit of compromise and conformity was restrained for a time by the
32 fierce persecutions which the church endured under paganism. But as persecution
33 ceased,”—
34

35 Here comes Constantine now! Constantine is going to bring Christianity and Paganism together.
36 He is going to stop the persecution.
37

38 —“But as persecution ceased, and Christianity entered the courts and palaces of
39 kings, she laid aside the humble simplicity of Christ and His apostles for the
40 pomp and pride of pagan priests and rulers; and in place of the requirements of
41 God, she substituted human theories and traditions. The nominal conversion of
42 Constantine, in the early part of the fourth century, caused great rejoicing; and the
43 world, cloaked with a form of righteousness, walked into the church. Now the
44 work of corruption rapidly progressed. **Paganism, while appearing to be**
45 **vanquished, became the conqueror.** Her spirit controlled the church. Her

1 doctrines, ceremonies, and superstitions were incorporated into the faith and
2 worship of the professed followers of Christ.

3 “This compromise between paganism and Christianity resulted in the
4 development of the ‘man of sin’ foretold in prophecy as ‘opposing and exalting
5 himself above God.’ That gigantic system of false religion is a masterpiece of
6 Satan’s power. A monument of his efforts to seat himself upon the throne to rule
7 the earth according to his will.” *The Great Controversy*, 49–50.

8
9 So, the Pioneers identified the Daily as Paganism and, in so doing, they identify the
10 identical history that Sister White is identifying here, that Paganism restrains this apostate church
11 for a while; but, when Paganism is set aside, the apostate church is placed upon the throne of the
12 Earth. So Sister White does not just infer an endorsement with the Charts or with her references
13 to the first 50 years, she identifies the identical history that they identified in association with the
14 Daily and the Papacy.

15 A little bit further on in *The Great Controversy*, pages 54-55, it says,

16
17 “In the sixth century”—

18
19 What is the sixth century? Well, that is AD508; 538 is the sixth century.

20
21 —“In the sixth century the papacy had become firmly established. **Its seat**
22 **of power was fixed in the imperial city,**”—

23
24 When was its seat of power fixed?

25 FROM THE AUDIENCE: (Unintelligible.)

26 BROTHER PIPPENGER: When was its seat of power fixed?

27 If you do not know, do not say it.

28 It was the year 330. The seat was given to it by Constantine, as he moved the capitol
29 from Rome to the City of Constantinople. It was fixed there.

30
31 —“**Its seat of power was fixed in the imperial city, and the bishop of Rome**
32 **was declared to be the head over the entire church. Paganism had given**
33 **place to the papacy.**”—

34
35 When did that take place? When was the Bishop of Rome identified as the head of the church
36 and the Corrector of Heretics? That is the decree of Justinian.

37 And when was it? AD533.

38 So, in this one sentence, she is taking us from 330 to 533. She is referencing the very
39 verses in Daniel and Revelation that describe this history that the Millerites premised their
40 understanding of the Daniel upon.

41 And in Revelation 13:2, it says that the Papacy was given by the dragon its power, its
42 seat, and its great authority. Okay: Its power in 496; its seat 330; and, its authority, 533.

43 It was not placed upon the throne till 538, because these Pagan powers have to remove
44 the three horns, and the third horn was removed in 538.

45 So, the very history that the Pioneers mark, based upon their understanding of the Daily,
46 is the same history that Sister White here is emphasizing.

1
2 —“**The dragon had given to the beast ‘his power, and his seat, and great**
3 **authority.’ Revelation 13:2.** And now began the 1260 years of papal oppression
4 foretold in the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation
5 13:5–7. Christians were forced to choose either to yield their integrity and accept
6 the papal ceremonies and worship, or to wear away their lives in dungeons or
7 suffer death by the rack, the fagot, or the headsman's ax.”—
8

9 Now, where it says, “Christians were forced to choose either to yield their integrity and accept
10 the papal ceremonies and worship, . . .” part of what we are dealing with here is the controversy
11 over the Godhead in Adventism at the end of the world. And those in Adventism that want to
12 maintain the Millerite, the Pioneer understanding of the Godhead, they raise the cry that
13 Adventism has accepted the Catholic doctrine of the Trinity.

14 Well, Adventism has not done that; but, one thing that should be noted is that the word
15 *Trinity* is a Catholic word. It is an abomination, and Seventh-day Adventists should not identify
16 the Godhead as the Trinity. That is a Papal tradition, a Papal custom. The Godhead is what the
17 Bible and the Spirit of Prophecy identifies as the Three Persons of the Heavenly Trio; but, the
18 Bible and the Spirit of Prophecy never called the Godhead the Trinity.

19 And when we talk about these Papal ceremonies and their worship and their traditions
20 and customs, it always strikes home to me that we can so carelessly say *Trinity*, when during this
21 1260 years there were genuine Christians that were martyred over refusing to take that name
22 upon their lips. So, let us be clear that even though those people that want to uphold the Pioneer
23 understanding of the Godhead, I do not accept their reasoning; but, I do stand with their
24 argument that Adventism should not be using the word *Trinity*.

25 And, if you go to the old Adventist hymnals from the Millerite time period, you are not
26 going to find *Trinity* in it; but, the modern hymnals in Adventism, from time to time you are
27 going to find the word *Trinity* in some of those songs. Those songs should be removed.
28

29 —“Now were fulfilled the words of Jesus: ‘Ye shall be betrayed both by parents,
30 and brethren, and kinsfolks,’—
31

32 She is speaking about the 1260 years.
33

34 —“and friends; and some of you shall they cause to be put to death. And ye shall
35 be hated of all men for My name’s sake.’ Luke 21:16–17. Persecution opened
36 upon the faithful with greater fury than ever before, and the world became a vast
37 battlefield. For hundreds of years the church of Christ found refuge in seclusion
38 and obscurity. Thus says the prophet: ‘The woman fled into the wilderness, where
39 she hath a place prepared of God, that they should feed her there a thousand two
40 hundred and three-score days.’ Revelation 12:6.” *The Great Controversy*, 54–55.
41

42 And how is that the Earth helped the woman? It opened its mouth and swallowed up the flood of
43 persecution.

44 The Bible says when Jesus opened His mouth, He spoke. And the United States is the
45 earth beast that helped the woman; and, the United States helped the woman by opening its
46 mouth.

1 Sister White has a statement in *The Great Controversy* where she says the speaking of a
2 nation is the action of its legislative and judicial authorities.

3 The persecution in Revelation 12 that Sister White is referring to here, the woman flees
4 into the wilderness, and Satan sends a flood after the woman; but, the earth opens its mouth and
5 swallows up the flood.

6 Yet, in Revelation 13, it is the United States that is the power that comes out of the earth,
7 and the United States opened its mouth and swallowed up the flood when it wrote *The*
8 *Constitution* and enthroned the separation of church and state. That is why Revelation 13:11 is
9 so significant. It says it will speak as a dragon at the end of the world when it overturns *The*
10 *Constitution*, forms an image to the Beast, and begins to operate upon the same principles that
11 the Papacy does. The flood is coming back. All right? God's people are going to once again
12 have to flee into the wilderness.

13 *Signs of the Times*, November 21, 1899:

14
15 **“Through paganism and then through the Papacy** Satan exerted his
16 power for many centuries in an effort to block from the earth God's faithful
17 witnesses.” *Signs of the Times*, November 21, 1899.

18
19 Through Paganism and then through the Papacy, these are these two powers: through Paganism
20 until 508. Okay?

21 Of course, William Miller and the Millerites, they were suffering under the preconceived
22 idea that the world was going to end in 1843. So, they were forced by logic to bring all the
23 prophecies to a conclusion by 1843.

24 So, we now identify the League of the Romans and the Jews as AD161; but, William
25 Miller, he identified the League of the Jews as 158BC. He based it upon a passage in the
26 writings of Josephus, the most famous historian of that time period. He has it referenced up here
27 [referring to the 1843 Chart]: *Josephus Antiquities 1.13c 9. Daniel 11:23 and after the league*
28 *with him he shall work deceitfully*. He is basing it upon Josephus, and William Miller's logic
29 was, was that at this time period in 158BC, based upon what Josephus was saying, Syria was
30 attacking the Jews, and the Jews needed help; so, they sent to Rome saying, “We want to form a
31 league with you”; but, William Miller's reasoning was, is that in 158BC, in order to reach out
32 and make an agreement with Rome, you have to cross the Mediterranean Ocean, and in order to
33 cross the Mediterranean Ocean and get to Italy, get to Rome, to ask if that government will form
34 an alliance with you, you have to wait until the right winds come to blow your ship to Rome.
35 You cannot go just any time you want. You have to wait for the Trade Winds, and then you have
36 to go to the City of Rome. You have to wait to get an audience with the Senate, and then the
37 Senate has to decide whether it will agree to have a league with the Jews, which it did. And once
38 the League with the Jews is implemented in Rome, then it has to be brought back to the Jews for
39 them to sign off on it.

40 So, today we mark the League of the Jews as 161BC. We mark it as when it was actually
41 implemented.

42 William Miller chose 158BC because he believed he was at the end of the world, and he
43 believed the first beast of Revelation 13 was Pagan Rome, and the second beast of Revelation 13
44 was Papal Rome.

45 Go to Revelation 13. Remember, William Miller believed that the first beast of
46 Revelation 13 was Pagan Rome, and the second was Papal Rome. And Papal Rome, he

1 identified as the image of the Beast; and, sure enough, the Papacy is an image of Paganism.
2 William Miller was right on that.

3 And you can go through and show how—who was the head of Paganism? What was the
4 title of the head of Paganism? Pontifex Maximus.

5 What is the head of the Papacy? Pontifex Maximus.

6 Paganism had temple prostitutes that worked at their altars. What were they called?
7 They were called nuns.

8 Okay. The women that work in the Catholic Church, what are they called? Nuns.

9 You can go through—I will not take the time for this—but from head to tail, the Papacy
10 is an image of Paganism. So, William Miller’s logic was not flawed in that regard, and he
11 believed it was the end of the world. He could not see the United States.

12 But, if you get to verse 18 of Revelation 13, it says,

13
14 “¹⁸Here is wisdom. Let him that hath understanding count the number of the
15 beast: for it is the number of a man; and his number is Six hundred threescore
16 and six.” Revelation 13:18 (KJV).

17
18 Today, because we understand the first beast of Revelation 13 is the Papacy, and the
19 second beast of Revelation 13 is the United States, who do we apply this number to?

20 FROM THE AUDIENCE: To the Papacy.

21 BROTHER PIPPENGER: To the first beast; and, that is what William Miller did.
22 William Miller applied it to the first beast, but he thought the first beast was Pagan Rome.

23 So, where does William Miller identify 666 for Pagan Rome? Well, he says that a power
24 in Bible prophecy is only marked once it comes in contact with God’s people. That is a rule of
25 William Miller. You do not see a power in Bible prophecy until it connects with God’s people.

26 And he says that Pagan Rome connected with God’s people in 158BC; and, if you add
27 666 to 158BC, where do you come to? You come to AD508, when Paganism is taken away.

28 Miller was a good student of prophecy. All right? And the math works.

29 But,

30
31 **“Through paganism and then through the Papacy** Satan exerted his
32 power for many centuries in an effort to block from the earth God’s faithful
33 witnesses.” *Signs of the Times*, November 21, 1899.

34
35 The Millerites understood that the Daily was Paganism, and they were not understanding it in a
36 shallow way; and, their historical understanding of Paganism, Sister White confirms.

37 And I really do not know why I was telling you that about William Miller. There was a
38 reason that has escaped my mind. I just have to stick with my notes.

41 THE PIONEER UNDERSTANDING

42
43 In Uriah Smith’s writings, *The Prophecies of Daniel and the Revelation*, on the next page
44 of your notes, you will see—for your reference, I am not going to read it. I am running out of
45 time—the Pioneer understanding of the Daily.

1 So, what I am doing here is we are putting in the record that Uriah Smith reflected the
2 Pioneer position; so, when Sister White says, “The truths we have held for the first fifty years,”
3 Uriah Smith, in this book which was written within the first 50 years, is identifying the identical
4 position of the Millerites concerning the Daily and their relationship to the Papacy.

5 You can read that at your own time.
6

7 [Note: The referenced quote is therefore placed into the record as follows, although it
8 was not read.]
9

10 “As we approach the year A. D. 508, we behold a mighty crisis ripening
11 between Catholicism and the pagan influences still existing in the empire. Up to
12 the time of the conversion of Clovis, king of France. In A. D. 496, the French and
13 other nations of Western Rome were pagan; but following that event, the efforts
14 to convert idolaters to Romanism were crowned with great success. . . .

15 “From the time when those successes were fully accomplished, in
16 A. D. 508, the papacy was triumphant so far as paganism was concerned; for
17 though the latter doubtless retarded the progress of the Catholic faith, yet it had
18 not the power, if it had the disposition, to suppress the faith, and hinder the
19 encroachment of the Roman pontiff. When the prominent powers of Europe gave
20 up their attachment to paganism, it was only to perpetuate its abominations in
21 another form; for Christianity as exhibited in the Roman Catholic Church was,
22 and is, only paganism baptized. . . .

23 “We think it clear that the daily was taken away by A. D. 508. This was
24 preparatory to the setting up, which was a separate and subsequent event. Of this
25 prophetic narrative now leads us to speak.

26 “*Papacy Sets Up an Abomination*—‘They shall place the abomination that
27 maketh desolate.’ Having shown quite fully what we think constitutes the taking
28 away of the daily, or paganism, we inquire, When was the abomination that
29 maketh desolate, or the papacy, placed, or set up? The little horn that had eyes
30 like the eyes of man was not slow to see when the way was open for his
31 advancement and elevation. From the year 508 his progress toward universal
32 supremacy was without parallel.” *The prophecies of Daniel and the Revelation*,
33 Uriah Smith, page 271–273.
34
35

36 1908: A GREAT MISTAKE

37
38 There is another way that Sister White places an endorsement on the Pioneer
39 understanding of the Daily. In 1901 the false view from Louis Conradi was brought into
40 Adventism. And it goes through several men, but the two men that began to promote this false
41 view more than any other were A. G. Daniells and W. W. Prescott.

42 So, in 1908 Sister White is commenting on their effort to push this wrong view of the
43 Daily. Notice what she says, from *Manuscript Releases*, volume 12, page 225. Notice that she
44 says that what they want to introduce about the Daily will bring confusion.
45

1 “[Elder Prescott] It will prove to be **a great mistake** if you agitate at this
2 time the question regarding the ‘daily,’ which has been occupying much of your
3 attention of late. **I have been shown**”—
4

5 She does not say, “I think.” She says,
6

7 —“I have been shown that the result of your making this question a prominent
8 issue would be that the minds of a large number will be directed to an
9 unnecessary controversy, and that **questioning and confusion** will be developed
10 in our ranks.”—
11

12 So, she is dealing with two things. She is dealing with the confusion that is brought about by the
13 false view of the Daily, and she is dealing with the controversy that will take place as it is
14 introduced. And you really have to make the distinction that as a prophetess, she was dealing
15 with the controversy that was going to take place in God’s Church, and also the fruits of this
16 false doctrine. Sometimes, some of her statements, by the people that are upholding the false
17 view here at the end of the world, they like to mix them. They take where she is commenting on
18 the controversy and twist that to say she is commenting on the theology of the Daily. These are
19 the two things that she identifies, that she was dealing with the controversy (an unnecessary
20 controversy), and the confusion that would be developed in our ranks.
21

22 —“Cannot you see that if this question is agitated now minds would be
23 unfavorably impressed, and many who should be seeking most earnestly for the
24 saving grace of Christ would be drawn into controversy? There are some who
25 would make capital of this matter to turn souls away from the truth. My brother,
26 let us be slow to raise questions that will be **a source of temptation to our**
27 **people.**

28 “**I have had no special light on the point presented for discussion and I**
29 **do not see the need of this discussion.** But I am instructed to tell you that this
30 small matter upon which you are concentrating your thought will become a great
31 mountain unless you determine to let it alone. I have been instructed that **the**
32 **Lord has not placed upon you the burden you are now carrying regarding**
33 **this matter,**”—
34

35 So, if the Lord did not put this burden on him, who did?
36

37 —“and that it is not profitable for you to spend so much time and attention in its
38 consideration. You are not using wisely the time God is giving you by thus
39 devoting it to such jots and tittles, when you can be speaking words that will
40 confirm the people of God in the faith they hold. **God has not placed upon any**
41 **of His ministers the work of sowing seeds that will produce confusion and**
42 **unbelief.**”—
43

44 This false view of the Daily was going to bring confusion and unbelief.
45

1 —“You suppose that a mistake has been made in the view that has been
2 held by some of our brethren in regard to the sanctuary question. There have been
3 different opinions regarding the daily, and there will continue to be. **If the Lord**
4 **has seen fit to let this matter rest for so many years without correcting the**
5 **same, would it not be wisdom on your part to refrain from presenting your**
6 **views concerning it? I advise you not to present your ideas before our**
7 **churches, but to let this matter alone,** because at this period of our history the
8 enemy will be served by an attack made on us regarding our disagreement on this
9 point if it is made prominent, and this will lead to a worse issue.” *Manuscript*
10 *Releases*, volume 12, 225.

11
12 Now, she is talking about two things. She is talking about the controversy and the effects
13 of the controversy in Adventism as they begin to argue; but, she is also commenting on the fact
14 this teaching was not given to Prescott or Daniells. The Lord did not give them that conviction
15 on the Daily.

16 And there is a quote where Sister White says, “Error is never harmless. It never
17 sanctifies.”

18
19 “Error is never harmless. It never sanctifies, but always brings confusion and
20 dissension. It is always dangerous. The enemy has great power over minds that
21 are not thoroughly fortified by prayer and established in Bible truth.” {5T 292.2}

22
23 So, Sister White knew that error is bad and never has a positive effect. She knows that; so, she
24 knows the difference between truth and error and what the fruits therefore are.

25 26 27 THE AUTHOR OF CONFUSION

28
29 In *Testimonies to Ministers*, page 54, it says,

30
31 “God is not the author of confusion, but of peace. But Satan is a vigilant,
32 unsleeping foe, ever at work upon human minds, seeking a soil in which he can
33 sow his tares. If he finds any whom he can press into his service, he will suggest
34 ideas and false theories, and make them zealous in advocating error. The truth not
35 only converts, but works the purification of its receiver.”—

36
37 BROTHER PIPPENGER: (Addressing one in the audience) And this is what
38 you were saying before we started: Those people that are earnestly studying the prophetic Word,
39 they are going to be purified through the bringing in of the Word and, therefore, they are going to
40 be more zealous in keeping God’s Law.

41 “The truth not only converts, . . .”: When you hear the truth and you come to the
42 foot of the cross, you are converted; but, the truth does not stop there, “but works the
43 purification of its receiver.”

44
45 —“Jesus has warned us to beware of false teachers. From the beginning of our
46 work, men have arisen from time to time, advocating theories that were new and

1 startling. But if those who claim to believe the truth would go to those who have
2 had experience, would go to the word of God in a teachable, humble spirit, and
3 examine their theories in the light of truth and with the aid of the brethren who
4 have been diligent Bible students, and at the same time make supplication unto
5 God, asking, Is this the way of the Lord, or is it a false path in which Satan would
6 lead me? they would receive light, and would escape out of the net of the fowler.”
7 *Testimonies to Ministers*, 54.

8
9 So, she told Prescott here that his pushing of the Daily brings confusion.
10
11

1910

And then the next quote, from *Manuscript Releases*, volume 20, pages 17-22, it is several pages. I am not going to read it. But, often when I reference this next quote in a very simple way, the brethren in the meetings will say, “Can I have that quote,” and I have handed it out over and over again. But, I am going to include it on the notes in this DVD presentation.

But, I am going to read some snippets from out of here, to show what she had to say about Daniells’ and Prescott’s view that the Daily represented Christ’s Sanctuary ministry; because, not only does she say those that gave the Judgment Hour Cry had the correct view of it, she tells us that understanding that the Daily represents Christ’s Sanctuary ministry came from angels that were expelled from Heaven.

I will read some of it, but not all of it.

The first paragraph, what is in parentheses there are comments by those that prepared the *Manuscript Releases*, and they are saying that this was written about 1910:

“(A.G. Daniells was elected president of the General Conference in 1901. This suggests that this document was written in 1910, a time when Mrs. White was very concerned about Daniells’ neglect of the cities and his involvement in the controversy over the ‘Daily.’)”

In a broader study of the Daily, this is important; because in 1931 A. G. Daniells says that he had an interview with Sister White on the Daily, and that she endorsed his position. And I have contacted Ellen White Estate and I have the email that they gave me that says there is no evidence, there is no record in anyplace that says that Sister White had a meeting with A. G. Daniells in 1910 concerning the Daily. It is just not there.

And there is evidence that Sister White has plainly said that A. G. Daniells was one that was apt to bear false witness. A. G. Daniells would tell people that Sister White had given him permission to continue to use tea because of his constitution. And when she found out that he had said that, she said, “He is bearing false witness. I never told him he could drink tea.” Okay? So, this is a man that we are dealing with that it is the Inspired record that has a proclivity to bear false witness.

But, in 1910, this is what she says,

“At this stage of our experience we are not to have our minds drawn away from the special light given [us] to consider at the important gathering of our conference. And there was **Brother Daniells, whose mind the enemy was working;**”—

Who is the enemy in terms of Christianity?

—“And there was Brother Daniells, whose mind the enemy was working; and your mind **and Elder Prescott’s mind were being worked by the angels that were expelled from heaven.** Satan’s work was to divert your minds that jots and tittles should be brought in which the Lord did not inspire you to bring in. They were not essential. But this meant much to the cause of truth. And the ideas of your minds, if you could be drawn away to jots or tittles, is a work of Satan’s

1 devising. To correct little things in the books written, you suppose would be doing
2 a great work. But I am charged, Silence is eloquence.”—
3

4 In this history, what Prescott and Daniells wanted to do is they wanted to take Uriah
5 Smith’s book, where we have the reference where he is endorsing the Pioneer position of the
6 Daily, they wanted to go back into his book and rewrite what he taught about the Daily, so that
7 they could put in there that it represented Christ’s Sanctuary ministry.

8 And Sister White is saying, “The Lord didn’t give you the work, the burden, to go in and
9 change those books.”
10

11 —“I am to say, Stop your picking flaws. If this purpose of the devil could
12 only be carried out, then [it] appears to you [that] your work would be considered
13 as most wonderful in conception. It was the enemy’s plan to get all the supposed
14 objectionable features where all classes of minds did not agree. And what then?
15 The very work that pleases the devil would come to pass. There would be a
16 representation given to the outsiders not of our faith just what would suit them,
17 that would develop traits of character which would cause great confusion and
18 occupy the golden moments which should be used zealously to bring the great
19 message before the people. The presentations upon any subject we have worked
20 upon could not all harmonize, and the results would be to confuse the minds of
21 believers and unbelievers. This is the very thing that Satan had planned that
22 should take place—anything that could be magnified as a disagreement.

23 “Read Ezekiel, chapter 28. Now, here is a grand work, where strange
24 spirits can figure. But the Lord has a work to [be] done to save perishing souls;
25 and the places which Satan, disguised, could fill in, bringing confusion into our
26 ranks, he will do to perfection, and all those little differences will become
27 enlarged, prominent.

28 “And I was shown”—*it does not say, “I thought”*—“I was shown from the
29 first that the Lord had given neither Elders Daniells nor Prescott the burden of this
30 work. **Should Satan’s wiles be brought in, should this ‘Daily’ be such a great
31 matter as to be brought in to confuse minds and hinder the advancement of
32 the work at this important period of time? It should not,** whatever may be.”—
33

34 The historical record, and no one denies this, the understanding that Daniells and Prescott had of
35 the Daily was that it was Christ’s Sanctuary ministry. Sister White just says here that is the wiles
36 of Satan, and it should not be brought in.
37

38 —“This subject should not be introduced, for the spirit that would be brought in
39 would be forbidding, and Lucifer is watching every movement. Satanic agencies
40 would commence his work and there would be confusion brought into our ranks.
41 You have no call to hunt up the difference of opinion that is not a testing question;
42 but your silence is eloquence.”—
43

44 She is saying, “Shut up!” in a prophetic language, with the grace and dignity of Christ. “Silence
45 is eloquence.”
46

1 —“I have the matter all plainly before me.”—

2
3 She saw it all! Yet, people say she had no light concerning the Daily. Not only did she have
4 light concerning the Daily; she saw what was going to happen with the false view of the Daily.

5
6 —I have the matter all plainly before me. If the devil could involve any one of
7 our own people on these subjects, as he has proposed to do, Satan’s cause would
8 triumph. Now the work without delay is to be taken up and not a [difference] of
9 opinion expressed.

10
11 [Note: The following text of the quote is placed into the record, although not
12 read:]

13
14 —“Satan would inspire those men who have gone out from us to unite
15 with evil angels and retard our work on unimportant questions, and what rejoicing
16 [there] would be in the camp of the enemy. Press together, press together. Let
17 every difference be buried. Our work now is to devote all our physical and brain-
18 nerve power to put these differences out of the way, and all harmonize. If Satan
19 could with his great unsanctified wisdom be permitted to get the least hold, [he
20 would rejoice].

21
22 Drop down and skip the short paragraph to where it says,

23
24 —“Now, when I saw how you were working, my mind took in the whole
25 situation and the results if you should go forward and give the parties that have
26 left us the least chance to bring confusion into our ranks. Your lack of wisdom
27 would be just what Satan would have it. Your loud proclamation was not under
28 the inspiration of the Holy Spirit. I was instructed to say to you that your picking
29 flaws in the writings of men that have been led of God is not inspired of God. And
30 **if this is the wisdom that Elder Daniells would give to the people, by no**
31 **means give him an official position, for he cannot reason from cause to effect.**
32 Your silence on this subject is your wisdom. Now, everything like picking flaws
33 in the publications of men who are not alive is not the work God has given any of
34 you to do. For if these men—Elders Daniells and Prescott—had followed the
35 directions given in working the cities, there would have been many, very many,
36 convinced of the truth and converted, able men that [now] are in positions where
37 they never will be reached.”—

38
39 So she is saying not only were they pushing the wrong view, they were not doing the work the
40 Lord had given them.

41
42 [Note: The following text of the quote is placed into the record, although not
43 read:]

44
45 —“All the world is to be regarded as one great family. And when you
46 have such a fountain of knowledge to draw from, why have you left the world to

1 perish for years with the testimonies given by our Lord Jesus Christ? True
2 religion teaches us to regard every man and woman as a person to whom we can
3 do good.

4 “This has been in print many years: ‘A Balanced Mind,’ testimony to
5 Elder Andrews. The mind may be cultivated to become a power to know when to
6 speak and what burdens to take up and to bear, for Christ is your teacher. And I
7 feared greatly for you [when I saw you] exalting your wisdom and pursuing a
8 course to bring in differences of opinion. The Lord calls for wise men who can
9 hold their peace when it [is] wisdom for them to do so. If you would be a whole
10 man, you need sanctification through Jesus Christ. Now there is a work just
11 started, and let wisdom be seen in every minister, in every president of [a]
12 conference. But here was a work for you to take hold of years ago where you
13 were needed to lift your voice for this very work. Christ gave all His people
14 special directions what they shall do and the things they shall not do. And there is
15 a little time left us to work out the righteousness of the Lord.

16 “You can understand the way of the Lord. I saw your purpose of carrying
17 things after your own devising after you were placed as president. You had
18 thought you would do wonderful things, which would be a work God had not
19 placed in your hands to do. Now, your work is not to oppress but to release every
20 necessity possible if the Lord has accepted you to serve. But you have very early
21 given evidence that wisdom and sanctified judgment have not been manifested by
22 you. You blazed out matters that would not be received unless the Lord should
23 give light.”—

24
25 {Brother Pippenger continues.] With the same theme, she says,

26
27 **“I have been instructed that such hasty movements should not have**
28 **[been] made [such] as selecting you as president of the conference even**
29 **another year.** But the Lord forbids any more such hasty transactions until the
30 matter is brought before the Lord in prayer; and as you have had the message
31 come to you that the work of the Lord resting upon the president is a most solemn
32 responsibility, **you had no moral right to blaze out as you did upon the subject**
33 **of the ‘Daily’ and suppose your influence would decide the question.** There
34 was Elder Haskell, who has carried the heavy responsibilities, and there is Elder
35 Irwin and several men I might mention who have the heavy responsibilities.”—

36
37 Next paragraph:

38
39 [Note: The following text of the quote is placed into the record, although not
40 read:]

41
42 —“Where was your respect for the men of age? What authority could you
43 exercise without taking all the responsible men to weigh the matter? But let us
44 now investigate the matter. We must now reconsider whether it is the Lord’s
45 judgment, in the face of the work that has been neglected, of showing your zeal to
46 carry the work even another year. If you should carry the work another year with

1 the help that shall unite with you, there should be a change take place in you and
2 Elder Prescott. And humble your own hearts before God.”—

3
4 BROTHER PIPPENGER: The last sentence of the next paragraph says,

5
6 —“**The Lord will have to see in you a showing of a different experience, for if**
7 **ever men needed to be reconverted at this present [time], it [is] Elder Daniells**
8 **and Elder Prescott.**”—

9
10 They were unconverted.

11
12 [Note: The following text of the quote is placed into the record, although not
13 read:]

14
15 —“Seven men should be chosen that are men of wisdom and through the
16 working of the grace of God [give] evidence [of] a reconversion. For any men
17 who are so blinded that they cannot reason from cause to effect, that they would
18 ignore the men who have borne the responsibilities of the work and these
19 presidents of conferences, [that] men [who] carry the work for over two years
20 should be disregarded and such an impulsive consequence take place that men
21 would neglect the very work kept before them for years—work the cities—and no,
22 or but very little, attention [be] given to the old men for counsel, but proclaim the
23 things they choose to give the people, bears its own testimony of the unsafety of
24 the men to be entrusted with such a grand and wonderful work.

25 “Christ is not dead. He will never suffer His work to be carried on in this
26 strange way. Let the books alone. If any change is essential, God will have the
27 harmony in that change consistent, but when a message has been entrusted to men
28 with the large responsibilities involved, [God] demands faithfulness that will
29 work by love and purify the soul.”—

30
31 Next page, first paragraph, bold-face:

32
33 —“**Elders Daniells and Prescott both need reconversion.** A strange work has
34 come in, and it is not in harmony with the work Christ came to our world to do;
35 and all who are truly converted will work the works of Christ.”—

36
37 [Note: The following text of the quote is placed into the record, although not
38 read:]

39
40 “We are every one [to] work out the work which shall glorify the Father.
41 We have come to the crisis—either to conform to the character of Jesus Christ right
42 in this preparatory time or not attempt [it]. Elder Daniells, [you are not] to feel at
43 liberty to let your voice be heard on high as you have done under similar
44 circumstances. And understand, the president of a conference is not a ruler. He
45 works in connection with the wise men who occupy the position as presidents
46 whom God has accepted. He has not liberty to meddle with the writings in printed

1 books from the pens that God has accepted. They are no longer to bear sway
2 unless they show less of the ruling, dominating power. The crisis has come, for
3 God will be dishonored.

4 “How does the Lord look upon the unworked cities? Christ is in heaven.
5 Now its acknowledgment is to be, ‘There is no kingly rule.’ And now is the crisis
6 of this world. Now I am the Power to save or to destroy. Now is the time when the
7 destiny of all is in My hands. I have given My life to save the world. And ‘I, if I
8 be lifted up,’ the saving grace I shall impart will prove that all who will be
9 fashioned after the divine similitude and will be one with Me shall work as I work
10 with My power of redeeming grace.’ Whoever will, [let him] take hold with his
11 brethren to do the work given them to do when in responsible places under the
12 counsel the Lord gives, and seek most earnestly to work in complete harmony
13 with Him who so loved the world He gave His life a full sacrifice for the saving
14 of the world.

15 “I speak to our ministers, that as they enter upon the work in our cities let
16 there be a calm sacredness attending the ministry of the Word. We cannot make
17 the proper impression upon the minds of the people if we . . .

18 [Lower third of this page left blank.]”—
19

20 The last paragraph on this page [of your notes] says,
21

22 —“I copy from my Diary. The truth as it is in Jesus—talk it, pray it, believe
23 every word in its simplicity. What would you gain if mistakes are brought before
24 the men who have departed from the faith and given heed to seducing spirits, men
25 who were not long ago with us in the faith? Will you stand on the devil’s side?
26 Give your attention to the unworked fields. A world-wide work is before us. I was
27 given representations of John Kellogg. A very attractive personage was
28 representing the ideas of the specious arguments that he was presenting,
29 sentiments different from the genuine Bible truth. And **those who are hungering**
30 **and thirsting after something new were advancing ideas [so specious] that**
31 **Elder Prescott was in great danger. Elder Daniells was in great danger [of]**
32 **becoming wrapped in a delusion** that if these sentiments could be spoken
33 everywhere it would be as a new world.

34 “Yes, it would, but while their minds were thus absorbed **I was shown**
35 **that Brother Daniells and Brother Prescott were weaving into their**
36 **experience sentiments of a spiritual[istic] appearance and drawing our**
37 **people to beautiful sentiments that would deceive, if possible, the very elect.** I
38 have to trace with my pen [the fact] that these brethren would see defects in their
39 delusive ideas that would place the truth in an uncertainty; and [yet] they [would]
40 stand out as [if they had] great spiritual discernment. Now I am to tell them [that]
41 when I was shown this matter, **when Elder Daniells was lifting up his voice like**
42 **a trumpet in advocating his ideas of the ‘Daily,’ the after results were**
43 **presented. Our people were becoming confused.** I saw the result, and then there
44 were given me cautions that if Elder Daniells without respect to the outcome
45 should thus be impressed and let himself believe he was under the inspiration of
46 God, skepticism would be sown among our ranks everywhere, and we should be

1 where Satan would carry his messages. Set unbelief and skepticism would be
2 sown in human minds, and strange crops of evil would take the place of truth.”
3 *Manuscript Releases*, volume 20, 17–22.
4

5 So, not only does Sister White say that the Millerites had the correct view of the Daily
6 and that the Daily was Paganism, she says that the other view that we hear today so often, that
7 the Daily in Daniel represents Christ’s Sanctuary ministry, that it came from Satan and that it
8 produces confusion.

9 So, as we go through Daniel considering the Daily, we are going to take the approach that
10 the Daily represents Paganism.

11 Shall we pray?
12
13

14 Benediction: Heavenly Father, we know that each of us have a self that we need to subdue
15 through the power of your Holy Spirit, and this selfishness, this self-exaltation is the very thing
16 that brought rebellion to Lucifer’s heart and caused him and a third of the angels to be cast out of
17 Heaven, and that this principle is the principle that the religion of Paganism is based upon, and
18 that in 508 it was taken away and covered with a garment of Christian profession as the Papacy
19 became the second power in history to oppose you and your people. We ask that as we consider
20 these truths that we remind ourselves that it is only through the power of the cross, through the
21 blood that was shed upon the cross, and that this principle of the Daily, of Paganism, of
22 selfishness, self-exaltation can be removed from each of our hearts. And we ask that you would
23 accomplish that work in us that we can not only understand intellectually the role of the Daily in
24 Bible prophecy but that we can be freed from it experientially, that we can perfectly reflect your
25 character, the character of self-sacrifice as opposed to the character of self-exaltation. And we
26 thank you for these things in Jesus’s name. Amen.
27
28

THE GODHEAD IN PROPHECY

Presentation by Jeff Pippenger

PART 9

Invocation by Brother Jeff Pippenger: Heavenly Father, we want to praise your name for the obvious doors that you are opening for your people at this time in this little group and around the world. We thank you that we are being allowed to recognize that you are beginning to finish your work on Planet Earth. And we thank you as the Lion of the Tribe of Judah that Christ is now opening His Word to His people. And as we take up this study this afternoon, we once again ask that we would be blessed with the presence of the Holy Spirit to instruct our hearts and our minds; that you would pour your Latter Rain out upon us as you open the Word for us and that you would fill this home with holy angels to prevent us from being distracted; that you would take control of the words and the thoughts that I might have and overrule them for your glory and honor with your words and your thoughts; and, that you would prepare the hearts and minds of the brothers and sisters that hear these truths that they might understand and receive what you have for us at this time. And we thank you for all these things in Jesus's name. Amen.

IN-DEPTH STUDY OF DANIEL'S LAST VISION (CONTINUED)

BOOK OF DANIEL, CHAPTERS 10, 11, 12 (CONTINUED)

BROTHER PIPPENGER: Now, some of you have not been in this series, and in this series we did an overview of Daniel's last vision, which is [Daniel], chapters 10, 11, and 12.

After we completed the overview, then we went back into those same chapters, 10, 11, and 12, and began to identify that when Daniel becomes part of the vision that there is a message for God's people at the end of the world, and that in Daniel, chapter 10, in verse 1, Daniel is identified as God's people at the end of the world that understand both the *mareh* and the *chazon* visions. That is in verse 1.

In verses 2 and 3, he [Daniel] is fasting, thus marking him in the antitypical Day of Atonement.

Then he has a personal experience, a personal confrontation with Christ Himself in the following verses in chapter 10.

And ultimately, Gabriel comes to him, and by verse 14, Gabriel tells him that the purpose of this interaction with Gabriel and Daniel is that Gabriel is going to teach Daniel what shall befall God's people in the Latter Days.

And then we identified Daniel 11 as the prophecy that Gabriel uses to illustrate the Latter Days, and noted that the Latter Days are the last six verses of Daniel 11.

Then we looked at the quote where Sister White says that verses 30 to 36 of Daniel 11 parallel the last six verses of Daniel 11. But, in those verses we see the history of the Daily. At that point it became important to understand what the Daily is, if we are going to understand what the pattern is of the last six verses of Daniel 11.

CONSIDERATION OF WHEN THE PROPHET IS PART OF THE PROPHECY

Daniel 12:1-4

Now we are going to go back into that consideration of Daniel as part of the prophecy, and we are going to begin in Daniel 12, verses 1-4.

Daniel 12, beginning at verse 1, says,

“¹And 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. ²And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. ³And 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. ⁴But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased.” Daniel 12:1-4 (KJV).

And what we want to look at here as we begin this study is the “running to and fro” and what that represents.

The *wise* in verse 3, the marginal reference says *teachers*. The wise in Daniel 12 are those that lead many to righteousness by teaching the message that is represented by the increase of knowledge. And at the time of the end when the prophecy of Daniel is unsealed, many are going to run to and fro.

Amos 8:11-14

And if you go to Amos 8, verses 11 through 14.

In Amos, chapter 8, beginning at verse 11, it says,

“¹¹Behold, the days come, saith the Lord GOD, that I will send a famine in the land,”—

And, of course, the Dark Ages (the 1260 years of Papal rule) was a famine. When you get to 1798 there has been a famine in the land. And, when the Book of Daniel is unsealed, the Millerites begin to run to and fro in God’s Word, and that is what we are going to show you, the phrase “to and fro” represents.

But, the Millerite History is repeated to the very letter at the end of the world, and there is going to be a famine at the end of the world.

And verse 11 says,

—“¹¹Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: ¹²And they shall wander from sea to sea, and from the north even to

1 the east, they shall run to and fro to seek the word of the LORD, and shall not find
2 it.”—
3

4 Now, we understand that the Everlasting Gospel is the work of Christ in producing two classes
5 of worshippers based upon the introduction of a prophetic testing message. It not only produces
6 two classes of worshippers but it demonstrates them; and, an easy example of that is the Three
7 Angels’ Messages. When you get to the Third Angel’s Message, two classes of worshippers are
8 illustrated in Revelation 14: those that receive the mark of the Beast and the wrath of God; and,
9 those that keep the Law of God, that have the patience of the saints.

10 The Three Angels’ Messages are a prophetic testing message that are introduced into
11 Planet Earth at the end of time, and it produces two classes of worshippers, and then it
12 demonstrates those two classes at The Sunday Law.

13 And all the prophets are speaking about the end of the world primarily; so, here in Amos,
14 chapter 8, verses 11 and 12, the famine at the end of the world is the famine of Laodicea, the
15 famine of Adventism. And it says that in that time period many should run to and fro, and the
16 running to and fro is seeking the Word of the Lord. When the time of the end comes and there is
17 the increase of knowledge and many run to and fro and knowledge shall be increased, Amos here
18 tells us what that knowledge is going to be increased upon.

19 And what is the increase of knowledge here in Amos about?

20 FROM THE AUDIENCE: (No response.)

21 BROTHER PIPPENGER: Still digesting the physical food, right?

22 Let us read it again: verse 12,
23

24 —“¹²And they shall wander from sea to sea, and from the north even to the east,
25 they shall run to and fro to seek the word of the LORD, and shall not find it.”—
26

27 What is it that they are supposed to be finding that they do not find?

28 FROM THE AUDIENCE: (Several unintelligible responses in unison.)

29 BROTHER PIPPENGER: What is it that they are to find that they do not find?

30 FROM THE AUDIENCE: The message.

31 BROTHER PIPPENGER: It is the message of Daniel 11:44, the message, the
32 tidings of the East and the North. Here they are going to look to understand that message, but
33 they will not understand it.

34 It says, “they shall wander from sea to sea, and from the north even to the east”; and the
35 Everlasting Gospel is illustrated in Daniel 11:44 and 45 as tidings that come out of the East and
36 the North that trouble the King of the North (the Papacy); therefore, he goes forth to utterly
37 destroy and to make away many.

38 But, in the next verse he comes to his end with none to help; and, when he does so, two
39 classes of worshippers are illustrated: one class is the glorious Holy Mountain; the other class is
40 the people of the world, represented by the seas. And the prophetic testing message that
41 produces these two classes of worshippers is the tidings of the East and the North. And here at
42 the end of the world there is a famine, and for those people that are the foolish virgins, when it is
43 too late they wake up, and then they are struggling in the Word of the Lord to find the message
44 of the East and the North, and it is too late.

1 But the message at the end of the world is the message of the East and the North, which is
2 the Third Angel's Message, which is the message of the King of the North, the last six verses of
3 Daniel 11 and the message of the children of the East, 9/11.

4 Verse 12:

5
6 —¹²"And they shall wander from sea to sea, and from the north even to the east,
7 they shall run to and fro to seek the word of the LORD, and shall not find it. ¹³In
8 that day shall the fair virgins and young men faint for thirst."—
9

10 Now, here are some virgins that do not have any water. They are thirsty; they are going to faint
11 for thirst.

12 Next verse:

13
14 —¹⁴"They that swear by the sin of Samaria; and say, Thy god, O Dan, liveth; and,
15 The manner of Beersheba liveth; even they shall fall, and never rise up again."
16 Amos 8:11-14 (KJV).
17

18 These fair virgins that do not have any water are the ones that fall and never rise again. These
19 are the foolish virgins.

20 And, what are they going to do in verse 14? What are they going to swear by? The sin of
21 Samaria.

22 And what is the sin of Samaria? What did Jeroboam set up; he set up two of them?

23 FROM THE AUDIENCE: (Inaudible).

24 BROTHER PIPPENGER: Yes, but what was it? The two golden calves.

25 And when Jeroboam set up those two golden calves, what did he say?

26 FROM THE AUDIENCE: "These be thy gods, O Israel."

27 BROTHER PIPPENGER: "These be thy gods, O Israel."

28 And who was Jeroboam quoting?

29 FROM THE AUDIENCE: Aaron.

30 BROTHER PIPPENGER: Aaron, who had made the golden calf when they [the
31 children of Israel] came out of Egypt.

32 And what did Moses have done with that golden calf?

33 FROM THE AUDIENCE: Broke it up.

34 BROTHER PIPPENGER: He ground it up, put it in water, and made them drink
35 it.

36 So, when they came out of Egypt, what were they worshipping? The Beast, the image of
37 the Beast; and, they drank the wrath of God. And this is what is being illustrated here with the
38 foolish virgins that are thirsting. When they find out, it is too late to run to and fro in God's
39 Word and find the message of the East and the North in Daniel 11:44.

40 But, what I really wanted you to see here is that "running to and fro" is identifying the
41 study of God's Word.

42
43 Ephesians 4:11-14

44 Ephesians 4, beginning in verse 11, says,
45
46

1 “¹¹And he gave some, apostles; and some, prophets; and some, evangelists; and
2 some, pastors and teachers; ¹²For the perfecting of the saints, for the work of the
3 ministry, for the edifying of the body of Christ; ¹³Till we all come in the unity of
4 the faith, and of the knowledge of the Son of God, unto a perfect man, unto the
5 measure of the stature of the fulness of Christ: ¹⁴That we *henceforth* be no more
6 children, tossed to and fro,”—
7

8 Here are people that are being tossed to and fro. They are not running to and fro; they are being
9 tossed to and fro.

10
11 —“and carried about with”—*what?*—“every wind of doctrine,”—
12

13 Okay. These people are experiencing a running to and fro, so to speak; but, they are running to
14 and fro, chasing false doctrine.

15
16 —“every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby
17 they lie in wait to deceive; . . .” Ephesians 4:11-14 (KJV).
18

19 So, there are two ways to run to and fro in God’s Word. You can run to and fro in God’s Word
20 and come to understand the message of the East and the North; or, you can be chasing all the
21 other winds of doctrine in Adventism and get tossed to and fro. They never really come to the
22 knowledge.

23 And what is the knowledge? It is the increase of knowledge. Right?

24 BROTHER DANIELS: “Ever learning, and never able to come to the knowledge
25 or the truth.”

26 BROTHER PIPPENGER: 2 Timothy 3, verse 7. I forgot to put that in your
27 notes. Brother Daniels is jumping ahead.

28 There will be one class of brothers and sisters in Adventism that are running to and fro
29 and understanding the message of the East and the North and being benefitted by it.

30 There will be another class that find out too late that they were supposed to run to and fro
31 and understand the message of the East and North; and, those people are being tossed to and fro
32 by the winds of doctrine, and they are those in 2 Timothy 3:7. It says,
33

34 “⁷Ever learning, and never able to come to the knowledge of the truth.”
35 2 Timothy 3:7 (KJV).
36

37 Okay. There is a study that goes on in Adventism that is running to and fro, but it is
38 chasing the winds of doctrine; and, you never come to the knowledge of the truth. You do not
39 understand the increase of knowledge of the truth for this day and age.
40

41 2 Samuel 18:19-33

42

43 Go to 2 Samuel 18. I like this story, for the obvious reason as we read it.

44 Chapter 18, beginning in verse 19, of 2 Samuel says,—and you can help with this
45 person’s name, if you know it better than I.
46

1 ¹⁹Then said Ahimaaz the son of Zadok, Let me now run, and bear the
2 king tidings, how that the LORD hath avenged him of his enemies.”—
3

4 Okay. Here, David’s son has just died. And, now there is a man; he wants to run and tell David
5 what has happened in this battle.

6 Verse 20 says,
7

8 —²⁰And Joab said unto him, Thou shalt not bear tidings this day, but thou shalt
9 bear tidings another day: but this day thou shalt bear no tidings, because the king's
10 son is dead. ²¹Then said Joab to Cush, Go tell the king what thou hast seen. And
11 Cush bowed himself unto Joab, and ran.”—
12

13 So here is Cush running, but Cush saw; he knows what happened. Cush was there. He saw it.
14 Ahimaaz did not see it; he just wanted to run.

15 Verse 22 says,
16

17 —²²Then said Ahimaaz the son of Zadok yet again to Joab, But howsoever, let
18 me, I pray thee, also run after Cush. And Joab said, Wherefore wilt thou run, my
19 son, seeing that thou hast no tidings ready? ²³But howsoever, *said he*, let me run.
20 And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and
21 overran Cush.”—
22

23 He passes up the guy with the message.
24

25 —²⁴And David sat between the two gates:”—
26

27 David is waiting, and he is going to hear the message that his son is dead.
28

29 —²⁴And David sat between the two gates: and the watchman went up to the
30 roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a
31 man running alone. ²⁵And the watchman cried, and told the king. And the king
32 said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew
33 near. ²⁶And the watchman saw another man running: and the watchman called
34 unto the porter, and said, Behold *another* man running alone. And the king said,
35 He also bringeth tidings. ²⁷And the watchman said, Me thinketh the running of
36 the foremost is like the running of Ahimaaz the son of Zadok. And the king said,
37 He is a good man, and cometh with good tidings. ²⁸And Ahimaaz called, and said
38 unto the king, All is well. And he fell down to the earth upon his face before the
39 king, and said, Blessed *be* the LORD thy God, which hath delivered up the men
40 that lifted up their hand against my lord the king. ²⁹And the king said, Is the
41 young man Absalom safe? And Ahimaaz answered, When Joab sent the king's
42 servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.
43 ³⁰And the king said *unto him*, Turn aside, *and* stand here. And he turned aside,
44 and stood still.”—
45

46 And then the other messenger comes and tells him that Absalom is dead:

1 —“³¹ And, behold, Cushite came; and Cushite said, Tidings, my lord the king; for the
2 LORD hath avenged thee this day of all them that rose up against thee. ³² And the
3 king said unto Cushite, *Is the young man Absalom safe?* And Cushite answered, The
4 enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as
5 *that young man is*.

6 ³³ And the king was much moved, and went up to the chamber over the
7 gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son
8 Absalom! would God I had died for thee, O Absalom, my son, my son!”
9 2 Samuel 18:19-33 (KJV).
10

11
12 Here is someone that is represented as a messenger, that is running as a messenger, but what
13 does he not have? He has no message: Ever learning, but never coming to the knowledge of
14 what the message is, never understanding the increase of knowledge concerning the East and the
15 North; wanting to be out there as a messenger, but has no message to carry.

16 So, at the time of the end when the Book of Daniel is unsealed, those that are going to
17 lead many to righteousness and shine as stars for ever and ever are going to run to and fro in
18 God’s Word and understand the increase of knowledge.

19 But, there are two classes that are described in God’s Word: one that is tossed by every
20 wind of doctrine, they are running to and fro; and, they are the ones (the foolish virgins) that end
21 up falling, as Amos says. The others understand the message.

22 So, what is the difference between the one class and the other class that allows them to
23 run with this message?
24

25 Habakkuk 2:1-4

26
27 Habakkuk, chapter 2, beginning in verse 1, says,
28

29 “¹ I will stand upon my watch, and set me upon the tower, and will watch
30 to see what he will say unto me, and what I shall answer when I am reproved
31 [argued with].”—
32

33 It says *reproved*. But, if you have a marginal reference there, it says, *argued with*. And, the
34 Pioneers taught it this way.

35 What verse 1 is saying is, “I will stand upon my watch as a watchman, and I will listen to
36 see what the Lord will tell me; my side of the argument is in the controversy of my history.”
37 That is how the Pioneers taught that verse. That is what the Hebrew of *reproved* is speaking
38 about: standing upon your watch, listening to see what your message is in the controversy of
39 your history.

40 And then in verse 2, the Lord is going to answer the watchman and tell him what his
41 argument is. And it says,
42

43 —“² And the LORD answered me, and said, Write the vision, and make *it* plain
44 upon tables,”—
45

1 And Sister White says more than once that this Table here [the 1843 Chart], and this Table here
2 [the 1850 Chart]—“make *it* plain upon tables,”—that these two Tables are the Tables of
3 Habakkuk, chapter 2.

4
5 —“²And the LORD answered me, and said, Write the vision, and make *it* plain
6 upon tables, that he may run that readeth it.”—

7
8 Those that are going to run are those that have the foundational understanding that is represented
9 on these two Charts.

10
11 —“³For the vision *is* yet for an appointed time; but at the end it shall speak, and
12 not lie: though it tarry, wait for it; because it will surely come, it will not tarry.
13 “⁴Behold, his soul *which* is lifted up is not upright in him: but the just
14 shall live by his faith.” Habakkuk 2:1-4 (KJV).

15
16 What do we see there in those four verses, among other things? This is the Everlasting
17 Gospel. Verse 1 says there is going to be a controversy at the end of the world, because all the
18 prophets are speaking about the end of the world; and there was a controversy in the Millerite
19 History that we know that this passage of Habakkuk is dealing with. Sister White says so more
20 than once. She says so, plainly, in *The Great Controversy*.

21 There was a controversy in the Millerite History that produced two classes of
22 worshippers: 49,950 that continued to direct their prayers to the Holy Place on October 23,
23 1844; and, Sister White tells that Satan answered their prayers. And then, [there were] 50 that
24 moved into the Most Holy Place with Christ.

25 The controversy of their history that produced and then demonstrated these two classes of
26 worshippers was the argument over the truths represented on this [[1843] Chart.

27 And this controversy produces two classes of worshippers, and you can see those two
28 classes of worshippers in verse 4, “Behold, his soul *which* is lifted up is not upright in him: but
29 the just shall live by his faith.” One class, one category whose soul is lifted up: Is there any of
30 other redeemed whose soul is going to be lifted up? No.

31 Who is the one that lifts himself up in Isaiah 14? Lucifer. This is the principle of the
32 seed of Satan.

33 But, the other class is those that are justified by faith.

34 And who was it that was justified in the parable of the Pharisee and the Publican? It was
35 the Publican, not because he lifted himself up as the Pharisee. What did he do? He humbled
36 himself. Two classes of worshippers.

37 What produced the two classes of worshippers? The prophetic message represented on
38 this [1843] Chart.

39 But, the Millerite History is repeated to the very letter here at the end of the world. This
40 [referring to the 1843 and 1850 Charts] is the prophetic message that produces two classes of
41 worshippers in our day and age.

42
43 Hebrews 10:35-39

44
45 Hebrews 10.

1 You know, I have understood, correctly I believe, for many years that there is at least one
2 book in the Bible that is written for Adventists, and Adventists alone—well, not necessarily
3 “alone,” that is probably too narrow. It is the Book of Hebrews.

4 The Book of Hebrews was written for Adventists. And, you know, I just assumed that
5 was correct. I still think it is correct; but, here in the past few years, I know it is correct, even for
6 a different reason; because, now I am actually reading some Adventist theologians that say that
7 the Book of Hebrews is not written for Adventism. So, they are countering this point, which lets
8 you know that **this is the point!** We are the ones that have to come to understand the work that
9 Christ is doing in the Heavenly Sanctuary after October 22, 1844; and, the Book of Hebrews is
10 the book that turns the key to see that truth.

11 And in Hebrews, chapter 10, beginning in verse 35, we see that in Hebrews, which is
12 written for Adventism, that this experience of Habakkuk is repeated.

13 Beginning in verse 35 it says,

14
15 “³⁵Cast not away therefore your confidence, which hath great recompence of
16 reward. ³⁶For ye have need of patience,”—

17
18 Who is it that has patience at the end of the world? In Revelation 14, the Third Angel’s Message
19 produces two classes of worshipers: one that receives the mark of the Beast; and the other—how
20 does it describe the other?—“Here are they that have the”—what?—“the patience of the saints.”
21 [See Revelation 14:12 (KJV).]

22
23 —“³⁶For ye have need of patience, that, after ye have done the will of God, ye
24 might receive the promise. ³⁷FOR YET A LITTLE WHILE, AND HE THAT SHALL COME WILL
25 COME, AND WILL NOT TARRY.”—

26
27 This is the verbiage of Habakkuk 2.

28
29 —“³⁸NOW THE JUST SHALL LIVE BY FAITH: BUT IF ANY MAN DRAW BACK, MY SOUL SHALL HAVE
30 NO PLEASURE IN HIM. ³⁹But we are not of them who draw back into perdition; but of
31 them that believe to the saving of the soul.” Hebrews 10:35-39 (KJV).

32
33 What do we see here, just like in Habakkuk? This is the Everlasting Gospel. There is
34 one class that draws back into perdition; but, the just that live by faith, they save their souls.

35 So, the experience that took place in the Millerites that the controversy was over the
36 messages on these [1843 and 1850 Charts] is repeated at the end of the world when the Lord
37 leads His people back to the Old Paths.

38 And as we go back to the Old Paths, if we manage that work successfully, we are among
39 those that walk by faith and are justified.

40
41 Romans 1:15-25

42
43 Romans 1, beginning in verse 15, it says,

44
45 “¹⁵So, as much as in me is, I am ready to preach the gospel to you that are at
46 Rome also. ¹⁶For I am not ashamed of the gospel of Christ: for it is the power of

1 God unto salvation to every one that believeth; to the Jew first, and also to the
2 Greek. ¹⁷ For therein is the righteousness of God revealed from faith to faith: as it
3 is written, THE JUST SHALL LIVE BY FAITH.”—
4

5 Righteousness by faith is the work of the Gospel, and those people that are justified by faith—I
6 mean, all the prophets agree with one another. This statement, “The just shall live by faith,” is
7 taken from Habakkuk and from Hebrews. It is identifying that the controversy that is based upon
8 the truths upon these Charts and produces two classes of worshippers, those that are justified by
9 faith are those that have experienced the power of the Gospel, the power of the cross in their
10 lives, to those who believe; and, there is a class that does not believe.
11

12 [Note: The following remaining verses of Romans 1:18-25 are placed into the
13 record, although not read.]
14

15 —“¹⁸ For the wrath of God is revealed from heaven against all ungodliness and
16 unrighteousness of men, who hold the truth in unrighteousness; ¹⁹ Because that
17 which may be known of God is manifest in them; for God hath shewed *it* unto
18 them. ²⁰ For the invisible things of him from the creation of the world are clearly
19 seen, being understood by the things that are made, *even* his eternal power and
20 Godhead; so that they are without excuse: ²¹ Because that, when they knew God,
21 they glorified *him* not as God, neither were thankful; but became vain in their
22 imaginations, and their foolish heart was darkened. ²² Professing themselves to be
23 wise, they became fools, ²³ And changed the glory of the uncorruptible God into
24 an image made like to corruptible man, and to birds, and fourfooted beasts, and
25 creeping things. ²⁴ Wherefore God also gave them up to uncleanness through the
26 lusts of their own hearts, to dishonour their own bodies between themselves: ²⁵
27 Who changed the truth of God into a lie, and worshipped and served the creature
28 more than the Creator, who is blessed for ever. Amen.” Romans 1:15-25 (KJV).
29

30 Galatians 3:1-11; 1:6-9
31

32 One more thought on the just living by faith, Galatians 3, verses 1 through 11:
33

34 “¹ O foolish Galatians,”—
35

36 Do you suppose if there are foolish Galatians that there was perhaps some wise Galatians?
37

38 —“¹ O foolish Galatians, who hath bewitched you, that ye should not obey
39 the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified
40 among you? ² This only would I learn of you, Received ye the Spirit by the works
41 of the law, or by the hearing of faith? ³ Are ye so foolish? having begun in the
42 Spirit, are ye now made perfect by the flesh? ⁴ Have ye suffered so many things
43 in vain? if *it be* yet in vain. ⁵ He therefore that ministereth to you the Spirit, and
44 worketh miracles among you, *doeth he it* by the works of the law, or by the
45 hearing of faith? ⁶ Even as Abraham BELIEVED GOD, AND IT WAS ACCOUNTED TO HIM FOR
46 RIGHTEOUSNESS. ⁷ Know ye therefore that they which are of faith, the same are the

1 children of Abraham. ⁸ And the scripture, foreseeing that God would justify the
2 heathen through faith, preached before the gospel unto Abraham, *saying*, In thee
3 shall all nations be blessed. ⁹ So then they which be of faith are blessed with
4 faithful Abraham. ¹⁰ For as many as are of the works of the law are under the
5 curse: for it is written, CURSED IS EVERY ONE THAT CONTINUETH NOT IN ALL THINGS WHICH
6 ARE WRITTEN IN THE BOOK OF THE LAW TO DO THEM. ¹¹ But that no man is justified by the
7 law in the sight of God, *it is evident*: for, The just shall live by faith.”
8 Galatians 3:1-11 (KJV).

9
10 Those that live by faith are—every time that this phrase is used here in the New Testament and
11 in Habakkuk—are contrasted with another class of people that somehow, some way do not walk
12 this faith experience that allows them to be justified.

13 This [1843] Chart here, the foundational truths, is the controversy that produces these two
14 classes of worshippers.

15
16 [Note: The following verses of Galatians 1:6-9 are placed into the record,
17 although not read.]

18
19 “⁶I marvel that ye are so soon removed from him that called you into the grace of
20 Christ unto another gospel: ⁷Which is not another; but there be some that trouble
21 you, and would pervert the gospel of Christ. ⁸But though we, or an angel from
22 heaven, preach any other gospel unto you than that which we have preached unto
23 you, let him be accursed. ⁹As we said before, so say I now again. If any *man*
24 preach any other gospel unto you than that ye have received, let him be accursed.”
25 Galatians 1:6-9 (KJV).

26
27 Isaiah 30:8-11

28
29 Go to Isaiah 30, beginning in verse 8, says this—all the prophets agree with one another.
30 They are all speaking about the end of the world.

31 And what I am saying is in the Millerite History, the watchmen stood upon their watch
32 and asked the Lord what would be their answer in the controversy of their history; and, then
33 verse 2 [of Habakkuk, chapter 2] says, “. . . Write the vision, and make *it* plain upon tables, that
34 he may run that readeth it,” may run with the message, not just run.

35 How is he going to run? How does he run? He runs to and fro in God’s Word. He that
36 has this [1843] Chart as a point of reference has an approach to prophetic study that allows him
37 to run with the message. Okay? Because, you have got to run to and fro to understand the
38 message of the East and the North.

39 But, understanding the prophets all spoke together, verse 8 of Isaiah 30 says,

40
41 “⁸Now go, write it before them in a table,”—

42
43 This [the 1843 and the 1850 Charts] is the Table that is written in God’s Word.

44
45 —“write it before them in a table, and note it in a book,”—
46

1 What book? Habakkuk, chapter 2.

2
3 — that it may be for the time to come for ever and ever:”—

4
5 What is the time “to come for ever and ever”? It is the end of the world. Okay? Note this Table
6 [indicating the 1843 and 1850 Charts] in a book and place it for the end of the world, a “time to
7 come for ever and ever.”

8 And what does this Chart demonstrate? Verse 9:

9
10 —“⁹That this *is* a rebellious people, lying children, children *that* will not hear the
11 law of the LORD:”—

12
13 This [the 1843 and 1850 Charts] is the testing question that produces two classes of worshippers.

14
15 —“⁹That this *is* a rebellious people, lying children, children *that* will not hear the
16 law of the LORD: ¹⁰Which say to the seers,”—

17
18 “We don’t want to hear about country living. We don’t want to hear about the health message.
19 We don’t want to hear about health reform. We don’t want to hear about any of those reforms.”
20 Is that what it says?

21 They do not want to hear about prophecy! This is a test. The Table that is written in a
22 book is a test that demonstrates who is a rebel, and the rebels say, “We don’t want to hear the
23 prophetic message.”

24
25 —“¹⁰Which say to the seers, See not; and to the prophets, Prophecy not unto us
26 right things, speak unto us smooth things, prophecy deceits: ¹¹Get you out of the
27 way, turn aside out of the path, cause the Holy One of Israel to cease from before
28 us.” Isaiah 30:8-11 (KJV).

29
30 All the prophets agree with one another. What is the Path that we are supposed to walk upon at
31 this point in Earth’s history?

32 Sister White quotes these words, in the next quote from *Manuscript Releases*, volume 11,
33 page 361. She says,

34
35 “These words were given me from Isaiah 30:”—

36
37 And she quotes verses 8 through 11.

38
39 —“ ‘Now go, write it before them in a table, and note it in a book, that it may be
40 for the time to come for ever and ever: That this is a rebellious people, lying
41 children, children that will not hear the law of the Lord: Which say to the seers,
42 See not; and to the prophets, Prophecy not unto us right things, speak unto us
43 smooth things, prophecy deceits. **Get you out of the way, turn aside out of the**
44 **path, cause the Holy One of Israel to cease from before us.**”—

45
46 She continues on.

1 If you are in your notes, if you see verse 11 in bold-face, then in verse 12 says,
2
3 —“Wherefore thus saith the Holy One of Israel, Because ye despise this word,
4 and trust in oppression and perverseness, and stay thereon: Therefore this iniquity
5 shall be to you as a breach ready to fall, swelling out in a high wall, whose
6 breaking cometh suddenly at an instant. And he shall break it as the breaking of
7 the potters’ vessel”—
8

9 Notice that. These people that are identified as rebellious based upon the information that is
10 noted in a book that is put upon a Table, this Table that demonstrates who the rebels are, they are
11 going to be punished here, Isaiah is speaking about. And it says,
12

13 —“Therefore this iniquity shall be to you as a breach ready to fall, swelling out in
14 a high wall, whose breaking cometh suddenly at an instant. And he shall break it
15 as the breaking of the potters’ vessel”—
16

17 Notice and remember “potters’ vessel” being broken for their punishment.
18

19 —“that is broken in pieces; he shall not spare: so that there shall not be found in
20 the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of
21 the pit. For thus saith the Lord God, the Holy One of Israel; **In returning and
22 rest shall ye be saved; in quietness and in confidence shall be your strength:
23 and ye would not.**’ Isaiah 30:8–15.”—
24

25 In returning to the Old Paths (Jeremiah 16) and walking therein, you would find rest for
26 your souls.
27

28 —“In returning and rest shall ye be saved; in quietness and in confidence shall be
29 your strength: and ye would not.’ Isaiah 30:8-15.”—
30

31 And there is a group in Jeremiah 6:16, in Jeremiah 17, that have the opportunity to return
32 to these Old Paths and walk therein, but they say they will not walk therein. They will
33 not hearken to the sound of the trumpet. [verse 17 of Jeremiah 6].

34 And here in Isaiah 30:15, they refuse to return and rest and be saved.

35 Sister White says of this,
36

37 —“I was instructed that light had been given me and that I had written
38 under special light the Lord had imparted.” *Manuscript Releases*, volume 11, 361-
39 362.
40

41 So, in the middle of that passage, in verse 11, when they are saying, “Get you out of the
42 way, turn aside out of the path,” this path is referenced in Ellen White’s first vision. You see this
43 in *Early Writings*, page 14.
44

1 “On this path the Advent people were traveling to the city, which was at
2 the farther end of the path. They had a **bright light set up behind them at the**
3 **beginning of the path,**”—
4

5 What is the bright light at the beginning?

6 FROM THE AUDIENCE: The Midnight Cry.

7 BROTHER PIPPENGER: The Midnight Cry.

8 The Midnight Cry is the symbol of these truths [indicating the 1843 Chart]. The
9 Midnight Cry is the symbol of these truths.

10 You cannot separate the Midnight Cry from this [1843] Chart. This Chart was designed
11 by the Lord. Sister White says, “I was shown the Lord directed this Chart.” *Early Writings*,
12 page 74. We read that earlier today.

13 And in this Chart, they misunderstood 1843, which caused the first disappointment. It is
14 what produced the Tarrying Time, both in Habakkuk 2 and in the parable of the Ten Virgins.
15 And during the Tarrying Time, Samuel Snow comes to a camp meeting in August 12 through 17,
16 and he presents the Midnight Cry message, which is this bright light that is set up on the
17 beginning of the path, behind them [the Advent people traveling to the city]. And the Midnight
18 Cry message is produced, it is prepared by this first disappointment, this Tarrying Time. You
19 cannot separate the Midnight Cry from this [1843] Chart. It just cannot be done.
20

21 —“On this path the Advent people were traveling to the city, which was at
22 the farther end of the path. They had a bright light set up behind them at the
23 beginning of the path, which an angel told me was **the midnight cry. This light**
24 **shone all along the path** and gave light for their feet so that they might not
25 stumble. If they kept their eyes fixed on **Jesus, who was**”—*where?*— **just before**
26 **them,**”—
27

28 And what does verse 11 of Isaiah 30 say? “Get you out of the way, turn aside out of the path,
29 cause the Holy One of Israel to cease from before us.” Isaiah 30:11 (KJV). Isaiah is identifying
30 the same path that Sister White is identifying here. On this path that is high and lifted up above
31 the world that leads to Heaven, the Holy One of Israel is before us.

32 But, there is a group of people in Adventism that deny the Midnight Cry behind them.
33 They deny this history [the truths on the 1843 Chart]; they deny this Chart. And at the same
34 time, they are saying, “Get the Holy One of Israel off the path from in front of us!”
35

36 —“If they kept their eyes fixed on Jesus, who was just before them, leading them
37 to the city, they were safe. But soon some grew weary, and said the city was a
38 great way off, and they expected to have entered it before. Then Jesus would
39 encourage them by raising His glorious right arm, and from His arm came a light
40 which waved over the Advent band, and they shouted, ‘Alleluia!’ **Others rashly**
41 **denied**”—*what?*— “**the light behind them**”—
42

43 What was the light behind them? It was the truths on these two Charts [the 1843 and 1850
44 Charts]. They denied the foundations of Adventism, of which one of those truths, of course, is
45 the Daily, and that is what we primarily are putting in place here.
46

1 —“Others rashly denied the light behind them and said that it was not God that
2 had led them out so far. The light behind them went out, leaving their feet in
3 perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and
4 fell off the path down into the dark and wicked world below.’ *Early Writings*, 14.

5
6 I had read a quote from *Manuscript Releases*, volume 11, just before I read this one from
7 *Early Writings*. This is the same quote [I read earlier], except I excluded four paragraphs that
8 lead into the last two paragraphs which we have already read.

9 Are you with me? Okay. I took two paragraphs out of the [earlier reading of the quote,]
10 and I read them first. It is the paragraph where she is quoting verses 8 through 15 of Isaiah 30. I
11 made the point about the Path, which I wanted to make, and the Holy One of Israel being before
12 them and the Midnight Cry behind them. Now I want to return to this passage from the Spirit of
13 Prophecy, but I want to include four paragraphs that come before this.

14 *Manuscript Releases*, volume 11, pages 361-362:

15
16 “In the night I was, I thought, in a room but not in my own house. I was in
17 a city, where I knew not, and I heard explosion after explosion. I rose up quickly
18 in bed, and saw from my window large balls of fire. Jetting out were sparks, in the
19 form of arrows, and buildings were being consumed, and in a very few minutes
20 **the entire block of buildings** was falling and the screeching and mournful groans
21 came distinctly to my ears. I cried out, in my raised position, to learn what was
22 happening: Where am I? And where are our family circle? Then I awoke. But I
23 could not tell where I was for I was in another place than home. I said, Oh Lord,
24 where am I and what shall I do? It was a voice that spoke, ‘Be not afraid. Nothing
25 shall harm you.’

26 “I was instructed that **destruction hath gone forth upon cities**. The word
27 of the Lord will be fulfilled. Isaiah 29:19–24 was **repeated**.”—

28
29 She is going to quote Isaiah 29 now.

30
31 “Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but
32 not with wine; they stagger, but not with strong drink. For the Lord hath poured
33 out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and
34 your rulers, the seers hath he covered. And the vision of all is become unto you as
35 the words of a book that is sealed, which *men* deliver to one that is learned,
36 saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book
37 is delivered to him that is not learned, saying, Read this, I pray thee: and he saith,
38 I am not learned. Wherefore the Lord said, Forasmuch as this people draw near
39 *me* with their mouth, and with their lips do honour me, but have removed their
40 heart far from me, and their fear toward me is taught by the precept of men:
41 Therefore, behold, I will proceed to do a marvellous work among this people,
42 *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall
43 perish, and the understanding of their prudent *men* shall be hid.

44 “I dared not move, not knowing where I was. I cried unto the Lord, What
45 does it mean? These representations of **destruction** were repeated. Where am I?
46 In scenes I have represented **that which will be**; but warn My people to cease

1 from putting their trust in men who are not obedient to my warnings and who
2 despise My reproof, for the day of the Lord is right upon the world when evidence
3 shall be made sure. Those who have followed **the voices that would turn things**
4 **upside down will themselves be turned where they cannot see, but will be as**
5 **blind men.**

6 “These words were given me from Isaiah 30:”—

7
8 Then she quotes Isaiah 30, verses 8 through 15 [read earlier into the record].
9

10 —“ ‘Now go, write it before them in a table, and note it in a book, that it may be
11 for the time to come for ever and ever: That this is a rebellious people, lying
12 children, children that will not hear the law of the Lord: Which say to the seers,
13 See not; and to the prophets, Prophecy not unto us right things, speak unto us
14 smooth things, prophecy deceits. **Get you out of the way, turn aside out of the**
15 **path, cause the Holy One of Israel to cease from before us.** Wherefore thus
16 saith the Holy One of Israel, Because ye despise this word, and trust in oppression
17 and perverseness, and stay thereon: Therefore this iniquity shall be to you as a
18 breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly
19 at an instant. And he shall break it as the breaking of the potters’ vessel that is
20 broken in pieces; he shall not spare: so that there shall not be found in the bursting
21 of it a sherd to take fire from the hearth, or to take water *withal* out of the pit. For
22 thus saith the Lord God, the Holy One of Israel; **In returning and rest shall ye**
23 **be saved; in quietness and in confidence shall be your strength: and ye would**
24 **not.**’ Isaiah 30:8–15.”—

25
26 And she concludes by saying,
27

28 —“I was instructed that light had been given me and that I had written
29 under special light the Lord had imparted.” *Manuscript Releases*, volume 11, 361-
30 362.
31

32 One of the teachings of Isaiah 29 are the teachings of the drunkards of Ephraim. And if
33 you go—I think we have looked at this in a previous presentation, but let us look at it one more
34 time.—if you would, go to Joel, chapter 1. And, the Book of Joel is a triple application of
35 prophecy. Joel was fulfilled in the time of Christ. Peter plainly says so in Acts, chapters 2 and 3.
36 The Book of Joel was fulfilled in the Millerite History. The signs that introduced the Millerite
37 History are clearly a fulfillment of Joel. But, the primary fulfillment of Joel is at the end of the
38 world during the Latter Rain.

39 And Joel introduces his testimony to us in verse 1 through 5 by saying,
40

41 “¹The word of the LORD that came to Joel the son of Pethuel. ²Hear this,
42 ye old men, and give ear, all ye inhabitants of the land. Hath this been in your
43 days, or even in the days of your fathers? ³Tell ye your children of it, and let
44 your children tell their children, and their children another generation.”—
45

46 Joel is marking the fourth generation. We dealt with this in a previous presentation.

1 The fourth generation is where the Lord visits the iniquity of the fathers upon the children
2 unto the third and fourth generation.

3 The cup of iniquity for the Amorites was filled up at the fourth generation.

4 So, Joel is now speaking about the end of the world, and he is talking about the fourth
5 generation of Adventism, and this has nothing to do with time prophecy. It has to do when the
6 probation time of the Seventh-day Church arrives at the end of the world.

7 It says,

8
9 —⁴That which the palmerworm hath left hath the locust eaten; and that which
10 the locust hath left hath the cankerworm eaten; and that which the cankerworm
11 hath left hath the caterpillar eaten.”—

12
13 Four destructive insects identifying that the spirituality of Adventism that begins with the Church
14 of Philadelphia that has no condemnation, it descends into the Church of Laodicea, which has the
15 greatest condemnation of all time, for we are the ones that have had the greatest light and have
16 rejected the greatest light; therefore, we are in the greatest darkness.

17 And this progression from Philadelphia to the darkness of Laodicea, Joel is describing as
18 four destructive insects.

19 If you need a second testimony for that, you just go to Ezekiel, chapter 8, where there are
20 four escalating abominations. And what is the fourth? The fourth abomination in Ezekiel,
21 chapter 8, is when the 25 men are bowing down to the sun.

22 And what do you suppose the bowing down to the sun represents? The Sunday Law.

23 When you get to the fourth generation, this final period of the end of the world,
24 Adventism will have filled up its cup of probationary time to its limit. It will have suffered from
25 an escalating of an increase of abominations that Joel represents here by these four insects.

26 And at that point, verse 5 says,

27
28 —⁵Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because
29 of the new wine; for it is cut off from your mouth.” Joel 1:1-5 (KJV).

30
31 Sister White tells us in *The Great Controversy*, page 393, the parable of the Ten Virgins
32 of Matthew 25 illustrates the experience of the Adventist people.

33 And the parable of the Ten Virgins says all the virgins sleep. And there comes a cry at
34 Midnight that awakens all the Virgins. Joel agrees with Matthew. Joel agrees with all the
35 prophets, and here he is talking about the wake-up time in Adventism, in its fourth generation.
36 When the cup of its probationary time is full, there is a wake-up call, and there are two drinkers
37 of wine. There are those that are drunk and have the new wine cut off from their mouth; and,
38 there are those that drink the new wine.

39 So, when we go back to where Sister White is quoting from Isaiah 29, where these men
40 that are drunken in Isaiah 29 that the vision of the book is sealed to them, these are the drunkards
41 of Ephraim. They do not understand the prophetic message, and the prophetic message is the
42 message of the Everlasting Gospel that produces two classes of worshippers. The prophetic
43 message has been sealed up to them.

44 In Isaiah 29, it tells what it is that seals it up; and, Sister White has referenced it here.
45 But, if you go to Isaiah 29, verse 16, it says,

1 “¹⁶Surely your turning of things upside down shall be esteemed as”—*what?*

2
3 FROM THE AUDIENCE: Potter’s clay.

4 BROTHER PIPPENGER: Potter’s clay.

5 And what did Isaiah say the punishment of these people would be in terms of pottery?

6 FROM THE AUDIENCE: He would break them.

7 BROTHER PIPPENGER: It would come suddenly, and it is broken suddenly.
8 This is describing the separation of the wise and foolish Virgins at The Sunday Law.

9 What brings the foolish Virgins to The Sunday Law, to where they are the drunkards of
10 Ephraim and the new wine is cut off from their mouths? Well, it is the rejection of these truths
11 [indicating the 1843 and 1850 Charts]. This is the message of the watchmen, both in the
12 Millerite History and at the end of the world that demonstrates who the rebels in the camp are.

13 But, there is one key of these truths that is emphasized here by Isaiah in verse 16: They
14 have turned something upside down.

15 And of the truths of this [1843] Chart, the 2300 days, Brothers and Sisters, even if as a
16 Seventh-day Adventist you do not want to hear this, the reality of it is that if you reject the
17 Pioneer understanding of the Daily being Paganism, then you destroy the 2300-year prophecy.
18 You cannot square Daniel 8:14 with Daniel 8:13 if you say the Daily is Christ’s Sanctuary
19 ministry; because, in Daniel 8:13 it is a question about duration. It says, “How long shall be the
20 vision concerning the daily *sacrifice* and the transgression of desolation to give both the
21 sanctuary and the host to be trodden underfoot? It is a question about how long this vision is.

22 And if the vision is about the transgression of desolation (the Papacy) and the Daily, and
23 you believe the Daily is Christ’s Sanctuary ministry, then the earliest that you can start that
24 vision in history is at the crucifixion of Christ when He was resurrected and rose to begin His
25 work in the Sanctuary. You cannot start this vision of verse 13 of Daniel 8 before AD31.

26 And if you start this vision of Daniel 8:13 in AD31, the answer is verse 14. It says,
27 “Unto 2300 years, then shall the sanctuary be cleansed.” You put the Judgment off to the year
28 2331, and you destroy this [the 2300-year prophecy] if you are wrong on your teaching of the
29 Daily.

30 We [as Adventists] have rejected the 2520. The leadership of the Seventh-day Adventist
31 Church has put it in writing.

32 And, they have also put it in writing that we no longer accept the Pioneer teaching of the
33 Trumpets [indicating the Woes on the 1843 and 1850 Charts].

34 If you throw out the Daily as Paganism, you have no historical evidence that Christ’s
35 Sanctuary ministry was taken away in AD508. If you cannot uphold 508, then you destroy the
36 Pioneer understanding of the 1290 and the 1335.

37 There are many things on this [1843] Chart that demonstrates who is the rebel in the
38 camp. But of all these truths that we [as Adventists] have discarded, whether we understand it or
39 not, there is only one of those truths that we turned upside down, and that truth is the Daily. The
40 Pioneers taught that the Daily was a satanic power. At the end of the world, “God’s people”
41 teach that it is Christ’s Sanctuary ministry, a Godly power. We have turned that upside down.

42 And verse 16 says,

43
44 —“¹⁶Surely your turning of things upside down shall be esteemed as the potter’s
45 clay: for shall the work say of him that made it, He made me not? Or shall the

1 thing framed say of him that framed it, He had no understanding?” Isaiah 29:16
2 (KJV).
3

4 Brothers and Sisters, it was the increase of knowledge in 1798 that the wise of the Millerite
5 History understood. And, because they had the understanding of that increase of knowledge,
6 they put these messages on the Chart.

7 This question is saying, “Are we going to take this foundational truth and say that we
8 understand better than He that unseals the prophecies and puts these things in place?” Because,
9 when we turn the Daily upside down and call it a Godly entity rather than a satanic entity,
10 verse 16 says this is what causes the punishment that is portrayed as the breaking of the pottery.

11 And go to Isaiah 30. In Isaiah 30 where we get this breaking of the pottery, in verse 13—
12 the whole passage here is about this very issue.

13 Start in verse 11:

14
15 “¹¹Get you out of the way, turn aside out of the path, cause the Holy One of Israel
16 to cease from before us.”—
17

18 “Get out of the Old Paths of Jeremiah.”
19

20 —“¹²Wherefore thus saith the Holy One of Israel, Because you despise this word,
21 and trust in oppression and perverseness, and stay thereon: ¹³Therefore this
22 iniquity shall be to you as a breach ready to fall, swelling out in a high wall,
23 whose breaking cometh suddenly at an instant. ¹⁴And he shall break it as the
24 breaking of the potters’ vessel that is broken in pieces; he shall not spare: so that
25 there shall not be found in the bursting of it a sherd to take fire from the hearth, or
26 to take water *withal* out of the pit.” Isaiah 30:11-14 (KJV).
27

28 No water, no fire for the foolish Virgins, when it is broken.

29 It is broken because they have turned something upside down, and what they have turned
30 upside down on this [1843] Chart is the Daily.

31 And when the punishment comes and the pot is broken, there are such small pieces of
32 pottery left that you cannot get any fire and you cannot get any water. And *water* and *fire* are
33 symbols of the Holy Spirit, which is a symbol of the *oil*. These are the foolish Virgins that do
34 not have any oil.

35 And what demonstrates the foolish Virgins, it is right there in chapter 30, verse 8:

36
37 “⁸Now go, write it before them in a table, and note it in a book, that it may
38 be for the time to come for ever and ever: ⁹That this *is* a rebellious people, . . .”
39 Isaiah 30:8, and 9 in part (KJV).
40

41 What demonstrates the rebellion of Adventism are the truths on these [1843 and 1850]
42 Charts.

43 Next page of your notes, *Battle Creek Letters*, pages 123-125.

44 If you were here for the last presentation, you will remember that when speaking of the
45 Alpha Apostasy and John Harvey Kellogg, and when speaking of Daniells and Prescott
46 promoting the false view of the Daily, Ellen White talked about a system of intellectual

1 philosophy that would be set up, and books of a new order would be written, and that there was a
2 false science that took place.

3 What replaces the truth of God's Word with the foolish Virgins in Adventism is a system
4 of intellectual philosophy that Sister White often calls a false science.

5 Notice this next rather long quote.

6 And we are reaching the conclusion here, if that helps you get through this long quote,
7 knowing it is about over.

8 *Battle Creek Letters*, beginning at page 123:

9
10 "The course of false science led the Jews to strong unbelief."—

11
12 The false science here at the end of the world was prefigured by false science in the time of
13 Christ.

14 And where did the Jews get their false science in the time of Christ?

15 FROM THE AUDIENCE: From the Greeks.

16 BROTHER PIPPENGER: From the Greek system of education, which we
17 adopted in the 1930s, at the strong push of a man named A. J. Daniells, the same man that
18 pushed the false view of the Daily. He pushed in the accreditation of our schools.

19
20 —"The course of false science led the Jews to strong unbelief. We are
21 filled with grief when we meet the same unbelief in the world today. Christ came
22 to this world, and received at the hands of the unbelieving Jews that which
23 prophecy declared he would receive. The Jews who were fulfilling the prophecies
24 in the Old Testament Scriptures, did not realize what they were doing. They
25 professed to believe these prophecies, and they did not know that they were
26 working out the plan foretold.

27 "Stay yourselves, and wonder,"—

28
29 And here Sister White quotes the same passage that we just read from Isaiah 29 about the vision
30 of the book is sealed up to them, and they turn things upside down.

31
32 —"cry ye out, and cry; they are drunken but not with wine; they stagger; but not
33 with strong drink. For the Lord hath poured out upon you the spirit of deep sleep,
34 and hath closed your eyes; the prophets and your rulers, the seers hath he covered.
35 And the vision of all is become unto you as the words of a book that is sealed,
36 which men delivered to one that is learned saying, read this, I pray thee; and he
37 saith, I am not learned.'

38 "Wherefore the Lord saith, Forasmuch as this people draw near me with
39 their mouths, and with their lips do honor me, but have removed their hearts afar
40 from me, and their fear toward me is taught by the precept of men; therefore,
41 behold, I will proceed to do a marvelous work, and a wonder for the wisdom of
42 their wise men shall perish, and the understanding of their prudent men shall be
43 hid.

44 "Woe unto them that seek deep to hide their counsel from the Lord, and
45 their works are in the dark, and they say, Who seeth us, and who knoweth us?
46 Surely your turning of things upside down shall be esteemed as the potters clay;

1 for shall the work say of him that made it, He made me not, or shall the thing
2 framed say of him that framed it, He had no understanding?’ ”—
3

4 She ends in verse 16, and then she says,
5

6 —“**Every word of this will be fulfilled.**”—
7

8 She says that from verse 9 through 16, every word of this will be fulfilled.
9

10 —“There are those who do not humble their hearts before God, and who will not
11 walk uprightly. They hide their true purposes, and keep in fellowship with the
12 fallen angel, who loveth and maketh a lie.”—
13

14 And keep your finger there.

15 Brothers and Sisters, as you present this message in Adventism, either to brothers and
16 sisters or from the pulpit, or wherever, it seems like every time you get resistance. You get
17 resistance to this message.

18 But, Isaiah is very clear that the one class that is resisting this message of returning to the
19 Old Paths, that there is something that they hide behind. There is something that they employ to
20 make their argument.

21 Notice verse 14 of Isaiah 28. Verse 14 says,
22

23 “¹⁴Wherefore, hear the word of the LORD, ye scornful men, that rule this people
24 which is in Jerusalem.”—
25

26 And in *Testimonies*, volume 5, page 211, Sister White tells us Jerusalem at the end of the world
27 is the Seventh-day Adventist Church.
28

29 “Ye scornful men, that rule [Jerusalem at the end of the world],” it says in verse 15 of
30 them,
31

32 “¹⁵Because ye have said, We have made a covenant with death,”—
33

34 At the time period when the wise Virgins are making a covenant of life with Christ, they [the
35 scornful men] are making a covenant of death with Satan.
36

37 —“¹⁵Because ye have said, We have made a covenant with death, and with hell
38 are we at agreement; when the overflowing scourge shall pass through, it shall not
39 come unto us: for”—why?—“for we have made lies our refuge, and under
40 falsehood have we hid ourselves.” Isaiah 28:14-15 (KJV).
41

42 In this controversy of Adventism over these foundational truths that produce the rebels in
43 Adventism, the argument that you get when you present this message, according to the Bible and
44 the Spirit of Prophecy, are lies. That is what it says.

45 Go back to Sister White’s passage [in the *Battle Creek Letters*, pages 123-125]:
46

1 —“They hide their true purposes, and keep in fellowship with the fallen angel,
2 who loveth and maketh a lie. The enemy puts spirit upon the men whom he can
3 use to deceive those who are partially in the dark. Some are becoming imbued
4 with the darkness that prevails, and are setting the truth aside for error. The day
5 pointed out by prophecy is come. Jesus Christ is not understood. Jesus Christ is to
6 them a fable. At this stage of the earth's history, many act like drunken men. ‘Stay
7 yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine;
8 they stagger, but not with strong drink. For the Lord hath poured out upon you the
9 spirit of deep sleep, and hath closed your eyes. The prophets and your rulers, the
10 seers hath he covered.” A spiritual drunkenness is upon many who suppose they
11 are the people who shall be exalted. Their religious faith is just as is represented
12 in this Scripture. Under its influence, they can not walk straight. They make
13 crooked paths in their course of action. One and then another, they reel to and fro.
14 They are looked upon by the Lord with great pity. The way of truth they have not
15 known. They are”—*what?*—“scientific schemers, and those who could and should
16 have helped, because of a clear spiritual eyesight, are themselves deceived, and
17 are sustaining an evil work.

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

22
23 Then she is going to quote from Isaiah 30 again, talking about them turning something
24 upside down.

25
26 —“ ‘Wherefore the Lord saith, Forasmuch as this people draw near me
27 with their mouth, and with their lips do honor me, but have removed their hearts
28 far from me, and their fear toward me is taught by the precept of men therefore,
29 behold I will proceed to do a marvelous work among this people, even a
30 marvelous work and a wonder for the wisdom of their wise men shall perish, and
31 the understanding of their prudent men shall be hid. Woe unto them that seek
32 deep to hide their counsel from the Lord, and their works are in the dark, and they
33 say, who seeth us, and who knoweth us? Surely your turning of things upside
34 down shall be esteemed as the potter's clay; for shall the work say of him that
35 made it, He made me not? or shall the thing framed say of him that framed it. He
36 had no understanding?’ ”—

37
38 And after she quotes down through verse 16, she says,

39
40 —“It is presented to me that in our experience we have been and are
41 meeting this very condition of things. Men who have had great light and
42 wonderful privileges have taken the word of leaders who think themselves wise,
43 who have been greatly favored and blessed by the Lord, but who have taken
44 themselves out of the hands of God and placed themselves in the ranks of the
45 enemy. The world is to be flooded with specious fallacies. One human mind,
46 accepting these fallacies, will work upon other human minds, who have been

1 turning the precious evidence of God's truth into a lie. These men will be deceived
2 by fallen angels, when they should have stood as"—*what?*—"faithful guardians,
3 watching for souls, as they that must give an account. They have laid down the
4 weapons of their warfare, and have given heed to seducing spirits. They make of
5 no effect the counsel of God and set aside his warnings and reproofs, and are
6 positively"—**positively**—"on Satan's side, giving heed to seducing spirits and
7 doctrines of devils.

8 "Spiritual drunkenness is now upon men who ought not to be staggering as
9 men under the influence of strong drink. Crimes and irregularities, fraud, deceit,
10 and unfair dealing fill the world, in accordance with the teaching of the leader
11 who rebelled in the heavenly courts.

12 "History is to be repeated. I could specify what will be in the near future,
13 but the time is not yet. The forms of the dead will appear, through the cunning
14 device of Satan, and many will link up with the one who loveth and maketh a lie.
15 I warn our people that right among us some will turn away from the faith, and
16 give heed to seducing spirits and doctrines of devils, and by them the truth will be
17 evil spoken of.

18 "A marvelous work shall take place. Ministers, lawyers, doctors, who have
19 permitted these falsehoods to overmaster their spirit of discernment will be
20 themselves deceivers, united with the deceived. A spiritual drunkenness will take
21 possession of them. To the unfaithful stewards the Lord says, Take you pleasure
22 and walk in blindness as drunken men; for after having many opportunities, and
23 refusing to improve them, you will act at last as the drunkard acts, throwing away
24 your hope of eternal life. Seeking deep to hide their counsel from the Lord, and
25 making lies their refuge, they will misinterpret the warnings and messages God
26 has sent, placing on these warnings their false statements, to make God's word of
27 no effect. Reports and suggestions are gathered up and kept in the memory, to be
28 used when it is thought they can be used with the best effect. This has been going
29 on for some time. Those who do this work seek deep to hide their counsel from
30 those whom they would injure. But the Lord is acquainted with every movement,
31 every performance. All the secret workings of men are open to the One who
32 knows the heart.

33 "Some who have been deceived by men in responsible places will repent,
34 and be converted. And in all our dealings with them, we must remember that none
35 of those who are in the depth of Satan's snares know that they are there." *Battle*
36 *Creek Letters*, 123–125.

37
38 What is it that causes this condition? It is what produces the two classes. It is the
39 argument over the truths that are on these [1843 and 1850] Charts, the foundational truths, and
40 the end of the world that are built upon these foundational truths.

41 But, the primary thing that is the symbol of the rejection of these truths is that they turn
42 the Daily upside down.

43 Brothers and Sisters, when you think that you have the exalted position to reject the
44 counsel concerning the Pioneer position of the Daily that we read in the last presentation (and
45 there were other ways to show Sister White's position on the Daily)—in the last presentation we
46 looked at passage after passage where she tells us the Pioneer position on the Daily is correct.

1 Sister White tells us that the teaching of the Daily is Christ's Sanctuary ministry came from
2 angels that were expelled from Heaven.

3 When we reach the point where we think so much of ourselves that we can take the
4 Daily, which is a satanic symbol, and say, "No! It is not a satanic symbol. It is Christ," you are
5 spiritually drunk. There is a problem there.

6 To assign the work of Christ to identify it as the work of Satan, or to identify the work of
7 Satan as the work of Christ, I do not know what manifestation a human being could do to
8 demonstrate a deeper blindness than that.

9 It is hard for us here at the end of the world to accept the possibility that this condition
10 could actually happen in Adventism; but, it happened in the time of Christ. The Messiah walked
11 among them, and what did they do? "Crucify Him! Crucify Him!" It is hard to accept that this
12 could be going on in Adventism today.

13 But, what did Sister White say? "These words will be literally fulfilled."

14 Isaiah 30:11-13, we have looked at.

15 The purpose of this portion of the study is not simply to identify that the Daily is
16 Paganism, in advance of beginning to look at how the Daily is applied at the prophetic level, but
17 it would be remiss of us to pass by the subject of the Daily here at the end of the world and not
18 also identify the role that it plays in terms of the foundation truths being the prophetic testing
19 message that produces two classes of worshippers, and giving a warning that the Daily is
20 something that needs to be understood correctly—and I am going to say something that really
21 causes people a problem—and that the Daily is salvational.

22 Whoa! "Sister White says the Daily is not a test question," and I am saying it is
23 salvational. Brothers and Sisters, I am saying it at a very basic level.

24 Sister White said the truths of 1842, 1843, and 1844 are the Foundation and Platform.
25 We read that in the previous quote. She said those foundational truths were the established faith
26 of the body, that we are going to come under attack. And, she said that those foundational truths
27 were the Old Paths of Jeremiah 6:16 that we need to return to. And, at minimum, it is easy to
28 demonstrate that the Daily is one of those truths that we need to return to; and, those in
29 Adventism that do not return to the Old Paths, they fall off the Path to the wicked world below.

30 So, any of these truths on these Charts are salvational. And, I know people have a hard
31 time with that when I make such claims; but, let me put it very simply: What portion of God's
32 Word do we have the right to set aside and disregard without placing our salvation in jeopardy,
33 "Man shall not live by bread alone," but by **some** of the words that proceed out of the mouth of
34 God?

35 FROM THE AUDIENCE: Every word.

36 BROTHER PIPPENGER: **Every** word.

37 Shall we pray?

38
39
40 Benediction: As we discussed a little in our previous presentation, Heavenly Father, we want to
41 make sure, as we handle these truths in connection with the Daily, that as we understand that the
42 Daily represents Paganism and self-exaltation, we want to have this Daily removed from us.
43 And as represented on both of these Charts, there at the foot of the cross where the Daily is
44 marked, that is where we need to be if we are going to have this self-exaltation removed from us,
45 and we wish this prophetic message not only to prepare us intellectually with a message that we
46 can share but we want this prophetic message to accomplish a work within us that we can have

1 the experience that perfectly reflects your character. So, we ask your Holy Spirit to do what it
2 takes to take away the Daily from each of our hearts and give us the experience that allows us to
3 be benefitted by the Midnight Cry that is at the beginning of the Path and that allows us to keep
4 our eyes fixed upon you, and allows us to have a willingness to receive the light that comes from
5 your glorious right arm as you lead us to the Earth made new. We ask you to accomplish that in
6 each of our hearts, and we thank you for opening your Word more fully to us. In Jesus name,
7 amen.
8
9

THE GODHEAD IN PROPHECY

Presentation by Jeff Pippenger

PART 10

Invocation by Brother Jeff Pippenger: Heavenly Father, as we continue our consideration of Daniel's last vision and of the Daily, and moving forward to have a discussion about the issue of the Godhead in Adventism we would ask that you open your Word up to our hearts and minds in pouring the Latter Rain out upon us. We ask that you grant us the presence of your Holy Spirit and your holy angels. We ask that the words that I would speak would be words that glorify and honor you, that you prepare the hearts and minds of the brothers and sisters that are hearing these things to understand them as you would have them understood. We thank you for the ability to share these things. We know that in the near future troublous times are going to prevent the ease that we have to teach this message, and that a great crisis is about to break upon us. So, we thank you for the time that we have. We ask that you would bless our efforts here to prepare this message for your people. In Jesus's name, amen.

IN-DEPTH STUDY OF DANIEL'S LAST VISION (CONTINUED)

BOOK OF DANIEL, CHAPTERS 10, 11, 12 (CONTINUED)

BROTHER PIPPENGER: We have done an overview of Daniel's last vision; and, then we have been going back through Daniel's last vision from the perspective that when Daniel becomes part of the prophecy that he is illustrating God's people at the end of the world.

In Daniel 10 he is representing us at the end of the world during the Day of Atonement. He is fasting in Daniel 10. Of verses 2 and 3, he is fasting and representing the responsibility of Seventh-day Adventists at the end of the world to enter into the antitypical Day of Atonement.

And then he has a personal experience, personal confrontation with Christ, the *mareh* vision, where we see two classes of worshippers. The group that he is with flees from the *mareh* vision.

Until Daniel is alone, he is humbled into the dust. He is put upon his feet, and Gabriel informs him that the purpose of this vision is to tell him what shall befall God's people in the Last Days.

What befalls God's people in the Last Days is illustrated in verses 40 to 45 [of Daniel 11], and onward [through Daniel 12], in terms of the Second Coming of Christ and the Special Resurrection. But, on the primary focus on the persecution that takes place by the Papacy in verses 44 and 45 as the Papacy comes to its end is the primary purpose that Gabriel identifies in verse 14 of Daniel 10.

And, in our last presentation we looked at verses 1 through 4 of Daniel 12 and identified that at the Time of the End the Book of Daniel was unsealed, and that Daniel here is also representing God's people (the Millerites) in the 1798 time period that understood the unsealing of the Book of Daniel. They understood the increase of knowledge. And, the knowledge that they were understanding was the foundational truths that are represented upon the 1843 Chart; and, of course, they built upon these foundational truths when they prepared the 1850 Chart and included the Pillars.

1 We identified that this Chart is what allows us to run to and fro, and *running to and fro* is
2 a symbol of running to and fro in God's Word. We can run to and fro and understand what
3 befalls God's people in the Last Days as represented by the message of the East and the North in
4 Daniel 11:44, or we can run to and fro in God's Word, chasing all the winds of doctrine that are
5 in Adventism, ever learning but never coming to a knowledge of the Truth.

6 This increase of knowledge is the prophetic testing message that confronted the
7 Millerites. It is the Everlasting Gospel. It was unsealed in 1798, and by 1844 two classes were
8 demonstrated: 49,950 continued to pray to the Holy Place; Satan began to answer their prayers.
9 Fifty moved into the Most Holy Place with Christ. The 50 that moved into the Most Holy Place
10 with Christ were the seed of Christ. The foolish Virgins that were praying to the Holy Place
11 were the seed of Satan. The Everlasting Gospel had been accomplished upon them.

12 But, we have noted earlier that in Daniel 11, verse 40, where it says "the time of the end,"
13 that is 1798. But, in verse 40, by the time you get to the collapse of the Soviet Union in 1989,
14 that is the Time of the End for God's people at the end of the world; because, "the time of the
15 end" in God's Word is identifying a fulfillment of a prophecy which, at that point in time, there
16 is a prophecy, a testing prophecy, that is unsealed to God's people with the fulfillment of
17 verse 40 in 1989. Just as the message of **the opening of the Judgment** was unsealed to the
18 Millerites in 1798, the unsealing of the prophetic message that announces **the close of the**
19 **Judgment** was sealed to God's people until here at the end.

20 We are now living in between verses 40 and 41, so to speak. In reality, we are still living
21 in verse 40. But, verse 40 identifies the collapse of the Soviet Union in 1989. That is in the past.
22 Verse 41 is The Sunday Law, where the two classes of worshippers in Adventism will be
23 demonstrated, some to receive the Seal of God, some to receive the mark of the Beast.

24 Daniel's last vision is identifying what befalls God's people in the Last Days, and what
25 befalls is that the Lord accomplishes the Everlasting Gospel upon Adventism and produces those
26 that we understand to be the 144,000, in contrast with those in Adventism that are "the many that
27 are overthrown" in verse 41 of Daniel 11 that receive the mark of the Beast.

28 We are going to continue on in Daniel 12, and we are going to still be relating to it as we
29 have been recently, that Daniel is representing God's people at the end of the world, either the
30 Millerites or Adventism at the End of the World. He represents the beginning and the end of
31 Adventism.

32 Daniel 12

33 So, we are going to take it up in Daniel 12:5, and let us start in verse 1 just to get it in
34 context.

35
36
37
38 ¹And at that time shall Michael stand up, the great prince which standeth
39 for the children of thy people: and there shall be a time of trouble, such as never
40 was since there was a nation *even* to that same time: **and at that time** thy people
41 shall be delivered, every one that shall be found written in the book.:—

42
43 When Michael stands up, human probation closes; and, in this verse it says, "and at that time,"
44 placing the close of probation back in verses 44 and 45 of Daniel 11, which is also an illustration
45 of the Everlasting Gospel. The message of the East and the North enrages the Papacy. He [the

1 Papacy] places his tabernacles of his palace. A *tabernacle* is a symbol of the church; the *palace*,
2 a symbol of the state.

3 The issue of church and state, the image of the Beast, the mark of the Beast divides the
4 world into two classes; and, the testing message that produces these two classes is the message of
5 the East and of the North.

6 In that persecution, in the climax of the Everlasting Gospel here, Michael stands up:
7 Human probation closes. The logic here is at the Death Decree at the end of the world, Michael
8 stands up. If you tie this into the death decree of Stephen, Stephen saw Michael standing up at
9 his death decree, which was the close of probation for Ancient Israel.

10 So, in this history, Michael stands up.

11 And then we see the time of trouble, the Seven Last Plagues (the greatest Time of
12 Trouble that has ever been).

13 And then in verse 2, it says,

14
15 —“² And many of them that sleep in the dust of the earth shall awake, some to
16 everlasting life, and some to shame *and* everlasting contempt.”—

17
18 Just before the Second Coming of Christ, the wicked that have been the most prominent in
19 resisting the message of Christ throughout history are raised to see the Second Coming of Christ.
20 And those that have died in the faith of the Third Angel’s Message since 1844, they are raised to
21 see the Second Coming of Christ.

22 And then, Daniel is identifying the increase of knowledge and the beginning of the
23 Everlasting Gospel in both the Millerite History and our history when he talks about the wise that
24 shall shine as the firmament and lead many to righteousness.

25
26 —“³ And they that be wise shall shine as the brightness of the firmament; and they
27 that turn many to righteousness as the stars for ever and ever. ⁴ But thou, O
28 Daniel, shut up the words, and seal the book, *even* to the time of the end: many
29 shall run to and fro, and knowledge shall be increased.”—

30
31 At the Time of the End there is a group of people that Daniel identifies as wise, and contrasts
32 them in verse 10 [of Daniel 12] with the wicked. And the marginal reference for *wise* is
33 *teachers*. These teachers that teach this message of the Everlasting Gospel that is unsealed in
34 1798, and unsealed in 1989. They run to and fro in God’s Word, and they understand the
35 increase of the prophetic message.

36 So, Daniel has seen this whole history of what befalls God’s people in the Latter Days.
37 And then in verse 5 it says,

38
39 —“⁵ Then I Daniel looked, and, behold, there stood other two, the one on this side
40 of the bank of the river, and the other on that side of the bank of the river.”—

41
42 So, you see three heavenly beings. You see a heavenly being on this side, of the Hiddekel
43 [indicating his right]; one on this side, of the Hiddekel [indicating his left]; and, there is one
44 standing upon the water [indicating the center between the two sides], which is Christ.

45 Verse 6,
46

1 —“⁶ And *one* said to the man clothed in linen, which was upon the waters of the
2 river, How long *shall it be* to the end of these wonders?”—

3
4 What wonders? There is a question: “What is the conclusion of these wonders,” and the
5 *wonders* by context is the message of what befalls God’s people in the Latter Days (verses 44 [of
6 Daniel 11], down through Daniel 12, verse 2).

7 FROM THE AUDIENCE: Is this the *chazon*?

8 BROTHER PIPPENGER: Yes, the *chazon* vision; the conclusion, the climax of
9 the *chazon* vision.

10
11 —“How long *shall it be* to the end of these wonders?”—

12
13 So, the question is asked. And then verse 7 says,

14
15 —“⁷ And I heard the man clothed in linen, which *was* upon the waters of the river,
16 when he held up his right hand and his left hand unto heaven, and sware by him
17 that liveth for ever that *it shall be* for a time, times, and an half; and when he shall
18 have accomplished to scatter the power of the holy people, all these *things* shall
19 be finished. ⁸ And I heard, but I understood not: then said I, O my Lord, what
20 *shall be* the end of these *things*?”—

21
22 So, now he is repeating the question, “What shall be the end of these wonders?”

23 Now, Daniel says, “What *shall be* the end of these *things*?”

24
25 1 Peter 1:10-11

26
27 If you have read Hiram Edson’s series of articles on the 2520, he makes a point about
28 verse 8 that is very nice. He says the key here to identifying what is the end of these wonders,
29 and what is the end of these things, is the word *what*; and, he goes to 1 Peter, chapter 1,
30 verses 10 and 11. 1 Peter 1:10-11 says,

31
32 “¹⁰Of which salvation the prophets have enquired and searched diligently, who
33 prophesied of the grace *that should come* unto you. ¹¹Searching *what*,”—

34
35 And he emphasizes the *what*.

36
37 —“¹¹Searching *what*, or what manner of time the Spirit of Christ which was in
38 them did signify, when it testified beforehand the sufferings of Christ, and the
39 glory that should follow.” 1 Peter 1:10-11 (KJV).

40
41 And Hiram Edson points out that the prophets here that were presenting the message, they, too,
42 were students. They were studying, and they were searching out “what manner of time.”

43 When Daniel, in Daniel 12:8, if you will return there, says, “. . . what *shall be* the end of
44 these *things*?” The question is in terms of time, what is the manner of time that these wonders
45 will be concluded.

46 And then in verse 9, it says,

1
2 —“Continuing with Daniel 11, verse 9 And he said, Go thy way, Daniel: for the words *are*
3 closed up and sealed till the time of the end. 10 Many shall be purified, and made
4 white, and tried; but the wicked shall do wickedly: and none of the wicked shall
5 understand; but the wise shall understand.”—

6
7 The wise will understand the increase of knowledge. The wicked will not understand the
8 increase of knowledge.

9 And then in verse 11, it says,

10
11 —“11 And from the time *that* the daily ~~sacrifice~~ shall be taken away, and the
12 abomination that maketh desolate set up, *there shall be* a thousand two hundred
13 and ninety days. 12 Blessed is he that waiteth, and cometh to the thousand three
14 hundred and five and thirty days. 13 But go thou thy way till the end *be*: for thou
15 shalt rest, and stand in thy lot at the end of the days.” Daniel 12 (KJV).

16
17 Of course, to stand in your lot, a lot is a grave. This could mean that Daniel is resurrected at the
18 end of the world in the resurrection of the righteous.

19 But, standing in the lot also has to do with Judgment. When your name comes up in the
20 Judgment, you are standing in the lot. So, Sister White references this to the Judgment as well;
21 but, she has a very nice quote where she says, “Daniel stands in his lot to fulfill his purpose.”
22 And here in verse 13, it is saying that at the Time of the End, both in 1798 and 1989, the Book of
23 Daniel will fulfill its purpose; and, its purpose is to produce an increase of knowledge that will
24 be the prophetic testing message for both the Millerites and God’s people at the end of the world.

25 Here in verse 13, when it is addressing Daniel saying he is going to rest, but he is going
26 to stand in his lot at the end of the Day, it is primarily speaking about the work of the Book of
27 Daniel and the prophetic light that it produces.

28 But, let us go back into these verses now and consider them from the point of view that
29 Daniel here is not representing Daniel; he is representing the Millerites, he is representing us at
30 the end of the world.

31 And Daniel sees the end of the world illustrated in Daniel 11:44, on through Daniel 12:2.
32 He sees what befalls God’s people at the end of the world when they are divided into two classes
33 by the testing message of the East and the North. He sees the Special Resurrection.

34 Then Inspiration leads him to bring up the question, “What shall be the end of these
35 wonders?”—and the emphasis is on time. And we have three times listed here.

36 So, what I am saying here, what I am going to share here, is that you can use William
37 Miller in this passage. You can say that Daniel is representing William Miller or the Millerites;
38 and, we want to look at William Miller as a representative of those that Daniel symbolizes here
39 that are the wise in the Time of the End in 1798.

40 So, let us consider William Miller for a moment.

41 In *The Great Controversy*, page 336, it says,

42
43 “The instigator of all evil sought not only to counteract the effect of the
44 advent message, but to destroy the messenger himself.” *The Great Controversy*,
45 336.

1 William Miller is identified as the messenger of the First Angel. He is the messenger of the
2 Millerite History.

3 Therefore, what I am saying is, Daniel here is representing William Miller who is
4 confronted with the Biblical testimony of the end of the world; but, he does not understand these
5 time prophecies. When William Miller began to study, he was led to these time prophecies. He
6 had to come to understand what these prophecies meant.

7 In *Early Writings*, page 229, speaking of Miller, it says,

8
9 “God sent His angel”—

10
11 And, of course, **His angel** in the Bible and the Spirit of Prophecy is Gabriel.

12
13 —“God sent [Gabriel] to move upon the heart of a farmer who had not
14 believed the Bible, to lead him to search the prophecies. Angels of God
15 repeatedly visited that chosen one,”—

16
17 Here she is calling William Miller the chosen one.

18
19 —“to guide his mind and open to his understanding prophecies which had ever
20 been dark to God’s people.”—

21
22 And this is what Daniel is representing here in Daniel 12, “What shall be the end of these
23 wonders? What shall be the end of these things?” These prophecies are dark to Daniel. He does
24 not understand.

25
26 —“**The commencement of the chain of truth was given to him,**”—

27
28 Was given to William Miller, and the key word is *commencement*.

29
30 —“and he was led on to search for link after link, until he looked with wonder
31 and admiration upon the Word of God. He saw there **a perfect chain of truth.**”
32 *Early Writings*, 229.

33
34 Of course, the key word is *commencement*. William Miller is given the commencement to this
35 chain of truth that he is used by the Lord as the messenger for that history to present at that time.

36 And, William Miller’s own comments about the commencement are found below. This
37 is William Miller’s statement, the next quote. It says, from *Advent Review and Sabbath Herald*,
38 April 18, 1854,

39
40 “From a farther study of the Scriptures, I concluded that the seven times
41 of Gentile supremacy must **commence**”—

42
43 Okay. He is talking about the commencement. Sister White just said that he was given the
44 commencement of the chain of truth.

1 —“I concluded that the seven times of Gentile supremacy must **commence** when
2 the Jews ceased to be an independent nation at the captivity of Manasseh, which
3 the best chronologers assigned to B. C. 677; that the 2300 days **commenced** with
4 the seventy weeks, which the best chronologers dated from B. C. 457; and that the
5 1335 days **commencing** with the taking away of the daily, and the setting up of
6 the abomination that maketh desolate, [Daniel 12:11] were to be dated from the
7 setting up of the Papal supremacy, after the taking away of Pagan abominations,
8 and which, according to the best historians I could consult, should be dated from
9 about A. D. 508. **Reckoning all these prophetic periods from the several dates**
10 **assigned by the best chronologers for the events from which they should**
11 **evidently be reckoned**, they all would terminate together, about A. D. 1843. I
12 was thus brought, in 1818, at the close of my two years study of the Scriptures, to
13 the solemn conclusion, that in about twenty-five years from that time all the
14 affairs of our present state would be wound up . . .” William Miller, *Advent*
15 *Review and Sabbath Herald*, April 18, 1854.
16

17 Now, what I am saying here is that Daniel is representing God’s people in the Millerite
18 History in the Time of End that are going to understand the increase of knowledge. Verses 1
19 through 4 [of Daniel 12] tell us this. They will understand it. Verses 9 and 10 tell us that the
20 understanding is life or death: the wise understand it; the wicked to do not.

21 But, the rest of these verses in Daniel 12 are portraying Miller, the Millerites, as not
22 understanding three time prophecies that are identified in there.

23 And according to the testimony of the Spirit of Prophecy and William Miller himself,
24 what he was given as he was searching prophecies that had ever been dark to God’s people are
25 three commencement points: the commencement of the 2520; the commencement of the 2300;
26 and, the commencement of the AD508, which is the commencement of the 1290 and the 1335.

27 So, Daniel here is representing the Millerites.

28 And, in verse 7 [of Daniel 12], one of the time prophecies that William Miller is given to
29 understand is the time, times, and an half. And in Adventism today, if you ask one group in
30 Adventism, they would tell you that this is the 1260-year period at the end of the world that is
31 repeated in a day-for-a-day fashion. That is fanaticism, and that is delusion. Sister White stands
32 totally against that.

33 But, if you asked the greater majority of Adventism what this time, times, and an half
34 represents, they would tell you this is the 1260 years of Papal supremacy from AD538 to 1798.
35 And in this, they are only partially correct; because, this 1260-year time period in verse 7, it says,
36 “. . . and when he shall have accomplished to scatter the power of the holy people, all these
37 things shall be finished.” Okay? So, this 1260-year time period is a time prophecy that has to do
38 with the conclusion of the scattering of the power of the holy people.
39

40 Leviticus 26:19

41

42 If you go to Leviticus 26:19—and Leviticus 26 is where the Angel Gabriel took William
43 Miller in order to open to his understanding the 2520 time prophecy.

44 In the cursings of Leviticus 26 that are set forth against God’s people for breaking the
45 covenant, one of the components of that curse is found in verse 19. It says,
46

1 “¹⁹And I will break the pride of your power;”—

2
3 Okay. The Millerites this power to represent something specific.

4 It says,

5
6 —I will break the pride of your power, and I will make your heaven as iron, and
7 our earth as brass.” Leviticus 26:19 (KJV).

8
9 Of course, Sister White and the Bible defines *iron and brass* as *servitude and bondage*.

10 Egypt, in the Scriptures, when the children of Israel were captive in Egypt, Egypt in the
11 Scriptures is *the iron furnace*. This is where servitude and bondage takes place.

12 So, this here in verse 19 is part of the cure. It says that they are going to be brought into
13 servitude and bondage; but, it says he would break the pride of their power. And, of course,
14 what we are looking at is Daniel 12:7 that says “when he shall have accomplished to scatter the
15 power of the holy people,” this is not so much talking about scattering the holy people; it is
16 talking about scattering the power of the holy people.

17
18 Isaiah 7:8

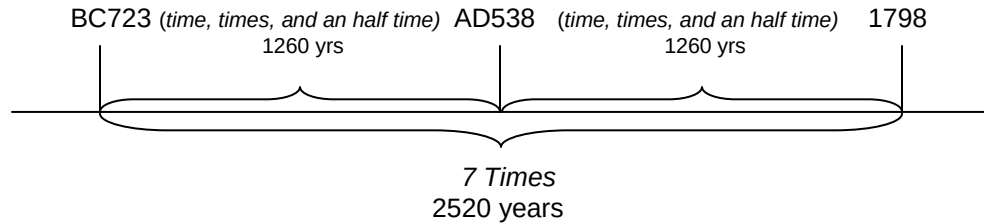
19
20 And the Millerite logic, Hiram Edson’s logic in his article on the 2520, goes to Isaiah 7:8.
21 And, of course, Isaiah 7 is the passage where you see both starting points for the 2520 *times*
22 prophecy, where you find 723BC and 677BC marked in Isaiah 7, which start both of the time
23 prophecies of the 2520, one against the Northern Kingdom, and the other against the Southern
24 Kingdom.

25 And Hiram Edson and the Pioneers, in connection with the power that is scattered, the
26 pride of the power of Israel, they go to verse 8 of Isaiah 7 that says,

27
28 “⁸For the head of Syria is Damascus, and the head of Damascus is Rezin; and
29 within threescore and five years shall Ephraim be broken, that it be not a people.”
30 Isaiah 7:8 (KJV).

31
32 And there what they are identifying is that the scattering of the power of the holy people is
33 talking about when the king, the leader (the political authority of Israel or Judah, depending on
34 which prophecy you are going to deal with) is broken and they are scattered for 2520 years.

Figure No. 5: THE SEVEN TIMES OF LEVITICUS 26: THE NORTHERN KINGDOM OF ISRAEL



So, in verse 7 of Daniel 12, the Millerite understanding (Biblical understanding) is, it says that “. . . 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.” Here what is being accomplished, the scattering of the holy people, in one sense, the 2520 against the Northern Kingdom begins in 723BC, and at this point here the Assyrians come in and they conquer the Northern Kingdom. They do away with the political authority of Ephraim (of Israel, the Northern Kingdom), and they scatter them for 2520 years, which concludes at the time of the end in AD1798.

This is the *seven times* of Leviticus 26, which equates to 2520 years.

And in the middle of this, we have the year AD538; and, as Hiram Edson points out, this produces two 1260-year time periods, the first of which Paganism trampled down the sanctuary and the host; the second, of which Papalism trampled down the sanctuary and the host.

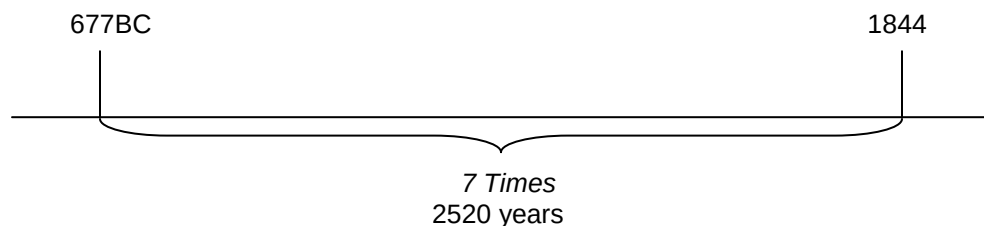
So, this second 1260 years is a time, times, and an half time, as is the first 1260 years.

And here in Daniel 12:7, he says, “when he shall have accomplished to scatter the power of the holy people,” in 1798, “all these things will be finished.”

Of course, Daniel here, in verse 8, he does not understand these things; but, Daniel here in verse 8 is representing William Miller, who does not understand these things.

And William Miller is the one that is going to be used by the Lord to understand these things, and William Miller, the first time prophecy that he is led to understand is the 2520.

Figure No. 6: THE SEVEN TIMES OF LEVITICUS 26: THE SOUTHERN KINGDOM OF JUDAH



And, of course, there are two 2520s. William Miller places his emphasis on the 2520 that began in 677BC—we just read his quote there—and ended in AD1844.

But, Daniel here in verse 8, when he sees this 2520 time prophecy [Figure No. 6 (here referenced)], he does not understand what it means; and, William Miller did not understand what it meant, either, until the Angel Gabriel began to lead him through the prophetic Word and explain it to him.

Now, there is another thing that William Miller did not understand, and that is in verses 11 and 12 [of Daniel 12]. And, historically, we understand that the first person in history

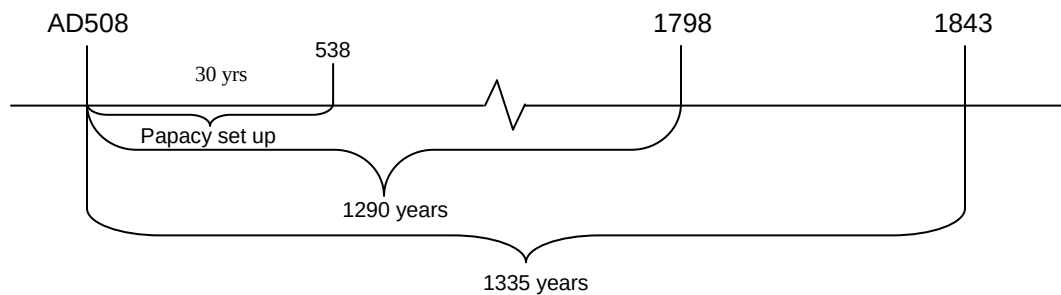
that understood that the Daily in the Book of Daniel was Paganism was William Miller. When he saw the word *daily* in the Book of Daniel, he always saw that in connection with it, the Daily was taken away, and he wanted to know what the Daily was. And he saw that the Daily in the Book of Daniel, that it is always taken away but it always associated either the transgression of desolation or the abomination that maketh desolate; and both of those expressions, *transgression of desolation* or *abomination [that maketh desolate]*, represent the Papacy.

So, William Miller's logic—and he has this written out. You can read it for yourself—his logic was, “I saw this thing, the Daily, in the Book of Daniel. It was always connected, associated with the Papacy, but it was always taken away.” And he did not know what the Daily was. Okay?

This is Daniel in chapter 12. He does not understand these time prophecies. He is wanting to understand, but Daniel is representing the Millerites (William Miller) who do not understand these things.

And William Miller, as he is studying his Bible and comes to 2 Thessalonians, chapter 2, which is describing that before the abomination that maketh desolate, before the Papacy can be placed on the throne of the Earth, the transgression of desolation, Paganism (Pagan Rome) needed to be taken away; and, he therefore, understood that the Daily represented Paganism. And that is the first point in history that we can find anyone identifies the Daily as Paganism.

Figure No. 7: TIME PROPHECIES OF AD508 (1335 AND 1290)



But, initially William Miller did not understand that. He had to be given that by Gabriel.

We read the quote. William Miller came to understand AD508 as the point in history that the Daily was taken away; and, therefore, in verses 11 and 12 [of Daniel 12] it says,

“¹¹ And from the time *that* the daily [Paganism]—And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. ¹² Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.” Daniel 12:11-12 (KJV).

And you can see [referring to the 1843 Chart] how the Millerites apply these two time prophecies on this Chart.

This 1290-year period, it ends in 1798; and, in so doing, it adds information about the setting up of the Papacy. It took 30 years to set up the Papacy, from AD508 to 538. These 30 years is going to be one of the primary subjects that we deal with when we get to the conclusion of this.

1 But, at this same point in time in 508, a time prophecy of 1335 years begins, and it ends
2 in 1843. It is very important to note that this time prophecy here [the 1335] begins in AD508;
3 because, when Sister White is explaining the mistake that the Lord held His hand over in this
4 [1843] Chart in *Early Writings*, she identifies a mistake (singular) that impacts the figures, and
5 then she identifies that the figures are prophetic periods; that is, prophetic periods of time. Those
6 are her words. So, when she is defining in *Early Writings* the “mistake,” she does not say it is
7 the artwork. She does not say it is the different kingdoms. She says it is the prophetic periods.
8 In *Early Writings*, where it says in 1844 the Lord held His hand over **a mistake** in the Chart, the
9 mistake is the prophetic periods.

10 Then, further on, she tells us that the prophetic periods that the mistake impacted were
11 the prophetic periods which they believed ended in 1843. And, there are only three prophecies
12 on this [1843] Chart that conclude in 1843. The 1335 concludes in 1843 on this Chart; the 2520
13 concludes in 1843; and, the 2300 concludes in 1843. But, there is a difference in these two
14 prophecies [indicating the 2520 and the 2300]. These two prophecies start in BC. This prophecy
15 [the 1335] starts in AD508. Their mistake that impacted their conclusion was the transition from
16 BC to AD.

17 These two prophecies [the 2520 and the 2300] were the only ones that were impacted by
18 that.

19 This prophecy [the 1335] that begins in AD508, there is no transition from BC to AD;
20 and from 508, 1335 years brings you to 1843 every time. This prophecy ends in 1843.

21 But, when Sister White is describing the mistake that impacted the figures on this Chart
22 in *Early Writings*, she tells us that once the Lord removed His hand—and His hand evidently
23 was here [covering the 2520 and the 2300 on the 1843 Chart]—when He removed His hand, then
24 they found that the same evidence, the same prophetic evidence, that had led them to identify
25 1843 then demonstrated 1844 for the conclusion of these prophetic periods. And it is there that
26 Sister White is placing her endorsement upon the Millerites’ understanding of the 2520; and, she
27 says it was to conclude in 1844.

28 So, it is important to remind yourself that the 508 is in an AD time period. And Miller
29 did not understand that. He was used by the Lord through the influence of the Angel Gabriel to
30 identify the commencement of the chain of truth, and you can see what his chain of truth was
31 with all these dates and time prophecies. He was opening up these time prophecies to God’s
32 people.

33 And when he initially began his study in 1818, he did not know what these time
34 prophecies were. He did not know that he was going to be looking at time prophecies. But, as
35 Gabriel led him through his study, he was given three commencement points: the
36 commencement of the 2300 days, which is set forth in Daniel 8:14, which most of Adventism is
37 familiar with Daniel 8:14, the 2300 days. It is the Foundation of Adventism. That was one of
38 the commencements.

39 The other commencement was 677BC. With this, William Miller comes to recognize
40 both of the 2520s. If you read his testimony of his understanding, Miller saw both of the 2520s;
41 but, because he was seeing the end of the world in 1843, he chose to emphasize this time
42 prophecy [indicating Figure No. 6 on the whiteboard]. He saw them both.

43 The Angel Gabriel led him to 677BC; he led him to AD508.

44 And here at the end of the world in Adventism, we are not real clear about 508. Why not
45 are we real clear about 508? Well, we are not real clear about 508 because there are incorrect

1 understandings on the Daily. And Sister White says, since 1844 other views of the Daily have
2 been embraced and it has brought confusion. That is what she says (*Early Writings*, page 74).

3 So, the prophetic testimony is, is if you have the incorrect view of the Daily, then you are
4 going to be confused about what it represents; and, sure enough, here at the end of the world,
5 Adventism is not real clear on the 1290 and the 1335 times prophecies of verses 11 of 12 of
6 Daniel 12.

7 And Adventism, they virtually know nothing about the 2520. They understand the 2300
8 days, but they do not understand the 2520. They do not understand the 1290. They do not
9 understand the 1335.

10 You see, Daniel here represents God's people at the end of the world. He represents
11 William Miller, who was used to open prophecies that ever had been dark to God's people. And
12 as Daniel is portraying William Miller, he has shown in verse 7 the 2520 time prophecy, and he
13 gives testimony, "What is this all about? I don't understand this."

14 And in the same passage, we see these two time prophecies [points to the 1290 and the
15 1335 time prophecies in Figure No. 7].

16 Daniel is representing the Millerites and William Miller in the Time of the End, in 1798,
17 when the Book of Daniel is unsealed. This Daniel here is William Miller who is coming to
18 understand these time prophecies [in Figure No. 7], that were not understood.

19 But, at the same time, Daniel is representing God's people at the end of the world. God's
20 people do not understand this time prophecy either [of 508] at the end of the world. It has to be
21 reestablished when God's people return to the Old Paths [indicating the 1843 and 1850 Charts].

22 You ask most Seventh-day Adventists—at least if you asked three or four years ago—
23 what the 2520 was: No idea! No clue!

24 Daniel in verse 8 is representing God's people at the end of the world that hear about the
25 time, times, and the dividing of time in connection with the scattering of the power of the holy
26 people, the scattering of the political power in 723BC of the Northern Kingdom [indicating
27 Figure No. 5]; the scattering of the political power in 677BC of the Southern Kingdom
28 [[indicating Figure No. 6]. You ask God's people about that here at the end of the world, and
29 they will say, "I don't know what that is."

30 If you ask them [God's people here at the end of the world] about the 1290 and the 1335,
31 "Well, I have some ideas about what it is. I think maybe it is time prophecies at the end of the
32 world that are fulfilled in a day-for-a-day fashion." Fanaticism! Delusion! That is darkness!

33 But, you cannot sustain these time prophecies if you believe the Daily represents Christ's
34 Sanctuary ministry. Give me one historical event in 508 that would represent Christ's Sanctuary
35 ministry being taken away. There is not one! You have no history to support 508 if you believe
36 the Daily is Christ's Sanctuary ministry; therefore, these prophecies [See Figure No. 7] become
37 meaningless.

38 Therefore, in Daniel 12, Daniel is representing God's people at the end of the world, both
39 the Millerites (who these truths [of the Charts] were opened up to), and Adventists at the end of
40 the world.

41 Now, Adventists at the end of the world, they do understand the 2300 in Daniel 8:14.
42 They know that one; but, they do not understand these [time prophecies in Figure Nos. 5, 6, and
43 7], just like Daniel did not recognize and understand these.

44 And when is it that Daniel is representing God's people as understanding these things?
45 At the Time of the End: 1798, and 1989. At these points in time the Book of Daniel is unsealed
46 and these truths began to be opened to God's people.

1 Now, for the Millerites, when they recognize these truths, they go out and proclaim time
2 prophecy. They are identifying what they believe to be the end of the world based upon time
3 prophecies.

4 What we are recognizing is not that there are time prophecies that lead to the end of the
5 world. What we are recognizing is that the foundational truths represented on these [1843 and
6 1850] Charts are the truths that God's people must stand upon. They must stand upon this
7 Platform and upon this Foundation, if they are going to proclaim the Third Angel's Message.

8 So, what we have been doing here up to this point is trying to emphasize that the Daily is
9 one of the pins, one of the points of reference for Bible prophecy that must be understood
10 correctly if you are going to maintain the foundational understanding of the Daily. And once
11 you put it in place and you demonstrate how important the correct understanding of 508 and the
12 Daily is, then you can begin to recognize truths here at the end of the world that the Millerites
13 never recognized. We are going to deal with those towards the conclusion of our studies.

14 But, Daniel here in chapter 12, he is representing you and me at the end of the world, just
15 as he was representing William Miller in the Millerite History at the Time of the End.

16 Shall we pray?

17
18
19 Benediction: Heavenly Father, we wish to be among those that understand the increase of
20 knowledge, for we know that in Hosea 4:6, if we do not understand the knowledge, we will be
21 destroyed and that we will not be your priests. At this time in Earth's history, as in the Millerite
22 History, you are wanting to enter into covenant with a people and make them priests; and, this
23 covenant relationship is premised upon your people understanding the increase of knowledge,
24 rightly navigating through the testing process of the Everlasting Gospel that is produced by this
25 increase of knowledge. We wish to be among the wise and not among the wicked. We ask that
26 you would make this happen in each of our lives. In Jesus's name, amen.

THE GODHEAD IN PROPHECY

Presentation by Jeff Pippenger

PART 11

Invocation by Brother Jeff Pippenger: Heavenly Father, as we begin this study, we ask that you would awaken our minds so that we can follow the history that we are going to deal with. We ask that you grant us the presence of your Holy Spirit and pour your Latter Rain out upon us as you open the Word to our understanding, and ask that you would take control the things that I am thinking, the words that I use that the word spoken would be for your honor and your glory, and that you would prepare the hearts and minds of those that are listening, to understand and receive what you have for us. In Jesus's name, amen.

BOOK OF THE REVELATION

BROTHER PIPPENGER: In Revelation, chapter 1, we have the introduction to Revelation; and, most commentators will tell you (correctly, I believe) that chapter 1 is the point of reference for the entire prophecy of Revelation. And, there are certain characteristics that are identified in chapter 1 that Christ refers to throughout the rest of the prophecy; but, the one that is emphasized more than any other is that Jesus is the First and the Last.

If you see in verse 8 of Revelation 1, it says,

“⁸I am the Alpha and Omega,”—

And, of course, the Alpha is the first letter of the Greek alphabet; the Omega is the last letter of the Greek alphabet.

It says,

—“⁸I am the Alpha and Omega,”—*the First and the Last*—“the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.” Revelation 1:8 (KJV).

He repeats this principle in verse 11; he is

“¹¹Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.” Revelation 1:11 (KJV).

If you go to verse 17, it says,

“¹⁷And when I saw him, I fell at his feet as dead, And he laid his right hand upon me, saying unto me, Fear not: I am the first and the last: . . .” Revelation 1:17 (KJV).

1 And in verse 19, it says,

2
3 “¹⁹Write the things which thou hast seen,”—

4
5 And John is seeing Christ, but he is going to see the Seven Churches that existed during his
6 history.

7 It says,

8
9 “¹⁹Write the things which thou hast seen, and the things which are,”—

10
11 And as he is identifying the Seven Churches, he is also identifying what is to come. It says,

12
13 —“the things which are, and the things which shall be hereafter.”
14 Revelation 1:19 (KJV).

15
16 The churches that were then are illustrating the end of the world. Jesus is the First and
17 the Last. He illustrates the end from the beginning.

18 19 20 **STUDY OF THE TIME PROPHECIES**

21
22 So, as we are dealing with these time prophecies that the Lord used William Miller to
23 recognize, in our last presentation we identified that the Angel Gabriel gave William Miller three
24 commencements for the 2520 against Judah, for the 2300-year prophecy, and for the 1335 and
25 the 1290.

26 And we want to take a look at the prophecies that are represented on this [1843] Chart.

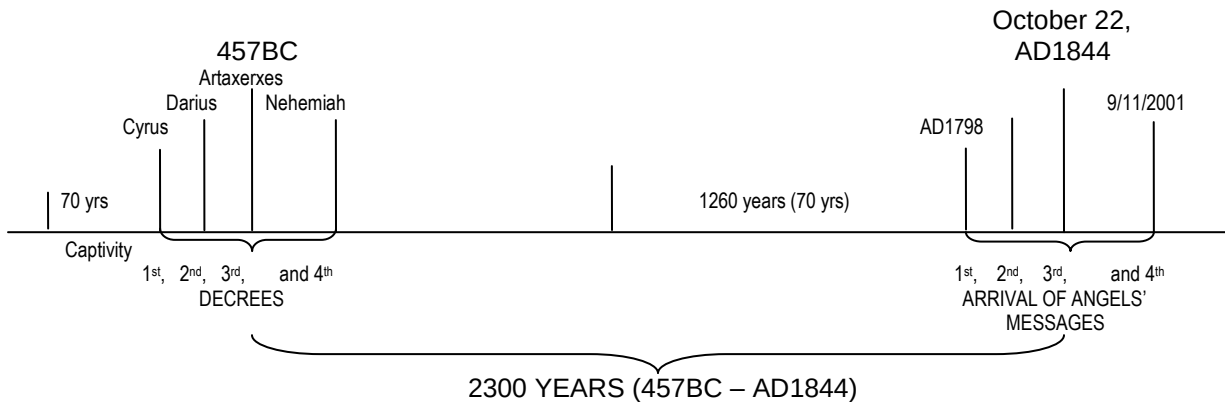
- 27 • We have a 2520, but we know there is another 2520 that is not on this Chart.
28 • We have the 2300.
29 • Down here [bottom right-hand corner of the Chart], where you see 1299 and 1449. These
30 are two different prophecies. One [the AD1299] is 150 years (1299 to 1449).

- 31
32 [○ “606: Rise of Mohammadism. This power stood not up against the Prince of
33 Princes, because it did not exist until this period. Rev. 9:1, Star fell.”
34 ○ “1299: Rev. 9:3 to 12. And there came out of the smoke locusts, and their power
35 was to hurt men five months; i.e., 150 yrs commencing 1299 ending 1449.”
36 ○ “1449: Rev. 9:13 to 20. Sixth Trumpet began to sound.”]

- 37
38 • Then we have the 1290.
39 • We have the 1335.

40
41 So, we are going to look at these prophecies individually and demonstrate the truth, that Jesus is
42 the First and the Last; and, in so doing, show that William Miller had it correct, based upon a
43 prophetic argument, not simply because Sister White says it is correct.
44
45

Figure No. 8: THE 2300-YEAR PROPHECY



The 2300-year prophecy began in 457BC, but it began on the Third Decree; and, it ended when the Third [Angel's] Message arrived in October 22, 1844.

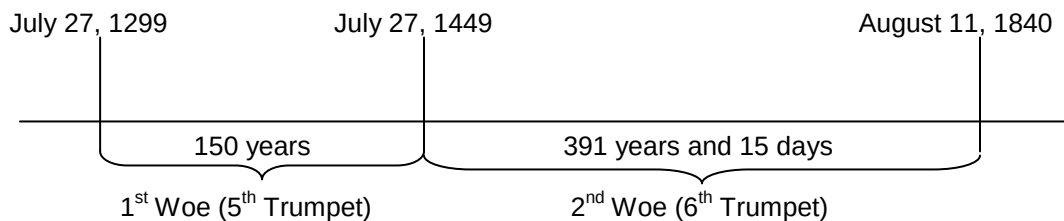
We are now in the time—I used to say we are now waiting—we are now in the time of the Fourth Angel.

And in this history we see Nehemiah's decree (the Fourth Decree) in this history; the point being, when it comes to the 2300-year prophecy, we can know it is true not simply because it agrees with the Biblical testimony but because of the signature of Christ on it. He illustrates the end with the beginning.

We have a quote from *Prophets and Kings* that we sometimes refer to here where Sister White compares the 70 years captivity that concludes with the arrival of Cyrus—this 70-year captivity of literal Israel and literal Babylon—Sister White compares with the 1260 years of captivity with spiritual Israel and spiritual Babylon; and, of course the 1260 years ends in AD1798 when the First Angel's Message arrives.

But, all we are dealing with here at the prophetic level: Jesus illustrates the end of the prophecy with the beginning of the prophecy.

Figure No. 9: PROPHECIES OF THE FIRST AND SECOND WOES
AND THE FIFTH AND SIXTH TRUMPETS



So, let us look at Revelation, chapter 9. We will show you another prophecy that is on this Chart that sometimes Adventists are not familiar with. It is the time prophecy of the First Woe and the Fifth Trumpet identifying that Islam would bring warfare against the Europeans for five months, which is 150 [prophetic] years.

We are in Revelation 9, verse 5. We are in the history of the First Woe (Fifth Trumpet). It is speaking of Islam. The first four verses identify that this Trumpet is dealing with Islam and the warfare that they bring against the Europeans.

1 In verse 5 it says,

2
3 “⁵ And to them it was given that they should not kill them, but that they should be
4 tormented five months: and their torment was as the torment of a scorpion, when
5 he striketh a man.” Revelation 9:5 (KJV).

6
7 In this history the kings of Europe were not going to be overthrown—I should be saying the
8 Roman Empire was not going to be overthrown; it is just going to be tormented. It is going to be
9 hurt for five months; and, prophetically, there are 30 days in a month, so $5 \times 30 = 150$. And a
10 day for a year, this is a 150-year time period.

11 And we know concerning this time prophecy, what starts this is a man named Othman
12 that has a successful battle which established the beginning point for this 150-year warfare. It is
13 the Battle of Nicomedia. It was fought on **July 27, 1299**.

14 Before this point in history, Islam had already begun to bring warfare against Rome; but,
15 Islam in this history was doing it sporadically: one group of Muslims over here would attack,
16 and another over here [indicating his right and his left]. But, what Othman is known for is he
17 brought the religion of Islam into the political realm. He got the political governments that were
18 in his part of the world to support the war, pretty much of what we would call a combination of
19 church and state.

20 And with this first battle, he unified Islam into a fighting force where they were no longer
21 just randomly attacking; and, he brought warfare against Rome for 150 years.

22 And what you can see here in this history, this is the battle that marks Othman in history,
23 and Othman is the man that brings Islamic religion and Islamic politics together.

24 At the end of these 150 years, you arrive at **July 27, 1449**.

25 And, of course, you can see both of these dates represented here [indicating the lower
26 right-hand corner of the 1843 Chart], where I am simply giving you the Pioneer understanding.

27 But, at the beginning of this time prophecy, this is Othman. Othman brings church and
28 state together in the Islamic realm and begins to hurt Rome for 150 years.

29 But, at the end of this time period, then we find another time prophecy, and that is in the
30 history of the Second Woe. It is in the same chapter of the Bible. Beginning at verse 14 of
31 chapter 9, it says,

32
33 “¹⁴ Saying to the sixth angel which had the trumpet, Loose the four angels which
34 are bound in the great river Euphrates. ¹⁵ And the four angels were loosed, which
35 were prepared for an hour, and a day, and a month, and a year, for to slay the third
36 part of men.” Revelation 9:14-15 (KJV).

37
38 So, here on July 27, 1449, we have this time prophecy that brings us down to August 11,
39 1840; and this is 391 years and 15 days.

40 And, the beginning of this time prophecy is the battle that Othman establishes the
41 combination of church and state in the Islamic world and puts together a unified fighting force.
42 The end of the 150 years is the beginning of the Ottoman Empire.

43 So, at this beginning of these 150 years [July 27, 1299], you have Othman doing his
44 work. At the end of the 150 years, you have the establishment of what history calls the Ottoman
45 Empire. The Ottoman rules through here [indicates from July 27, 1449, to August 11, 1840].

1 Othman has been dead [indicating the 150 years from July 27, 1299] for a long time. He
2 did not live these 150 years. But, at this point [July 27, 1449] you see at the beginning of the
3 prophecy, Othman; the end of the prophecy, Ottoman Empire (the same “person”).

4 At the “close of the 150-year period” and beginning of this time prophecy of the 391
5 years and 15 days, you have John Pelæologus, the emperor of the Eastern Roman Empire, die
6 “without leaving a son to follow him on the throne. His brother Constantine, the lawful
7 successor, would not venture to ascend the throne without the consent of the Turkish sultan [*four*
8 *powerful Turks (or sultans) in what we would call the Country of Turkey today, who were*
9 *situated at Aleppo, Iconium, Damascus, and Bagdad*]. Ambassadors therefore went to
10 Adrianople, received the approbation of the sultan, and returned with gifts for the new sovereign.
11 Early in the year 1449, under these ominous circumstances, Constantine, the last of the Greek
12 emperors, was crowned.” (Uriah Smith, *The Prophecies of Daniel and the Revelation*, Rev. 12-
13 15, “The Sixth Trumpet,” pp. 505-506.)¹¹

14 And in verse 14 that we just read, it says, “Loose the four angels” These four angels
15 represent these four powerful sultans. And essentially, [Constantine],¹² before he takes the
16 throne that is rightfully his, he seeks permission from these four sultans; and, if you have to get
17 permission to be the king, you are not the king.

18 So, at the beginning of this time prophecy [July 27, 1449; 2nd Woe (391 years and 15
19 days; Sixth Trumpet)], we see a king surrendering his sovereignty, surrendering his kingdom to
20 four powers.

21 When you get to the end of this time prophecy [August 11, 1840], you have the end of the
22 Ottoman Empire. You have the last sultan of the Ottoman Empire who now is weak. After
23 391 years, they have been powerful for most of this time; but, by the time you get here
24 [August 11, 1840], the historians call this sultan “the weak man of the East.” He no longer is
25 powerful. He is attacked by Egypt, and the Europeans want to intercede and stop this warfare.

26 So, the four great European powers intercede into this history [August 11, 1840], and this
27 last sultan surrenders his kingdom into the hands of these four great powers.

28 So, the beginning of these 150 years [July 27, 1299], you see Othman at the Battle of
29 Nicomedia, which marks the beginning of his moment in history. At the end of the 150 years,
30 you see the beginning of the Ottoman Empire, the empire that is named after him.

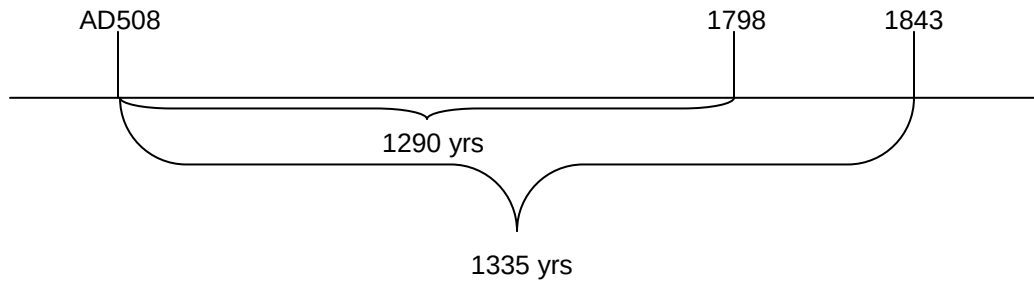
31 At the beginning of these 391 years, you see a king surrendering his kingdom into the
32 hands of four powers without a shot being fired. At the end of the 391 years, you see a king
33 surrendering his kingdom to four powers without a shot being fired.

34

¹¹ Correction made to reflect the information source of Uriah Smith, *The Prophecies of Daniel and the Revelation*,
revision, © 1944 by the Southern Publishing Association, upon which Brother Pippenger relied.

¹² *Ibid.*

Figure No. 10: PROPHECIES OF AD508 (1335 AND 1290)



Here [indicating the 1335 and 1290 to the left of the center column of the 1843 Chart] you have two time prophecies that this is where Jesus really illustrates His control over prophetic history.

In AD508 you have the starting point for two time prophecies. So, Jesus has to take the beginning history here [AD508] and make the beginning history parallel the ending history of two time prophecies, which is pretty profound that He can do that.

This time prophecy that we looked at in our last presentation of the 1290 years ends in 1798. And then in verse 12 of Daniel 12, we have a time prophecy that ends in 1843, the 1335-year prophecy.

Now, if you do not uphold the Pioneer position of the Daily, you certainly cannot put this together the way it should be put together.

But, Jesus illustrates the end with the beginning. And in 508 we see Clovis, the king of France, in the Battle of the Visigoths; and, he subdues the Visigoths. He takes away Paganism. So, what you have here in this history is you have the king of France doing what? Overcoming a power.

In 1798, what happens? Napoleon conquers the Pope.

So, in both cases, you have France overthrowing a power at the beginning [508]; and, France overthrowing a power at the end [1798]. Jesus illustrates the end from the beginning.

But in this history in 508, you also have a change of dispensation. Here, Paganism has been taken away, and the Papacy is not going to be the second satanic dispensation. The first is Paganism; it is followed by Papalism; and, then Papalism is followed by the False Prophet.

And when you come to 1843, what you have is a change of dispensation. 1843 is the fulfillment of the parable of the Ten Virgins. The parable of the Ten Virgins is the parable of the wedding, and the wedding takes place in 1844. In order for the wedding to be accomplished, the Lord has to prepare the Millerites to enter into the wedding with Him on 1844.

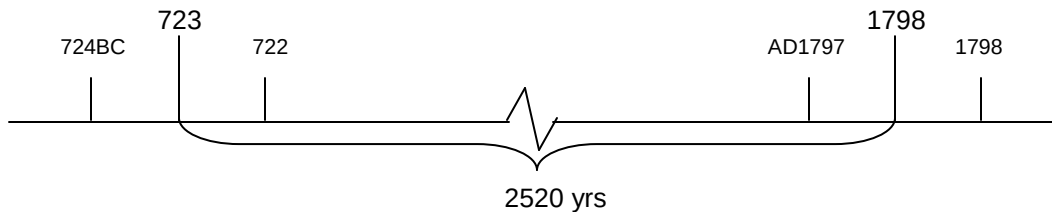
From March 22, 1844, which is the end of the year 1843, Biblically; during the next seven months the Everlasting Gospel is accomplished upon the Millerites, and in this history Christ is changing dispensations from the Holy Place to the Most Holy Place.

So, in 508 we see a change of dispensation; in 1335 [years] we see a change of dispensation [1843]. Jesus illustrates the end with the beginning.

In 508 we also see the king of France subduing a power; and, in 1798, after 1290 years, the king of France is subduing a power. Jesus illustrates the end from the beginning.

Do you see that?

Figure No. 11: THE 2520 PROPHECY AGAINST THE NORTHERN KINGDOM OF ISRAEL



When it comes to the scattering of the power of the holy people in Daniel 12:7, we see the 2520 prophecy that begins in 723BC.

But, in 723BC, Israel (the Northern Kingdom, Ephraim)—however you want to identify the Northern Tribes, the ten tribes of the North—king Hoshea is the king there, and there is an interesting history.

Now, remember. We are going backwards in history [calendar year (BC verses AD)].

In 724BC, Assyria comes and it places a siege upon Samaria, the capita of the Northern Kingdom.

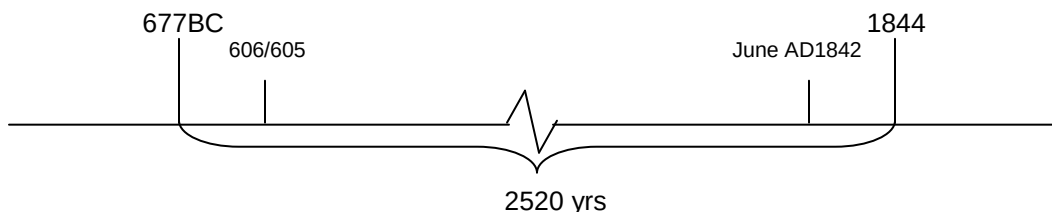
In 723BC, Hoshea, the king, is taken captive; and, a year later he dies. Hoshea dies.

But this [723BC] begins the 2520 time prophecy that ends in AD1798. And we know that Napoleon sent his general [General Berthier] to take the Pope captive; but, in 1797, this French army, what it did was it defeated the Italian army. It removed any military of resistance.

Then in 1798 the Pope was taken captive; then, in 1799 the Pope died in captivity.

So, you see the beginning of this prophecy is identical to the end of this prophecy.

Figure No. 12: THE 2520 PROPHECY AGAINST THE SOUTHERN KINGDOM OF JUDAH



When it comes to this 2520, the one that begins in 677BC, this is the one that Adventism argues against quite often. They have not read the Spirit of Prophecy very carefully. In *Prophets and Kings*, Sister White says that when Manasseh was carried to Babylon by the Assyrians that it was an earnest of what was to come. She uses the word *earnest* in *Prophets and Kings*.

And, if you look up in the dictionary of Ellen White's day and age, or even in the dictionary of our day and age, an earnest of what today we would call a *down payment*. Sometimes we even call it an *earnest payment*. Although the definition includes a *down payment*, part of it says, *that which begins what is to follow*

Manasseh marks the down payment for this 2520.

And Adventism wants to argue that it is not until 606/605BC that Jerusalem is destroyed and that all of God's people are actually carried into Babylon; and, therefore, we cannot be marking 677BC as the beginning of this time prophecy.

1 But, Sister White says that Manasseh was an earnest. He was representing what was
2 coming. But, it does start right here [677BC].

3 And, when we get to this history in 1844, we find that in this history from 1840 to 1844
4 that in 1840, with the collapse of the Ottoman Empire—the fulfillment of this prophecy
5 [August 11, 1840; see Figure No. 9]—that the First Angel’s Message is empowered and it begins
6 to test the Protestants of the United States; and, by June of 1842, they have closed the doors of
7 their churches against the First Angel’s Message.

8 And as you get to the Summer of 1844, the Second Angel’s Message is proclaimed. The
9 Second Angel’s Message is “Babylon is fallen!” Sister White tells us plainly that the fall of
10 Babylon in 1844 was not the perfect fulfillment of the “fall of Babylon”; that the churches of the
11 United States, she says, suffered a moral fall.

12 But, the fall of Babylon is progressive. The United States does not fall completely until
13 The Sunday Law.

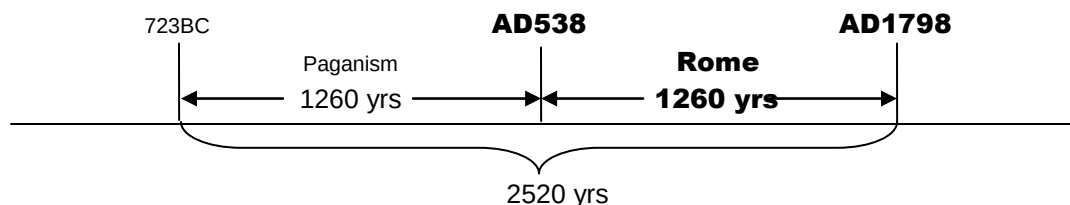
14 So, here in this history we see a progressive fall. It begins with Manasseh being carried
15 to Babylon. Ultimately, 70 years later roughly, God’s people are carried into Babylon.

16 Here [June 1842] we see the Protestant churches fall, and it begins a process that leads to
17 the complete fall of the United States at The Sunday Law; because, Jesus illustrates the end with
18 the beginning.

19 Now, am I forgetting any time prophecies that they [the Pioneers] show before we move
20 on?

21 Ah, one that we can add. We have sort of dealt with it. It is right here on the [1843]
22 Chart, the 1260 years of Papal rule.

23
24 *Figure No. 13: PROPHECY OF THE 1260 YEARS OF PAPAL RULE*



33 Now, this is simply half of this 2520 [against the Northern Kingdom of Israel
34 (Figure No. 11)]. Right here in the middle is AD538: 1260 years where, first, Paganism
35 trampled down the sanctuary and the host, followed by 1260 years where then Papalism trampled
36 down the sanctuary and the host.

37 But in 538, the last of the three horns that had to be plucked up before the Papacy took
38 control of the world was removed. That was the Goths; and, the Goths were driven out of the
39 City of Rome. That is the historical event that begins this time prophecy [at AD538]; and, this
40 time prophecy ends when the ruler in Rome (the Pope) is taken out of the City of Rome. Jesus
41 illustrates the end with the beginning.

42 And the Bible says that upon the testimony of two or three a thing is established; so, with
43 the 2300-year prophecy, we see Jesus illustrating the end with the beginning.

44 In the 150-year prophecy, we see Jesus illustrating the end from the beginning.

45 So, too, with the 391-years-and-15-days time prophecy; and, with the 1290 and the 1335.

46 That at this point is one, two, three, four, five [testimonies].

47 With this 2520 [against the Northern Kingdom of Israel] is six.

1 With this 2520 [against the Southern Kingdom of Judah] is seven.

2 And, with the 1260, that is eight prophecies that are on this [1843] Chart that the
3 Millerites presented that you can demonstrate that the history at the end has been illustrated by
4 the history at the beginning. And what this does is this confirms what the Millerites taught based
5 upon the principle that Jesus is the First and the Last, the Beginning and the End, the Alpha and
6 the Omega.

7 Now, I hope that you got that in your notes. We are going to do something else with
8 these time prophecies that impacts one of the most common delusions in Adventism. There is a
9 statement—Sister White says it more than once in different ways—but, Sister White tells us that
10 the same fanaticisms that came in, in the early part of the work would be repeated at the end.

11 So, if you want to understand what fanaticisms will come into Adventism at the end of
12 the world, you would have to go back into the early history of Sister White's ministry as a
13 prophet and track the different false teachings that she had to address as a prophet and you will
14 know that they are going to be repeated at the end of the world.

15 When we lived up in Washington State, there was a movement up there called "The Lord
16 Our Righteousness"; and, when you looked at the doctrinal teachings of these people that called
17 themselves The Lord Our Righteousness Movement, it was the identical teachings that Sister
18 White had to deal with the—I think it was the 1890s. I could be wrong, but it was in that time
19 period. It was called The Holy Flesh Movement, and The Holy Flesh Movement was a false
20 understanding of the Nature of Christ, which believed that if you were converted, not only do
21 you receive the mind of Christ (which you do receive at conversion) but you receive holy flesh,
22 the flesh such as Adam had before the fall.

23 And because of that, The Holy Flesh Movement of Sister White's day and age, ended up
24 with those involved believing that they were sinless and, therefore, they ended up going in the
25 direction where they were sharing each other's husbands and wives.

26 And in Washington State there was a movement, when we were up there, called The Lord
27 our Righteousness that had the identical theological premises of The Holy Flesh Movement.

28 And I ran into a couple of the people when we were up there, and I did not pay too much
29 attention to them; but, about five or six years ago, if you listened closely, they arrested the leader
30 of that movement. He was in Arizona. And what they arrested him for was the same thing that
31 was going on in The Holy Flesh Movement with all the young women and the wives being taken
32 advantage of, of this so-called Adventist in The Lord Our Righteousness.

33 Sister White says the same fanaticisms that came in the early part of the work are
34 repeated at the end.

35 But, the one fanaticism that was there at the very beginning and persisted throughout her
36 ministry was the temptation to take the time prophecies and place them at the end of the world in
37 a day-for-a-day fashion.

38 As Millerites, they had been preaching the end of the world based upon time prophecies,
39 and there was a large group of them (49,950) that could not get beyond October 22, 1844;
40 because, they could not get beyond the disappointment of October 22, 1844. They still wanted to
41 call themselves "Christian," so they began to reinterpret the time prophecies. They said, "Well,
42 the time prophecies did not come to pass in 1844," and then they began setting several dates
43 shortly after 1844. And this fanaticism has continued to our time.

44 One of the most prominent persons in Adventism, probably the most well-known Latin
45 pastor in terms of self-supporting work is a man of the name Hugo Gambetta, and he has a
46 tendency to apply these time prophecies at the end of the world in a day-for-a-day fashion. And

we had a meeting one time, purposely to try to give him some light on the fallacy of doing this, and it was over several days. And at the end, he stood up and gave public testimony that he would no longer do that; but, he still does it.

But, the point where through all the presentations why reapplying time prophecies was incorrect, the point where he finally stood up and said, “I get it. I’ll never do it again,”—and he did it publicly, so I hope he does not want to deny that because there are lots of witnesses—but, what finally allowed him to see the fallacy of it is what we are going to show you here.

When it comes to the 2300 and the 2520, most Adventists do not know anything about the 2520 here at the end of the world; and, therefore, they do not understand that the first time prophecy that William Miller discovered was the 2520; and, then he found the 2300. And there was never a time when William Miller would teach the 2520 without teaching the 2300 at the same point in time, because he believed they were the same prophecy. He believed they were connected, the same way these [the 1335 and the 1290] are connected.

The 1290 and the 1335 are connected with their starting point of AD508. They cannot be separated from one another. They are right there in the same expression of verses 11 and 12 of Daniel 12.

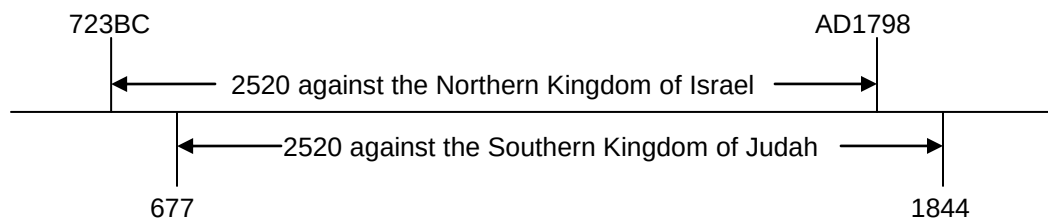
Neither can the 150-year prophecy that we just mentioned, and the 391 years and 15 days. The 150 years begin in July 27, 1299.¹³ It ends on July 27, 1449. And the 391 years begins on July 27, 1449. The 150 years of the First Woe and the 391 years and 15 days of the Second Woe are the same prophecy. They cannot be separated.

But, so, too, William Miller and the Millerites understood that the 2520 and the 2300 were connected because they both end in 1844.

So, we want to show you what you may not have recognized before, that all these time prophecies are connected. And if you take a few of them, a handful of them like these people do in Adventism and say, “Well, the 1290 and the 1335 and the 1260, they are repeated at the end of the world in a day-for-a-day fashion,” then logic says you have to bring them all down here. You have got to show at the end of the world not only the 1290, the 1335, and the 1260; you have got to show both of the 2520s; you have to show the 2300; you have to show the 150 and the 391 years and 15 days time prophecies, if you are going to be consistent.

So, let us show you what we mean, if we can.

*Figure No. 14: THE TWO 2520S: THE SAME PROPHECY
(PUNISHMENT FOR BREAKING THE COVENANT)*



This is where there 2520 against the Northern Kingdom begins. It begins in 723BC; and, it ends in AD1798.

Now, there is no way—I mean, I do not know how anyone could argue that the 2520 against the Northern Kingdom and the 2520 against the Southern Kingdom are not connected. **It**

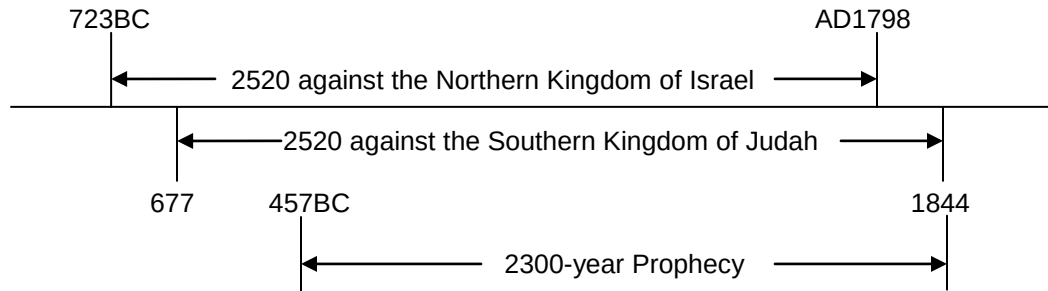
¹³ Corrects audio on DVD from 1229 to 1299 as it is shown on the 1843 Chart, to which was referenced.

is the same prophecy: It is the punishment for breaking the covenant. The Northern Kingdom broke the covenant; the Southern Kingdom broke the covenant. They got the same punishment; it is just that they started at a different point in time. But, the 2520s, they are connected because they are the same prophecy.

And this one [the 2520 against the Southern Kingdom] ends in 1844.

So, this 2520 against the Northern Kingdom is connected to this 2520 against the Southern Kingdom.

Figure No. 15: CONNECTION OF THE 2520 TO THE 2300-YEAR PROPHECY



But, this 2520 here [against the Southern Kingdom of Judah], it ends in 1844. So, it is connected to the 2300-year prophecy. Now, it is also connected by logic. I mean, in Daniel 8:13 it says that the sanctuary and the host would be trodden under foot. The question is: How long shall be the vision concerning the Daily and the transgression of desolation to be, to give both the sanctuary and the host to be trodden under foot? The answer about the treading down of the sanctuary is the 2300-year prophecy; and, the answer about the treading of the host is the 2520 that ends in 1844. Not only are they connected by their ending point, they are connected by logic.

Okay. The 2300-year prophecy here ends in 1844, just like this 2520.

So, we see that this 2520 [against the Northern Kingdom] is connected to this 2520 [against the Southern Kingdom].

And this 2520 [against the Southern Kingdom] is connected to the 2300. So, all three of these are connected.

Now, Sister White and the Pioneers identify that the First Angel's Message arrived in 1798. Because we are Adventists that are asleep, many of us sometimes do not understand this. But, in *The Great Controversy*—and I am going to start at the beginning of the chapter, "A Great Religious Awakening," on page 355—she says this:

"Chap. 20 - A Great Religious Awakening

A Great religious awakening under the proclamation of Christ's soon coming is foretold in the prophecy of the first angel's message of Revelation 14."

And what I am going to try to show you here is the First Angel's Message arrives in 1798.

—"An angel is seen flying "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." "With a loud voice" he proclaims the message: "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." Verses 6, 7.

The fact that an angel is said to be the herald of this warning is significant. By the purity, the glory, and the power of the heavenly messenger, divine wisdom has been pleased to represent the exalted character of the work to be accomplished by the message and the power and glory that were to attend it. And the angel's flight "in the midst of heaven," the "loud voice" with which the warning is uttered, and its promulgation to all "that dwell on the earth,"--"to every nation, and kindred, and tongue, and people,"--give evidence of the rapidity and world-wide extent of the movement.

The message itself sheds light as to the time when this movement is to take place."—

What movement is she speaking about? The movement of the First Angel. She says the message itself tells you when the movement is going to arrive.

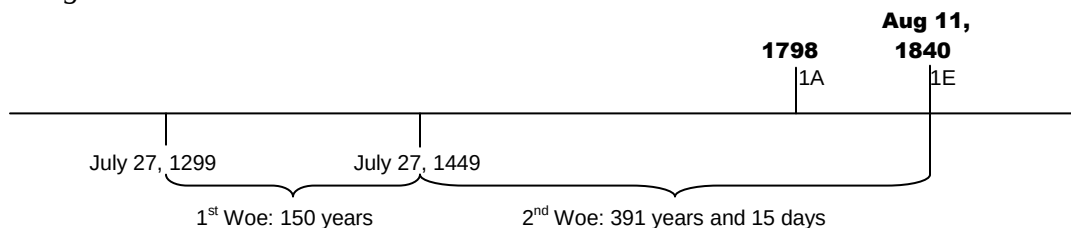
—"It is declared to be a part of the "everlasting gospel;" and it announces the opening of the judgment. The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of judgment had come. 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"—

What time? The Time of the End, 1798.

—"Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, "many shall run to and fro, and knowledge shall be increased." Daniel 12:4. (*The Great Controversy*, p. 355.1-3)"

So, when you reach the Time of the End, the message of the Judgment has arrived; and, Sister White has told us that the message of the Judgment is the First Angel's Message.

Figure No. 16: ARRIVAL AND EMPOWERMENT OF THE FIRST ANGEL'S MESSAGE



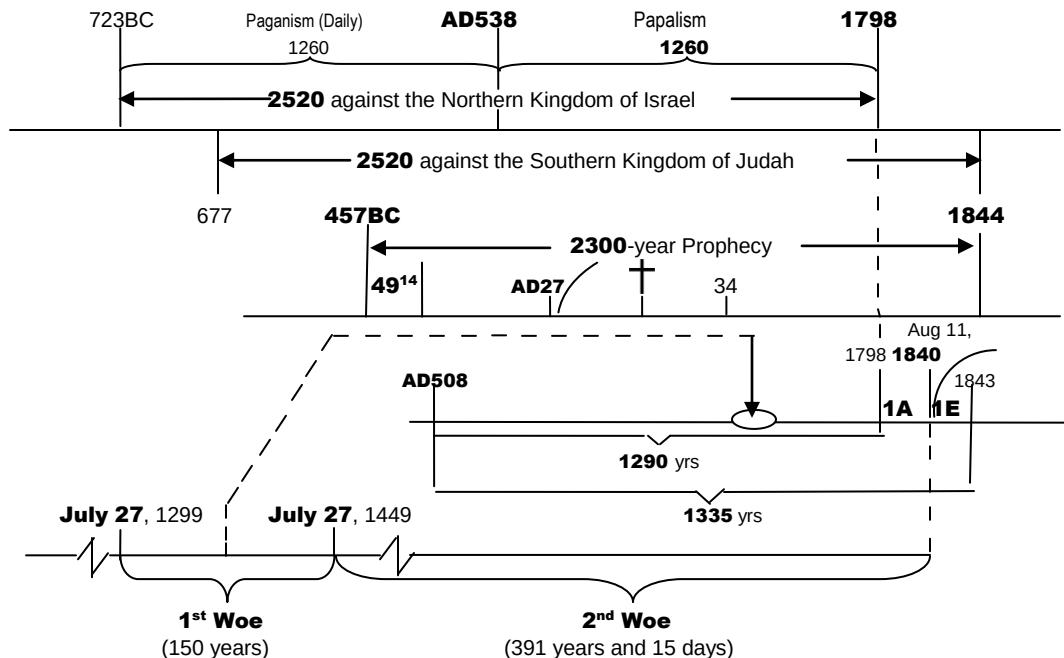
The First Angel's Message arrives in 1798. And why are we looking at that? Because, here we have the time prophecy of the First and Second Woes, which begins [July 27, 1299] with

150 years; it ends on July 27, 1449. And then you have 391 years and 15 days, which brings you to August 11, 1840.

And August 11, 1840, is when the First Angel's Message is empowered.

August 11, 1840, the Pioneers correctly taught that on August 11, 1840, the Mighty Angel of Revelation 10 descends; and, they taught that the Mighty Angel of Revelation 10 is the same Angel as the first angel of Revelation 14. And they are correct.

Figure No. 17: CONNECTION OF PROPHECIES WITH EACH OTHER ON THE 1843 AND 1850 CHARTS



The first angel of Revelation 14 arrives in 1798, but His message is empowered in 1840.

So, what I want you to see here is on August 11, 1840, when the Mighty Angel of Revelation 10 descends that that is the First Angel's Message; but, 1798 is where the First Angel's Message arrives. Therefore, August 11, 1840, is directly connected to 1798; therefore, it is directly connected to this prophecy [the 2520 against the Northern Kingdom].

So, the 150 years [First Woe] is connected to the 391 years and 15 days [Second Woe], which marks the empowerment of the First Angel's Message, which arrived in 1798, which connects it with this 2520 [against the Northern Kingdom], which is connected with this 2520 [against the Southern Kingdom], which is connected with the 2300 years. All the prophecies on these [1843 and 1850 Charts] are connected.

1798, of course, here as we have already mentioned but this is the 1260 years. It is spoken specifically seven times in [the Books of] Daniel and Revelation. This is the 42 months; the 1260 days; the times, time, and the dividing of time. And when you see the times, time, and the dividing of time, it is simply dividing seven times [2520 years] of Leviticus 6 in half: $3\frac{1}{2} \text{ times} + 3\frac{1}{2} \text{ times} = 7 \text{ times}$.

What prophecy am I forgetting? Ah! The 1290 and the 1335.

¹⁴ Prophecy that the streets and wall of Jerusalem would be rebuilt in troublous times.

1 We know that the **1290 and the 1335 are connected**. They have **the same starting**
2 **point [AD508]**. And the **1290 ends when? 1798**. So, it is directly connected with this
3 prophecy [**of the arrival and empowerment of the First Angel's Message [1798 and 1840]**,
4 and this prophecy [**of the 2520 against the Northern Kingdom**]; but, it is also directly
5 connected with the **1335**.

6 So, when it comes to those people in Adventism that want to take some of these time
7 prophecies and place them at the end of the world, technically if you are going to place any of
8 them at the end of the world in a day-for-a-day fashion, you have to put all of them at the end of
9 the world in a day-for-a-day fashion.

10 And do you know what else you have to do, I mean if you are going to hold their feet to
11 the fire? Of course, this is delusion and fanaticism. They cannot do it. But, if you are going to
12 hold their feet to the fire, in the 2300-year prophecy, there is a prophecy of **49 years** that
13 identifies when the streets and the wall are going to be built in troublous times.

14 There is a prophecy of **483** years that identifies when Christ would be baptized, when the
15 Dove came down out of Heaven upon Him; and, that begins the sacred week. And in the midst
16 of the week you have **the cross**; and, then at the end of the week, you have the stoning of
17 Stephen.

18 So, in the 2300-year prophecy, you have—one, two, three, four—five prophecies at least.

19 So, if you are going to put any of these prophecies at the end of the world in a day-for-a-
20 day fashion, then you are going to have to put 12 prophecies at the end of the world in a day-for-
21 a-day fashion. And sanctified logic tells you that you have to put them together in the identical
22 relationship to each other that they are represented on this board [See Figure No. 16].

23 And, of course, when Hugo Gambetta saw this, he got it and said, "I won't do that
24 anymore." But . . . sometimes we forget!

25 Therefore, what we are saying is William Miller, he did not teach the 2520 without the
26 2300. He understood that they were connected prophecies, and they are. All these prophecies
27 are directly connected both by dates and by logic. If you take the time, you can show by logic
28 they are connected.

29 Turn with me to Daniel 8:13. I mentioned it briefly here this evening, but I may have
30 mentioned it in a previous presentation here. Remember, in Daniel 8 there are how many
31 Hebrew words that are translated as *vision*? Two.

32 What are those words?

33 FROM THE AUDIENCE: *Chazon* and *mareh*.

34 BROTHER PIPPENGER: *Chazon* and *mareh*.

35 And *chazon* is the vision of prophetic history; and, the *mareh* is the vision of the
36 appearance. Right?

37 FROM THE AUDIENCE: (Affirmation.)

38 BROTHER PIPPENGER: So, in verse 13 it says of Daniel 8:

39
40 "13Then I heard one saint speaking, and another saint said unto that certain
41 saint which spake, How long *shall be*"—

42
43 And this is the *chazon* vision:

44
45 —"How long *shall be* the vision"—of prophetic history in Daniel 8?
46

1 I mean, this is where the conversation is going on in Daniel 8, by the context: How long shall be
2 the *chazon* vision that is illustrating the prophetic history that is illustrated in Daniel, chapter 8?

3 Then it tells us what this vision is about concerning Paganism (the Daily), and the
4 transgression of desolation (Papalism): How long is the vision of prophetic history in Daniel,
5 chapter 8, concerning Paganism and Papalism? And then it tells us what Paganism and Papalism
6 are going to do.

7
8 “ . . . to give both the sanctuary and the host to be trodden under foot?”
9 Daniel 8:13 (KJV).

10
11 It is a vision about right up here [the first 1260 of the 2520 against the Northern Kingdom]. Here
12 the Daily is going to tread down God’s people for 1260 years. This is Paganism.

13 Here [the second 1260 of the 2520 against the Southern Kingdom], the transgression of
14 desolation is going to tread down the sanctuary and host for 1260 years. This is Papalism.

15 So, this is the question of verse 13. It is a question of duration: How long? It does not
16 say, “When?” If it said *when*, it would be looking for a point in time. It says, “How long? It is a
17 question of duration.

18 So, in verse 14 you have the answer in terms of when this time period ends. It says,

19
20 “¹⁴And he said unto me, Unto two thousand and three hundred days, then shall the
21 sanctuary be cleansed.” Daniel 8:14 (KJV).

22
23 How long is the duration of this vision? It is 2300 years, a day for a year.

24 And this vision here, the 2300 days, it is one of the visions. It is the *mareh* vision.

25 Everywhere in the Bible that the Hebrew phrases *ereb* and *bôqer* appear, it is translated
26 as *evening and morning*. In Genesis when it says, “and evening and morning were the first day,”
27 and “the evening and the morning were the second day,” it is a Hebrew phrase, two words: *ereb*
28 and *bôqer*.¹⁵ I think I am saying that right.

29 You can see this Hebrew phrase in verse 26 of Daniel 8. It says,

30
31 ²⁶ And the [*mareh*] vision”—

32
33 This third word in verse 26 is the *mareh* vision. It says,

34
35 —“²⁶ And the [*mareh*] vision of the evening and the morning”—

36
37 The “evening and morning,” *ereb* and *bôqer*; everywhere in the Bible that this Hebrew phrase is
38 found, it is translated as *evening and morning*, except for one verse; and that is, Daniel 8:14.
39 Daniel 8:14 says, “. . . Unto two thousand and three hundred days;” This *evening and*
40 *morning* here is translated simply as *days* in verse 14. This is the only time in the Bible that this
41 happens; and, so, therefore, it stands out because of its singular position.

42 But, this tells you that when you put verse 26 with verse 14, “And the [*mareh*] vision of
43 the evening and the morning,” this tells you that the 2300-year prophecy is the *mareh* vision. It
44 is the vision of the days; it is the vision of the evening and morning.

¹⁵ Hebrew phrase for *morning* is phonetically spelled B-O-Q-E-R, according to *Strong’s Concordance*.

1 Do you follow me? This is the *mareh* vision. Verse 26 says, “And the [*mareh*] vision of
2 the evening and morning . . .”

3
4 —“²⁶ **And the vision of the evening and the morning which was told is true:**
5 wherefore shut thou up the vision; for it *shall be* for many days.” Daniel 8:26
6 (KJV).
7

8 The *evening and morning* is the 2300-day vision.

9 So, the question, “How long is the *chazon* vision concerning Paganism and Papalism that
10 are going to trample down the sanctuary and the host?” and the answer is, it is going to be for
11 2300 years. And this is the *mareh* vision.

12 So, in verse 15, it says,

13
14 “¹⁵And it came to pass, when I, *even* I Daniel, had seen the [*chazon*]
15 vision,”—
16

17 The complete prophetic vision of Daniel, chapter 8.

18
19 —“and sought for the meaning, then, behold, there stood before me as the
20 appearance of a man. ¹⁶And I heard a man’s voice between *the banks of* Ulai,
21 which called, and said, Gabriel, make this *man* to understand the [*mareh*] vision.”
22 Daniel 8:15-16 (KJV).
23

24 Daniel has the vision, verses 1 through 12; and, then in verses 13 and 14 he hears the heavenly
25 dialogue about “How long?” Then he is trying to understand the *chazon* vision, the vision of
26 prophetic history; and as he is seeking to understand this vision, then he hears a voice
27 commanding Gabriel to make Daniel understand not the *chazon* vision, but the *mareh* vision.
28 Okay?

29 So, in verse 17, Gabriel is going to come to Daniel. He says,

30
31 “¹⁷So he came near where I stood: and when he came, I was afraid, and fell upon
32 my face; but he said unto me, Understand, O son of man: for at the time of the
33 end”—
34

35 When is the Time of the End?

36 FROM THE AUDIENCE: 1798.

37 BROTHER PIPPENGER: 1798.
38

39 —“for at the time of the end *shall be* the [*chazon*] vision.” Daniel 8:17 (KJV).
40

41 So, the first thing Gabriel says is, “I’m going to tell you something about the *chazon* vision. It is
42 going to be understood in 1798. It is not going to be fully understood until 1798 until the Book
43 of Daniel is unsealed.”

44 So, the first thing Gabriel does is he sets that thought aside. That is what Daniel was
45 trying to understand, is the *chazon*; but, Gabriel has been told to make him understand the
46 *mareh*. So, he says, “The *chazon* is in 1798.”

1 Then notice what he says in verse 18.

2
3 “¹⁸Now as he was speaking with me, I was in a deep sleep on my face toward the
4 ground: but he touched me, and set me upright. ¹⁹And he said, Behold, I will
5 make thee know what shall be in the last end of the indignation: for at the time
6 appointed”—
7

8 And this Hebrew word that is translated as *time appointed* is *moed*. It means *an appointed time*.
9 It means a point in history.

10
11 —“for at the time appointed the end *shall be*.” Daniel 8:18-19 (KJV).
12

13 Now, in the Bible, both of these 2520s—the 2520 against the Northern Kingdom, and
14 [the 2520] against the Southern Kingdom—the Bible says that every prophet deals with the
15 2520. And they do. The Bible says all the prophets speak about the 2520.

16 What a sad thought to believe that at the end of the world Seventh-day Adventists are
17 saying, “We don’t believe the 2520 is valid,” when the Bible says every prophet speaks about the
18 2520! And they do, once you see it. They do.

19 But, one of the names that the prophets use to identify the 2520s is “the indignation.”
20 These are the two indignations. This is the indignation of God against His people for breaking
21 the covenant, both the Northern Kingdom and the Southern Kingdom.

22 So, when Gabriel comes to make Daniel understand the 2300-year prophecy that ends in
23 1844 in verse 19, he tells him “the last end of the indignation” will be at the time appointed.

24 There are two indignations. The one against the North is the first; the one against the
25 South is the last; and, the last end of the indignation ends in 1844.

26 So, what does Gabriel do? He comes with the commission to make Daniel understand
27 the *mareh* vision of the 2300 days. And what does Gabriel do?

28 And, who is Gabriel?

29 Who did Gabriel replace?

30 FROM THE AUDIENCE: Lucifer.

31 BROTHER PIPPENGER: Lucifer.

32 And what does LUCIFER mean?

33 FROM THE AUDIENCE: Light Bearer.

34 BROTHER PIPPENGER: Lucifer’s work was to carry God’s Light to the whole
35 creation; and, then Lucifer rebelled. He was kicked out of Heaven, and Gabriel replaces him.
36 So, Gabriel is the one that brings the prophetic light to those authors of the Bible and to Sister
37 White. And Sister White tells us that Gabriel is the one that came to William Miller.

38 So, what is it about the Bible that Gabriel does not understand?

39 FROM THE AUDIENCE: Nothing.

40 BROTHER PIPPENGER: He is the one that has led all the prophets to record
41 what they record.

42 And one of the things that Gabriel most definitely understands is that upon the testimony
43 of two a thing is established. So, when Gabriel is commanded to make Daniel understand 1844
44 in relation the 2300 evenings and mornings of Daniel 8:14, what Gabriel does is he comes with
45 another time prophecy that also ends in 1844. So, he gives him a second witness to this
46 appointed time, this “time appointed.”

1 So, he not only confirms it mathematically by giving him 1844 and 1844, two witnesses
2 of the date; but, the 2300-year prophecy, it is the prophecy about cleansing the sanctuary. And
3 the Hebrew word that is translated *cleansed* in verse 14, it means *to cleanse, to justify, to make*
4 *right*. And in order to make the sanctuary right, you have to have a people.

5 The Bible says, “Let them make me a sanctuary that I might dwell among them.” The
6 purpose of the sanctuary was that God could dwell among His people.

7 Daniel 8:13 says, the sanctuary and the host. The host is God’s people.

8 The sanctuary is trodden down for how long?

9 FROM THE AUDIENCE: 2300 days.

10 BROTHER PIPPENGER: 2300 years.

11 And the host is trodden down for how long? 2520.

12 He is not just telling him 1844, 1844, and 1844. He is giving him the answer to verse 13.

13 The 2520 that ends in 1844 is dealing with the host, the cessation of the trampling down
14 of the host.

15 The 2300 is dealing with the cessation of the trampling down of the sanctuary; because,
16 the purpose of the sanctuary is that God might dwell among the host.

17 Now, the reason why I took some time there is that I want you to see that not only are
18 these prophecies connected mathematically by the dates which they start or end but they are all
19 tied together, and the actual principle of the various prophecies tie them together as well.

20 The 2300 is one part of the answer to verse 13.

21 This 2520 [against the Southern Kingdom] is the other part of the answer to verse 13.

22 Shall we pray?

23
24
25 Benediction: Heavenly Father, we thank you that you are such a consistent and thorough and
26 accurate God, and that you have recorded these truths so clearly in your Word. But, we would
27 ask you to forgive us for our Laodicean blindness, our lethargy, and help us to awaken and
28 redeem the time that we have wasted here as Laodiceans, at the very time period when you are
29 beginning to cleanse the temple of Adventism. We ask that you would awaken us, that you
30 would use the messages from Daniel and Revelation to do so, as you said you would, and that
31 these messages would not only awaken us but they would provide us with a message for those
32 around us and they would empower us that through the cooperation of ourselves with the Holy
33 Spirit we might be changed into your image. We thank you for all these things in Jesus’s name.
34 Amen.

THE GODHEAD IN PROPHECY

Presentation by Jeff Pippenger

PART 12

Invocation by Brother Jeff Pippenger: Heavenly Father, as we continue this study of Daniel, we ask you would grant us the presence of your Holy Spirit to guide and direct the truths that we are considering. We ask that you would pour your Latter Rain out upon us, as you have told us to ask for it in Zechariah 10:1, that we are to pray for the Latter Rain in the time of the Latter Rain. We ask that you would take control of the words and the thoughts that I have, that they would not be human words but they would words from on High, and that you would prepare the hearts and minds of those that hear this message to receive it as you see fit. In Jesus's name, amen.

DANIEL 8

BROTHER PIPPENGER: We have been looking at the Daily and Daniel's last vision, chapters 10, 11, and 12 of Daniel. Now we are going to begin to approach the Daily in Daniel, chapter 8.

The Daily is Paganism; and, in chapters 11 and 12 it is identifying the political aspect of the Daily, the political forces that were preventing the Papacy from rising and taking control of the world.

But, Daniel 8 is emphasizing the religious aspect of Paganism.

In Daniel we have the story in Daniel 11:45 of church and state. The King of the North (the Papacy) at the end of the world places his tabernacles and his palace between seas and the glorious holy mountain: *tabernacles*, representing church; the *palace*, state.

The issue of Bible prophecy is generally based upon church and state.

If you go to Isaiah 14, where we are told how the rebellion began, dealing with Lucifer in verse 12 of Isaiah 14, it says,

“¹²How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations! ¹³For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north.”
Isaiah 14:12-13 (KJV).

Here Lucifer, and soon thereafter Satan, he plans on placing his throne, representing political authority. He plans on sitting upon God's throne, representing His political authority, and upon God's church, the sides of the North. Psalm 48, verse 2, tells us the sides of the North is the city of the Great King; it is Zion; it is Jerusalem; it is the glorious holy mountain.

Lucifer plans to take control of the world, both the church of the world (the Catholic Church); and, the political structure (the United Nations). He has prepared both of those organizations for the time period when he returns and personates Christ, so he can be set upon the political throne and upon the church.

After the Flood, Lucifer began (Satan began) to develop his religion. If you go to Genesis, chapter 11, verse 1 says,

1
2 ¹“And the whole earth was of one language, and of one speech. ²And it
3 came to pass, as they journeyed from the east, that they found a plain in the land
4 of Shinar; and they dwelt there. ³And they said one to another, Go to, let us make
5 brick, and burn them thoroughly. And they had brick for stone, and slime had
6 they for mortar.”—
7

8 If you remember, when the Lord gave Noah and those thereafter that worshipped on the altars,
9 that when they built their altars, they were supposed to build it with stones that had not been
10 hewn, they had not been cut, they had not been worked.

11 A brick is a man-made stone. A brick represents man’s own works. And the religion that
12 is being built here by Nimrod in chapter 11 is emphasizing a man-made religion.

13 In verse 4 it says,
14

15 —⁴**And they said, Go to, let us build us a city and a tower,** whose top *may*
16 *reach* unto heaven; and let us make us a name, lest we be scattered abroad upon
17 the face of the whole earth.”
18

19 And a *city* in Bible prophecy is a political kingdom. If you just look at the word *city* in the Book
20 of Revelation, you will see that it represents a kingdom.

21 A *tower* represents a church.

22 So, here in the beginning of Nimrod’s kingdom, we see church and state.

23 When we understand that this is one of the themes of Bible prophecy and then we return
24 to the Book of Daniel, we see that in Daniel 2 the kingdoms of Bible prophecy are set forth, and
25 they are illustrated on these [1843 and 1850] Charts.

26 In Nebuchadnezzar’s dream he sees this mighty image [indicating the statue on the
27 Charts]: a head of gold, silver, brass, iron, iron and clay. This is the kingdoms of Bible
28 prophecy, and these kingdoms degenerate as we move through history; but, we see a progression
29 illustrated in the metals. The metals begin with gold, which is softer than silver; and silver is
30 softer than brass; and brass is softer than iron. There is a progression that is illustrated in the
31 strength of the metals; and, there is also a progression illustrated in the value of the metals. Gold
32 is more valuable than silver, which is more valuable than brass, which is more valuable than
33 iron, which is more valuable than clay.

34 So, in this very first reference of Daniel of the kingdoms of Bible prophecy, one of the
35 things that we have a testimony of two about is that these kingdoms have a progressive nature
36 connected with those kingdoms that we want to mark that as we get to Daniel 8. There is a
37 progression in the kingdoms of Bible prophecy there.

38 We understand as Seventh-day Adventists that Bible prophecy, one of the principles that
39 it is based upon is “repeat and enlarge.”

40 In Daniel 2 we see the kingdoms of Bible prophecy.

41 And then when we get to Daniel 7, we see the kingdoms of Bible prophecy illustrated
42 once again.

43 If you look at Daniel 7, verse 4, we see Babylon, which was the head of gold in Daniel 2.
44 It is like a lion, and it has an eagle’s wings.

45 And the silver of the Medes and Persians in Daniel 2, in verse 5, is a bear, which has
46 three ribs in its mouth; and, it is raised up on one side, representing the twofold nature of the

1 Medes and the Persians, and identifying the three areas of conquest that the Medes and the
2 Persians had to overcome in order for them to take control of the world.

3 And then in verse 6 we see the leopard of Greece with the four wings of a fowl. Wings in
4 Bible prophecy represents speed, and the historians tells us that the most profound thing about
5 Alexander the Great's army was the speed with which he could travel across the land and attack
6 his enemies. When they would expect him to be a few days away, he would come up over the
7 ridge and strike them before they were prepared for him.

8 In verse 7 then we see this beast that represents Pagan Rome; and, ultimately, the Papacy
9 is brought into Daniel 7.

10 But, what we want to see here is that in Daniel, chapter 7, these beasts represent political
11 kingdoms. Daniel, chapter 7, is identifying the kingdoms of Bible prophecy, and it is identifying
12 their political manifestations.

13 The prophetic testimony is partially about church and state. Daniel 2 gives us the
14 kingdoms of Bible prophecy. It identifies the progressive nature of these kingdoms.

15 Daniel 7, then, repeats upon Daniel 2 and enlarges upon it; and, it tells us about the
16 political (the state) aspect of these kingdoms of Bible prophecy.

17 Then in Daniel, chapter 8, Daniel is once again going to repeat and enlarge upon Daniel 2
18 and Daniel 7; and, here he is going to give the kingdoms of Bible prophecy not from their
19 political manifestation but from their religious manifestation. And, in so doing, he is also going
20 to identify a progressive development that is in the history of these kingdoms.

21 So, in order for Daniel to emphasize the political nature of the kingdoms of Bible
22 prophecy in Daniel 7, he used these beasts: the lion, the bear, the leopard, and then this beast of
23 Rome.

24 But here in Daniel 8, as he is dealing with the same kingdoms of Bible prophecy, in order
25 to convey to the student of prophecy that this is the religious aspect of these kingdoms, he uses
26 the symbols of these kingdoms that are drawn from the sanctuary. But, although they are drawn
27 from the sanctuary, the terms and the symbols that he takes from the sanctuary in Daniel 8 are all
28 corrupted. They all are incorrect. They are not as they should be if they truly were going to be
29 in God's sanctuary. He does this in order to show us that this is not God's religion in chapter 8,
30 that this is a counterfeit priest-craft that is being described.

31 There are some people that argue that the Daily is Christ's Sanctuary ministry, and one of
32 their arguments is that in Daniel, chapter 8, Daniel is using sanctuary terms and, therefore,
33 identifying the Daily as Christ's Sanctuary ministry fits with the symbols that Daniel is using;
34 but, that is very shallow consideration, because there is not any of these sanctuary terms that
35 Daniel uses in Daniel 8 that are correct to the sanctuary.

36 We want to show you this; so, let us begin by reading in Daniel 8, starting in verse 1.

37
38 ¹ In the third year of the reign of king Belshazzar a vision appeared unto
39 me, *even unto* me Daniel, after that which appeared unto me at the first. ² And I
40 saw in a vision; and it came to pass, when I saw, that I was at Shushan in the
41 palace, which *is* in the province of Elam; and I saw in a vision, and I was by the
42 river of Ulai. ³ Then I lifted up mine eyes, and saw, and, behold, there stood
43 before the river a ram"—

44
45 Now, the ram is a sanctuary offering animal. And he saw a ram,
46

1 —“which had *two* horns: and the two horns *were* high; but one *was* higher than
2 the other, and the higher came up last.” Daniel 8:1-3 (KJV).

3
4 Exodus 12:5

5
6 If you go to Exodus 12:5, which is [referenced] in your notes, Exodus 12:5 says,

7
8 “⁵Your lamb shall be without”—*what?*

9
10 FROM THE AUDIENCE: Without blemish.

11
12 BROTHER PIPPENGER: —“blemish, a male of the first year: ye shall
13 take *it* out from the sheep, or from the goats.” Exodus 12:5 (KJV).

14
15 These offerings were to be without blemish.

16 But, back here in Daniel 8, verse 3, this ram has two horns, but one of the horns was
17 higher than the other. It has a blemish; they are not perfect [indicating unevenness of the horns
18 by his hands]. Okay? So, yes, this is a sanctuary offering, but it would not ever be used in
19 God’s sanctuary; because, your offering had to be without blemish.

20 Verse 4 says,

21
22 —“Daniel 8:4 continued I saw the ram pushing westward, and northward, and
23 southward; so that no beasts might stand before him,”—

24
25 Who is the ram here? The Medes and the Persians.

26 And which way do they push—and what does the word *push* mean? It means to war
27 against.

28 They push where? Westward, northward, and southward.

29 In Daniel, chapter 7, who are the Medes and the Persians? It is the bear.

30 And what does the bear have?

31 FROM THE AUDIENCE: Three ribs.

32 BROTHER PIPPENGER: Three ribs in its mouth. That is the westward,
33 northward, and southward: the three obstacles that the Medes and the Persians have to conquer
34 in order to take control of the world.

35
36 —“⁴I saw the ram pushing westward, and northward, and southward; so that no
37 beasts might stand before him, neither *was there any* that could deliver out of his
38 hand; but he did according to his will, and **became great**.”—

39
40 This word *great* is what Daniel uses to identify the progressive nature of these kingdoms of Bible
41 prophecy in this chapter of Daniel. In Daniel 2 he used the different metals that got harder as
42 they went down through history and got of less value as they went down through history. But,
43 here, he is going to use the Hebrew word *gâdal* that is translated as *great*.

44 The Medes and the Persians became great. They exalted themselves. And as we go
45 through, we are going to see that these various kingdoms of history, they exalt themselves more
46 than the previous power, as we go down [through history].

Verse 5:

⁵ And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes.” Daniel 4-5 (KJV).

Exodus 29:1

Now, go to Exodus 29:1.

Now, is a goat supposed to have notable horn between his eyes?

FROM THE AUDIENCE: No, I do not believe so.

BROTHER PIPPENGER: That is an offering that is blemished.

Verse 1 of Exodus 29 says,

¹And this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priest’s office: Take one young bullock, and two rams without blemish, ...” Exodus 29:1 (KJV).

So, here we have the rams.

Exodus 27:1-2

If you go to Exodus 27, verses 1 and 2, it says,

¹And thou shalt make an altar of Shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof *shall be* three cubits.

²And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the same: and thou shalt overlay it with brass.” Exodus 27:1-2 (KJV).

So, not only are the goat and the ram a sanctuary symbol, the horn is a symbol in the sanctuary, also. The altar of burnt offering that was in the courtyard where they burned the sacrifices, it had four horns on it.

And, in the altar of incense, we see these horns are part of the story.

So, in verse 4 of Daniel 8, these horns are part of the sanctuary service is what I am trying to say.

In Daniel 8, in verse 5, we see Greece come into the history and it is represented by a goat, a sanctuary animal; but, it is with blemish: it has a horn between its eyes.

And in verse 6 it says,

„Daniel 8 continued, verse 6 And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. ⁷And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.”—

1 Who is the goat? The ram was the Medes and the Persians. Who is the goat?

2 FROM THE AUDIENCE: Greece.

3 BROTHER PIPPENGER: Greece.

4 And then in verse 8 it says,

5
6 —“⁸Therefore the he goat waxed **very great**.”—

7
8 This word *great* is *gâdal* . It means *self-exaltation*.

9 The Medes and the Persians, back in verse 4, they have become **great**. They were
10 exalting themselves. But, Alexander the Great, the Greeks, they even exceeded the self-
11 exaltation of the Medes and the Persians.

12 This self-exaltation, we have already looked at, though we may not have pointed it out in
13 Isaiah 14. This is the root principle of Satan’s religion. Satan’s rebellion is self-exaltation. It is
14 *gâdal*. And here the Medes and the Persians, and the Greeks are identified as having this
15 principle within their kingdoms.

16 And their kingdoms here are not the political kingdoms of these beasts of Daniel 7. They
17 are sanctuary animals that have blemishes. Daniel is telling us about the religious aspects of
18 these kingdoms, and he at the same time is telling us that the root of their religion, their
19 principle, the primary principle of their kingdom is self-exaltation. This *gâdal* is telling this
20 story.

21
22
23 —“and when he was strong, the great horn was broken; and for it came up four
24 notable ones toward the four winds of heaven. ⁹And out of one of them came
25 forth a little horn, which waxed **exceeding great**, toward the south, and toward
26 the east, and toward the pleasant *land*. ¹⁰And it waxed great, *even* to the host of
27 heaven; and it cast down *some* of the host and of the stars to the ground, and
28 stamped upon them. ¹¹Yea, he magnified *himself* even to the prince of the host,
29 and by him the daily *sacrifice* was taken away, and the place of the sanctuary was
30 cast down. ¹²And an host was given *him* against the daily *sacrifice* by reason of
31 transgression, and it cast down the truth to the ground; and it practised, and
32 prospered.” Daniel 8:6-12 (KJV).

33
34 Let us look at some of these verses in the Bible that teaches about what this horn
35 represents.

36
37 Exodus 29:12; 30:10

38
39 If you go to Exodus 29, verse 12, verse 12 of Exodus 29 says,

40
41 “¹²And thou shalt take of the blood of the bullock, and put *it* upon the horns of the
42 altar with thy finger, and pour all the blood beside the bottom of the altar. . . .”
43 Exodus 29:12 (KJV).

44
45 So, the horns were something that was part of the ritual sanctuary service. When the offering
46 was slain, the blood was often taken and placed upon the horns of the altar. We will find that

1 when they put the offering on the altar of burnt offering to burn it, they would tie down the
2 offering by using the horns to wrap the rope around. That was part of the ritual.

3 And in chapter 30 of Exodus, verse 10, it says,

4
5 “¹⁰And Aaron shall make an atonement upon the horns of it once in a year with
6 the blood of the sin offering of atonements: once in the year shall he make
7 atonement upon it throughout your generations: it is most holy unto the LORD.”
8 Exodus 30:10 (KJV).

9
10 So not only is the ram and the goat part of the sanctuary offerings, but they were to be without
11 blemish. But, the horns are part of the sanctuary furnishings.

12 Deuteronomy 33:17

13
14
15 Go to Deuteronomy 33:17.

16 And, what we are saying by this is that Daniel, he is being directed by Gabriel as he
17 records this to use these symbols that are drawn from the sanctuary to emphasize that Daniel 8 is
18 not about the political kingdoms of Bible prophecy. It is about these identical kingdoms but their
19 religious manifestations.

20 And in Deuteronomy 33:17, it says,

21
22 “¹⁷His glory is like the firstling of his bullock, and his horns are like the horns of
23 unicorns: with them he shall push the people together to the ends of the earth:
24 and they are the ten thousands of Ephraim, and they are the thousands of
25 Manasseh.” Deuteronomy 33:17 (KJV).

26
27 The horns represent strength.

28 We have seen the Medes and the Persians here in Daniel pushing. *Pushing* is
29 representing the strength.

30 And, of course, here Moses is saying these horns are what they push, what they bring
31 warfare against the people. With the horn in the sanctuary on the altars is representing the
32 strength of God.

33 Joshua 6:4

34
35 Go to Joshua 6:4.

36
37
38 “⁴And seven priests shall bear before the ark seven trumpets of rams’ horns: and
39 the seventh day ye shall compass the city seven times, and the priests shall blow
40 with the trumpets.” Joshua 6:4 (KJV).

41
42 What are the trumpets that announce the bringing down of Jericho; what are they? They are
43 rams’ horns. These horns are the trumpets.

44 These trumpets (blown seven times in bringing down Jericho), where do we find them in
45 Revelation? The Seven Trumpets of Revelation 8 through 11 are rams’ horns, and the horns in

the sanctuary represent the strength, the power of God; or, the power of the enemies of God if these horns are associated with the enemies of God.

1 Samuel 2:10

Go the 1 Samuel 2:10.

“¹⁰The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.”—*exalt the strength of his anointed.* 1 Samuel 2:10 (KJV).

The horn represents strength, power in the Scriptures.

1 Samuel 16:1

Chapter 16, verse 1, of 1 Samuel.

“¹And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.” 1 Samuel 16:1 (KJV).

The horn that possesses the oil that Samuel anointed David and Saul with, what does that oil represent? The Holy Spirit. When they are being anointed, they are being anointed symbolically with the Holy Spirit.

And what is it that contains the anointing of the Holy Spirit? It is the horn.

Okay. So, the horn in the sanctuary represents the power of the Holy Spirit, among other things.

1 Kings 1:50–51; 2:28

1 Kings 1, verses 50 and 51; and this is not the only story in the Bible where this happens:

“⁵⁰And Adonijah feared because of Solomon,”—

He figured Solomon was going to kill him.

—“⁵⁰And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar. ⁵¹And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword.” 1 Kings 1:50-51 (KJV).

1 He flees to the sanctuary. He grabs the horn; he is grabbing the strength of God. He is hoping
2 that the Holy Spirit, that God will protect him. And sometimes that happens in the Scriptures,
3 and sometimes it does not.

4 Look at verse 28 of chapter 2 of 1 Kings. Verse 2, verse 28, says,

5
6 “²¹Then tidings came to Joab: for Joab had turned after Adonijah, though
7 he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and
8 caught hold on the horns of the altar.” 1 Kings 2:28 (KJV).

9
10 And, of course, this time it does not work for Joab, for the next verse says,

11
12 “²⁹And it was told king Solomon that Joab was fled unto the tabernacle of the
13 LORD; and, behold, *he is* by the altar. Then Solomon sent Benaiah the son of
14 Jehoiada, saying, Go, fall upon him.”

15
16 “Go kill him. Even if he is holding onto the horns, slay him,” and he did.

17 But, the horns represent many things: they represent power, the strength, the Holy Spirit,
18 the anointing; but, they are part of the sanctuary service.

19 And Daniel is purposely using horns in Daniel 8.

20
21 Psalm 18:2

22
23 Go to Psalm 18:2, for just a few more references on this thought. Psalm 18:2 says,

24
25 “²The LORD *is* my rock, and my fortress, and my deliverer; my God, my strength,
26 in whom I will trust; my buckler, and the horn of my salvation, *and* my high
27 tower.” Psalm 18:2 (KJV).

28
29 What is the horn of his salvation? It is the strength of his salvation. It is the presence of the
30 Holy Spirit. That is what the horn represents.

31 But, also, it says the Lord is—what? His high tower. A *tower* in Bible prophecy
32 represents a church, the religion of Christ.

33 When Nimrod was building his tower, he was building a counterfeit religion.

34
35 Psalm 75:10

36
37 Notice Psalm 75:10.

38
39 “¹⁰All the horns of the wicked also will I cut off; *but* the horns of the righteous
40 shall be exalted.” Psalm 75:10 (KJV).

41
42 FROM THE AUDIENCE: Amen.

43 BROTHER PIPPENGER: So, there is a wicked horn. There are horns that are
44 wicked; and, of course, that is what Daniel is describing in chapter 8. The horns in Daniel are
45 the horns of the wicked.

1 Psalm 118:27

2
3 Psalm 118, verse 27:

4
5 “²⁷God is the LORD, which hath shewed us light: bind the sacrifice with cords,
6 even unto the horns of the altar.” Psalm 118:27 (KJV).

7
8 The altar of burnt offering, when they put the sacrifice on it, they would bind the offering to
9 those horns.

10 So, the horns—the Holy Spirit, the power of God—are connected to whom? To Christ,
11 because He is the burnt offering. They are bound together.

12 So, if we go back to Daniel 8, what I am saying here is that the Book of Daniel operates
13 upon the principle of repeat-and-enlarge; and, Daniel puts forth these kingdoms of Bible
14 prophecy in Daniel, chapter 2. And one of the lessons in Daniel, chapter 2, is that the kingdoms
15 of Bible prophecy have a progressive nature connected with them in prophecy. If you are going
16 to understand them correctly, you have to understand that there is some type of progression that
17 is established. If you do not see this progression, it is very difficult to see Mystery Babylon in
18 Revelation 17 as it moves from one head to another head, to another head down through history.
19 That is the progressive nature.

20 The progressive nature of the Mystery Babylon, the woman that rides upon the beast in
21 Revelation 17, she moves from one head to another head, all the way to the end of the world.
22 And it is Daniel 2 and Daniel 8 that gives you two witnesses that this is part of the story of the
23 kingdoms of Bible prophecy; because, these seven heads in Revelation 17 are the kingdoms of
24 Bible prophecy. And, Revelation 17, among other things, is telling us that Mystery Babylon
25 (and in this sense Mystery Babylon is the religion of Paganism), Paganism (Mystery Babylon) is
26 on Babylon; it is on the Medes and the Persians; and, then it is on Greece, then Pagan Rome,
27 then Papal Rome, and then modern Rome (which is the Beast, the Dragon, and the False
28 Prophet).

29 This mystery religion progresses down through history in each of these kingdoms; and,
30 this progression is established with Daniel 2 and Daniel 8. Daniel 8’s progression is in the word
31 *gâdal*. It is telling us that the root of this religion is self-exaltation, the very essence of Lucifer’s
32 rebellion.

33 And as we go back now to Daniel, chapter 8, that is what we are saying, is that Daniel is
34 using these corrupted sanctuary terms to identify that these kingdoms of Bible prophecy are
35 being represented not in their political manifestations as in Daniel 7 but in their religious
36 manifestations.

37 So, those people that insist that the Daily here in Daniel, chapter 8, is Christ’s Sanctuary
38 ministry, they are seeing some of the sanctuary terms, but they are not being very careful
39 Bereans as they rightly divide the Word of Truth; because, these sanctuary emblems in chapter 8
40 are all corrupted, they are all turned upside down.

41 So, in verse 8 of Daniel 8, it says,

42
43 “⁸Therefore the he goat waxed **very great**:”—

44
45 He exalts himself more that.

1 —:and when he was strong, the great horn was broken;—

2
3 And could you take a sanctuary animal in that had a broken horn?

4 FROM THE AUDIENCE: No.

5 BROTHER PIPPENGER: A corrupted offering. It was blemished.

6
7 —“and for it came up four notable ones toward the four winds of heaven:”—

8
9 So, could you take an offering in that had a broken horn, with four horns coming out of
10 it? These are not God’s sacrifices. These are the sacrifices of the satanic religion,
11 Mystery Babylon.

12 And in verse 9 it says,

13
14 —⁹ And out of one of them came forth a little horn, which waxed **exceeding**
15 **great**, toward the south, and toward the east, and toward the pleasant *land*. ¹⁰ And
16 it waxed great, *even* to the host of heaven; and it cast down *some* of the host and
17 of the stars to the ground, and stamped upon them. ¹¹ Yea, he magnified *himself*
18 even to the prince of the host, and by him the daily *sacrifice* was taken away, and
19 the place of the sanctuary was cast down. ¹² And an host was given *him* against
20 the daily *sacrifice* by reason of transgression, and it cast down the truth to the
21 ground; and it practised, and prospered.” Daniel 8:8-12 (KJV).

22
23 This little horn of verse 9 is the subject of verses 9 through 12.

24 After Alexander the Great in verse 8 dies by drinking himself to death, his kingdom is
25 divided. Primarily it ends up being divided to four of his most powerful generals. And as we
26 have already looked at in Daniel 11, after a short period of time, those four generals have turned
27 into basically two kingdoms: the King of the North and the King of the South.

28 But, here, these four notable horns are broken to the four winds of the heaven. And what
29 are the four winds of the heaven? The East, the North, the South, and the West; and, Daniel 11
30 takes it further: it boils this kingdom of Greece down to North and South. But, here these four
31 horns are broken to the four winds of heaven.

32 And in verse 9, it says, “And out of one of them.” And if you look carefully at the
33 masculine and feminine of the Hebrew words that Daniel is using, the words “out of one of
34 them,” the word *one* is feminine. And in verse 8 the four winds are feminine.

35 So, out of the four winds comes a little horn, and the little horn here is masculine; and,
36 this is important to see. The little horn is the subject of verses 9 through 12. Every verse deals
37 with the little horn; but, in verses 9 and 11, the little horn is masculine, and in verses 10 and 12 it
38 is feminine.

39 And without getting into some kind of Concordance that breaks down the Hebrew for us,
40 it is a little bit difficult to see this change from masculine to feminine, from masculine to
41 feminine in 9 through 12; but, you can see it.

42 In verse 10 it says, “And it waxed,” the *it* being the little horn; but, it does not say “And
43 he waxed.” It says “it.”

44 In these verses, when it says “it,” it is representing the feminine form of the little horn.

1 And verse 10 says, “And it [the female little horn] waxed great, *even* to the host of
2 heaven; and it [the feminine little horn] cast down *some* of the host and of the stars to the
3 ground, and stamped upon them.”

4 And then in verse 11, it says, “Yea, **he**” It does not say, “Yea, *it*.” Here the little
5 horn has now gone back to masculine: “Yea, **he** magnified *himself* to the prince of the host, and
6 by **him**”—not by *it*; “by **him**,” masculine—“the daily *sacrifice* was taken away, and the place of
7 **his**”—not *its*—“the place of **his** sanctuary was cast down.”

8 In verse 12 it says, “And an host was given *him*”—and you notice this word *him*, it is
9 added. It is not in there [in the original text]—“an host was given *him* against the daily *sacrifice*
10 by reason of transgression, and **it** [feminine] cast down the truth to the ground; and it [feminine]
11 practised, and prospered.”

12 So, you can see this transition from masculine to feminine, and from masculine to
13 feminine as you go down through the verses, if you look at the distinction between *he* and *it*.

14 And there is a reason to make that distinction. The story of Rome is the story of the
15 combination of church and state; and, the political aspect of Rome is the masculine. The
16 feminine aspect of Rome is the church, is the feminine.

17 And this is the story of Rome, the combination of church and state, about the whore
18 committing fornication with the kings of the Earth. The kings of the Earth are the man; the
19 whore is the woman. So, in this passage, when we see Rome (the little horn) in its feminine
20 manifestation, we are seeing the Papal power. When we see it in its masculine manifestation, we
21 are seeing Pagan Rome that ruled the world during the time of Christ and thereafter.

22 So, in verse 9 it says, “And out of one of them”—out of one of the four winds—“came
23 forth a little horn [masculine, Pagan Rome], which waxed **exceeding great**, ...” And what did it
24 do? It “waxed exceeding great, ...” Its greatness has surpassed the greatest of Greece, which
25 was **very great**, which surpassed the greatest of the Medes and Persians which became **great**.
26 We see this greatest, this *gâdal*, this self-exaltation, getting greater and greater and greater as the
27 story of these kingdoms of Bible prophecy moves down through history.

28 He “waxed **exceeding gâdal** toward the south, and toward the east, and toward the
29 pleasant *land*.” These are the three geographical areas of conquest that Pagan Rome had to
30 conquer before it was established upon the throne of the Earth in 31BC and ruled supremely for
31 360 years in fulfillment of verse 24 of Daniel 11. It first conquered Syria, and then Israel and
32 Egypt followed thereafter.

33 Then in verse 10, after it tells us the story in verse 9 of Pagan Rome’s—and this is kind
34 of a theological identification that I am going to provide for you; and, usually for me, theological
35 arguments are a little bit hard to understand the significance of them, but I like this one
36 personally. So, I am going to put it out there; but, this is the one that theologians mark for us,
37 and it is correct—Here we are going to see Pagan Rome and its activity on the horizontal level;
38 and by that they mean how it interacts with men, mankind, and the world. And, in verse 9,
39 Pagan Rome conquers Syria, and Egypt, and Israel. It is dealing with Planet Earth, so to speak.

40 But, in verse 11, when it is dealing with Pagan Rome, then it is dealing with how Pagan
41 Rome interacts with Heaven. He is going to magnify himself to the Prince of the Host, to Christ.

42 So, in verse 9, Pagan Rome, we are seeing how Pagan Rome deals at the horizontal level,
43 and in verse 11, it is the vertical level: verse 9, how he deals with the world; verse 11, how he
44 deals with Heaven and God.

45 And so, too, in verse 10 and verse 12, we will see both the horizontal and the vertical for
46 Papal Rome.

1 In verse 10, the little horn is “it.” It is feminine; it is Papal Rome. And it says, “It waxed
2 great.”

3 What does it mean to wax great? What does this word *wax* mean?

4 Have you ever had a candlestick and you put a candle on it and the wax drips down over
5 the edge of the candle, and you put another candle on it. And if you are not clean and tidy, like
6 we probably are, it just keeps building up wax. It just keeps getting greater and greater.

7 Now that we see Papal Rome (the feminine little horn) come into history, it waxed great.
8 Its self-exaltation is even greater than Pagan Rome’s, which was greater than Greece’s, which
9 was greater than the Medes’ and the Persians’.

10 And this tells us, for those that are willing to see the truth about Daniel 8 being the
11 religious manifestations of the kingdoms of Bible prophecy, these kingdoms, even Babylon who
12 is not mentioned in the kingdoms of Bible prophecy because Babylon is at its very end—(this is
13 in the reign of Belshazzar that Daniel receives this vision, so it is not marked because it is about
14 to be set aside)—but, even Babylon exalted itself to the Prince of Heaven, did it not?

15 I mean, what was Belshazzar’s last action? He is partying with the sacred vessels; so,
16 they are exalting.

17 But, the Medes and the Persians, their self-exaltation “became great.” Greece’s was
18 greater [than that of the Medes and Persians]. Pagan Rome’s was greater than that [of Greece],
19 and Papal Rome was greater than that [of Pagan Rome]. So, what does that tell you about the
20 end of the world? What power is going to exalt itself as the greatest of all of them?

21 FROM THE AUDIENCE: Protestantism.

22 BROTHER PIPPENGER: Apostate Protestantism is the last power that wages
23 war with the saints, Sister White says. Apostate Protestantism is the greatest self-exaltation of
24 all these kingdoms of Bible prophecy. So, even though it is not listed here in Daniel 8, that is the
25 direction that it is taking us.

26 When a church, a Protestant church, that has its character, its name as the one that has
27 protested Rome, it is the Reformation Church that has separated from the antichrist church.
28 When it reaches the point to where it decides that as a Protestant church it is going to set the
29 antichrist back upon the throne of the Earth, there is no greater self-exaltation than what is going
30 on there: modern Rome (which is the Beast, the Dragon, and the False Prophet). And, of course,
31 the head of that is the Papacy. I am not denying that she is exalting herself there as well. When
32 the King of the North comes to its end, he is exalting himself; but, the power that places him in
33 this position, it has its role in exalting itself and the Papacy as well.

34 This progression is designed to take us to the end of the world to draw conclusions about
35 the end of the world.

36 So, in verse 10, it says, “And [the Papacy],” the feminine aspect of the little horn, “it
37 waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the
38 ground, and stamped upon them.”

39 Now, who is the host of heaven? Okay. Those that are in Heaven. It is saying the
40 Papacy, it is exalting himself to Heaven. Okay? So, this is not the horizontal attack of Papal
41 Rome. This is the vertical. In verse 9, Pagan Rome is accomplishing its horizontal attack
42 against the world and man; and, in verse 10, the Papacy here (the feminine little horn), this is its
43 vertical attack against Heaven and God. It identifies itself as Christ upon Earth. It identifies that
44 it has the power to forgive sins. It begins to identify humans as saints and portraying them as if
45 they are actually existing in Heaven, alive. It makes an attack against Heaven.

1 And then in verse 11, it says, “Yea, he, . . .” This is the masculine form of the little horn.
2 This is Pagan Rome. It says, “Yea, he magnified himself even to the prince of the host, and by
3 him the daily ~~sacrifice~~—was taken away, and the place of his sanctuary was cast down.” Here
4 Pagan Rome magnifies himself to the Prince of the host, and the Prince of the host is Christ.
5 This is Pagan Rome’s vertical attack against Heaven, against Christ.

6 We are going to come back and spend a lot of time in verse 11; so, I am going to move
7 past it and go to verse 12.

8 And in verse 12, it says, “And an host was given *him*”—and instead of *him*, if they were
9 going to put a supplied word there, they should have put *it*; because, this is the feminine
10 manifestation of the little horn.

11 “And an host,” and an host is an army. It is a group of people.

12 When verse 13 talks about the sanctuary and the host being trodden underfoot, it is
13 talking about God’s sanctuary being trodden underfoot, and God’s people being trodden
14 underfoot.

15 And, the Bible portrays God’s people as an army. So, this word *host* can work as a
16 spiritual army or as a literal army.

17 And verse 12 says, “And an [army] was given [the Papacy] against the Daily . . .” And
18 we have mentioned earlier in this presentation that if you go to *Daniel and the Revelation* by
19 Uriah Smith, and you read his comments on verse 24, on 24 of Daniel 11 it says in the last phrase
20 dealing with Pagan Rome, it says, “Pagan Rome shall forecast his devices against the
21 strongholds.” And Uriah Smith goes through *The Concordance* and the *Commentaries* and
22 shows that this Hebrew word that is translated *against* can be translated far more correctly *from*.
23 Okay? “He shall forecast his devices [from] the stronghold [of the City of Rome].”

24 So, it is the same Hebrew word here in verse 12, and it says, an army, a military strength
25 was given the Papacy from Paganism. The former kings of Europe who were Pagan kings
26 submit their military strengths to the Papacy.

27 “And an host [a military strength] was given [the Papacy from Paganism] by reason of
28 transgression. . . .” And, of course, the first to do this work was Clovis; and, when Clovis
29 committed his army and his economic strength to the Papacy, beginning in AD496, he formed a
30 church/state relationship with the Papacy. This is the combination of church and state; and, this
31 is the transgression.

32 The way that the army was given to the Papacy, there was a transgression. There was
33 something that happened that allowed it to happen, and this is the transgression, “by reason of
34 transgression [the combination of church and state],” an army was given to the Papacy that came
35 from these former Pagan powers, “and it [the Papacy] cast the truth to the ground;” which we
36 know that it did, “and it practised, and prospered.” And it prospered for 1260 years.

37 So, as we look at this action here, the Pagan kings give their military strength to the
38 Papacy. And what did they do for the Papacy? Well, one of the things they do is they remove
39 the three horns of the Heruli, the Ostrogoths, and the Vandals.

40 So, what kind of activity is that? It is the horizontal. It is the world. It is showing in
41 verse 12 the movements of the Papacy at the horizontal level towards the world, towards
42 mankind. Verse 10 is the vertical [activity] of the Papacy. It is its actions towards Heaven and
43 God.

44 Verse 9 is the horizontal activities of Pagan Rome against the world, against mankind.

45 And verse 11, this is the vertical against Heaven of Pagan Rome.

1 Now, the word that we are going to look at here in verse 11, and of course we are going
2 to spend time with, is the Daily, *tamid*. I am going to have to take that up in the next
3 presentation.

4 But, before we lead into verse 11—our next presentation will be on verse 11—in your
5 notes, you see where it says “*Tamid* 104 times”? We will start there next time; so, I want you to
6 drop past those notes down to where it says “*Rum* and *Sur*.”

8 **RUM AND SUR: TAKE AWAY**

9 If you uphold the Pioneer understanding of the Daily in the Book of Daniel, and if you
10 correctly understand the last six verses of Daniel 11, as you should, for Sister White says “the
11 events connected with the close of probation have been clearly revealed.” [LDE 14.1,
12 paraphrased] So, here at the end of the world, God’s people should understand the last six verses
13 of Daniel 11; because, those are the events that lead to the close of probation.

14 She says,

16 “Before his crucifixion, the Saviour explained to his disciples that he was
17 to be put to death, and to rise again from the tomb; and angels were present to
18 impress his words on minds and hearts. But the disciples were looking for
19 temporal deliverance from the Roman yoke, and they could not tolerate the
20 thought that He in whom all their hopes centered should suffer an ignominious
21 death. The words which they needed to remember were banished from their
22 minds; and when the time of trial came, it found them unprepared. The death of
23 Jesus as fully destroyed their hopes as if he had not forewarned them. So in the
24 prophecies the future is opened before us as plainly as it was opened to the
25 disciples by the words of Christ. The events connected with the close of probation
26 and the work of preparation for the time of trouble, are clearly presented. But
27 multitudes have no more understanding of these important truths than if they had
28 never been revealed. Satan watches to catch away every impression that would
29 make them wise unto salvation, and the time of trouble will find them unready.”

30 {GC88 594.1}

32 Here at the end of the world, we should understand the last six verses of Daniel 11; but, the
33 multitudes in Adventism do not. And the paragraph that leads into that statement in *The Great*
34 *Controversy* where Sister White says that, she is talking about how the Jews did not recognize
35 Christ as their Messiah when He walked among them. So, the whole emphasis is that they were
36 required to understand the prophetic message for their time, which were the events connected
37 with the close of probation for them; because, shortly after Christ was crucified in the year
38 AD31, their probation closed in the year 34 with the stoning of Stephen. The story of Christ for
39 them was the events connected with the close of probation. They did not understanding it.

40 And then she says that we should understand it; and, the events connected with the close
41 of probation for us are the six verses of Daniel 11.

42 If you understand the Daily in the Book of Daniel as the Pioneers did, which Sister White
43 said they had the correct view of the Daily; and, if you understand the last six verses of
44 Daniel 11, then you will see that in Adventism there are arguments on these two subjects—the
45 last six verses of Daniel 11, and upon the Pioneer position of the Daily—that there are five

different points that need to be marked, and you can see them under “Rum and Sur: take away.” And I will put those in the record here, and then we will deal with them in our next presentation.

There are two Hebrew words, *rum* and *sur*, that are both translated as *take away* in the Book of Daniel. And those people that are on the wrong side of the issue, they want to insist that *rum* and *sur* both mean the same thing, they both mean *take away*, even though they are two different words. If you are on the wrong side of the issue, you say they both represent *take away*.

If you are on the right side of the issue, then you treat *rum* with the definition of *rum*; and, you treat *sur* with the definition of *sur*; and that seems to me like the responsibility of Bereans to rightly divide the Word of Truth.

MIQDASH AND QÔDESH: SANCTUARY

There is another issue on this subject, and it is that there are two words in the Book of Daniel that are translated as *sanctuary*: *Miqdash* and *Qôdesh*. All right?

If you are on the wrong side of the Daily, then you insist that *Miqdash* and *Qôdesh* mean the same thing. It is God’s Sanctuary. That is it.

If you are on the right side of the issue, then you understand that *Miqdash* means a different sanctuary than *Qôdesh*. It turns on lights that you cannot see if you believe that both these words represent the same thing.

And it brings into question: Was Daniel the prophet a careful writer, or was he a careless writer? Was he being careful or careless? Because, if he is being careful, the fact that he is using two different Hebrew words that are both translated as *take away*, or two different Hebrew words that are both translated as *sanctuary*, if he is being careful then you have the responsibility to understand the distinction between those words.

CHAZON AND MAREH: VISION

There is another place that this arises, and it is with the two words that are translated as *vision*: *Chazon* and *Mareh*.

If you go through the Book of Daniel and take no effort to make the distinction between these two visions, you cannot understand the message of the Millerites or the message of the end of time correctly.

KING OF THE SOUTH AND EGYPT

In the last six verses of Daniel 11, the power that controls Egypt is the King of the South. And modern Rome, the King of the North (the Papacy) in verse 40, it conquers the King of the South; but, in verse 42, it conquers Egypt. Yet, the power that controls Egypt is the King of the South.

When we understand this—in fact, the word *South* is *negev* (the Hebrew word *negev*) means *Egypt*. The word *South* means *Egypt*. It is from that southern desert.

So, what is Daniel saying by the King of the North conquering the King of the South in verse 40, and then conquering Egypt just two verses later? Are not Egypt and the King of the South the same power?

Okay. There is a symbol that has to be understood, symbols here, closely related symbols, in verse 40 and verse 42 that you have to rectify. If the King of the South is the power that controls Egypt, how can the King of the South be defeated in verse 40 and, yet, the Papacy still has to conquer Egypt here in verse 42? So, there are those two words or those two symbols

1 that stand out in the study of the last six verses of Daniel 11 in the correct understanding of
2 *Egypt*.

3
4 **GLORIOUS LAND AND GLORIOUS HOLY MOUNTAIN**

5 And, there are two other words that need to be dealt with, too; and, that is, in verse 41 of
6 Daniel 11 you have the *glorious land*, and in verse 45 you have the *glorious holy mountain*. And
7 those people that are on the wrong side of the issue, they tell you that the glorious land is the
8 Seventh-day Adventist Church, and the glorious holy mountain is the Seventh-day Adventist
9 Church. They say they are the same thing.

10 But, was Daniel a careless or a careful writer?

11 The fact that he says *glorious land* in verse 41 and *glorious holy mountain* in verse 45
12 should tell the student of prophecy that they are two different things. If he had wanted us to
13 understand that the glorious land of verse 41 was God's church, he would have said the *glorious*
14 *holy mountain*, not the *glorious land*.

15 So, as we return to this study, we are going to start dealing with the two Hebrew words
16 that are translated as *take away*, and the two Hebrew words that are translated as *sanctuary*, and
17 understand that in the controversy in this final warning message in Adventism today, the
18 distinctions between these Hebrew words are important to recognize.

19 Shall we pray?

20
21
22 Benediction: Heavenly Father, we wish to be among those that are classified as Bereans that are
23 prepared with readiness of mind to search the Word when it is presented to us, and we wish to be
24 directed and led by the Holy Spirit that we can rightly divide the Word when we do take up our
25 work studying it. As we begin to approach our consideration of the Daily in Daniel 8, verse 11,
26 we understand that this is one of the most controversial verses for Adventism, and we ask that
27 you would prepare our hearts and minds to understand the message that Daniel recorded for
28 those of us that are living at the end of the world. And we thank you for these things in Jesus's
29 name. Amen.
30
31

THE GODHEAD IN PROPHECY

Presentation by Jeff Pippenger

PART 13

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for another evening's rest. And as we begin our study this morning, we ask that you grant us the presence of your Holy Spirit; that you would pour your Latter Rain out upon us as you open your Word to our hearts and to our minds; and, that you would take control of the thoughts and words that I have, that the message that you have for us would a message that comes from the Throne Room on High from you, a message that would glorify and honor you and would help edify your people that partake of this message. Please open the hearts and minds of my brothers and sisters that are hearing this, that they can hear your Voice and understand what you have for them. And we thank you for all these things in Jesus's name. Amen.

THE BOOK OF DANIEL

BROTHER PIPPENGER: We are dealing with the Daily in the Book of Daniel in order to reach an ultimate point where we can deal with the controversy in Adventism over the Godhead. We are still a ways away from doing this.

We have looked at the political aspect of the Daily in Daniel 11:31 and Daniel 12:11-12, the Daily being the Pagan forces in those chapters that restrained the rise of the Papacy, that did a work for the Papacy:¹⁶

- by giving their seat of authority to the Papacy in the year AD330; and,
- by giving the Papacy its glory, with Clovis in AD496 moving out of the City of Rome to Constantinople;
- by giving their power, military and economic strength to the Papacy by removing three horns (the Heruli, the Ostrogoths, and the Vandals), ultimately concluding in AD508 with the Battle of the Visigoths;
- by giving their great authority in identifying the Pope of Rome as the head of the churches and the Corrector of Heretics in AD533; and,
- by placing the Papacy upon the throne of the Earth in AD538.

So, in Daniel 11 and 12 when the Daily is being addressed by Daniel, he is speaking about the political aspect of the Daily; but, in Daniel 8, he is dealing with the religious aspect of the Daily.

And in our last presentation, we went through and showed that Daniel operates upon the principle of repeat-and-enlarge, as all the prophets do; and, that Daniel 2 represents the kingdoms of Bible prophecy, and then Daniel 7 repeats and enlarges upon that history. But, in Daniel 7, it is emphasizing the political nature of the kingdoms of Bible prophecy; thus, they are represented by these beasts.

In Daniel 8, he repeats and enlarges upon the kingdoms of Bible prophecy; but, here he is not emphasizing the political nature of the kingdoms of Bible prophecy, he is emphasizing the

¹⁶ The bulleted work for the Papacy is listed chronologically, utilizing not only Brother Pippenger's dialogue in presentation No. 13 but in the previous presentations of this series.

1 religious manifestations of the kingdoms of Bible prophecy. And, he conveys this fact by
2 employing symbols that are drawn from the sanctuary: the ram, the goat, the horn, and other
3 terms that we have not considered yet.

4 But, in so doing, when he takes these sanctuary terms, he always illustrates them as
5 blemished. The Bible says that when you bring the sacrifices to the sanctuary, they have to be
6 without blemish. And the ram and the goat have these uneven horns, broken horns, etc. They
7 are definitely not sacrificial animals that could be used in God's sanctuary, thus conveying the
8 idea, the truth, that this illustration of kingdoms of Bible prophecy is representing their religious
9 manifestation and that it is a corrupted religion.

10 And as we pointed out in Daniel 2, there is a progressive nature of these kingdoms that is
11 identified in the value of the metals that represent the kingdoms, going from gold, silver, brass,
12 iron, to clay.

13 And in Daniel 8 we see this progression represented in the word *gâdal*. Each of the
14 kingdoms that come into this history, they *gâdal*. They get great, they get very great, they get
15 greater, and they get greater than that. It is an escalation of *gâdal* which means *self-exaltation*.

16 So, as Daniel is identifying the religious nature of these kingdoms of Bible prophecy, he
17 is identifying that the principle of their religion is self-exaltation, which is the religion of Satan.
18 Satan exalts himself. And the progressive nature here in Daniel 8 tell us that this satanic religion
19 only continues to escalate itself in exaltation to the end of the world.

20 We then went into verses 9 through 12 and looked at the little horn which represents both
21 phases of Rome (Pagan and Papal Rome); and, we pointed out that at a very subtle level in the
22 Hebrew, Daniel uses the gender of the horn to identify Pagan Rome and Papal Rome. When the
23 little horn is in a masculine tense, it is Pagan Rome, because Pagan Rome is Ahab.

24 Papal Rome is Jezebel. When the little horn is in the feminine tense, it is the Papacy.

25 The whole story of the prophecy is based upon the combination of church and state, and
26 Rome represents this combination of church and state. And the masculine form of the little horn
27 is the man part. It is Pagan Rome. The feminine is Papal Rome.

28 We walked down through these verses briefly and showed that there is one story about
29 how Pagan Rome relates to earthly powers; and one verse shows how Pagan Rome addresses
30 heavenly powers; and one of the four verses shows how Papal Rome deals with earthly powers;
31 and, the other verse shows how Papal Rome deals with heavenly power.

34 DANIEL 8:11

35
36 We did not dwell very much on verse 11, because we intend to spend a lot of time in
37 verse 11. Verse 11 to me is the argument of the Daily. If you are going to argue in Adventism
38 about what the Daily represents, the battleground for me is Daniel 8, verse 11.

39 Let us read verse 11. We will spend a fair amount of time here.

40 It says,

41
42 “¹¹Yea, he”—

43
44 And, of course, this word “he” is not supplied [not italicized in the *King James Version* of the
45 Bible]. This is the little horn. The little horn is the subject in verses 9 through 12, and here is the
46 masculine of the little horn.

1 Now, my understanding of grammar is not good, and there are many, many arguments
2 about this verse. And one of them is that in grammar, the subject that precedes the event is the
3 one that accomplishes the event. I do not know how to explain that grammatically.

4 I should learn, perhaps; but, I will tell you what I mean.

5 In verse 11, we are going to be dealing with the Daily being taken away. All right? That
6 is the event. Okay?

7 And it says,

8
9 —“¹¹Yea, he magnified *himself* even to the prince of the host, and by him, the
10 daily *sacrifice* was taken away,”—

11
12 Now, I can explain this grammatical argument that is used sometimes, and it is used by men that
13 perhaps they are not dishonest. Perhaps they have learned this argument from other theologians
14 and they just repeat this argument that I am going to show you. But, somewhere along the line,
15 the person that introduces [this], the theologian that starts this argument, he was being dishonest.
16 Someone in here [in this argument] is dishonest. I will show you what I mean.

17 The event in the verse is that the Daily is taken away. Does everyone see that?

18 FROM THE AUDIENCE: (No audible response.)

19 BROTHER PIPPENGER: Yes; amen?

20 FROM THE AUDIENCE: (Affirmations.)

21 BROTHER PIPPENGER: Okay.

22 So, the grammatical argument is where it says, “. . . and by him, the daily *sacrifice* was
23 taken away, . . .” Grammatically, the way that you identify who the *him* is, is it is the previous
24 subject that was addressed.

25 And who is the previous subject addressed? “. . . even to the prince of the host, and by
26 him, the daily *sacrifice* was taken away, . . .”

27 Who is the prince of the host in the verse? It is Christ.

28 So, the argument is that by Christ, whatever the Daily is, was taken away. Do you see it?

29 Okay. Some theologians put that argument out there, and they put that argument out
30 there because they do not want Seventh-day Adventists to look too closely at this verse because
31 they are upholding a false premise about the Daily being Christ’s Sanctuary ministry.

32 But, these theologians know, they know that if you go to the Hebrew of verse 11 that it is
33 different. In the Hebrew, the way the actual verse reads, “. . . even to the prince of the host, he
34 magnified himself and by him the daily *sacrifice* was taken away.”

35 You see, actually, these first two phrases, they are reversed in the Hebrew.

36 Here, when they translated it, to make sense of it [to the translators], evidently, they said,
37 “Yea, he magnified *himself* even to the prince of the host, . . .” They knew *he* was the little horn.
38 So, to make sense or the flow of it, they reverse it. But, if you go into the Hebrew, the Hebrew
39 says, “. . . and to the prince of the host did he magnify *himself* and by him the daily was taken
40 away.” So, grammatically, the “by him” that takes him away is the one that magnified himself to
41 the prince of the host. The “prince of the host” is the first phrase in the Hebrew.

42 Do you follow my logic?

43 And, this is a bad argument for theologians to say, “No, this can’t be Pagan Rome,
44 because it is the prince of the host that takes away the Daily,” when they know full well that in
45 the Hebrew it is the “by him” that takes away the Daily.

46 But, in any case, it says,

1 —“¹¹Yea, he”—*the masculine little horn*—“magnified *himself* even to the prince
2 of the host,”—
3

4
5 And, of course, this is Pagan Rome; and, Pagan Rome magnified himself to Christ at His birth
6 when they attempted to kill Him and at the cross when they did kill Him.
7

8 —“he magnified *himself* even to the prince of the host,”—
9

10 And “the prince of the host” no one argues about in this verse. Some things they argue
11 about; some, they do not; but, everyone is in agreement that the “prince of the host” here
12 is Christ. He is the Prince of princes, and the host is His people. He is the Prince of His
13 people.
14

15 —“¹¹Yeah, [Pagan Rome] magnified *himself* even to [Christ at His birth and
16 death] and [through] him [Pagan Rome]”—
17

18 Okay? Because, they changed it around in the *King James Version*.
19

20 —“it is [through] him, the daily ~~sacrifice~~ [tamid] was taken away, . . .”
21 Daniel 8:11 (KJV).
22

23 **TAMID, 104 TIMES**

24 Now, we are going to deal with this word *tamid* that is translated as *daily*. It means
25 *continual*.

26 *Tamid* occurs 104 times in the Bible. All right?
27

28 *TAMID* = continual = daily

29 Occurs in Bible 104 Times: 19 – adjective

30 80 – adverb

31 5 – noun
32

33 *Tamid* means *continual*. It has been translated *daily* in the Book of Daniel; and in the
34 Bible it occurs 104 times: 19 times it is an adjective; 80 times it is an adverb; and, 5 times,
35 (5 times only in the Bible) it is a noun, and all 5 times that it occurs in the Book of Daniel, it is a
36 noun.

37 Okay. If you have a baby cradle here and a baby in it, and you rock the cradle, what is
38 that?

39 A verb is an action, right? So, *rocking* the cradle is an adverb—or a verb, correct? So, I
40 *rock* the cradle.

41 But, if I take a rock and throw it at the baby in the cradle, what is the *rock*? It is a noun.

42 So, whether it is a verb or a noun makes a big difference. The baby is going to go to
43 sleep either by being rocked to sleep; or, the baby is going to go to sleep forever because the rock
44 is going to hit him on the head.

45 FROM THE AUDIENCE: And if the baby’s head is rock hard, it is an adjective.

1 BROTHER PIPPENGER: Okay. If the baby's head is *rock* hard, it is an
2 adjective.

3 But, in any case, an adjective and an adverb are different than a noun.

4 Now, it is amazing. If you read—and we have read a couple; but we did not read them
5 all—if you read Sister White's comments on William Miller, she informs us that it was the
6 Angel Gabriel that instructed William Miller. And William Miller tells us he studied the Bible
7 how?

8 FROM THE AUDIENCE: With a Concordance.

9 BROTHER PIPPENGER: With a concordance and nothing else. And Sister
10 White says that those that proclaimed the Third Angel's Message are going to be operating upon
11 the same rules of prophetic interpretation and using the same method of study as William Miller,
12 a Bible and a Concordance. But, the amazing thing is that William Miller—who received his
13 *Cruden's Concordance* in 1798—William Miller used a *Cruden's Concordance*.

14 And if you are familiar here with the *Strong's Concordance* here—we have a *Cruden's*
15 here somewhere—but, with *Strong's*, when you go to here, out to the side of a word it gives you
16 a number here that allows you to go see what that word is in the Hebrew, and what that word is
17 in the Greek if it is the New Testament. But *Cruden's Concordance* does not do that. When you
18 read *Cruden's Concordance* and you go look up *vision* in Daniel, chapter 8, all it is going to say
19 is it is a vision. It is not going to tell you that it is two different Hebrew words.

20 So, when William Miller describes his understanding of the *Daily* in the Book of Daniel,
21 he says—and this is something to me that I do not understand humanly. Maybe there is an
22 answer that I am missing, but I do not understand this humanly how a person could do it. He had
23 to be instructed by Gabriel on this one—he says, “I saw that the word *daily* in the Book of Daniel
24 that is the only place that it occurs.” But, *tamid* is 104 times in the Bible; but, William Miller
25 says the word *daily* is only in the Book of Daniel. Somehow, some way William Miller
26 understood that the word *daily* in the Book of Daniel was different than these other 99 times that
27 it is found in the Bible. Somehow he knew. He was convicted and that was his point of
28 reference. He was convicted that the word *daily* in the Book of Daniel was a word unto itself. It
29 was a noun. But, the word *daily* occurs 99 other times in the Bible.

30 So, how was it that William Miller saw the distinction between the *daily* in the Book of
31 Daniel and the other places when he had no access to the Hebrew and the Greek?

32 And in order for an adjective—an adjective is something that describes something, like
33 an adjective is a color. It is like the pastor's wife over here has purple and yellow and orange
34 hair—okay?—because she is a Christian rock and roll star. Well, the purple, the orange, and the
35 gold and yellow hair, that is an adjective.

36 An adverb is describing something to do with an action.

37 But, a noun is a subject.

38 So, in the Bible you can see that the translators of the *King James Bible*, they saw this
39 distinction, too. They saw that the word *daily* occurred 104 times in the Bible, but there was
40 something different about Daniel; because when it came to its occurrence in the Book of Daniel
41 these 5 times, they tried to turn it into an adverb or an adjective. Because, there when they saw
42 the [word] *daily* in the Book of Daniel in the Hebrew, they thought it was an adjective or an
43 adverb. “We found it 99 other times and it is always an adjective or an adverb; so, Daniel must
44 have made a mistake. Therefore, we're going to put the word *sacrifice* with it and turn it into an
45 adjective or an adverb.” And in the Book of Daniel when you see the word *daily*, you will
46 always see the word *sacrifice* connected with it.

1 In verse 11, it says, “and by him the daily *sacrifice*,” and you notice that word is
2 italicized.

3 Then in verse 12, it says, “And an host was given *him* against the daily *sacrifice*.”

4 Daniel 11:31 says, “the daily *sacrifice*” was taken away.

5 Daniel 12:11 says, “the daily *sacrifice* shall be taken away.”

6 And, in verse 13 of Daniel 8, it says, “*concerning* the daily *sacrifice*.”

7 Every time it occurs, you see this word *sacrifice*. And, there are hundreds of supplied
8 words that you can recognize in the *King James Bible* that are italicized; but, there is only one
9 supplied word in the entire Bible that Inspiration tells it does not belong there.

10 And in *Early Writings*, page 74, which I believe we have already read in this study, Sister
11 White says, “I was shown that the word *sacrifice* in connection with the Daily, Daniel 8:12, was
12 supplied by human wisdom and does not belong to the text.” Translators of the *King James*
13 *Bible*, they could not understand how it could be a noun; and, the fact that they added the word
14 *sacrifice* emphasizes for us, based upon Sister White’s comments, that this [word “daily”] is a
15 noun because that word *sacrifice* does not belong there. William Miller was right.

16 This word *daily* only occurs in the Book of Daniel. It is a noun. It means something
17 other these 99 references.

18 Now, the theologians in Adventism, when they try to go wrest the Daily’s true meaning
19 and teach that it is Christ’s Sanctuary ministry, invariably where they start is they go to the word
20 *daily* in the Old Testament where it is used in connection with the sanctuary service, and they say
21 it means *continual*. So, they see where it is used in the continual morning and evening offering;
22 and, because it is used there as an adjective or an adverb, they say, “Looky here! This is
23 evidence that the Daily has to do with Christ’s Sanctuary ministry. It is about the sanctuary. It is
24 a sanctuary word.”

25 Yes, it is a sanctuary word! But, in Daniel 8, there are many sanctuary terms, and what
26 does Daniel do to these sanctuary terms? He corrupts them. He makes sure that you understand
27 that this is not God’s Sanctuary. The horns are the wrong size, the horns are broken.

28 And here the Daily, which certainly can be recognized in the story of the sanctuary, it is
29 not an adjective, it is not an adverb. It is something different for Daniel. Okay? Once again
30 Daniel is emphasizing, yes, this is about religion. This is the religious manifestation of the
31 kingdoms of Bible prophecy, but it certainly is not God’s religion. It is a counterfeit religion.

32 So, let us go back to verse 11. It says, “Yea, [Pagan Rome] magnified *himself* even to the
33 prince of the hosts, and by”—or “through,” depending on how you want to state that. If you
34 have a marginal reference for the word *by*, it will tell you *from*. And sometimes the theologians
35 will say “through” is better than “from.” I am not threatened by that: from him, through him, by
36 him—“by [Pagan Rome] the daily *sacrifice* [Paganism] was taken away, . . .”

37 Now, we are not done with verse 11, but I want to add another layer to this before we
38 move on.

39 We mentioned yesterday—and this is from my personal conviction—that when it comes
40 to the correct understanding of the last six verses of Daniel 11, which is the present truth
41 message for Adventism today because it is the events connected with the close of probation, and
42 when it comes to identifying the Pioneer positions of Truth as represented on these [1843 and
43 1850] Charts, there are five places that seem important to me where you see words that are either
44 translated identically into the English or that have similar prophetic meanings, where people
45 stumble over. And we looked at them yesterday. They are on your notes.

1 ***Rum and Sur: take away:*** The Hebrew word *rum* and the Hebrew word *sur* are both
2 translated as *take away* in Daniel.

3 When the Daily is taken away in Daniel 11:31 and Daniel 12:11, it is the Hebrew word
4 *sur*, which means *to remove*. But here in Daniel 8:11, the Hebrew that is translated as *take away*,
5 it is not *sur*; it is *rum*. So, the fact that Daniel is making a distinction here means that a student
6 of prophecy needs to understand this.

7 Now, there is probably—I do not know, maybe there are 15 various arguments against
8 the Pioneer position of the Daily. And in the 1940s (in that time period, I am not sure about the
9 date here), Leroy Froom—and if anyone knows the influence of Leroy Froom in Adventism: not
10 a positive influence on the history of Adventism; not Leroy Froom, no way!—well, Leroy
11 Froom, he wrote a paper where he put all of these 15 arguments against the Pioneer position of
12 the Daily into a paper, and it was never published. It is Leroy Froom’s unpublished document on
13 the Daily.

14 And as you circulate through Adventism and you run into the various arguments of the
15 Daily, you will find this theologian [gesturing to his left] will have two arguments that he thinks
16 proves that the Daily is Christ’s Sanctuary ministry; and this theologian [gesturing to his right],
17 he may have those two arguments and another argument; and this theologian [gesturing in front
18 of himself], he may have two other arguments. But, when you become familiar with the attacks
19 against the Pioneer understanding of the Daily, you realize that all of them were noted in Leroy
20 Froom’s paper. That is where they get it from. Leroy Froom is the one that gathered them
21 together in the argument that was going on in the 1930s as they were changing the Pioneer
22 position of the Daily to the position that Sister White said came from angels that were expelled
23 from Heaven.

24 And recently, about three or four years ago, roughly, Heidi Heikes, he printed a book. He
25 does not tell anyone, but his book is simply a restatement of Leroy Froom’s arguments. He has
26 been confronted with that. He admits that this was so; it was not his work. It was Leroy
27 Froom’s work. And one of his arguments is that when it comes to *rum* and *sur*, which are both
28 translated as *take away*, his argument is, instead of addressing the difference between *rum* and
29 *sur* that is translated as *take away*, do you know what his argument is? “Well, the Pioneers never
30 spoke about the difference *rum* and *sur*; so, we shouldn’t understand the difference between *rum*
31 and *sur*.” What kind of argument is that?

32 **What kind of argument is that?** It is an unwillingness to address verse 11 of Daniel 8.
33 Daniel 8:11 is where they build their case that the Daily is Christ’s Sanctuary ministry; but,
34 Daniel 8:11 is where you blow their case out of the water if you are a careful student.

35 Now, in Daniel there are at least five of these problems. One is *rum* and *sur*, both
36 translated as *take away*.

37 ***Miqdash and Qôdesh: sanctuary:*** And the other one in your notes is *Miqdash* and
38 *Qôdesh*. *Miqdash* and *Qôdesh* are both translated as *sanctuary* in the Book of Daniel. When
39 you see the word *sanctuary* in the Book of Daniel, it is either *miqdash* or *qôdesh*. And the fact
40 that Daniel is using two words tells a student of prophecy that they have the responsibility to
41 correctly understand the distinction between those two words.

42 But, the people that are on the wrong side of this issue, invariably they will tell you that
43 “*Rum* and *sur* mean the same thing, and *miqdash* and *qôdesh* mean the same thing: it is simply
44 God’s sanctuary. Everywhere that word occurs it is God’s sanctuary, in connection with the
45 Daily.”

1 And that makes Daniel pretty much a “careless writer.” If he wanted us to understand
2 they all were the same thing, he should have used the same word so he did not put stumbling
3 blocks before people.

4 But, Daniel was not a careless writer. He was a careful writer.

5 **Chazon and Mareh: vision:** Another one that we have already dealt with is *chazon* and
6 *mareh*. If you do not take the trouble to make the distinction between the two words that are
7 translated as *vision*, you miss much that you are supposed to see.

8 **King of the South and Egypt:** And then, of course, is the King of the South in verse 40
9 of Daniel 11 the power that controls Egypt, and the power that was swept away in 1989; and, yet,
10 the King of the North still has to deal with Egypt two verses later in 1842.

11 With the close relationship of the King of the South and Egypt, why is Daniel
12 emphasizing the King of the South in verse 40, and Egypt in verse 42? You will have to come to
13 grips with that symbolism.

14 **Glorious land and glorious holy mountain:** And then, of course, the glorious land in
15 verse 41 of Daniel 11, and the glorious holy mountain in verse 45 of Daniel 11.

16 Those that are on the wrong side of the issue will teach you that both the glorious land
17 and the glorious holy mountain is the Seventh-day Adventist Church. Daniel, once again, was a
18 “careless writer,” evidently; because, if he wanted us to understand that the glorious land was the
19 Seventh-day Adventist Church, he simply would have had to say “the glorious holy mountain” in
20 verse 41, but he said, “the glorious land”; thus, making a distinction.

21 So, as we consider these five—and there may be more. These are the ones that come to
22 my attention,

23 We will go back to verse 11. I want to show you something here.

24 In verse 11, it says, “Yea, he [Pagan Rome] magnified *himself* even to [Christ], and
25 [through] him the daily”—whatever that might represent—“is taken away”—whatever *rum*
26 might represent—“and the place of his sanctuary”—

27 Who is the “his” in the verse? Okay. It is the little horn. It is Pagan Rome.

28 But, if you believe the Daily is Christ’s Sanctuary ministry, then you believe that this is
29 Christ’s Sanctuary—“the place of [Christ’s] sanctuary was cast down.”

30 A lot of theologians today, they do not like to be governed by the Word of the Lord; but,
31 the Word of the Lord says that upon the testimony of two a thing is established. If in verse 11
32 this is Christ’s Sanctuary being cast down, where is Christ’s Sanctuary? It is in Heaven. Okay?
33 And that is their argument.

34 You can argue that Christ’s sanctuary on Earth in Jerusalem was cast down in AD70
35 when it was destroyed, but they cannot use that argument; because, they are saying that verse 11
36 is the history when the Papacy introduces the mass and counterfeits Christ’s work in the
37 Heavenly Sanctuary. The history that they are pointing out is the history when God’s Sanctuary
38 is the Sanctuary in Heaven. So, they cannot have it both ways. All right?

39 The history that they are saying that this upholds when they say that this is God’s
40 Sanctuary, it has to be a Sanctuary in Heaven. So, show me one other place in the Bible where
41 the Papacy casts down the place of Christ’s Sanctuary?

42 In fact, if you are going to be accurate to the verse (and they are not), it says, “the **place**
43 of his sanctuary.” Where is the place of His Sanctuary? Where is His Sanctuary? It is in
44 Heaven.

45 Where is it—one other verse, just one other verse—in God’s Word where the Papacy
46 casts down Heaven? It is just not there.

1 Now, notice this: “. . . the place of his sanctuary was cast down.” And then drop down
2 to verse 13,

3
4 “¹³Then I heard one saint speaking, and another saint said unto that certain
5 *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*,
6 and the transgression of desolation, to give both the sanctuary”—

7
8 Here, a sanctuary again.

9
10 —“and the host to be trodden under foot? ¹⁴And he said unto me, Unto two
11 thousand and three hundred days; then shall the sanctuary be cleansed.”
12 Daniel 8:13-14 (KJV).

13
14 Now, the illustration I use is, how long does it take you to read those four verses [of Daniel], 11
15 through 14? How much time did it take you to read those four verses? A minute, maybe?

16 So, how much time did it take Daniel to write those four verses? Let us give Daniel five
17 minutes—okay?—because, it would take me a long time to write Hebrew because I do not know
18 Hebrew. And I have a hunch that Daniel could write Hebrew as well as we can write English.
19 But, in four verses Daniel uses two Hebrew words that are both translated as *sanctuary*.

20 And in verses 13 and 14, the Hebrew word that is translated as *sanctuary* is *qôdesh*; and,
21 every single time that *qôdesh* is identified in the Bible, it represents God’s Sanctuary, either His
22 earthly sanctuary or His Heavenly Sanctuary. But, *qôdesh* is a word that only represents God’s
23 Sanctuary.

24 But, in verse 11, it is not *qôdesh*. It is *miqdash*. And *miqdash*, it can represent God’s
25 Sanctuary, but it can also represent a Pagan sanctuary. It is the general term, the generic term for
26 *sanctuary*, where *qôdesh* is the term for God’s Sanctuary.

27 So, if Daniel wants us to understand that in verse 11 it is the place of God’s Sanctuary
28 that is cast down, why does he use *miqdash* in verse 11 instead of *qôdesh*?

29 Why does he not use *qôdesh* in all three verses in this passage?

30 I mean, in that amount of time [of writing], he is purposely making a distinction there,
31 right? If it has taken you five minutes to write it, you are going to write the same word for
32 *sanctuary* every time if it is the same sanctuary; unless, it is not the same sanctuary. Then you
33 are going to use a different word to demonstrate a distinction.

34 So, in verse 11 it says, “Yea, he [the little horn]”—the masculine manifestation of Pagan
35 Rome—“Yea, he [the little horn (Pagan Rome)] magnified *himself* even to the prince of the
36 host”—*to Christ at His birth and His death*—“and by [from] him”—*from Pagan Rome*—“the
37 daily *sacrifice* was taken away,”—*it was rum’ed*—“and the place of his”—

38 Who is “his”? Pagan Rome.

39 —“and the place of [Pagan Rome’s] sanctuary was cast down.”

40 Did Pagan Rome have a sanctuary? Yes, Pagan Rome had a sanctuary.

41 It was located where?

42 FROM THE AUDIENCE: In the city.

43 BROTHER PIPPENGER: In the city of what? In the City of Rome.

44 The place of Pagan Rome’s sanctuary was the City of Rome; and, this verse says that the
45 City of Rome was to be cast down. But, we need a testimony of two to mark that, and we have
46 that. Revelation 13:2 says that the dragon gave the Papacy its seat. Constantine cast down the

1 City of Rome in the year 330. There is a second prophetic testimony. He moved the capitol to
2 Constantinople, leaving a power vacuum back in the City of Rome that the Papacy absorbed and
3 began to be the primary influence in the City of Rome. Constantine cast down the City of Rome
4 which was the sanctuary of strength for Pagan Rome.

5 Of course, another testimony to that is Daniel 11:24, where it says Pagan Rome would
6 rule from the City of Rome for a time; and, there is a time prophecy that identifies how long
7 Pagan Rome would rule the world supremely. When it had conquered the third of the three
8 geographical areas, when it conquered Egypt in 31BC, it ruled supremely for a time. For
9 360 years it ruled the world invincibly. But then in the year AD330, Constantine cast down the
10 sanctuary of strength, cast down the City of Rome and moved to Constantinople.

11 So, this subject of the casting down of the City of Rome, it is not just one reference. It is
12 a subject of Daniel and Revelation: Daniel 11:24; Revelation 13:2. And here in Daniel 8:11, the
13 place of Pagan Rome's sanctuary (*miqdash*) was cast down. This was Pagan Rome; it is
14 masculine.

15 But, what does *rum* and *sur* represent?

16 The Daily in the Book of Daniel is taken away. It is either *sur'ed* or *rum'ed*.

17 *Sur* means to *remove*. Okay? So, translating it as *take away*, that is okay.

18 But, *rum'ed* means to *lift and exalt*. Now, if I lift this piece of paper and exalt it, there is
19 a sense that I have just removed it from the top of this pulpit. And that is the theologians'
20 argument, is, "Yes, *rum* means *lift up and exalt*; but, if you lift something up, you remove it from
21 wherever you lifted it up from." So, they say the word *take away* is just fine.

22 But, when you are going to seek to understand a definition of something in prophecy, the
23 first place that you look is not for the Hebrew definition—well, maybe it is. It is valid. But, the
24 first place that you really should look is to see if the prophet ever used that word before. What
25 does it mean to the prophet? It may have a Hebrew meaning, but does the prophet use it in
26 agreement with the Hebrew meaning, or does the prophet understand it in a different way?

27 Does Daniel use the word *rum* that is translated as *take away* in Daniel 8:11, does he use
28 it other places in his writings? And he does.

29 If you go to Daniel 5:20, we want to see how Daniel understands it and see if it should be
30 translated as *take away* or should it be translated as *lift up and exalt*.

31 And in Daniel 5:20, it says, "But when his heart was **lifted up**, ..." And the Hebrew
32 word that is translated as *lifted up*, that is *rum*. When Daniel uses *rum*, he uses it, at least here in
33 verse 20 of chapter 5, in agreement with the Hebrew meaning, which means to *lift up and exalt*.

34 In the same chapter, in verse 23, it says, "But hast **lifted up** thyself" The Hebrew
35 word here that is translated as *lifted up* is *rum*.

36 So, those are two testimonies that when Daniel uses *rum*, he does not use it to be
37 understood as *take away*; he uses it to identify *lifting up*.

38 Of course, he uses it also here in verse 11 of Daniel 8.

39 And then in Daniel 11, verse 12, it says, "And when he hath taken away the multitude,
40 his heart shall be **lifted up**;" The word translated as *lifted up* in this word is once again
41 *rum*. When Daniel uses the word *rum*, he means a lifting up.

42 In the same chapter, in verse 36, of Daniel 11, it says, "And the king shall do according to
43 his will; and he shall **exalt** himself, ..." The word that is translated as *exalt* in verse 36, that is
44 *rum*. And the Hebrew meaning of *rum* is *lift up and exalt*.

45 Daniel is using the word *rum* just as exactly as it is defined in the Hebrew.

1 There is only one place where *rum* is translated as *take away*, and that is in verse 11 of
2 Daniel 8; and, of course, the translators, no doubt, did that because they translated this—when
3 was the *King James Version* translated?

4 Well, you may not know exactly when the *King James Version* was translated, but was
5 the *King James Version* translated before 1798, the Time of the End? Yes.

6 See, it was not until 1798, the Time of the End, that the Book of Daniel was going to be
7 unsealed; so, they are struggling with translating the Book of Daniel before the light on some of
8 these subjects has been opened up by the Lion of the Tribe of Judah. So, when they deal with the
9 Daily in verse 11 being taken away, and the Daily being taken away in Daniel 11 and Daniel 12,
10 they just used the expression “take away” every place because they just could not see the
11 distinction.

12 Notice in Daniel 12, verse 7. It says, “And I heard the man clothed in linen, which was
13 upon the waters of the river, when he **held up** his left hand” The Hebrew word that is
14 translated as *held up* is *rum*.

15 So, not counting verse 11 of Daniel 8, there are five places that when Daniel uses the
16 word *rum*, he uses it exactly as it is defined in the Hebrew: *to lift up and exalt*.

17 So, let us go back to verse 11 of Daniel 8.

18 The theologians tell us that verse 11 is not dealing with Pagan Rome. They say it is
19 dealing with Papal Rome. Okay?

20 Verse 11 is dealing with Pagan Rome because it is the little horn, but it is the masculine
21 form. Okay? But, the theologians of Adventism today, the men at the Biblical Research
22 Institute of the General Conference, they teach, they write that this verse is Papal Rome: “Yea,
23 he [Papal Rome] magnified *himself* [against Christ] and [through or from Papal Rome, Christ’s
24 Sanctuary ministry was removed}, and the place of [Christ’s Sanctuary in Heaven] was cast
25 down.” That is what they teach, in a nutshell.

26 But, if you are going to say, “Yea, he [Papal Rome] magnified *himself* [against Christ]
27 and [through Papal Rome, Christ’s Sanctuary was *[rum’ed]*,” what does it mean “to *rum*? Lift
28 up and exalt.

29 The Hebrew word here in verse 11 says, according to the modern theologians, that at
30 some point in time the Papal power lifted up and exalted Christ’s Sanctuary ministry. Pray tell,
31 when did that take place? When was it that the Papacy lifted up and exalted Christ’s Sanctuary
32 ministry?

33 Of course, if you are going to stand upon the Foundations and the Platform, and you
34 understand that the Daily represents Paganism, and in this passage it is not emphasizing the
35 Daily as its political manifestation (that is Daniel 11 and 12) but it is emphasizing the religious
36 manifestation of this kingdoms of Bible prophecy, then it says, “Yea, he [Pagan Rome]
37 magnified *himself* even to the prince of the host [to Christ] and by [or through or from] him
38 [Pagan Rome], the daily ~~sacrifice~~ [Paganism] was taken away [lifted up and exalted].

39 Did Pagan Rome lift up an exalt Paganism?

40 It makes sense for me, and maybe this is a bad argument because it is just sort of simple
41 logic, but what are the kingdoms of Bible prophecy? We have Babylon, Medo-Persia, Greece,
42 Pagan Rome, and Papal Rome.

43 Was Babylon a Pagan nation? Yes.

44 Was the Medes and the Persians Pagan? Yes.

45 How about Greece, were they Pagan? [Yes.]

1 So, why do we not say Pagan Babylon; or why do we not say Pagan Medo-Persia; or why
2 do we not say Pagan Greece? Because, the power in history that lifted up and exalted Paganism
3 was Pagan Rome. That is why we call it “Pagan Rome.”

4 And how was it, what was the primary historical evidence that people point to, to show
5 how Pagan Rome lifted up and exalted Paganism?

6 FROM THE AUDIENCE: Pantheism.

7 BROTHER PIPPINGER: The Pantheon Temple.

8 You know, I received a phone call yesterday evening from a brother that was here at a
9 couple of meetings before he went to China. He is going to do some work in China now, and he
10 called from China yesterday and he had some questions. And one of the questions came to the
11 subject of the Dragon in Bible prophecy.

12 And I told him there was a difference between the Beast and the False Prophet. The
13 Beast (the Papacy), it is in the City of Rome from beginning to end. The False Prophet, that is
14 the United States, from Protestantism to Apostate Protestantism. The False Prophet is in the
15 United States; but, not so with the Dragon.

16 The Dragon, it moves through history like a snake, like a reptile. It moves, it slithers. It
17 begins in Heaven and it is cast down to Earth. It ends up in the Garden of Eden, and then it goes
18 to Babel with Nimrod and the Tower of Babel. Then when the Tower of Babel is brought down
19 and the Dragon stays in that area, he is still in Nebuchadnezzar’s Babylon.

20 But, the historians tells us that when the Medes and Persians overthrew Babylon that the
21 Chaldeans, the representatives of the Babylonian religion (the representatives of Satan’s
22 religion), they fled to the City of Pergamos.

23 One time when we were in Germany, we went to a well-known museum, the Berlin
24 Museum. It was really interesting. I do not do sight-seeing when I am traveling, but that was
25 one exception; because, in that museum they have taken the walls of Nebuchadnezzar’s Babylon
26 and they brought them back to Berlin, and you can actually walk through these gates that you
27 know that Shadrach, Meshach, and Abednego; and Nebuchadnezzar and Belshazzar walked
28 through. They are the very gates. They reassembled them.

29 But, in another part of the museum, they have a miniature—but it is big. You can walk
30 through it—a miniature representation of the City of Pergamos.

31 And if you go to Pergamos in Revelation, chapter 2—the historians tell us that when
32 Babylon fell, the Chaldeans fled from Babylon and they set up their religion in the City of
33 Pergamos. And if you will notice, Pergamos is referenced in chapter 2 of Revelation, verse 12.
34 And it says,

35
36 “¹²And to the angel of the church in Pergamos write; These things saith he which
37 hath the sharp sword with two edges; ¹³I know thy works, and where thou
38 dwellest, *even* where Satan’s seat is:” Revelation 2:12-13 (KJV).

39
40 See, Satan’s seat was in Babylon; but, when Babylon was thrown down by the Medes and the
41 Persians, the Chaldeans fled to Pergamos and they set up their seat, their point of authority in
42 Pergamos. And when you see the Pergamos Temple, the City of Pergamos, there in that museum
43 in Germany, it is interesting when you understand that this is one of the stopping points for the
44 Dragon: from Heaven, to Earth, to the Garden of Eden, to the Tower of Babel, to Babylon, and
45 then to Pergamos.

1 And the way that Pagan Rome exalted Paganism is that when it would conquer a city or
2 a country as it was taking control of the world, if that city was worshipping a Pagan deity, a
3 Pagan religion that was not at that time being worshipped by the Romans, what the Romans
4 would do is they would take the priests of that religion, and the idols, and the deities of that
5 religion and then they would bring them back to the City of Rome and they would build them
6 their own room in the Pantheon Temple. The Pantheon Temple is called the Temple of the
7 Gods; because, every form of Pagan religion that the Romans could find, they brought it back to
8 the City of Rome and put it in the Pantheon Temple.

9 So, the Chaldeans flee from Babylon to Pergamos. They set up shop in Pergamos. This
10 is where Satan's seat is.

11 Later on, it is time for Pagan Rome to come into history and to begin to rule the world.
12 And as they conquered Pergamos, they did the same thing. They brought the Chaldean religion
13 back to the City of Rome (the Babylonian religion); and, now, Satan's religion has been seated in
14 the Pantheon Temple.

15 And Seventh-day Adventists, because we are sleeping in our Laodicean condition, we are
16 unwilling to allow the Holy Spirit to convict us of our responsibility to wake up and study God's
17 Word with an intensity that is represented over and over by Sister White as seeking for hidden
18 treasures. We are sleeping on.

19 But, if we would sleep on, we would get into verse 11 of Daniel 8 (which we are
20 returning to now), and we would find truths and implications there that would shake us awake—
21 okay?—because, we have been warned that there would be an apostasy in Adventism at the end
22 of the world.

23 I know that people in Adventism do not like talking about apostasy in the church. They
24 argue. There is an argument by leadership, and the argument goes like this (it is just a play on
25 words): Is the church in apostasy, or is there apostasy in the church? They are willing to say,
26 "Yes, there is apostasy in the church," but they do not want to hear that the church is in apostasy.
27 And there is a distinction between the two; but, that is just a play on words. The prophetic Word
28 is that we are Laodiceans on the verge of being spewed out of the mouth of the Lord.

29 And Sister White says that in the early 20th Century there was an Alpha of Apostasy, and
30 *Alpha* is the first word in the Greek alphabet. And with the characteristics of the Alpha Apostasy
31 of John Harvey Kellogg's time and his work, she uses that apostasy to point forward to the
32 Omega Apostasy, the *Omega* being the last letter in the Greek alphabet.

33 So, we know from Inspiration that there is going to be an apostasy within the Adventist
34 Church at the end of the world. Sister White calls it the Omega Apostasy. And we know that
35 Jesus illustrates the end from the beginning; so, when Sister White takes the characteristics of the
36 Alpha Apostasy and prophetically points forward to the Omega Apostasy, then there must be
37 something—and there is a great deal!—but, there must be something about John Harvey
38 Kellogg's Alpha Apostasy that would be important for us to understand here at the end.

39 And here in Daniel 8:11, when Pagan Rome is lifting up and exalting the religion of
40 Paganism, and it did so by bringing these Pagan religions to the City of Rome and putting them
41 in the Pantheon Temple.

42 The Pantheon Temple! Wow!! To me that sounds like the root word for Pantheism.
43 That was the Alpha Apostasy of John Harvey Kellogg, Pantheism! And right here in verse 11,
44 we see the point of reference for the religion of Pantheism.

45 Of course, you do not see it if you think verse 11 is dealing with the taking away of
46 Christ's Sanctuary ministry. But, if you stand on the Foundations, then you see that Paganism is

1 exalted by the Pantheon Temple, and the religion of the Pantheon Temple would be Pantheism,
2 Paganism.

3 And, of course, when Kellogg brought this thought in about Pantheism in the early part of
4 the 20th Century, one of the pioneers—and his name is jumping in and out of my mind—anyway,
5 one of the pioneers during that time period, he had already done missionary work in India. And
6 he had come back from India, and he was in the environment when John Harvey Kellogg was
7 introducing this religion and he instantly knew that this was a manifestation of the same religion
8 that we see in India, with Hinduism: all the gods, gods in everything, the Pantheon religion,
9 Pantheism.

10 So, by our unwillingness to stand on the Foundations, we can take one verse of the Bible
11 and miss much light that is to be understood by us here at the end of the world.

12 So, verse 11 is saying,
13

14 “Yea, Pagan Rome magnified *himself* even to Christ, and through Pagan Rome, Paganism
15 (the religion of Paganism)”—
16

17 This is not about the political removing the work of the Pagan royalty, the Pagan kings that
18 removed the three horns for the Papacy and placed her on the throne of the Earth. This is about
19 the religion of Paganism. Daniel 8 is about the counterfeit religion.
20

21 “Yea, Pagan Rome magnified *himself* even to Christ, and through Pagan Rome,
22 Paganism was lifted up and exalted, and the place of Pagan Rome’s sanctuary, the
23 City of Rome, was cast down by Constantine in the year AD330. And an host
24 was given *him*”—
25

26 Now it is the **feminine** horn [correcting the translators’ error of supplying the word *him* instead
27 of *it*].
28

29 —“And an host was given the Papacy”—
30

31 An army; an host is an army.
32

33 —“by reason of transgression,”—
34

35 And the transgression is the combination of church and states that began with Clovis, when he
36 brought his state into agreement with the Papacy.

37 And as we mentioned yesterday, this word *against* in verse 12 can correctly be
38 understand as *from*. So it says,
39

40 —“An army was given the Papacy from Paganism”—
41

42 From Clovis and these other former Pagan kings.
43

44 —“through the combination of church and state, and the Papacy cast down the
45 truth to the ground; and it practised, and prospered.” (Daniel 11:11-12,

1 paraphrased through Inspiration as it should be prophetically understood, and in
2 agreement with our Pioneers' understanding.)
3

4 The Papacy cast down the truth to the ground. Pagan Rome cast the place of its sanctuary down.
5

6 “¹³Then I heard one saint speaking, and another saint said unto that certain
7 *saint* which spake, How long shall be the vision *concerning* the daily ~~sacrifice~~,
8 and the transgression of desolation, to give both the sanctuary and the host to be
9 trodden under foot? ¹⁴And he said unto me, Unto two thousand and three hundred
10 days, then shall be sanctuary be cleansed.” Daniel 8:13-14 (KJV).
11

12 We have more to say about this in our next presentation.
13 Shall we pray?
14
15

16 Benediction: Heavenly Father, we want to be able to see the distinction with these two words,
17 *rum* and *sur*; and these two words, *miqdash* and *qôdesh*. We want to understand truth in a way
18 that glorifies the work that you accomplish through your prophets, not to denigrate the work of
19 the prophets. We want to relate to Daniel's prophetic testimony as if he was a careful author,
20 being led and directed by the Holy Spirit and by Gabriel himself. And, therefore, we want to
21 understand the distinctions that he makes in these various words and not just sweep them under
22 the rug as if they all mean the same thing. We ask as those that are hearing this message
23 consider this that they would fulfill their responsibility to test the things that they are hearing
24 through your Word, through prayer, through personal study, and give them the wisdom and
25 discernment to rightly divide your Word of Truth. We thank you for these things in Jesus's
26 name. Amen.
27
28
29

THE GODHEAD IN PROPHECY

Presentation by Jeff Pippenger

PART 14

Invocation by Brother Jeff Pippenger: Heavenly Father, as we continue on in this consideration of the prophecies of your Word, we ask that you would grant us the presence of your Holy Spirit; that you would pour your Latter Rain out upon us as you open your Word to our understanding, to our hearts and our minds, and that you would prepare our hearts and minds to receive what you have prepared for us this morning. We ask that you would also overrule any thoughts and ideas that I have and set them aside so we can hear what you want to convey to us. We thank you for the snow that is falling, and we thank you that we can come together in easy times to study these things. In Jesus's name, amen.

THE BOOK OF DANIEL (CONTINUED)

THE TRAMPLING DOWN

Daniel 8:9-14

BROTHER PIPPENGER: We have been spending some time on the Daily in the Book of Daniel; and, we want to begin where we left off yesterday, in Daniel 8, verses 9 through 14. We went over that quite a bit; but, we want to add another level of thought to that.

Daniel 8, verse 9, says,

“⁹ And out of one of them”—

Out of one of the Four Winds of verse 8; out of one of the geographical areas,

—“came forth a little horn,”—

And this little horn represents both phases of Rome: Pagan and Papal. And, as we proceed down through the verses when the little horn is in its masculine phase, it is Pagan Rome. When it is in the feminine phase, it is Papal Rome.

—“⁹And out of one of them [one of the Four Winds], came forth a little horn, which waxed exceeding great,”—

And one of the themes in Daniel 8, because Daniel is portraying the kingdoms of Bible prophecy in their religious manifestation, is this word *gâdal* that is representing self-exaltation. The Medes and the Persians in verse 4 became great. And, Alexander the Great of the Greek Empire in verse 8 became very great. And now, the little horn is exceeding great.

This manifestation of the little horn is masculine. This is Pagan Rome.

And it says,

—“which waxed exceeding great,”—

1
2 This self-exaltation, the religious manifestation of this power, is exceeding the previous two
3 kingdoms.

4
5 —“which waxed exceeding great, toward the south, and toward the east, and
6 toward the pleasant land.”—
7

8 Thus, identifying the three areas of conquest for Pagan Rome to control the world.

9 And then in verse 10 it switches to the feminine little horn. This is the Papacy, and it
10 says,

11
12 —“¹⁰ And it waxed great,”—
13

14 Waxing great is it identifying a buildup of wax. It is even exceeding the previous three
15 kingdoms.

16
17 —“¹⁰ And it waxed great, *even* to the host of heaven;”—
18

19 And the Papacy blasphemes the God of Heaven in several ways.

20
21 —“and it cast down *some* of the host and of the stars to the ground, and stamped
22 upon them.”—
23

24 The Papacy is a persecuting power.

25 Verse 11, the little horn switches back to masculine. This is Pagan Rome.

26
27 —“¹¹ Yea, he magnified *himself* even to the prince of the host,”—
28

29 Magnified himself to Christ at His birth and His death.

30
31 —“and by [from] him [from Pagan Rome] the daily ~~sacrifice~~ [Paganism] was
32 taken away [lifted up and exalted[, and the place of the [Pagan Rome’s] sanctuary
33 [the City of Rome] was cast down [in the year AD330 by Constantine].”—
34

35 Then in verse 12, the little horn switches to feminine, and it says,

36
37 —“¹² And an host [military strength] was given *him*”—
38

39 The word *him* there is supplied.

40
41 —“was given him [the Papacy],”—
42

43 The feminine manifestation of the little horn.

44
45 —“¹² And an host [army was supplied to the Papacy] against”—
46

1 But, this word *against* is understood as *from*. This army came from Paganism, from the former
2 Pagan kings that came to the aid of the Papacy, from those former Pagan kings.

3
4 —“an army was given him [An army was given the Papacy] against [from] the
5 daily ~~sacrifice~~ [those former Pagan kings] by reason of transgression,”—

6
7 Through the process of church and state, a combination of church and state that began with
8 Clovis in AD496 is the transgression that provides the Papacy with military power so that it can
9 persecute.

10 And in verse 12,

11
12 —“and it [the Papacy] cast down the truth to the ground; and it practised, and
13 prospered [for 1260 years].”—

14
15 Then after the conclusion of verse 12, which is the *chazon* vision.

16 Verses 1 through 12 are the vision of prophetic history. Then, we have a
17 heavenly dialogue at the conclusion of the prophetic history, the *chazon* vision.

18 In verse 13 the heavenly dialogue says,

19
20 —“¹³ Then I heard one saint speaking, and another saint said unto that certain
21 *saint* which spake, How long”—

22
23 And what we are going to look at today is this expression, “How long?”

24 If you have an Ellen White CD-ROM with the Bible search program with it, if you type
25 in the expression “How long,” you will find that it occurs 60 times in the Bible. Probably about
26 5 of those 60 times—I did not count—it is not “How long.” It is a verse that will have “How,”
27 and along somewhere else in the verse [“long”]. But, roughly 50, maybe more than 50 times,
28 you will see the expression “How long?” And a certain amount of them, maybe 10 or 15 of
29 them, are expressions about God’s people, “How long will you halt between two opinions”;
30 “How long will you be rebellious.” That is one part of the story of “How long?”

31 But, the primary story of “How long?” is the story that is here in verse 13. It is a primary
32 subject of Bible prophecy: “How long are God’s people going to be trampled down? How long
33 is God going to allow them to be trampled down until He punishes the power that tramples them
34 down?”

35 So, you would think that Adventism was familiar with this phrase “How long?” because
36 we understand that Daniel 8:14 is the Foundation of Adventism. Daniel 8:14 is the answer to the
37 question in verse 13; so, you would think that we would have taken these two verses apart and
38 become thoroughly familiar with the implications of these verses in Adventism. But, this is not
39 the case.

40 I do not know how many times you have heard a presentation dealing with “How long?”
41 I mean, in your experience with Adventism, but I never have. And, we are going to look at this
42 today, and then you can evaluate it, whether or not it was something that we should be thinking
43 about.

44 Verse 13 says,

1 —“¹³Then I heard one saint speaking, and another saint said unto that certain *saint*
2 which spake, How long *shall be* the vision”—

3
4 And, of course, this is the *chazon* vision, the vision of prophetic history.

5 One of the primary definitions of *chazon* is *complete*, the complete vision of
6 prophetic history.

7
8 —“How long *shall be* [the complete] vision”—

9
10 And, of course, here this question is being asked in chapter 8 of Daniel:

11
12 —“How long *shall be* [is the complete vision in Daniel, chapter 8] *concerning* the
13 daily *sacrifice* [Paganism], and the transgression of desolation [the Papacy], to
14 give both the sanctuary and the host to be trodden under foot? ¹⁴ And he said unto
15 me, Unto two thousand and three hundred days; then shall the sanctuary be
16 cleansed.” Daniel 8:9-14 (KJV).

17
18 So, this “How long?” here is a question about the duration of the trampling down of God’s
19 people that is accomplished by Paganism and Papalism.

20
21 Revelation 11:1-3

22
23 Of course, if you go to Revelation 11, we can see one of several places where you can
24 identify when the trampling down of the sanctuary and God’s people concludes.

25 Revelation 11, beginning at verse 1, says—

26 Now, notice. We correctly understand as Seventh-day Adventists that in chapter 10,
27 verses 8 through 10, that John has taken the little book; he has eaten it; it is sweet in his mouth;
28 and, then it becomes bitter in his stomach. It became sweet in his mouth on August 11, 1840; it
29 became bitter in his stomach on October 23, 1844. And the reason I say the 23rd is they were
30 waiting for the Lord on the 22nd, and the bitterness set in on the 23rd.

31 And then in verse 11 of Daniel 10, it says this experience must be repeated, “Thou must
32 prophesy again.”

33 And, John is here representing the Millerites, and he is representing God’s people at the
34 end of the world.

35 And in verse 1 of chapter 11—and, of course, when John the Revelator penned this work,
36 there are no chapter divisions. He illustrates the Millerites with their sweet and bitter
37 disappointment; then, he is told this experience must be repeated. And in verse 1, it says,

38
39 “¹ And there was given me a reed like unto a rod: and the angel stood,
40 saying, Rise, and measure the temple of God, and the altar, and them that worship
41 therein.”—

42
43 And the measuring of the temple, of course, Sister White tells us, represents the Investigative
44 Judgment which begins here on October 2, 1844.

45 But, the measuring of the temple also has to do with the building of the temple. If you
46 are going to rebuild a temple that has been destroyed, then you are going to have to take

1 measurements. You are going to have to get out your line and square everything up. And this is
2 a symbol in God's Word. We shall see this again before we conclude.

3 So, on October 22, 1844, in verse 1, we see that Jerusalem (spiritual Jerusalem) is being
4 rebuilt here.

5 And then in verse 2, it says,

6
7 —“² But the court which is without the temple leave out, and measure it not; for it
8 is given unto the Gentiles: and the holy city shall they tread under foot forty *and*
9 two months. ³ And I will give *power* unto my two witnesses, and they shall
10 prophesy a thousand two hundred and threescore days, clothed in sackcloth.”
11 Revelation 11:1-3 (KJV).
12

13 Here is a testimony of two that this is the 1260 years of Papal rule, and in these 1260 years of
14 Papal rule we see the holy city, which is Jerusalem, being trodden underfoot. And, of course, the
15 sanctuary is in the holy city; so, in Daniel 8:13, when it says, “How long shall be the vision
16 concerning Paganism and Papalism, to give both the sanctuary and the host to be trodden
17 underfoot,” here in Revelation we are being told that the treading down ceases in 1798.
18

19 THE TIMES OF THE GENTILES

20 Luke 21:24

21
22 Now, if you go to Luke 21:24, we will add a layer to this thought; and, sometimes we do
23 not pay too close attention to certain words.

24 But, here in verse 24, the disciples in Luke 21 have asked Jesus what the signs of the end
25 of the world are, and He has been setting forth the signs. And, He is going to give more signs
26 after verse 23, but we just want to consider verse 24. It says,
27

28 “²⁴ And they shall fall by the edge of the sword,”—
29

30 And, of course, Sister White tells us plainly that Jesus is answering what happens with the
31 destruction of Jerusalem of AD70; but, at the same time He is talking about the 1260 years of
32 Papal rule, and at the same time He is talking about the Papal persecution that takes place during
33 The Sunday Law crisis.

34 But here in verse 24, He says,

35
36 —“²⁴ And they shall fall by the edge of the sword, and shall be led away captive
37 into all nations: and Jerusalem shall be trodden down of the Gentiles, until the
38 times of the Gentiles be fulfilled.” Luke 21:24 (KJV).
39

40 It does not say “the time” of the Gentiles; it says, “the times.” And, of course, what we are
41 looking at right now is Daniel 8:13, where Paganism and Papalism are given the sanctuary and
42 the host to tread them underfoot; and, John in Revelation 11 says the treading down of the holy
43 city ceases in 1798, at the end of the 1260 years.

44 But, Jesus, here in Luke, says that this treading down is represented by two times. It is
45 not a singular time. It is not simply the time that ends in 1798; it is the **times** of the Gentiles.

46 It is also the time that ends in 1844.

THE TWO INDIGNATIONS

Daniel 11:36; Daniel 8:19; Daniel 12:6-7

So, if you go back to Daniel 11:36, Daniel addresses both of these time periods where in the Gentiles tread down Jerusalem.

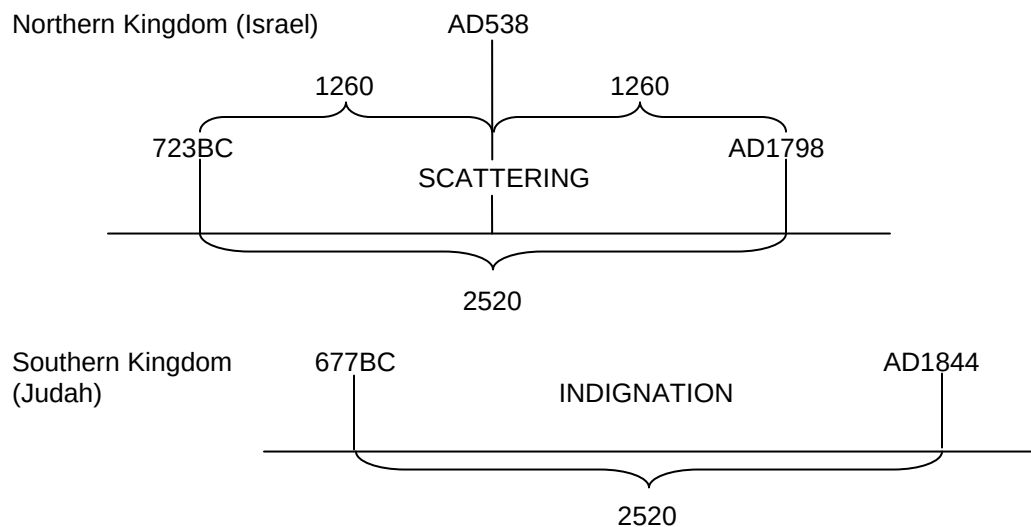
In the Scriptures the prophets will sometimes call these time periods the scattering; sometimes they will call it the gathering. It is the first time prophecy that William Miller discovered, the 2520. There are two of them. The one that William Miller emphasized is the one against the Southern Kingdom.

And, of course, Sister White says that this [1843] Chart was directed by the hand of the Lord and should not be altered; and, she said that this [1850] Chart, that God was in the publication of this Chart.

And you see front and center, right on the top [of the 1843 Chart], 677BC, the starting point for the 2520.

And on this [1850] Chart, right at the top, 677BC, the starting point for the 2520. And this entire column is the history of the 2520 that William Miller emphasized that ended in 1844.

Figure No. 18: THE TWO 2520S



And these two 2520s, the prophets call them the scattering or the indignation of God against Ancient Israel.

This is the one against the Northern Kingdom.

This is the one against the Southern Kingdom that is on the Chart that Miller emphasized. He believed it ended in 1843; but, Sister White tells us in *Early Writings* that after the Lord removed His hand from this [1843] Chart, then they recognized that the 2300-year prophecy and the 2520 prophecy ended in 1844. So, we are making that correction [in Figure No. 18].

So, the prophets will call this the scattering [against the Northern Kingdom of Israel]. This is when God's people were scattered; or, sometimes they will call these two time periods God's indignations.

1 It is this one here [723BC to AD1798] that is most emphasized in Daniel 8:13; because, if
2 you go to the dead center of this you come to the year AD538, and then you can recognize that
3 there is a 1260-year time period that Paganism tramples down the sanctuary and the host,
4 followed by a 1260-year time period when Papalism tramples down the sanctuary and the host.
5 That is too profound to think that that is an accident or a coincidence.

6 And Daniel addresses both of these time prophecies. We are not going to study this in
7 depth; but, if you would go to Daniel 11:36, here he is agreeing with John in Revelation 11:1-3.
8 In verse 36 of Daniel 11, it says,

9
10 “³⁶And the king”—

11
12 And this king is the Papacy.

13
14 —“³⁶And the king shall do according to his will; and he shall exalt himself, and
15 magnify himself above every god, and shall speak marvellous things against the
16 God of gods, and shall”—*what?*—“prosper”—

17
18 Now, in Daniel 8:12, the little horn in the feminine phase, what does he do? He casts the Truth
19 to the ground and he practices and he—what?—

20 FROM THE AUDIENCE: Prospers.

21 BROTHER PIPPENGER: Prospers.

22 This is the same power. This is the Papal power. It says he shall . . .

23
24 —“prosper till the indignation be accomplished: for that that is determined shall
25 be done.” Daniel 11:36 (KJV).

26
27 The Papacy prospers until 1798. This is when this indignation (or scattering, [723BC to
28 AD1798] time period ends. This is the first time of the Gentiles.

29 But, Daniel also marks the last time of the Gentiles. In Daniel 8:19, when Gabriel comes
30 to make Daniel understand the *mareh* vision of the evenings and mornings of Daniel 8:14, in
31 verse 19 Gabriel says,

32
33 “¹⁹And he said, Behold, I will make thee know what shall be **in the last end** of
34 the indignation: for at the time appointed the end *shall be*.” Daniel 8:19 (KJV).

35
36 And the last end of the indignation ends in AD1844. This [from 677BC to AD1844] is the
37 indignation against the Southern Kingdom of Judah.

38 This is the indignation against the Northern Kingdom of Israel (or Ephraim, or Samaria).

39 And this is Christ’s expression in Luke 21:24; this is the **times** of the Gentiles. These
40 two periods [the two 2520s against the Northern Kingdom of Israel and the Southern Kingdom
41 of Judah] represent the **times** that the Gentiles were trampling down the sanctuary and the host.

42 Daniel references this once again in Daniel 12, verse 7. It says,

43
44 “⁷And I head the man clothed in linen, which was upon the waters”—

1 And I am going to read something afterwards, so I ought to include verse 6 in so you can see the
2 context. We are going to read a statement from Hiram Edson in a minute, and he is going to
3 speak about the end of these wonders; and, that is in verse 6. So, let me start in verse 6 of Daniel
4 12.

5
6 —“⁶And *one* said to the man clothed in linen,”—
7

8 Daniel here is seeing another heavenly dialogue as he heard in Daniel 8:13 and 14; and, in this
9 dialogue of two angels on the sides of the river and Christ upon the river (upon the water), it
10 says,

11
12 —“⁶And *one* said to the man clothed in linen, which *was* upon the waters of the
13 river, Ho wrong *shall it be* to the end of these wonders? ⁷And I heard the man
14 clothed in linen, which *was* upon the waters of the river, when he held up his right
15 hand and his left hand unto heaven, and swore by him that liveth for ever that it
16 *shall be* for a time, times, and an half; and when he shall have accomplished to
17 scatter the power of the holy people, all these *things* shall be finished. ⁸And I
18 heard, but I understood not: then said I, O my Lord, what *shall be* the end of
19 these *things*?” Daniel 12:6-8 (KJV).
20

21 Now, we are going to read a passage from Hiram Edson. He is going to talk about the
22 end of the wonders. He is going to identify that the scattering of the power of God’s people—
23 which are these scattering time periods [see Figure No. 18] when God’s people were scattered—
24 and he and the Pioneers emphasize that the power, when it talks about the scattering of the
25 power, it is emphasizing the removal of the political authority. This is Hoshea [of the Northern
26 Kingdom] being captured; and, this is Manasseh [of the Southern Kingdom] being captured. The
27 “power” represents the kings of these two kingdoms, and they were scattered; but, so, too, were
28 the people.

29 But, Hiram Edson is going to make a point about time. So, this is a passage from Hiram
30 Edson that is from the *Review and Herald*, January 17, 1856. It is a series of articles where he
31 deals with the 2520.

32 What I want to pull out of here is that he deals a little bit here with the term “How long?”:
33 “How long shall be the complete vision of Daniel 8 concerning Paganism and Papalism, to give
34 both the sanctuary and the host to be trodden underfoot?”

35 And, what I am saying is, when you see these expressions, “How long?” in the Bible,
36 they are connected. It is the same question, wherever it occurs.

37 But, anyway, I am cutting into Edson’s article, and he says,
38

39 “The martyrs under the opening of the fifth seal, reiterate with a loud
40 voice, the anxious inquiry, ‘How LONG,’—
41

42 Now, the Pioneers correctly understood that the first four Seals take you to 1798. The
43 Fifth Seal is immediately 1798. That is the Pioneer understanding that is correct. And in the
44 Fifth Seal, Hiram Edson is quoting here from chapter 6 of Revelation. The martyrs that had been
45 murdered by the Papacy during the 1260 years, they ask the question, “How long until you judge
46 the Papacy?” And we are starting his comments here.

1
2 —“The martyrs under the opening of the fifth seal, reiterate with a loud
3 voice, the anxious inquiry, ‘How LONG, O Lord, holy and true, dost thou not
4 judge and avenge our BLOOD on them that dwell on the earth?’ Revelation 6:10.

5 “The important question, and its answer, now under consideration, is
6 equivalent to saying, How long shall it be to the end of this wonderful bloodshed
7 of martyrs, and casting the host down to the ground, and stamping upon them?
8 And the answer given by the heavenly one under oath, is that it should be for (i.e.,
9 continue) three and a half times. And that the scattering of the power of the holy
10 people, which is the indignation itself, should be accomplished when these
11 wonders should be finished, which wonders, according to the oath, must end with
12 the termination of the three and a half times; and we are thus strongly assured that
13 the indignation was accomplished when the three and a half times of the Papal
14 supremacy expired; which was in the year 1798.

15 “But Daniel says, ‘I heard (this question and the answer) but I understood
16 not.’ The thing was not yet revealed to Daniel: he did not yet understand the
17 thing. See Chapter 10:1. What was the hidden thing which Daniel did not yet
18 understand? Certainly Gabriel had made him know what should befall his people
19 in the latter days, what should be in the last end of the indignation, and the point
20 of its termination; and the angel had sworn that it should be for (continue) a time,
21 times, and an half. But notwithstanding all this, Daniel says, ‘I understood not:
22 then said I, O my lord, WHAT shall be the end of these things?’ (or these
23 wonders?)

24 “The burden of Daniel’s anxiety, in this his diligent inquiry, is couched in
25 the little word ‘WHAT.’ Peter’s comment on this word, will give us the light on
26 this point. See 1 Peter 1:10, 11.”—
27

28 Which we have looked at already in this series.

29
30 —‘The prophets’—
31

32 And he is going to quote the part that he wants to deal with anyway.

33
34 —“The prophets have inquired and searched diligently, what, or what
35 MANNER of TIME,’ &c.”—
36

37 When Peter is speaking in verses 10 and 11 of 1 Peter, chapter 1, he says the prophets were
38 searching “what,” and Peter defines what it represents, “what manner of time.” All right?
39

40 —“Daniel’s anxiety was now to understand the hidden wisdom, or the MANNER
41 of time contained in the three and a half times, (which was the last half of the
42 indignation,) which would also unlock the hidden wisdom, **or mystery of the**
43 **seven times**, which was the appointed time of the whole period of the indignation.

44 “The object of the angel, in testifying that the duration of the wonders, or
45 the last end and half of the indignation should be for three and a half times, was
46 designed to pave and open the way for the revealing of the hidden wisdom or

manner of this time to Daniel. We have the inspired testimony in Chapter 10:1, that a thing was revealed to Daniel, and he understood the thing and had understanding of the vision. In Chapter 7:8, Daniel testifies, ‘I understood not,’ and but four verses remain to complete the fulfillment of Gabriel’s charge and the redemption of his pledge to Daniel, and then Daniel will understand the thing, and have understanding of the vision. Verse 9, Gabriel informs Daniel that the words (that is to say, the manner of the time which he is now about to reveal to Daniel) is closed up and sealed, (or hidden from all mankind except Daniel) till the time of the end.” Hiram Edson, *Review and Herald*, January 17, 1856.

So, you need to take this series of articles and go through it carefully, because Hiram Edson, just in this part of the series, teaches many things that are worth wrapping our minds around. But, what I want to summarize here for our point of question under consideration is that Daniel 11:36, Daniel marks the end of this 2520 [against the Northern Kingdom]. The Papacy prospers until the end of the indignation.

And in Daniel 8:19, Gabriel showed him [Daniel] that the last end of the indignation would be in 1844; and, here, he [Hiram Edson] is pointing out that when Daniel is asking “WHAT will be the end of these wonders?” that the time times and half a time **is half of the seven times of Leviticus 26**. It starts here in 538. Here, [1798] is the end of the scattering of the power of the holy people, and this is the Time of the End, and this is sealed up until 1798 when the Millerites would understand it.

And, by the time we get to the end of the world, it has been sealed up for Adventism. They do not understand it, either. They do not understand the 2520. So, Daniel is representing both the Millerites (the beginning of Adventism) and us today (the end of Adventism) that have the truth of the scattering and the indignation opened up to us.

And in Daniel 8:13, the question is “How long is this trampling down of God’s people?” And, of course, we know that the answer in verse 14 does not say 1798; it says 1844, because there are two **times** of the Gentiles. And something very important happens from 1798 to 1844. This is when [spiritual] Jerusalem is rebuilt; it is reestablished. Okay?

But we want to put something else in place here. This is from *Prophets and Kings*, page 714. *Prophets and Kings*, page 714, says this:

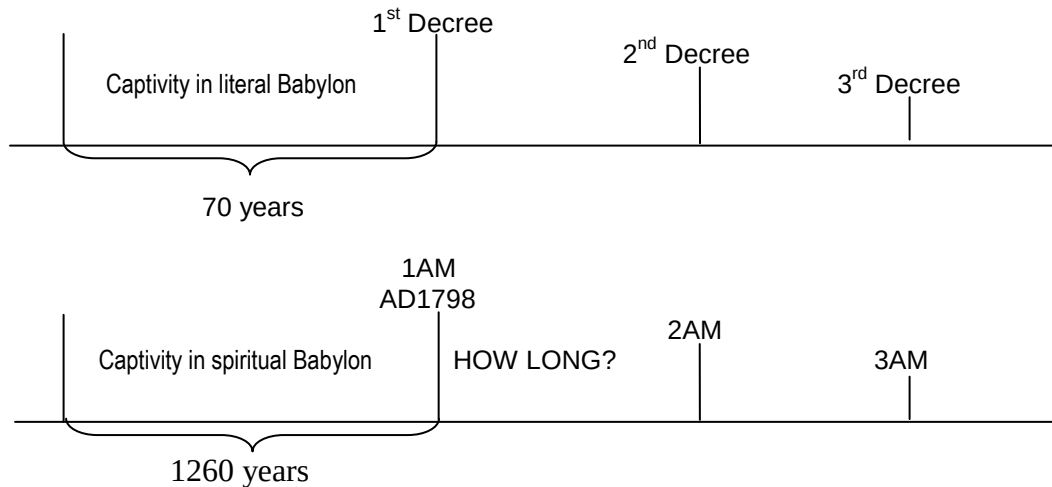
“Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries God’s people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord’s great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God’s word.”—

What history is Sister White speaking about here? The time, times, and half a time; the 1260 years of Papal rule.

—“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.

Figure No. 19A: **PARALLEL HISTORIES OF THE 70 YEARS AND THE 1260 YEARS**



So, here Sister White is making sure that we understand that the conclusion of the 70 years of captivity of literal Israel in literal Babylon, that it parallels the 1260 years of captivity of spiritual Israel in spiritual Babylon. These two histories are parallel histories.

And, of course, we know that this [the 1260 years] is the trampling down that was accomplished by the Papacy (spiritual Babylon); and this [the 70 years] is the trampling down that was accomplished by whom? Literal Babylon.

And, we know that this [the 1260 years] concludes in AD1798, which is the arrival of the First Angel’s Message. And, of course, we know that in this history—this being the First Angel’s Message—that the person that comes into history here [at the end of the 70 years] is Cyrus, who passes the First Decree; and, the First Decree parallels the First Angel’s Message.

And then, we have the Second Decree of Darius; a Third Decree of Artaxerxes.

And, we have the Second Angel’s Message in 1842; the Third Angel’s Message in 1844. These are parallel histories.

Revelation 6:9-10

In Revelation 6, verses 9 through 10, Hiram Edson has already referenced this; but, we will read it, because what we are dealing with here is the expression, “How long?”

Verses 9 and 10 of Revelation 6 says,

⁹ And when he had opened the fifth seal,”—

Now, the Pioneers understood the Fourth Seal concludes in 1798, right here [see Figure No. 1798].

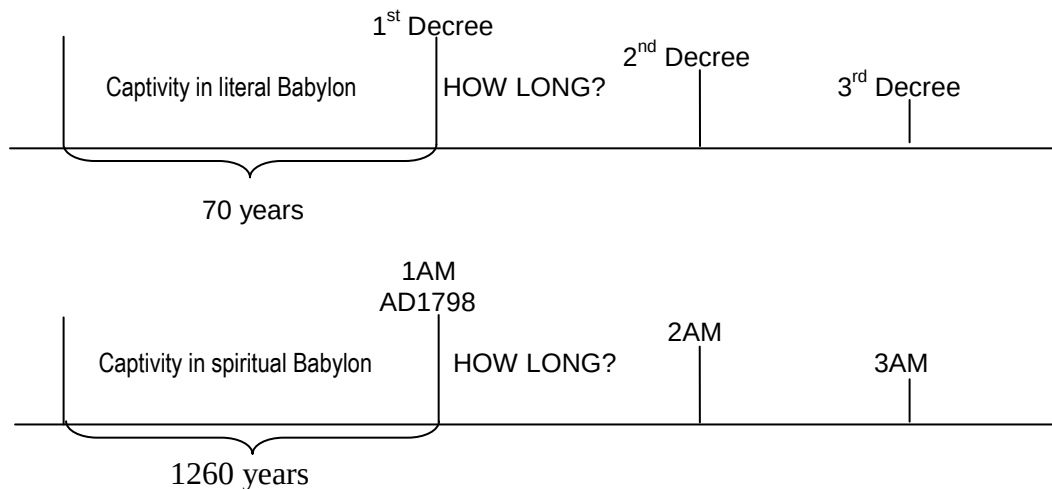
—“⁹ And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: ¹⁰ And they cried with a loud voice, saying,”—*what?*—“How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” Revelation 6:9-10 (KJV).

So, right here the Fifth Seal comes in, and it raises the question, “How long until you punish the Papacy for murdering God’s people/” there in the Dark Ages.

And this is one of the primary characteristics of the expression “How long?”

Psalms 74:1-10; 79:1-10; 80:4; 94:1-10

FIGURE NO. 19B: PARALLEL HISTORIES OF THE 70 YEARS AND THE 1260 YEARS



Let us look at some of those so you will see my point.

Go to Psalm 74.

This is not all the places where this expression is referenced; but, it is the same reference.

Sometimes when you see “How long?” expressed in these prophetic histories, it has to do with “How long until you judge the Papacy? How long until you judge the persecuting power?”

Other times that is not the question of “How long?” In Daniel 8:13, it is how long the time period that these Pagan and Papal powers trample down. This question in Revelation 6 is close to this: “How long until you punish the power that trampled us down?”

But, sometimes the question is “How long until you rebuild Jerusalem?”

So, this question has a variety of meanings; but, in Psalm 74, it says,

¹ O God, why hast thou cast us off for ever? *why* doth thine anger smoke against the sheep of thy pasture? ² Remember thy congregation, *which* thou hast purchased of old; the rod of thine inheritance, *which* thou hast redeemed; this mount Zion, wherein thou

1 hast dwelt. ³ Lift up thy feet unto the perpetual desolations; even all *that* the enemy hath
2 done wickedly in the sanctuary.”—
3

4 Now, notice here, the enemy here is one that brings perpetual desolations. This word *perpetual*
5 is what?

6 FROM THE AUDIENCE: Continual.

7 BROTHER PIPPENGER: Continual; which is what? *Tamid*, the Daily. Okay?
8

9 —⁴Thine enemies roar in the midst of thy congregations; they set up their ensigns *for*
10 signs.”—
11

12 A very important verse here: it says the enemies set up their ensigns for signs.

13 Of course, Jesus said that when Pagan Rome put its ensign of its authority in the sacred
14 precincts of the temple that that was the sign for God’s people to flee from Jerusalem. This is a
15 reference to the sign we call the “abomination of desolations,” which in Matthew 24:15 Jesus
16 said, “Whosoever readeth, let him understand the abomination of desolations spoken of by
17 Daniel the prophet.” And here in verse 4 we have a point of reference for this. The enemies set
18 their ensigns up for signs.

19 Verse 5:

20
21 —⁵*A man* was famous according as he had lifted up axes upon the thick trees. ⁶ But
22 now they break down the carved work thereof at once with axes and hammers.”—
23

24 What is the carved work? It is the temple. As they destroyed the temple and carried off the gold
25 and the vessels, they took axes and destroyed it. They trampled the sanctuary and the host.

26 Verse 7:

27
28 —⁷They have cast fire into thy sanctuary, they have defiled *by casting down* the
29 dwelling place of thy name to the ground. ⁸ They said in their hearts, Let us destroy them
30 together: they have burned up all the synagogues of God in the land. ⁹ We see not our
31 signs: *there is* no more any prophet: neither *is there* among us any that knoweth how
32 long. ¹⁰ O God, how long shall the adversary reproach? shall the enemy blaspheme thy
33 name for ever? Psalm 74:1-10 (KJV).
34

35 This is Daniel 8:13: “How long *shall be* the vision *concerning* the daily ~~sacrifice~~ and the
36 transgression of desolation to give both the sanctuary and the host to be trodden under foot?”
37 This is a Biblical expression that for us to simply look at verse 13, as Seventh-day Adventists,
38 and leave it alone and not understand the broad testimony about the question “How long?” is not
39 to fulfill our responsibility as Bereans.

40 Go to Psalm 79, beginning at verse 1.

41
42 ¹ O god, the heathen are come into thine inheritance; thy holy temple have they
43 defiled; they have laid Jerusalem on heaps.”—
44

45 Are they trampling down the sanctuary and the host here?
46

1 —“²The dead bodies of thy servants have they given *to be* meat unto the fowls of
2 the heaven, the flesh of thy saints unto the beasts of the earth. ³Their blood have
3 they shed like water round about Jerusalem; and *there was* none to bury *them*.
4 ⁴We are become a reproach to our neighbours, a scorn and derision to them that
5 are round about us. ⁵How long, LORD? wilt thou be angry for ever? shall thy
6 jealousy burn like fire?”—
7

8 Now, here is, “How long are you going to be angry at us? How long is the vision concerning the
9 daily and the transgression of desolation, to give both the sanctuary and the host to be trodden
10 underfoot?” This is the same question by the psalmist.

11 The last phrase of that verse talks about His jealousy; because, it is God’s jealousy, which
12 is also God’s zeal in the Bible, that causes Him to rebuild Jerusalem. Okay? And the rebuilding
13 of Jerusalem is what takes place at the end of the trampling down time period. So, he is
14 referencing God’s jealousy.

15 Verse 6:

16
17 —“⁶Pour out thy wrath upon the heathen that have not known thee, and upon the
18 kingdoms that have not called upon thy name.”—
19

20 This is the Revelator’s expression of the martyrs under the altar: “How long until you
21 punish the Papacy for murdering God’s people during the 1260 years?”

22 Verse 7:

23
24 —“⁷For they have devoured Jacob, and laid waste his dwelling place. ⁸O
25 remember not against us former iniquities: let thy tender mercies speedily prevent
26 us: for we are brought very low. ⁹Help us, O God of our salvation, for the glory
27 of thy name: and deliver us, and purge away our sins, for thy name’s sake.
28 ¹⁰Wherefore should the heathen say, Where is their God? let him be known
29 among the heathen in our sight *by* the revenging of the blood of thy servants
30 *which is shed*.” Psalm 79:1-10 (KJV).
31

32 So, here is another expression of “How long?”

33 Go to Psalm 80, verse 4. You can read more context in Psalm 80, but I just picked
34 verse 4 of Psalm 80, which says,

35
36 “⁴O LORD God of hosts, how long will thou be angry against the prayer of thy
37 people?” Psalm 80:4 (KJV).
38

39 “How long are you not going to restore your people?” Okay?

40 Psalm 94, beginning in verse 1, it says,

41
42 “¹O LORD God, to whom vengeance belongeth; O God, to whom vengeance
43 belongeth, shew thyself. ²Lift up thyself, thou judge of the earth: render a reward
44 to the proud.”—
45

1 Is the Papacy in Bible prophecy the proud one? In Isaiah he is called the haughty Assyrian. He
2 blasphemes, speaks words against the Most High. That is pride.

3 And the question is: “How long until you judge him?”

4 These are those that are under the altar in the Fifth Seal, “How long until you judge the
5 Papacy?”

6 Verse 3:

7
8 —“³ LORD, how long shall the wicked, how long shall the wicked triumph?”—

9
10 This is the same question of Daniel 8:13.

11
12 —“⁴ *How long* shall they utter *and* speak hard things? *and* all the workers of
13 iniquity boast themselves? ⁵ They **break in pieces thy people**, —

14
15 Who is the “breaker” of God’s people? It is Rome.

16
17 —“⁸ They break in pieces thy people, O LORD, and afflict thine heritage. ⁶ They
18 slay the widow and the stranger, and murder the fatherless. ⁷ Yet they say, The
19 LORD shall not see, neither shall the God of Jacob regard it. ⁸ Understand, ye
20 brutish among the people: and ye fools, when will ye be wise? ⁹ He that planted
21 the ear, shall he not hear? he that formed the eye, shall he not see? ¹⁰ He that
22 chastiseth the heathen, shall not he correct? he that teacheth man knowledge, *shall*
23 *not he know?* Psalm 94:1-10 (KJV).

24
25 The question of “How long?” is a question throughout the Scriptures; and, what we have
26 been looking at here is that this question comes at the end of the 1260 years (this is the Fifth
27 Seal); and, therefore, it comes at the end of the 2520 [against the Northern Kingdom of Israel;
28 See Figure No. 18].

29 And what we have been looking at is the places in the Scriptures where primarily God’s
30 people are asking, “How long until you punish this desolating power for doing what it has done
31 to us?” But, that is not the only meaning of this question.

32
33 Zechariah 1:12

34
35 If you will, go to Zechariah, chapter 1, verse 12.

36 Do all the prophets speak about the end of the world?

37 FROM THE AUDIENCE: (Affirmations.)

38 BROTHER PIPPENGER: Yes.

39 Do they all agree with each other? Yes, because God is not the author of confusion.

40 In verse 12 of Zechariah 1, it says,

41
42 “¹² Then the angel of the LORD answered and said, O LORD of hosts, how
43 long wilt thou not have mercy on Jerusalem and on the cities of Judah, against
44 which thou hast had indignation these threescore and ten years?” Zechariah 1:12
45 (KJV).

1 What is threescore and ten years?

2 FROM THE AUDIENCE: Seventy.

3 BROTHER PIPPENGER: Here at the end of these 70 years is the same
4 expression, “How long?”

5 And Sister White—we read the quote—has specifically said that these 70 years parallels
6 the 1260 years. At the end of the 1260 years, the martyrs under the altar are saying, “How long
7 until you punish the Papacy?”

8 But, here, Zechariah’s question of “How long?” is not about punishing the Papacy. It is
9 “How long until you restore Jerusalem, until you have mercy upon Jerusalem and Judah?”

11 REBUILDING JERUSALEM

12 Zechariah 1:13-17

13 And let us continue reading now in verses 13 to 17.

14 After he asks the question, “How long until you have mercy,” verse 13 says,

15 ¹³ And the LORD answered the angel that talked with me *with good words and*
16 *comfortable words.* ¹⁴ So the angel that communed with me said unto me, Cry
17 thou, saying, Thus saith the LORD of hosts; I am”—*what?*—“jealous for Jerusalem
18 and for Zion with a great jealousy. ¹⁵ And I am very sore displeased with the
19 heathen *that are* at ease: for I was but a little displeased, and they helped forward
20 the affliction. ¹⁶ Therefore thus saith the LORD; I am returned to Jerusalem with
21 mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be
22 stretched forth upon Jerusalem. ¹⁷ Cry yet, saying, Thus saith the LORD of hosts;
23 My cities through prosperity shall yet be spread abroad; and the LORD shall yet
24 comfort Zion, and shall yet choose Jerusalem.” Zechariah 1:13-17 (KJV).

25
26
27
28 Right here in this [marked “How long?” after the 70 years in Figure No. 19B], we are
29 getting the second understanding of “How long?” These [the 70 years and the 1260 years] are
30 the same prophecies, according to Sister White.

31 This is the promise now that the Lord is going to rebuild Jerusalem; and, of course, this
32 was what was taking place at the end of the 70 years. They were coming out of Babylon because
33 the Lord was jealous for Jerusalem. He is yet again going to choose Jerusalem, as He had chosen
34 it long before this time period.

35 And this [Figure No. 19B] is telling us that in this history here in 1798, when the question
36 of “How long?” is asked by the martyrs, part of the answer is this is where the Lord once again
37 going to choose Jerusalem. And the Three Angels’ Messages that came into that history,
38 paralleling these Three Decrees [following the 70 years], are marking the work of rebuilding not
39 literal Jerusalem—this is literal Jerusalem [the reform line marking the 70 years]—but spiritual
40 Jerusalem [the reform line marking the 1260 years].

41 That is why in Revelation 11, verse 1, John is told to do what?

42 FROM THE AUDIENCE: Measure.

43 BROTHER PIPPENGER: Measure Jerusalem.

44 After 1844, now Jerusalem is built and there is only one thing left to do after this mark
45 [Third Angel’s Message].

1 The Third Decree, what was left to do? To rebuild the streets and wall in troublous
2 times.

3 The temple had been built. Jerusalem had been built, but the wall and streets were not
4 finished. Okay?

5 Jerusalem has been established by October 22, 1844.

6 Who is Jerusalem? Spiritual Jerusalem.

7 Who is spiritual Jerusalem? It is God's people. It is Zion. They have been established
8 [October 22, 1844]. Fifty people move into the Most Holy Place with God's people. And all
9 that is left now is to finish the streets and wall in troublous times.

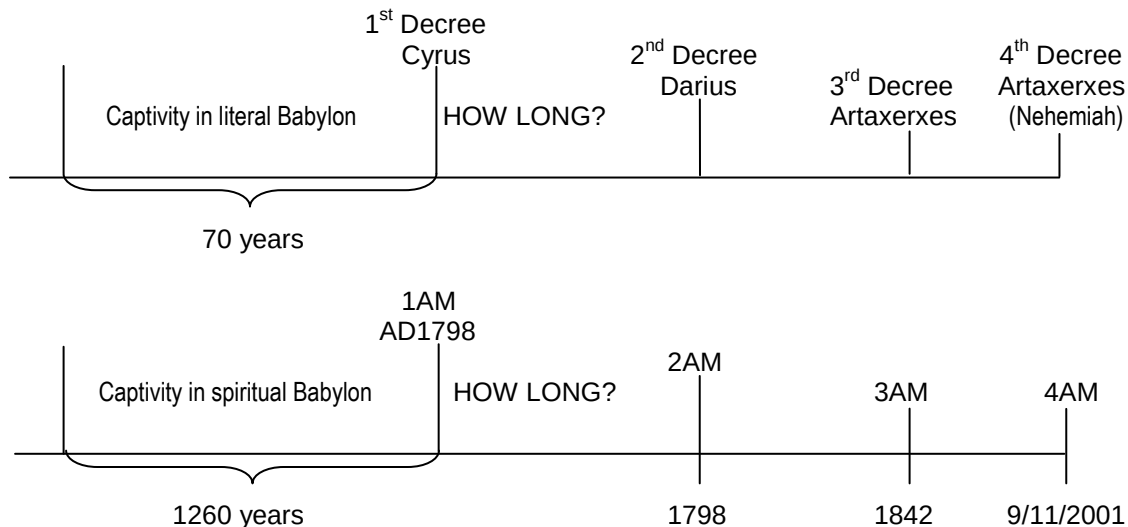
10 And Sister White, of course, tells us that the wall represent the Law of God, and the
11 streets, of course, [represent] the walk, the walk of God's people as they walk in the Law of God.

12 But, this work of developing a people that will walk in the Law of God in troublous
13 times—because in this history [after the Third Decree of Artaxerxes] they finished the streets and
14 the wall in troublous times through the work of Nehemiah—there is going to be a group of
15 Adventists here at the end of the world that walk in the Law of God: finish the streets and the
16 wall in troublous times; and, of course, the troublous times of Bible prophecy is Islam. And if
17 anyone wants to look at what is going on with Islam today would understand there are troublous
18 times on the horizon.

19 Let us continue considering what Zechariah's testimony is.

THE FOUR SCATTERING HORNS

FIGURE NO. 19C: PARALLEL HISTORIES OF THE 70 YEARS AND THE 1260 YEARS



Zechariah 1:18-21

Beginning in verse 18, it says,

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

1 Zechariah has come to the conclusion of the 70 years. He asked the question, “How long until
2 you return to Jerusalem with mercies?” And the Lord says, “I am returning to Jerusalem. I am
3 going to choose Jerusalem once again.”

4 And then as prophets often do, we are going to see a repeat-and-enlarge. Now Zechariah
5 is going to go back and give more information about this story.

6 And in verse 18, he says,

7
8 —“¹⁸ Then lifted I up mine eyes, and saw, and behold four horns.”—

9
10 And what are horns? What do horns represent?

11 FROM THE AUDIENCE: Power.

12 BROTHER PIPPENGER: Powers, strength. Okay?

13
14 —“four horns. ¹⁹ And I said unto the angel that talked with me, What be these?
15 And he answered me, These *are* the horns which have”—*what?*—“scattered
16 Judah, Israel, and Jerusalem.”—

17
18 These are the powers that did the scattering in these various histories.

19
20 —“²⁰ And the LORD shewed me four carpenters. ²¹ Then said I, What come these
21 to do? And he spake, saying, These *are* the horns which have scattered Judah, so
22 that no man did lift up his head: but these are come to fray them, to cast out the
23 horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter
24 it.” Zechariah 1:18-21 (KJV).

25
26 So, we have four horns representing the powers that scattered Judah; but, then we have four
27 carpenters.

28 And what does a carpenter do?

29 FROM THE AUDIENCE: Build.

30 BROTHER PIPPENGER: Builds Jerusalem.

31 We have four carpenters that are going to build Jerusalem that will stretch the line upon
32 Jerusalem.

33 And Sister White comments on this in *Prophets and Kings*, page 580. She says,

34
35 “Zechariah then saw the powers that had ‘scattered Judah, Israel, and
36 Jerusalem,’ symbolized by four horns. Immediately afterward he saw four
37 carpenters, representing the agencies used by the Lord in restoring His people and
38 the house of His worship. See verses 18–21.”—

39
40 And what were the agencies that the Lord used to restore His people and rebuild Jerusalem? It
41 was these three kings [see Figure No. 19C, the Three Decrees]: (1st Decree) Cyrus, (2nd Decree)
42 Darius, and (3rd Decree) Artaxerxes. And, of course, when Nehemiah comes into history, he gets
43 a Fourth Decree from Artaxerxes in order to finish the streets and the wall.

44 The agencies that the Lord uses to finish the work are four: Cyrus, Darius, Artaxerxes,
45 Artaxerxes; four Decrees.

1 Of course, these are prefiguring the arrival of the First Angel's Message in 1798, the
2 Second Angel's Message in 1842, the Third Angel's Message in 1844, and the Fourth Angel's
3 Message on September 11, 2001.

4 Continuing on with Sister White, she says,

5
6 —“‘I lifted up mine eyes again,’ Zechariah said, ‘and looked, and behold a
7 man with a measuring line in his hand. Then said I, Whither goest thou? And he
8 said unto me, To measure Jerusalem, to see what is the breadth thereof, and what
9 is the length thereof. And, behold, the angel that talked with me went forth, and
10 another angel went out to meet him, and said unto him, Run, speak to this young
11 man, saying, Jerusalem shall be inhabited as towns without walls for the multitude
12 of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire
13 round about, and will be the glory in the midst of her.’ Zechariah 2:1–5.”—

14
15 Who is the wall of fire? The Lord. He is who glorifies His people.

16 And the glorified people at the end of the world, what are they going to be recognized
17 for? For upholding the Sabbath, the Law of God; it is the wall.

18 In other places, Sister White plainly says he wall represents the Law of God.

19 Continuing on,

20
21 —“God had commanded that Jerusalem be rebuilt; the vision of **the**
22 **measuring of the city was an assurance that He would give comfort and**
23 **strength to His afflicted ones,**”—

24
25 How does He give comfort and strength to His afflicted ones when they are building the walls in
26 troublous times? Through the Holy Spirit, which Jesus called—what?—the Comforter.

27 And the message of the Holy Spirit is what? It is the Word of God. The Latter Rain is a
28 message. The oil is a message; the oil is the Holy Spirit. He spoke to them “comfortable
29 words.” He provides for them the Holy Spirit in this history here [September 11, 2001]: “I will
30 speak unto them comfortable words,” when He is finishing the work.

31
32 —“the measuring f the city was an assurance that He would give comfort and
33 strength to His afflicted ones, and fulfill to them the promises of His everlasting
34 covenant. His protecting care, He declared, would be like ‘a wall of fire round
35 about;’ and **through them His glory would be revealed to all the sons of men.**
36 That which He was accomplishing for His people was to be known in all the
37 earth. ‘Cry out and shout, thou inhabitant of Zion: for great is the Holy One of
38 Israel in the midst of thee.’ Isaiah 12:6.” *Prophets and Kings*, 580–581.

39 40 **FOUR CARPENTERS**

41 Zechariah 1:20-21

42
43 “²⁰And the LORD shewed me four carpenters. ²¹Then said I, What come these to
44 do? And he spake, saying, These *are* the horns which have scattered Judah, so
45 that no man did lift up his head: but these are come to fray them, to cast out the

1 horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter
2 it.” Zechariah 1:20-21 (KJV).

3
4 So, the four carpenters are those that finish the restoration [as discussed under the above
5 topic of “The Four Scattering Horns.”]

6 7 **THREE DECREES**

8 And, of course, in our notes here from *The Great Controversy*, page 326, you have these
9 three Decrees that Sister White notes. I have that in your notes for you.

10
11 [Note: The referenced quote is therefore placed into the record as follows, although it
12 was not read.]

13
14 “In the seventh chapter of Ezra the decree is found. Verses 12–26. In its
15 completest form it was issued by Artaxerxes, king of Persia, 457 B.C. But in Ezra
16 6:14 the house of the Lord at Jerusalem is said to have been built ‘according to the
17 commandment [‘decree,’ margin] of Cyrus, and Darius, and Artaxerxes king of
18 Persia.’ These three kings, in originating, reaffirming, and completing the decree,
19 brought it to the perfection required by the prophecy to mark the beginning of the
20 2300 years. Taking 457 B.C., the time when the decree was completed, as the date
21 of the commandment, every specification of the prophecy concerning the seventy
22 weeks was seen to have been fulfilled.” *The Great Controversy*, 326.

23 24 **THE FOURTH DECREE**

25 And then if you are not familiar that Nehemiah also secured the Fourth Decree, that is in
26 your notes as well.

27
28 [Note: The referenced quote is therefore placed into the record as follows, although it
29 was not read.]

30
31 “His request to the king had been so favorably received that Nehemiah
32 was encouraged to ask for still further assistance. To give dignity and authority to
33 his mission, as well as to provide protection on the journey, he asked for and
34 secured a military escort. **He obtained royal letters** to the governors of the
35 provinces beyond the Euphrates, the territory through which he must pass on his
36 way to Judea; and he obtained, also, a letter to the keeper of the king’s forest in
37 the mountains of Lebanon, directing him to furnish such timber as would be
38 needed. That there might be no occasion for complaint that he had exceeded his
39 commission, Nehemiah was careful to have the authority and privileges accorded
40 him, clearly defined.” *Prophets and Kings*, 633.

41
42 So, what am I saying? Let me say what I am identifying here before we move into this
43 final passage.

44 Here is what I am saying. We are dealing with Daniel 8:13, the question being, “How
45 long shall Paganism and Papalism trample down the sanctuary and the host?”

1 And, they are going to trample them down during these two times (the two 2520s against
2 the Northern Kingdom of Israel and the Southern Kingdom of Judah), which Jesus calls in
3 Luke 24, “the times of the Gentiles.”

4 And when the trampling ceases, then the Lord is going to rebuild Jerusalem.

5 The prophetic arguments that illustrate these truths, or one way to do it, is by comparing
6 the captivity of Ancient Israel and Ancient Babylon with the captivity of spiritual Israel and
7 spiritual Babylon during these two time periods when Jerusalem was literally trampled down
8 here [during the 70 years of captivity], and spiritually trampled down here [during the
9 transgression of desolation (or abomination that maketh desolate) by the Papacy for 1260 years
10 (the Dark Ages)]. [See Figure No. 19C.]

11 And when they come out of these two histories, the question, “How long?” is what ties
12 them together. The question “How long?” in the Scriptures is what builds the picture of what is
13 going on.

14 And what is going on is God’s people are asking, “When are you going to punish the
15 Papacy? When are you going to punish these desolating powers that have destroyed your
16 people?”

17 But, the question is also, “And when are you going to reestablish your people? When are
18 you going to rebuild Jerusalem?”

19 And Zechariah, he tells us about these powers that scattered God’s people, and he tells us
20 about the carpenters that restore Jerusalem: the Three Angels’ Messages, followed by the Fourth
21 [Angel] are the four carpenters.

22 MEASURING JERUSALEM

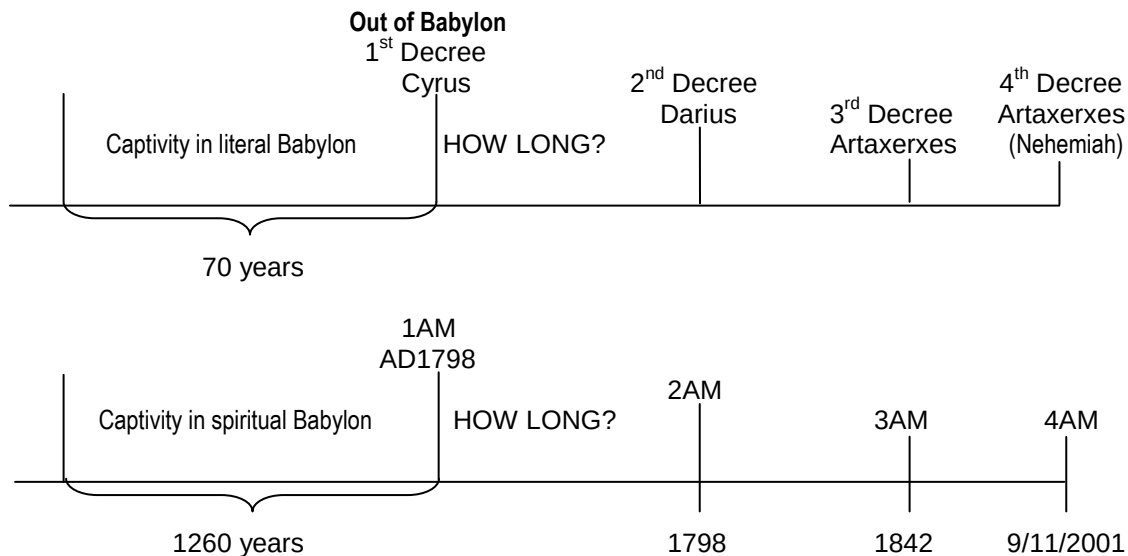
23 And then beginning in verse 1 of Zechariah, chapter 2, continuing on with this prophecy,
24 he says,
25

26
27 “¹ I lifted up mine eyes again, and looked, and behold a man with a
28 measuring line in his hand. ² Then said I, Whither goest thou? And he said unto
29 me, To measure Jerusalem, to see what is the breadth thereof, and what is the
30 length thereof. ³ And, behold, the angel that talked with me went forth, and
31 another angel went out to meet him, ⁴ And said unto him, Run, speak to this
32 young man, saying, Jerusalem shall be inhabited as towns without walls for the
33 multitude of men and cattle therein: ⁵ For I, saith the LORD, will be unto her a
34 wall of fire round about, and will be the glory in the midst of her.

35 “⁶ Ho, ho, *come forth*, and flee from the land of the north, saith the LORD:
36 for I have spread you abroad as the four winds of the heaven, saith the LORD.”

37 ⁷ Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.”—
38
39

FIGURE NO. 19D: PARALLEL HISTORIES OF THE 70 YEARS AND THE 1260 YEARS



Now, Sister White tells us that his expression of Zechariah took place in the history of the Second Decree [under king Darius]: “Flee from Babylon,” was under the Second Decree, and we will express this call of Zechariah here with the term “Out of Babylon,” because it is in the Second Angel’s Message (in the parallel history here). The Second Angel’s Message is, “Come out of Babylon!”

And when Sister White is talking about Zechariah making his plea during the history of Darius, she tells us that the reason that he did it is because Zechariah foresaw the crisis that was coming in the history of Artaxerxes.

And what is the crisis of Artaxerxes?

Who is Artaxerxes; who is Artaxerxes married to? Esther. The crisis that was coming in the history of Artaxerxes is the crisis of Esther.

So, Zechariah, during the history of the Second Decree, he said, “Come out of Babylon!”

And here in the history of the Second Angel’s Message, the call is to come out of Babylon, because the crisis of the Third Decree is the crisis of Esther; and, the crisis of Esther here, Sister White plainly tells us the history of Haman and his ten sons.

“Haman and his ten sons,” who do we suppose Haman is here? Haman is the Papacy at the end of the world.

Who are the ten sons?

FROM THE AUDIENCE: The Ten Kings.

BROTHER PIPPENGER: The Ten Kings.

And Sister White says the story of Esther and Haman and his ten sons are the history of The Sunday Law Crisis.

So, Zechariah is calling God’s people out of Babylon, because he sees The Sunday Law crisis coming, just as the call of Babylon here [at the Third Decree] is trying to get people out of Babylon into the Most Holy Place (in Christ) when the Third Angel’s Message arrives, which is the message identifying The Sunday Law crisis.

1 Now, we know that this history here of the Millerites, it is repeated at the end of the
2 world.

3 This history and this history [the two reform lines in Figure No. 19D] find their perfect
4 fulfillment in our day and age.

5 So, do not stumble over me identifying The Sunday Law crisis in October 22, 1844. It is
6 typifying this, just as this Third Decree is typifying this.

7 But, let us finish reading this chapter. I read,

8
9 —“⁷ Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon. ⁸ For
10 thus saith the LORD of hosts; After the glory hath he sent me unto the nations
11 which spoiled you: for he that toucheth you toucheth the apple of his eye. ⁹ For,
12 behold, I will shake mine hand upon them, and they shall be a spoil to their
13 servants: and ye shall know that the LORD of hosts hath sent me.

14 “¹⁰ Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell
15 in the midst of thee, saith the LORD. ¹¹ And many nations shall be joined to the
16 LORD in that day, and shall be my people: and I will dwell in the midst of thee,
17 and thou shalt know that the LORD of hosts hath sent me unto thee.”—

18
19 Now, Brothers and Sisters, what does he mean when he says he will dwell in the midst of
20 them? What does he mean that he will dwell in the midst of them?

21 Here in this history, He is saying, “Come out of Babylon,” because there is a crisis of
22 Esther about to take place, The Sunday Law crisis.

23 Both of these histories are pointing forward the end of the world, but he is saying, “I will
24 protect you in this time period when I am rebuilding Jerusalem; because, I will dwell in the midst
25 of you.”

26 How does God dwell in the midst of us?

27 FROM THE AUDIENCE: (Indiscernible).

28 BROTHER PIPPENGER: How does God dwell in the midst of us? What does
29 the Bible say? “Let them make me a sanctuary that I might dwell among them.”

30 This is the question of Daniel 8:13 and 14: “How long shall be the trampling down of
31 Paganism and Papalism? How long shall be the vision of the daily and the transgression of
32 desolation to give both the sanctuary and the host to be trodden underfoot?

33 1844, the sanctuary is reestablished for what purpose, that He might dwell among whom?
34 His people.

35 But, in order to dwell among His people, what does He have to do? He has to call them
36 out of Babylon, which He did from 1798 to 1844. He calls the people out of Babylon. So, on
37 October 22, 1844,¹⁷ the wise virgins of the Millerite History can move into the Most Holy Place
38 with Him, and He can dwell among them. He restored the sanctuary and the host. That is the
39 question of verse 13, the trampling down of the sanctuary and the host. He has to put them both
40 back in place

41 The last two verses in closing, verse 12—and verse 11 is identifying the reestablishment
42 of the sanctuary and the host. This is the answer to verse 13 of Daniel 8, “How long shall be the
43 vision concerning Paganism and Papalism, to give both the sanctuary and the host to be trodden
44 underfoot?” Until 1844, then shall the sanctuary be cleansed (and the word translated *cleansed*
45 means *made right*). The sanctuary is made right when it has a people that God can dwell among.

¹⁷ Corrects DVD audio from 1850 to 1844.

1 And after Zechariah teaches the same thing in verse 11 and verse 12, he says,

2
3 —“¹² And the LORD shall inherit Judah his portion in the holy land, and shall
4 choose Jerusalem again. ¹³ Be silent, O all flesh, before the LORD: for he is raised
5 up out of his holy habitation.” Zechariah 2:1-13 (KJV).

6
7 When was He raised up out of His holy habitation? When He moved from the Holy
8 Place to the Most Holy Place. This is 1844. This is Daniel 8:13 and 8:14; and, it is the story of
9 the question, “How long?”

10 It is the story of the Daily. If you destroy the Daily, you destroy so many wonderful
11 truths of God’s Word. And you will be held accountable for it.

12 Shall we pray?

13
14
15 Benediction: Heavenly Father, we thank you for the consistency of the prophetic testimony; and,
16 how, when we take the time and trouble to draw their words together, how beautiful and
17 complete is the message that you have for us. We understand that as in the Millerite History and
18 as in the history when God’s people came out of Babylon that you, once again, are having your
19 people measure Jerusalem. You are once again speaking comfortable words unto them. You are
20 once again entering into covenant with them. But we know that as you build Jerusalem as in the
21 days of old, there are enemies that are seeking to impede the work, to stop the work. We know
22 this is troublous times that this takes place, so we ask that you would give us the ability to use, as
23 Nehemiah did, a work implement in one hand and a weapon in the other that we might doing the
24 work in defending against the enemies, as you complete the wall. And we thank you for all these
25 things in Jesus’s name. Amen.

THE GODHEAD IN PROPHECY

Presentation by Jeff Pippenger

(Without Notes)

PART 15

Invocation by Brother Jeff Pippenger: Our Father, which art in Heaven, we ask that as we begin this study that once again you would grant us your Holy Spirit that we might understand the words that you have prepared for us. We want to be among those that are rightly dividing the Word of God at this time in Earth's history, and to be among those that are changed by those Words, and among those that have the ability to share this warning message with those that are willing to hear. We ask that you would take control of the words that are presented and that you would open your Word up to us in the Latter Rain power, and prepare the hearts and minds of those that are hearing these things. In Jesus's name, amen.

THE BOOK OF DANIEL (CONTINUED)

BROTHER PIPPENGER: We have been spending time looking at the Book of Daniel, considering the Daily in the Book of Daily, its political aspects, as Paganism worked to place the Papacy upon the throne of the Earth.

And then in chapter 8 of Daniel we have been looking at the Daily as a religion, the religion of Satan, the counterfeit religion. This is identified by the sanctuary terms that Daniel uses as he sets forth the kingdoms of Bible prophecy in Daniel 8.

I have been trying to tie together some of the foundational truths that the Millerites understood [gestures towards the 1843 and 1850 Charts] and placed upon these two Charts.

We want to close off this study here in one aspect now by considering Daniel, chapter 9, verses 11 and 13, and identifying that Daniel understood that the curse of Moses was upon his people.

In verse 2 of Daniel 9, Daniel says,

“²In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.” Daniel 9:2 (KJV).

Daniel is understanding that it is time for God's people to come out of Babylon and return to Jerusalem. Daniel is understanding that God's people are suffering under the curse of Moses. If you see verse 11 in the midst of Daniel's prayer, in verse 11 it says,

“¹¹Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.

¹²And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil, for under the whole heaven hath not been done as hath been done upon Jerusalem. ¹³As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer

1 before the LORD of God, that we might turn from our iniquities, and understand
2 thy truth.” Daniel 9:11-13 (KJV).

3
4 So, when Daniel is setting forth a prayer here in chapter 9, he is offering his repentance. He,
5 once again, is representing God’s people at the end of the world that are supposed to be in this
6 spiritual attitude that they can have the prophecy opened up to their understanding, as it is about
7 to be by Gabriel for Daniel. Daniel is confessing his sins and the sins of his fathers.

8 We are supposed to confess both our cultivated and hereditary sins. We are supposed to
9 understand that we have sins that we have created in our own experience, through our own bad
10 habits, but that we also have sins (tendencies) that have been passed on from our fathers and
11 grandfathers, and we are supposed to be placing all of these under the mercy of the Lord that He
12 might produce an experience in us that is prefigured by Daniel.

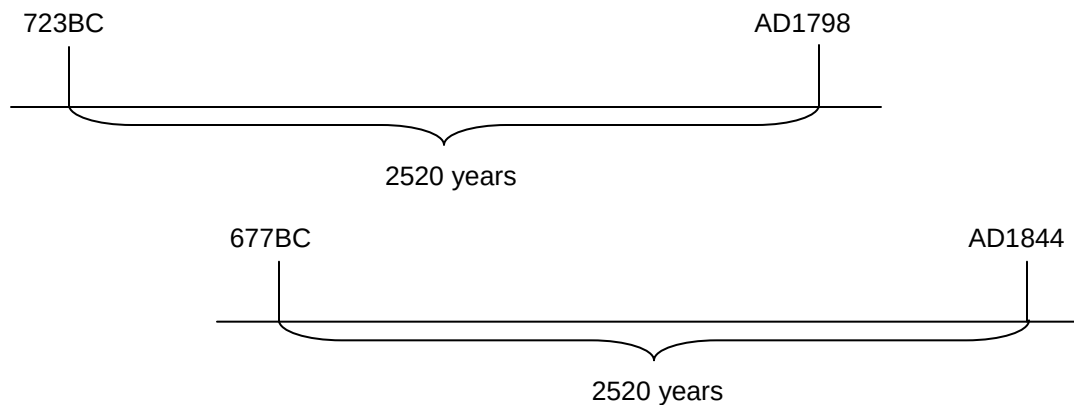
13 But Daniel here, by referencing the law of Moses in these two verses, he has established
14 that he understands that the curse they are under is the curse of Moses.

15 If you go back to Daniel 8:19, it says,

16
17 “¹⁹And he said, Behold, I will make thee know what shall be in the last end of the
18 indignation: for at the time appointed the end *shall be*.” Daniel 8:19 (KJV).

19
20 We have discussed this a few times.

21
22 *Figure No. 20: THE TWO 2520S (LEVITICUS 25 AND 26)*



39 Gabriel here is identifying the 2520 that ended in 1844, the last end of the indignation.
40 And then in Daniel 11:36, it says,

41
42 “³⁶And the king shall do according to his will; and he shall exalt himself, and
43 magnify himself above every god and shall speak marvellous things against the
44 God of gods, and shall prosper till the indignation be accomplished: for that that
45 is determined shall be done.” Daniel 11:36 (KJV).

46
47 This is the indignation that ends in 1798.

48 So, Daniel is marking the ending points of both the 2520s.

1 And Daniel understands what the indignation is, because the prophets give testimony to
2 what the indignation is.

3 In Ezekiel 22, we see Ezekiel identifying for us what the indignation is. Let us start in
4 verse 15, because it mentions the scattering; and, we want to see that what Ezekiel is dealing
5 about is the scattering of God's people.

6 Well, let us start in verse 8, and put that in reference, too. As Ezekiel is setting forth this
7 presentation on God's indignation upon Israel in verse 8, one of the things he notes that:

8
9 "8Thou hast despised mine holy things, and hast profaned my sabbaths."
10 Ezekiel 22:8 (KJV).

11
12 Remember that. Where we are going, you will want to remember that he is identifying that
13 God's people profaned the Sabbath.

14 And then in verse 15, it says,

15
16 "15And I will scatter thee among the heathen, and disperse thee in the countries,
17 and will consume thy filthiness out of thee." Ezekiel 22:15 (KJV).

18
19 He is now talking about the scattering.

20 But, in verse 24, he says,

21
22 "24Son of man, say unto her"—

23
24 Say unto Israel, God's people.

25
26 "24Son of many, say unto her, Thou *art* the land that is not cleansed, nor rained
27 upon in the day of indignation." Ezekiel 22:24 (KJV).

28
29 And if you drop down to verse 31, it says,

30
31 "31Therefore have I poured out mine indignation upon them; I have consumed
32 them with the fire of my wrath: their own way have I recompensed upon their
33 heads, saith the Lord GOD." Ezekiel 22:31 (KJV).

34
35 So, when Daniel is talking about the Papacy prospering until the end of the indignation in
36 1798, and Gabriel tells Daniel in chapter 8, verse 19, that there is a time appointed for the last
37 end of the indignation, which is 1844, Daniel and the prophets identify that this indignation is the
38 indignation that is based upon the curse of Moses.

39 If you will, go back to Lamentations 2, to get a second testimony for what the indignation
40 is.

41 And, of course, who wrote Lamentations? Jeremiah wrote Lamentations.

42 And what is *Lamentations*? What does the word *Lamentations* mean?

43 FROM THE AUDIENCE: Crying.

44 BROTHER PIPPENGER: Jeremiah is weeping over the destruction of Jerusalem
45 in this book.

46 And in verse 5 of chapter 2—let us start in verse 1.

1
2 “¹How hath the Lord covered the daughter of Zion with a cloud in his anger, *and*
3 cast down from heaven unto the earth the beauty of Israel, and remember not his
4 footstool in the day of his anger! ²The Lord hath swallowed up all the habitations
5 of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds
6 of the daughter of Judah; he hath brought *them* down to the ground: he hath
7 polluted the kingdom and the princes thereof. ³He hath cut off in *his* fierce anger
8 all the horn of Israel: he hath drawn back his right hand from before the enemy,
9 and he burned against Jacob like a flaming fire, *which* devoureth round about.
10 ⁴He hath bent his bow like an enemy: he stood with his right hand as an
11 adversary, and slew all *that were* pleasant to the eye in the tabernacle of the
12 daughter of Zion: he poured out his fury like fire. ⁵The Lord was an enemy: he
13 hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed
14 his strong holds, and hath increased in the daughter of Judah mourning and
15 lamentation. ⁶And he hath violently taken away his tabernacle, as *if it were of* a
16 garden: he hath destroyed his places of the assembly: the LORD hath caused the
17 solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the
18 indignation of his anger the king and the priest.” Lamentations 2:1-6 (KJV).

19
20 Notice in verse 17 what Jeremiah says.

21
22 “¹⁷The LORD hath done *that* which he had devised; he hath fulfilled his word that
23 he had commanded in the days of old: he hath thrown down, and hath not pitied:
24 and he hath caused *thine* enemy to rejoice over thee, he hath set up the horn of
25 thine adversaries.” Lamentations 2:17 (KJV).

26
27 Where did He command in the days of old? What is Jeremiah referencing here? This is
28 the curse of Moses. It is the same thing that Daniel is referencing. The word that he had
29 commanded in the days of old is the word that he commanded in Moses. This is the curse of
30 Moses.

31 Go to Nehemiah, chapter 1. Nehemiah has a very similar prayer to Daniel. And let us
32 start in verse 3.

33
34 “³And they said unto me, The remnant that are left of the captivity there in the
35 province *are* in great affliction and reproach: the wall of Jerusalem also *is* broken
36 down, and the gates thereof are burned with fire.”—

37
38 Nehemiah, he is going to come under conviction now to go back and rebuild the streets and wall.
39 Jerusalem has been destroyed for over 70 years now. They have come out of captivity at the end
40 of the 70 years, but they have been many years getting to this point in history where Nehemiah is
41 raised up. What is left is the streets and wall.

42 And verse 4 says,

43
44 —“⁴And it came to pass, when I heard these words, that I sat down and
45 wept, and mourned *certain* days, and fasted, and prayed before the God of
46 heaven. ⁵And said, I beseech thee, O LORD God of heaven, the great and terrible

1 God, that keepeth covenant and mercy for them that love him and observe his
2 commandments: ⁶Let thine ear now be attentive, and thine eyes open, that thou
3 mayest hear the prayer of thy servant, which I pray before thee now, day and
4 night, for the children of Israel thy servants, and confess the sins of the children of
5 Israel, which we have sinned against thee: both I and my father's house have
6 sinned.”—

7
8 Notice that he is using the same argument that Daniel uses in his prayer.

9
10 —“⁷We have dealt very corruptly against thee, and have not kept the
11 commandments, nor the statutes, nor the judgments, which thou commandedst”—
12 *who?*—“thy servant Moses.”—

13
14 Is everybody with me? Is everyone reading with me?

15 FROM THE AUDIENCE: (No audible response.)

16
17 BROTHER PIPPENGER: —“Remember, I beseech thee, the word that
18 thou commandedst thy servant Moses, saying, *If ye transgress, I will*”—*what?*

19
20 FROM THE AUDIENCE: Scatter.

21
22 BROTHER PIPPENGER: —“scatter you abroad among the nations: ⁹But
23 *if ye turn unto me, and keep my commandments, and do them; though there were*
24 *of you cast out unto the uttermost part of the heaven, yet will I gather them from*
25 *thence, and will bring them unto the place that I have chosen to set my name*
26 *there.*” Nehemiah 1:3-9 (KJV).

27
28 And where does he choose to set His name? In Jerusalem. Jerusalem is what He has chosen.

29 So, we want to look at the curse of Moses now. So, let us go to Leviticus 26.

30 Leviticus 26 is both a blessing and a curse. The first part of the chapter are the blessings
31 promised to Israel if they keep the commandments, keep the covenant.

32 Then in verse 14 it switches gears and identifies what happens to Israel if they break the
33 covenant.

34 Notice verse 3, introducing the blessings. It says,

35
36 “³If ye walk in my statutes and keep my commandments, and do them;
37 ⁴Then I will give you rain in due season, and the land shall yield her increase, and
38 the trees of the field shall yield their fruit.” Leviticus 26:3-4 (KJV).

39
40 And then He continues to set forth the blessings if they are obedient.

41 But then beginning in 14 He says,

42
43 “¹⁴But if ye will not hearken unto me, and will not do all these
44 commandments; ¹⁵And if ye shall despise my statutes, or if your soul abhor my
45 judgments, so that ye will not do all my commandments, *but* that ye break my
46 covenant: ¹⁶I also will do this unto you; I will even appoint over you terror,

1 consumption, and the burning ague, that shall consume the eyes, and cause sorry
2 of heart: and ye shall sow your seed in vain, for your enemies shall eat it. ¹⁷And I
3 will set my face against you, and ye shall be slain before your enemies: they that
4 hate you shall reign over you; and ye shall flee when none pursueth you. ¹⁸And if
5 ye will not yet for all this hearken unto me, then I will punish you seven times
6 more for your sins.” Leviticus 26:14-18 (KJV).

7
8 This is the passage as noted on these two sacred Charts, where William Miller discovers the
9 *seven times*, where *seven times* William Miller has broken out for us: A time is a year. There are
10 12 months in a year.¹⁸ 7×12 is 84 months. There are 30 days in a month. $84 \times 30 = 2520$ days
11 (a day for a year is 2520 years).

12 Verse 19 says,

13
14 “¹⁹And I will break the pride of your power; and I will make your heaven as iron,
15 and your earth as brass:”—

16
17 Of course, the Millerites point out that breaking of the pride of their power is when the actual
18 political kingdoms are overthrown and the kings are carried into captivity. And Sister White
19 tells us that *iron and brass* represents bondage and servitude. God’s people are brought into the
20 bondage of the iron kingdom of Rome. And when they were in bondage of ancient Egypt, that
21 also was iron and brass.

22 And, of course, the second witness for William Miller when he sets forth the 2520 time
23 prophecy, he points to Nebuchadnezzar in Daniel, chapter 4, who spent 2520 days among the
24 beasts of the field. And William Miller says that when God’s people were scattered to the other
25 kingdoms of the Earth that these kingdoms in Bible prophecy are represented as beasts.

26 And, Nebuchadnezzar being scattered to the beasts of the field is a parallel to this. And if
27 you remember the story in Daniel, chapter 4, the symbol of Nebuchadnezzar was the tree that
28 was cut down and a band of iron and a band of brass was placed upon it. And here, part of the
29 prophecy against Israel for breaking the covenant, along with the *seven times*, is this iron and
30 brass.

31 And verse 20 says,

32
33 —“²⁰And your strength shall be spent in vain: for your land shall not yield her
34 increase, neither shall the trees of the land yield their fruits. ²¹And if ye walk
35 contrary unto me and will not hearken unto me; I will bring seven times more
36 plagues upon you according to your sins. ²²I will also send wild beasts among
37 you, which shall rob you of your children, and destroy your cattle, and make you
38 few in number; and your *high* ways shall be desolate. ²³And if ye will not be
39 reformed by me by these things, but will walk contrary unto me; ²⁴Then will I
40 also walk contrary unto you, and will punish you yet seven times for your sins.
41 ²⁵And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant:
42 and when ye are gathered together within your cities, I will send the pestilence
43 among you; and ye shall be delivered into the hand of the enemy. ²⁶And when I
44 have broken the staff of your bread, ten women shall bake your bread in one oven,
45 and they shall deliver you your bread again by weight: and ye shall eat, and not

¹⁸ Corrected DVD audio from “12 years in a month” to “12 months in a year.”

1 be satisfied. ²⁷And if ye will not for all this hearken unto me, but walk contrary
2 unto me; ²⁸Then I will walk contrary unto you also in fury; and I, even I, will
3 chastise you seven times for your sins. ²⁹And ye shall eat the flesh of your sons,
4 and the flesh of your daughters shall ye eat. ³⁰And I will destroy your high places,
5 and cut down your images, and cast your carcases upon the carcases of your idols,
6 and my soul shall abhor you. ³¹And I will make your cities waste, and bring your
7 sanctuaries unto desolation, and I will not smell the savour of your sweet odours.
8 ³²And I will bring the land into desolation: and your enemies which dwell therein
9 shall be astonished at it. ³³And I will scatter you among the heathen, and will
10 draw out a sword after you: and your land shall be desolate, and your cities
11 waste. ³⁴Then shall the land enjoy her sabbaths,”—
12

13 Now, remember, part of the reason this happened was because they broke the Sabbath.

14
15 —“³⁴Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be*
16 in your enemies’ land; *even* then shall the land rest, and enjoy her sabbaths. ³⁵As
17 long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when
18 ye dwelt upon it. ³⁶And upon them that are left *alive* of you I will send a faintness
19 into their hearts in the lands of their enemies; and the sound of a shaken leaf shall
20 chase them; and they shall flee, as fleeing from a sword, and they shall fall when
21 none pursueth. ³⁷And they shall fall one upon another, as it were before a sword,
22 when none pursueth: and ye shall have no power to stand before your enemies.
23 ³⁸And ye shall perish among the heathen, and the land of your enemies shall eat
24 you up. ³⁹And they that are left of you shall pine away in their iniquity in your
25 enemies’ lands; and also in the iniquities of their fathers shall they pine away with
26 them. ⁴⁰If they confess their iniquity, and the iniquity of their fathers”—
27

28 This is what Daniel and Nehemiah were doing.

29
30 —“⁴⁰If they confess their iniquity, and the iniquity of their fathers, with their
31 trespass which they trespassed against me, and that also they have walked
32 contrary unto me; ⁴¹And *that* I also have walked contrary unto them, and have
33 brought them into the land of their enemies; if then their uncircumcised hearts be
34 humbled, and they then accept of the punishment of their iniquity: ⁴²Then will I
35 remember my covenant with Jacob, and also my covenant with Isaac, and also my
36 covenant with Abraham will I remember; and I will remember the land. ⁴³The
37 land also shall be left of them, and shall enjoy her sabbaths, while she lieth
38 desolate without them: and they shall accept of the punishment of their iniquity:
39 because, even because they despised my judgments, and because their soul
40 abhorred my statutes.” Leviticus 26:19-43 (KJV).
41

42 So, when we go to the Book of Daniel, we see that Daniel understood this indignation.
43 He understood both of these indignations. He wrote about them. He understood that they were
44 brought about from the curse of Moses.

45 And the other prophets understood the curse of Moses as the indignation and the
46 scattering. They understood that it was brought about for the breaking of the covenant.

1 And in the Book of Daniel, in Daniel 12, verse 7, as Hiram Edson would point it out that
2 we read here in a recent presentation, when—let us go to Daniel 12:7.

3 When Daniel hears the time, times, and the dividing of time, he does not understand what
4 it means.

5 Verse 7 of Daniel 12 says,

6
7 “⁷And I heard the man clothed in linen, which was upon the waters of the river,
8 when he held up his right hand and his left hand unto heaven, and swore by him
9 that liveth for ever that *it shall be* for a time, times, and an half; and when he shall
10 have accomplished to scatter the power of the holy people, all these *things* shall
11 be finished. ⁸And I heard, but I understood not: then said I, O my Lord, what
12 *shall be* the end of these *things*?” Daniel 12:7-8 (KJV).

13
14 And as Hiram Edson pointed out, Daniel here is representing a people that are trying to
15 understand these prophecies that are represented in Daniel 12 that are sealed up until 1798; and,
16 we find that Daniel is representing the Millerites and that William Miller came to understand the
17 2520 based upon Leviticus 26 that we just read a good portion of.

18 William Miller saw both of the 2520s, but he selected the 2520 that began for the
19 Southern Kingdom [of Judah] in 677BC, when Manasseh was carried away by the Assyrians.
20 He references that right here [at the top center of the 1843 Chart], “*Israel carried captive,*
21 *2 Chronicles 33:11 677 Commencement of the seven times. Leviticus 26: 28-34,*” and notes
22 when Manasseh [king of Judah] was carried away captive.

23 Hiram Edson later argues—we have read some of his work—that Miller should have
24 marked when the Northern Kingdom [of Israel] was carried into captivity, beginning in 723BC.
25 He has arguments why that should have been the prophecy that they were presenting; but, neither
26 one of them seemed to understand that both of these prophecies are to be proclaimed, but it was
27 not to be proclaimed in their day and age. So, this was for us to understand.

28 And to in Adventism, we reject these two time prophecies. We do not see them
29 referenced in Daniel, although Daniel talks about the curse of Moses and he says that he
30 understood by books the number [of the years] Jerusalem would be 70 years in desolation, by the
31 book of the numbers of Jeremiah.

32 If you go to Zechariah, where we have looked at previously, but go to Zechariah,
33 chapter 1. In verse 12, it says.

34
35 “¹²And the angel of the LORD answered and said, O LORD of hosts, how
36 long wilt thou not have mercy on Jerusalem and on the cities of Judah, against
37 which thou hast had indignation these threescore and ten years?” Zechariah 1:12
38 (KJV).

39
40 And here we see Zechariah marking this same time period. He is talking about the mercy that
41 the Lord is going to show when He brings God’s people out of the bondage of Babylon to rebuild
42 Jerusalem.

43 But now, one more reference for this seven years, and then we will try to draw some
44 thoughts about it.

1 If you go to 2 Chronicles 36, in verse 21, speaking of the destruction of Jerusalem, you
2 can start well before that as Ezra, who most believe is the author of Chronicles, is writing this
3 narrative. When he gets to verse 21, it says,

4
5 “²¹To fulfil the word of the LORD by the mouth of Jeremiah, until the land had
6 enjoyed her sabbaths *for* as long as she lay desolate she kept sabbath, to fulfil
7 threescore and ten years.” 2 Chronicles 36:21 (KJV).
8

9 Now, here it is crystal clear that Ezra is referencing the 70 years that Daniel has
10 referenced, that Jeremiah references, that Zechariah references. The 70 years is based upon
11 Leviticus 26; because, we read both verses in Leviticus 26 about the land resting to keep her
12 sabbaths. That is mentioned in Leviticus 26, and it is mentioned here in 2 Chronicles. But here,
13 the 70 years according to Ezra is based upon Leviticus 26.

14 When it comes to Adventism today, we reject, we do not accept the 2520; and, the
15 theologians of Adventism tell us that the reason that we do not accept the 2520—if you go back
16 to Leviticus 26—is the places where the expressions *seven times* occurs. You will notice
17 verse 18 says, “. . . I will punish you seven times . . .”; verse 21, “. . . I will bring seven times
18 more plagues upon you . . .”; verse 24, “. . . will punish you yet seven times for your sins”; and,
19 in verse 28, “. . . and I, . . . will chastise you seven times for your sins.”

20 The Hebrew word here that is translated as *seven times*, they [the theologians of
21 Adventism] insist has no numerical value with it: it is emphasizing a power, not a number; a
22 strength, something other than a numerical value; whereas, the *times* that is used in Daniel is a
23 different Hebrew word, and it has a numerical value.

24 What the theologians here are doing is they are setting up a straw man, a false argument.
25 They are saying that William Miller is wrong about this [indicating the 677], because he did not
26 understand the Hebrew of Leviticus.

27 And, it is obvious that Ezra understood the Hebrew. He was a Hebrew. He wrote
28 Hebrew. He spoke Hebrew. And when Ezra is talking about the 70 years in Babylon, when
29 Jerusalem was destroyed and they spent 70 years in Babylon, he is basing it upon this curse that
30 you find in verse 34 of Leviticus 26, “Then shall the land enjoy her sabbaths, . . .”; and, in
31 verse 43, “The land also shall be left . . . and shall enjoy her sabbaths, . . .” And what Ezra said
32 in 2 Chronicles 36:21, “To fulfil the word of the LORD by the mouth of Jeremiah, until the land
33 had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore
34 and ten years.”

35 Ezra is looking at Leviticus 26, at the curse of Moses, and he is deriving a numerical
36 value from this curse; and, he is doing the same thing that William Miller did.

37 And what William Miller did, he did not base the *seven times* upon Leviticus 26 as
38 Hebrew. He based the *seven times* upon Leviticus 25.

39 So, if you turn to Leviticus 25—in fact, go to the last verse of Leviticus 24. The last
40 verse of Leviticus 24 says,

41
42 “²³And Moses spake to the children of Israel, that they should bring forth
43 him that had cursed out of the camp, and stone him with stones. And the children
44 of Israel did as the LORD commanded Moses.” Leviticus 24:23 (KJV).
45

1 The children of Israel are stoning someone here. And the only reason I go to that verse at this
2 time is to make sure that you see there is a distinct break here. This is the end of one story by
3 Moses.

4 And now in chapter 25, Moses is taking up a brand new thought.

5 And what I personally call this chapter, Leviticus 25, is “the chapter of the sacred cycle
6 of seven.” I will explain myself, hopefully, as we go through.

7 In verse 1 of chapter 25 of Leviticus—and what I am saying here is chapter 25 provides
8 the context for identifying the *seven times* of Leviticus 26 in a numerical fashion, not based upon
9 the Hebrew of the word that is translated as *seven times*, but based upon the context of the
10 promise of a blessing or the promise of a curse.

11 Verse 1 says,

12
13 “¹And the LORD spake unto Moses in mount Sinai, saying, ²Speak unto
14 the children of Israel, and say unto them, When ye come into the land which I
15 give you, then shall the land keep a sabbath unto the LORD.”—

16
17 Notice the land is going to keep a sabbath. This is Leviticus 26, verses 34 and 43. And this is
18 2 Chronicles 36:21. It is about the land keeping a sabbath.

19 Verse 2:

20
21 —“²Speak unto the children of Israel, and say unto them, When ye come into the
22 land which I give you, then shall the land keep a sabbath unto the LORD. ³Six
23 years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and
24 gather in the fruit thereof; ⁴But in the seventh year shall be a sabbath of rest unto
25 the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy
26 vineyard. ⁵That which groweth of its own accord of thy harvest thou shalt not
27 reap, neither gather the grapes of thy vine undressed: *for* it is a year of rest unto
28 the land. ⁶And the sabbath of the land shall be meat for you; for thee, and for thy
29 servant, and for thy maid, and for thy hired servant, and for thy stranger that
30 sojourneth with thee. ⁷And for thy cattle, and for the beast that *are* in thy land,
31 shall all the increase thereof be meat.”—

32
33 They were to work their land for six years, and then let the land rest on the seventh year.

34 Then in verse 8, it adds another line of truth to this. It says,

35
36 —“⁸And thou shalt number seven sabbaths of years”—

37
38 What is “seven sabbaths of years”?

39 FROM THE AUDIENCE: A jubilee.

40 BROTHER PIPPENGER: Forty-nine years ($7 \times 7 = 49$).

41
42 —“seven sabbaths of years unto thee, seven times seven years; and the space of
43 the seven sabbaths of years shall be unto thee forty and nine years.”—

44
45 So, now you get a number, 49 years.

1 —“⁹Then shalt thou cause the trumpet of the jubile to sound on the tenth *day* of
2 the seventh month, in the day of atonement shall ye make the trumpet sound
3 throughout all your land.”—
4

5 And, of course, part of the reason that the Millerites connected Leviticus 26 and the *seven*
6 *times* with Daniel 8:14 (the 2300 days) is because of this Jubilee. They were also preaching what
7 they called The Great Jubilee, and they believed that The Great Jubilee also ended in 1844, as
8 did the 2300-year prophecy; and, the 2300-year prophecy was marking the Day of Atonement.

9 And in verse 9, it says,

10
11 —“⁹Then shalt thou cause the trumpet of the jubile to sound on the tenth *day* of
12 the seventh month, in the day of atonement shall ye make the trumpet sound
13 throughout all your land.”—
14

15 They not only understood that October 22, 1844, was the Day of Atonement but they thought
16 that was the conclusion of The Great Jubilee; and, they are deriving that here from Leviticus 25.

17 And this shows you, if you are willing to see, that William Miller was building his
18 understanding of the 2520 and the 2300 based upon Leviticus 25.

19 And verse 10 says,

20
21 —“¹⁰And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the
22 land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall
23 return every man unto his possession, and ye shall return every man unto his
24 family.”—
25

26 So, in the year of The Great Jubilee, if you had made a lot of money and you had gained control
27 of some of your Hebrew brothers and sisters, where they were working for you, where they were
28 slaves to you, when the Jubilee cycle came, then they were to be freed from you; and, the land
29 that they had originally owned at the beginning of the 50-year cycle was returned to them. This
30 is the story of The Great Jubilee, the sacred cycle of seven.

31 Verse 11:

32
33 —“¹¹A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap
34 that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.
35 ¹²For it is the jubilee; it shall be holy unto you: ye shall eat the increase thereof
36 out of the field. ¹³In the year of this jubilee ye shall return every man unto his
37 possession. ¹⁴And if thou sell ought unto thy neighbour, or buyest ought of thy
38 neighbour’s hand, ye shall not oppress one another: ¹⁵According to the number of
39 years after the jubilee thou shalt buy of thy neighbour, *and* according unto the
40 number of years of the fruits he shall sell unto thee:”—
41

42 You do understand why that is saying there, right? Based upon the Jubilee, if there are
43 only five years before the Jubilee sounds (where you are going to have to return land), if you are
44 going to buy land from someone, then there is only five years’ worth of value on it.

45 If you are buying it five years into the Jubilee, and there are 45 years left that you can
46 work that land, then the land is worth proportionately more than if it is worth 5 years old.

1 So, their whole culture, their whole lifestyle is based upon this 50-year cycle.

2 Verse 16:

3
4 —“¹⁶According to the multitude of years thou shalt increase the price thereof, and
5 according to the fewness of years thou shalt diminish the price of it: for
6 *according* to the number *of the years* of the fruits doth he sell unto thee. ¹⁷Ye
7 shall not therefore oppress one another; but thou shalt fear thy God: for I *am* the
8 LORD your God.

9 “¹⁸Wherefore ye shall do my statutes, and keep my judgments, and do
10 them; and ye shall dwell in the land in safety. ¹⁹And the land shall yield her fruit,
11 and ye shall eat your fill, and dwell therein in safety. ²⁰And if ye shall say, What
12 shall we eat the seventh year? Behold, we shall not sow, nor gather in our
13 increase:”—

14
15 You say, “How are we going to get by in the seventh year when we are not planting in the
16 garden?”

17 Verse 21:

18
19 —“²¹Then I will command my blessing upon you in the sixth year, and it shall
20 bring forth fruit for three years. ²²And ye shall sow the eighth year, and eat *yet* of
21 old fruit until the ninth year; until her fruits come in ye shall eat *of* the old
22 *store*.”—

23
24 In the time of Jubilee, because every seventh year you are not to work your land, so in the
25 49th year you are not working your land; then, in the 50th year to celebrate The Great Jubilee, you
26 are not working your land. So, in the 51st year you can plant your land, but you are not going to
27 get any food out of that land until the end of the year. You can go virtually three years without
28 working your land, and the Lord promises that He will take care of you during that time period.

29
30 —“²³The land shall not be sold for ever: for the land *is* mine; for ye *are*
31 strangers and sojourners with me. ²⁴And in all the land of your possession ye
32 shall grant a redemption for the land.

33 “²⁵If thy brother be waxen poor, and hath sold away *some* of his
34 possession, and if any of his kin come to redeem it, then shall he redeem that
35 which his brother sold. ²⁶And if the man have none to redeem it, and himself be
36 able to redeem it; ²⁷Then let him count the years of the sale thereof, and restore
37 the overplus unto the man to whom he sold it; that he may return unto his
38 possession. ²⁸But if he be not able to restore *it* to him, then that which is sold
39 shall remain in the hand of him that hath bought it until the year of jubilee: and in
40 the jubilee it shall go out, and he shall return unto his possession. ²⁹And if a man
41 sell a dwelling house in a walled city, then he may redeem it within a whole year
42 after it is sold; *within* a full year may he redeem it. ³⁰And if it be not redeemed
43 within the space of a full year, then the house that *is* in the walled city shall be
44 established for ever to him that bought it throughout his generations: it shall not
45 go out in the jubilee.”—

1 If you buy someone's home in the city, they have one year to buy it back; and, if they do not, it is
2 yours forever. The cities are treated differently than the land.

3
4 “³¹But the houses of the villages which have no wall round about them shall be
5 counted as the fields of the country: they may be redeemed, and they shall go out
6 in the jubilee.” Leviticus 25:1-31 (KJV).

7
8 So, notice that this whole chapter is about the Jubilee cycle, the sacred cycle of seven: working
9 the land for six years, letting it rest the seventh; working it for seven cycles of seven, and then
10 letting it rest on a fiftieth year (another year).

11 Then, dealing with what happens on the Jubilee, this is where the land is returned to the
12 original owners. This is where he slaves are let go free.

13 During this time period, if someone redeems back their land, it is based upon the 50-year
14 cycle.

15 All of Leviticus 25 is telling us the story of the sacred cycle of seven.

16 So, when you get to verse 1 of Leviticus 26, it says,

17
18 “¹Ye shall make you no idols nor graven image, neither rear you up a standing
19 image, neither shall ye set up *any* image of stone in your land, to bow down unto
20 it: for I *am* the LORD your God. ²Ye shall keep my sabbaths, and reverence my
21 sanctuary: I *am* the LORD.

22 “If ye walk in my statutes,”—

23
24 What statutes? The statutes He just set forth.

25
26 —“and keep my commandments, and do them; ⁴Then I will give you rain in due
27 season, . . .” Leviticus 26:1-4, in part (KJV).

28
29 But, in verse 14,

30
31 “¹⁴But if ye will not hearken unto me, and will not do all these
32 commandments; ¹⁵And if ye shall despise my statutes,”—

33
34 The sacred cycle of seven in Leviticus 25.

35
36 —“or if your soul abhor my judgments, so that ye will not do all my
37 commandments, *but* that ye break my covenant: ¹⁶I also will do this unto
38 you; . . .” Leviticus 26:14-16, in part (KJV).

39
40 So, when William Miller comes to Leviticus 26 when he is studying this, he is looking at
41 Leviticus 25. He is understanding the sacred cycle of seven; and, not only working the land for
42 six years and letting it rest for the seventh, but also that you do that seven times (for 49 years);
43 and, then you let it rest for a 50th.

44 And in this sacred cycle of seven, the whole Jewish economy is based upon the
45 redeeming of land, slavery, the purchasing of land, etc. It is all based upon the sacred cycle of
46 seven.

1 So, when William Miller comes to the *seven times* of Leviticus 26—and nowhere in
2 Miller’s writings does he claim that he based it upon the Hebrew—when William Miller comes
3 to Leviticus 26, he is saying that the curse and the blessing of Leviticus 26 is based upon this
4 sacred cycle of seven; therefore, when it says, “I will punish you seven times,” in the context
5 here the *seven times* has a numerical value: Six years you work the land, but the seventh year
6 you let the land rest.

7 The theologians in Adventism, they tell us, “No. William Miller didn’t understand the
8 Hebrew. The Hebrew does not allow for that.”

9 But then you just simply turn back to 2 Chronicles 36, verse 21,¹⁹ and you see Ezra
10 saying, “To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her
11 sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.”

12 Ezra is here saying that the land resting for seven years is to fulfill the Sabbath, and it is
13 obviously based upon Leviticus 26. And what Ezra here has done is taken Leviticus 26 and the
14 context of Leviticus 25 and applied it with a numerical value of 70 years.

15 So, William Miller was doing nothing more or nothing less than the prophet Ezra was
16 doing.

17 Now, in Daniel 11:36 we see [1798; see Figure No. 20], where the Papacy prospers until
18 the indignation be accomplished.

19 And then in 1844 we see the last end of the indignation.

20 It is interesting here, when we go to Isaiah 6, which we have looked at—have we not
21 looked at Isaiah 6 at least once here?

22 FROM THE AUDIENCE: (Indiscernible).

23 BROTHER PIPPENGER: Maybe twice.

24 And we pointed that in Isaiah 6, Isaiah is functioning as a prophet, but he is in a
25 Laodicean condition. Sister White says so. When he saw the glory of the Lord, then he
26 recognized that the same sins that he had been identifying in God’s people, he possessed himself.

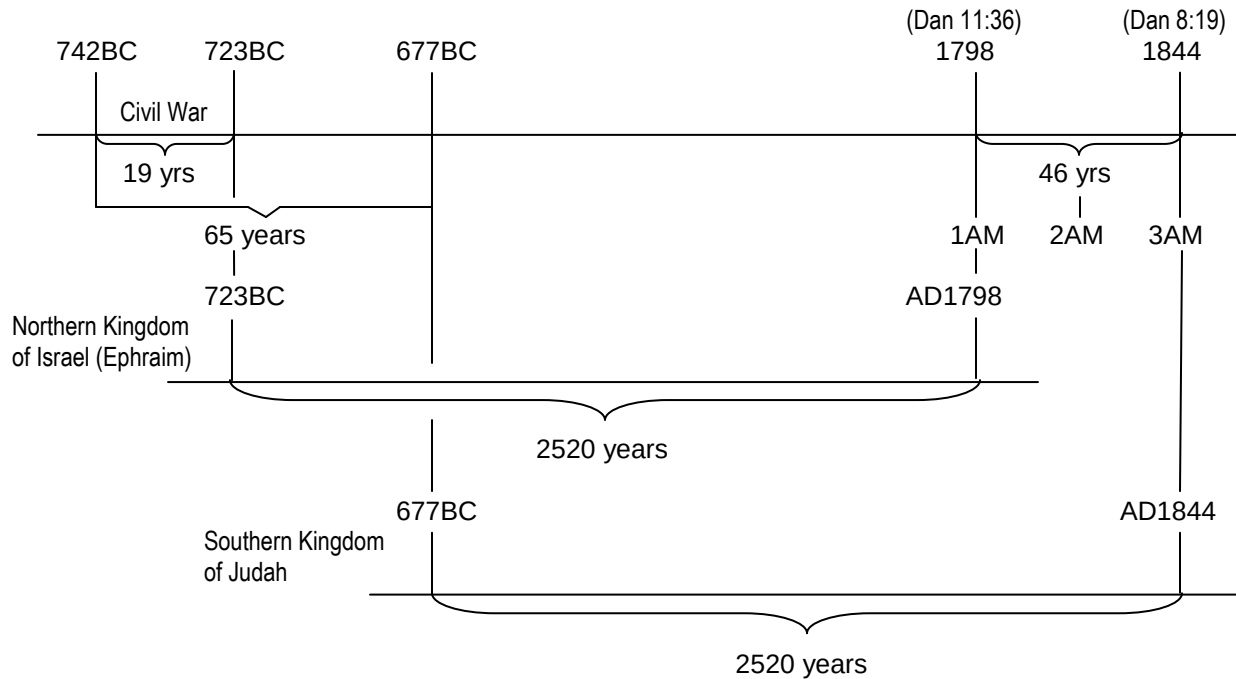
27 And then he is humbled into the dust; and, then he is lifted up. His lips are purified with
28 a coal from off the altar; and, he is given a message, and he is forewarned that when he carries
29 this message that God’s people will not hear him. They will not listen to him. They will not see
30 what he is saying. They are going to have fat hearts.

31 And as soon as he is forewarned in verses 9 and 10 that God’s people are not going to
32 listen to this message that he has been given, then he asked the question about, “How long?”
33 And this question of “How long?” runs throughout the Scriptures. This is a question of Daniel’s.

34 So, Isaiah 6 and 7 is connected with the prophecy that Daniel is connected with, that
35 Leviticus 26 is connected with.

¹⁹ Corrects the DVD audio from verse 25 to verse 21.

Figure No. 21: ISAIAH'S TIME PROPHECY OF THE TWO 2520S (ISAIAH 7)



So, once this is described for us in chapter 7, we have a time prophecy that Jeremiah sets forth, and the chronologists of the Bible tell us that this time prophecy is set forth in 742BC.

And in verse 1 of chapter 7—just a quick overview of this now.

And we are relating to Isaiah's prophecy here, the same way we relate to Daniel. Daniel is representing God's people when he becomes part of the prophecy.

We read a quote from Sister White that is in this presentation already, but from *Review and Herald*, December 22, 1896, she says of Isaiah 6, "Isaiah had denounced the sin of others; but now he sees himself exposed to the same condemnation he had pronounced upon them. . . . The vision given to Isaiah represents the condition of God's people in the last days. . . .

She also says, "This is the work that as individuals we need to have done for us. We want the living coal from off the altar placed upon our lips. We want to hear the word spoken, 'Thine iniquity is taken away, and thy sin purged' "(*Review and Herald* June 4, 1889).²⁰

So, Isaiah is representing God's people at the end of the world. They are prepared to give a message. They are warned that God's people will not hear the message.

And then the message is set forth in chapter 7. And in this particular history [Figure No. 21] where the message is set forth, identifies both starting points of the two 2520 time prophecies.

But, let us go through this. In verse 1, it says,

"⁴And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah,"—

²⁰ Quotes have been placed sequentially as they appear in their references within the Ellen G. White Study Bible (KJV), from which Brother Pippenger gleaned audibly for his presentation.

1 Judah is the Southern Kingdom. It is this kingdom here [Figure No. 21]. It is this Southern
2 Kingdom, that came to pass in 742BC.

3
4 —“*that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel,
5 went up toward Jerusalem to war against it, but could not prevail against it.”—

6
7 The Northern Kingdom [of Israel] has formed an alliance with Syria, and it is going to attack the
8 Southern Kingdom [of Judah].

9 So, when the Northern Kingdom of Israel is going to go to war with the Southern
10 Kingdom of Israel [of Judah], what is it? What kind of war is it?

11 FROM THE AUDIENCE: It is a civil war.

12 BROTHER PIPPENGER: It is a civil war.

13 So, the very first verse of this history that begins in 742BC identifies a civil war.
14 Verse 2.

15
16 —“² And it was told the house of David,”—

17
18 The House of David is the Southern Kingdom.

19
20 —“saying, Syria is confederate with Ephraim.”—

21
22 Ephraim is the Northern Kingdom.

23
24 —“And his heart was moved, and the heart of his people, as the trees of the wood
25 are moved with the wind.”—

26
27 They are scared. They are afraid. Two kingdoms that outnumber them are heading their
28 way; they are going to attack them.

29
30 —“³ Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and
31 Shearjashub thy son, at the end of the conduit of the upper pool in the highway of
32 the fuller's field; ⁴ And say unto him, Take heed, and be quiet; fear not, neither be
33 fainthearted for the two tails of these smoking firebrands, for the fierce anger of
34 Rezin with Syria, and of the son of Remaliah.”—

35
36 Isaiah is told, “Go meet the king of the South, Ahaz, and give him this message.”

37
38 —“⁵ Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel
39 against thee, saying, ⁶ Let us go up against Judah, and vex it, and let us make a
40 breach therein for us, and set a king in the midst of it, *even* the son of Tabeal:
41 ⁷ Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.”—

42
43 This alliance between the Northern Kingdom and Syria that is coming against the Southern
44 Kingdom, it will not stand. Isaiah tells the Southern Kingdom that they do not have to worry
45 about it, “This is not going to happen.”

46 Verse 8 says,

1 —“⁸For the head of Syria is Damascus, and the head of Damascus is Rezin; and
2 within threescore and five years shall Ephraim be broken, that it be not a people.
3 ⁹And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son.
4 If ye will not believe, surely ye shall not be established.” Isaiah 7:1-9 (KJV).
5
6

7 So, it says here, it gives us a prophecy. It says within threescore and five years—

8 BROTHER PIPPENGER: Autumn, how long is threescore and five years?

9 AUTUMN: (Inaudible response.)

10 BROTHER PIPPENGER: Austin?

11 AUSTIN: Seventy?

12 BROTHER PIPPENGER: No. It is 65 years.

13 “. . . within 65 years, will the Northern Kingdom be broken.”

14 This is the Northern Kingdom, and it was carried into captivity in the year 723BC.

15 “Within” is the key work in here. It does not say “in.” It says, “within [65] years will the
16 Ephraim [the Northern Kingdom] be broken.” And sure enough, 19 years later, the Northern
17 Kingdom was carried into captivity.

18 There is not anything specifically said about the conclusion of these 65 years; but, there
19 are no accidents in God’s Word. Sixty-five years from 742 brings you to 677. So, Isaiah here,
20 with this prophecy of 65 years, is marking the beginning of this 2520 [723BC, against the
21 Northern Kingdom] and the beginning of this 2520 [677BC, against the Southern Kingdom.]

22 You know, there are just no accidents in God’s Word.

23 So, by the time you get here, you have the conclusion of both of these time prophecies.
24 This is 1798 (Daniel 11:36), and this is 1844 (Daniel 8:19).

25 So, we see that Isaiah represents God’s people at the end of the world. He is a Laodicean.
26 He sees the glory of the Lord; he is humbled into the dust. Then he sees that the same sins he
27 has been condemning in God’s people, he possessed himself. The Lord takes a coal from the
28 altar and purifies him. Then, Isaiah hears a voice saying, “Who can I send with a message?” and
29 Isaiah says, “Here I am. Send me.”

30 And he is given a message, and he is warned—[Thumbing through the Bible] if I can find
31 something real quick, I will find it; if I will not find it real quick, I will give up. But, give me
32 just a second. It would just be nice if I could find it.

33 But, Sister White, when I was reading through the Study Bible last night, in the Book of
34 John, and one of her comments, she is commenting on when Christ volunteered to come to Earth
35 in the Plan of Salvation. And I am not finding it, but it is in the Book of John in the Study Bible.

36 And what do you suppose Christ said when the discussion made about someone coming
37 to the Earth? She quotes His words, she puts them in quotation marks: He says, “Here am I;
38 send Me.”
39

40 “Christ was not compelled to endure this cruel treatment. The yoke of
41 obligation was not laid upon Him to undertake the work of redemption. **Voluntarily**
42 **He offered Himself**, a willing, spotless sacrifice. He was equal with God, infinite and
43 omnipotent. He was above all finite requirements. He was Himself the law in
44 character. Of the highest angels it could not be said that they had never borne a yoke.
45 The angels all bear the yoke of dependence, the yoke of obedience. They are the
46 appointed messengers of Him who is Commander of all heaven.

1 “No one of the angels could become a substitute and surety for the human
2 race, for their life is God’s; they could not surrender it. On Christ alone the human
3 family depended for their existence. He is the eternal, self-existent Son, on whom no
4 yoke had come. **When God asked, ‘whom shall I send, and who will go for Us?’**
5 **Christ alone of the angelic host could reply, ‘Here am I; send Me.’** He alone had
6 covenanted before the foundation of the world to become a surety for man. He could
7 say that which not the highest angel could say—‘I have power over My own life. I
8 have power to lay it down, and I have power to take it again’ [see John 10:18].”
9 *Manuscript 101, 1897.*

10 See also Commentary on John 10:17,18 (Isa. 6:8; See EGW on Mark
11 16:6). Christ Man’s Surety (Ellen G. White Study Bible).

12
13 So, here Isaiah is saying the same thing that Christ said when He agreed to come and die for
14 mankind.

15 So, Isaiah is prepared with the message. He is forewarned that God’s people will not
16 hear the message. Then he puts the message in the context of the trampling down. He says,
17 “How long?” in verse 11 of Isaiah 6. And we have looked at that, that this expression: “How
18 long are our God’s people going to be trampled down, the sanctuary and the host?”

19 And verses 11 and 12 of Isaiah 6 says,

20
21 “¹¹Then said I, Lord, how long? And he answered, Until the cities be wasted
22 without inhabitant, and the houses without man, and the land be utterly desolate.
23 ¹²And the LORD have removed men far away, and *there be* a great forsaking in the
24 midst of the land. ¹³But yet in it *shall be* a tenth,”—

25
26 A tenth representing a remnant.

27
28 —“and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose
29 substance *is* in them, when they cast *their leaves*: so the holy seed *shall be* he
30 substance thereof.” Isaiah 6:11-13 (KJV).

31
32 There is going to be a remnant. There is a promise that even though God’s people will not hear
33 this message, there will be a remnant that hears this message. And what will be in them? The
34 holy seed.

35 Of course, this is the Everlasting Gospel; because, the Everlasting Gospel, according to
36 Genesis 3:15, is the work of Christ in producing enmity between the seed of Satan and the seed
37 of Christ.

38 This remnant here are the remnant that are produced by the Everlasting Gospel. The
39 majority, their ears will not hear it, but there will be a remnant that hears the message.

40 And then Isaiah sets forth the message, and the message identifies the starting points of
41 the time that he has just referenced in verses 11 and 12, the starting points for the time when the
42 desolating powers were going to destroy the sanctuary and trample down the host and destroy
43 Jerusalem.

44 And so, when we get down here to 1798 to 1844, we have what we understand is the
45 Millerite Movement.

46 This is a small board; but, we have a few things to illustrate here.

1 Of course, what we are saying, just to jump to the chase before I illustrate anything, go to
2 John 2:20.

3 Jesus has just cleansed the temple at the beginning of His ministry; and, after He cleanses
4 the temple, in verse 17, it says,

5
6 “¹⁷And his disciples remembered that it was written, THE ZEAL OF THINE HOUSE HATH
7 EATEN ME UP.

8 “¹⁸Then answered the Jews and said unto him, What sign shewest thou
9 unto us, seeing that thou doest these things? ¹⁹Jesus answered and said unto them,
10 Destroy this temple and in three days I will raise it up. ²⁰Then said the Jews,
11 Forty and six years was this temple in building, and wilt thou rear it up in three
12 days? ²¹But he spake of the temple of his body.” John 2:17-21 (KJV).

13
14 The question of the Jews here is wanting a sign, and Jesus is saying, “Destroy this temple,” the
15 temple of his body, “and in three days I will raise it up.” And the Jews say that it was 46 years
16 that the temple was raised; and, of course, it is 46 years from 1798 to 1844 that the Millerite
17 temple is raised. Up; and, this 46 years is the history of the Three Angels’ Messages, which is the
18 three days that Christ is referencing, “These three days,” the Three Angels’ Messages, is the
19 history of 1798 to 1844. It is the 46 years [See Figure 21.]

20 Of course, when Moses went on the Mount to receive the Law, which was the
21 covenant—and, of course, the Lord was entering into covenant with Adventism here.

22 Usually when we think about it, we think he was on the Mount 40 days; but, the Bible
23 and the Spirit of Prophecy tells us that he went up on the Mount for six days, and on the seventh
24 day he entered into the cloud on the Mount. And he was in the Mount 40 days; so, for the total
25 time that he was on the Mount entering into covenant was 46 days.

26 Of course, if you look closely at the story of Noah, which is the story of the covenant,
27 Noah went into the ark for seven days before it began to rain; but, it began to rain on the seventh
28 day. And how long did it rain?

29 FROM THE AUDIENCE: Forty days and forty nights.

30 BROTHER PIPPENGER: Forty days and forty nights.

31 So, Noah, as a symbol of the covenant, his story there has 46 days marks, from when he
32 went into the ark, until the rain stopped.

33 When it comes to the temple—and that is what Jesus was referencing here—the number
34 46 is a number that is associated with the raising up of the temple and the covenant. And in the
35 time of Christ, they have documented now that in the reconstruction by Herod, where he did not
36 rebuild but he did a giant remodeling on the temple during the time of Christ, it took 46 years.

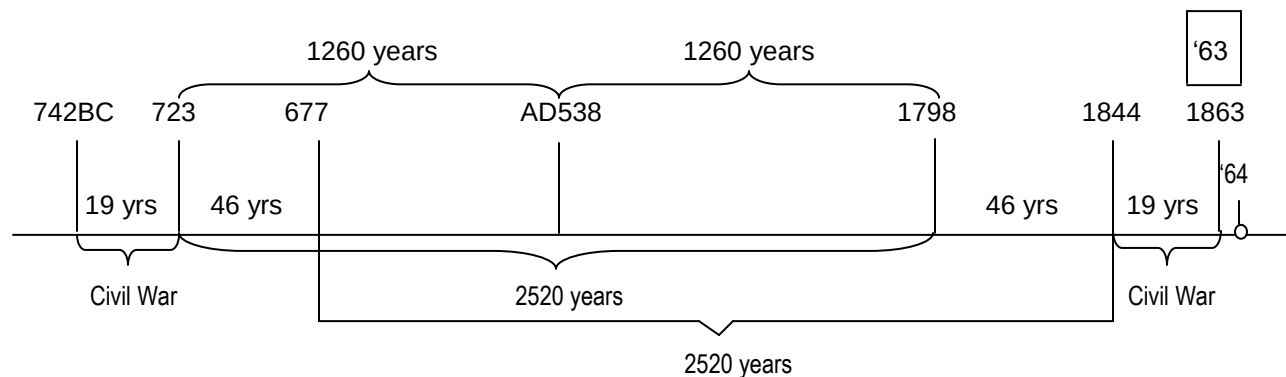
37 And, of course, the Bible tells us that we are the temple of the Holy Spirit. And what
38 governs the human body are the chromosomes, and there are 46 chromosomes in the human
39 body.

40 So, this number 46 here is a number of the Lord entering into covenant and raising up the
41 Temple. And from 1798 to 1844, he raised up the temple.

42 Now, because of time, I want to show one thing here.

In this history here, when we get down here to 1798 and 1844, we find something very interesting.

Figure No. 22: CHIASM OF 742BC TO AD1863



You can call this a chiasm, because in 1844 time is no longer. But, from 1844 to 1863, there are 19 years, just as there are 19 years here at the beginning of this line of prophecy.

From 1798 until 1863, we can mark the work of the Millerites. In this history enters into covenant with the Millerites. He raises up the host in this time period and enters into covenant.

And in 1863, they produce the 1863 chart, which rejects most of these truths on these two sacred Charts [the 1843 and the 1850 Charts], including the 2520. So, the understanding of the 2520 on the 1863 chart, it is removed; and, it is removed exactly 19 years after 1844.

And then January of 1864, right here [marks with a bullet on the prophetic line], James White writes an article in the *Review and Herald* where he denies the 2520 time prophecy.

Now, James White had taught the 2520 time prophecy. He had written some very powerful things about the 2520 time prophecy before 1863. But, by 1863, these truths [reflected on the 1843 and 1850 Charts] began to be sealed up.

It is worth noting that here in 742BC, what was going on?

FROM THE AUDIENCE: A civil war.

BROTHER PIPPENGER: A civil war.

What is happening down here in 1863? A civil war.

In 1863, what else happened? The Seventh-day Adventist Church became [organized] as a church. Before that time, it had been a Movement. Okay? And Sister White says that all the great reform movements parallel one another. The Reform Movement of the Millerites come to a conclusion in 1863 when the Millerite Movement changes from a Movement to a church; and, in that very year, they produced the 1863 chart and swept away the teaching of the 2520. And from that point on, the understanding of the 2520 gets covered up by rubbish and tradition, and customs of men.

So, without understanding that, you cannot understand how—well, maybe you can, but it does not seem to me that you would understand—you cannot understand how Daniel, in Daniel, chapter 12, is representing both the Millerites in verse 8, and God's people at the end of the world.

Like Hiram Edson said, verse 7 of Daniel 12, the time, times, and half a time, is simply the last half of this 2520 time prophecy [against the Northern Kingdom of Israel]. The middle of this 2520 time prophecy is AD538; thus, identifying, in agreement with Daniel 8:13, 1260 years

1 that Paganism trampled down the sanctuary and the host, followed by 1260 that Papalism
2 trampled down the sanctuary and the host.

3 This time, times, and the dividing of time is what Daniel is confronted with in Daniel 12,
4 verse 8, as he represents the Millerites. And as he represents William Miller, the first time
5 prophecy that William Miller discovered was the 2520.

6 And at the end of the world, Daniel is representing God's people who do not understand
7 the 2520 any longer. And the sealing up of these truths began right here [1863], 19 years after
8 1844, just as this prophecy begins, with 19 years here [from 742BC to 723]. There are no
9 accidents in God's Word.

10 There are some other lines that we will deal with in our next presentation, as we prepare
11 to head for the conclusion of this study concerning the Godhead and prophecy.

12 Shall we pray?
13
14

15 Benediction: Heavenly Father, we thank you for the message that you have recorded in the
16 Books of Daniel and Revelation, and of course the other prophets. We thank you for the work
17 that was accomplished by the Millerites and the Foundation and Platform that you raised up.
18 And as we study these truths anew, as you are opening them up to our understanding, we wish to
19 understand them in the way that Daniel represents in verse 8 of Daniel 12 as someone that is
20 hungering and thirsting to rightly divide the Word of Truth, to rightly understand these things;
21 that we might among those in Daniel 12 that are the wise that shine forever and ever and lead
22 many to righteousness. We wish to understand the increase of knowledge and to be among the
23 wise and not the wicked. And we thank you for giving us the opportunity to be among that
24 group. In Jesus's name, amen.
25

THE GODHEAD IN PROPHECY

Presentation by Jeff Pippenger

(Without Notes)

PART 16

Invocation by Brother Jeff Pippenger: Heavenly Father, as we come before you this morning, we ask that you would grant us your presence. Please send your Holy Spirit and open your Word to us in Latter Rain power that we might understand the messages that are left in the Book of Daniel that are for us here at the end of the world. Please take control of the thoughts and words that I express. Let me be hid behind your cross, and open the hearts and minds of the brothers and sisters that hear this message that they be affected the way that you would have them be affected by this message. In Jesus's name, amen.

THE BOOK OF DANIEL (CONTINUED)

BROTHER PIPPENGER: We are at the point in our study where I am trying to set out the prophetic understanding that William Miller was used to establish.

If you would, go to Daniel 8. Daniel 8 we have looked at before. There are two words that are translated as vision, and in verse 26 it says,

“²⁶And the vision of the evening and the morning which was told is true; wherefore shut thou up the vision; for it *shall be* for many days.” Daniel 8:26 (KJV).

In verse 26 we are being told by Inspiration that the *mareh* vision is the vision of the evenings and mornings. And the Hebrew word that is translated here as *evenings and mornings*, the only place in the Bible where it is not translated as *evenings and mornings* is in Daniel 8:14, which says,

“¹⁴And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Daniel 8:14 (KJV).

That word *days* is actually *evenings and mornings* in the Hebrew; so, we know from this that the vision of the 2300 days is the *mareh* vision.

And in verse 15, it says,

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

This is the *chazon* vision, when he had seen the vision of the first 12 verses of Daniel 8, and then heard the heavenly dialogue of verses 13 and 14. When he had seen that vision and sought for the meaning,

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

1
2 And, of course, this is Gabriel.

3
4 “¹⁶And I heard a man’s voice between *the banks* of the Ulai, which called,”—

5
6 And where are you if you are between the banks of the Ulai? You are standing on the water.
7 This is Christ. He is the One that walks upon the water.

8
9 “¹⁶And I heard a man’s voice between *the banks* of the Ulai, which called, and
10 said, Gabriel, make this *man* to understand the [*mareh*] vision.” Daniel 8:15-16
11 (KJV).

12
13 He did not tell him to make him understand the *chazon* vision. He told him to make him
14 understand the *mareh* vision.

15 And, of course, we have dealt with that in verse 19, and one of the ways that Gabriel
16 begins to make us understand the *mareh* vision is he points to the last end of the indignation,
17 which we understand there are two indignations; and, the one that ends last, the 2520 against the
18 Southern Kingdom [of Judah] ends in 1844. So, Gabriel gives him a second testimony to the
19 date 1844, but also he identifies a second aspect of the question of verse 13, the question about
20 how long is the vision concerning the trampling down of the sanctuary and the host that is
21 accomplished by Paganism and Papalism.

22 And verse 14 that ends in 1844 is marking the restoration of the sanctuary, and verse 19
23 is the 2300-year prophecy and is emphasizing the restoration of the sanctuary.

24 And the 2520 of verse 19, the last end of the indignation, is emphasizing the
25 reestablishment of the host. The 2520s are the prophecies concerning the covenant of God and
26 His people, because His people broke the covenant. They were punished with indignation and
27 scattered for 2520 years. The 2520 is addressing the host; the 2300, the sanctuary. You have to
28 have both of these issues resolved. Both the sanctuary and the host need to be ceased. There
29 needs to be a cessation of the trampling down in order for verse 14 to be accomplished.

30 The cleansing of the sanctuary, the word *cleansing* there, one of the meanings is *to be*
31 *made right*. In order for the sanctuary to be made right, God has to have a sanctuary in order to
32 dwell among His people. You cannot separate the two.

33 But, when you get to verse 27 of Daniel 8, it says,

34
35 “²⁷And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did
36 the king’s business; and I was astonished at the [*mareh*] vision, but none
37 understood it.” Daniel 8:27 (KJV).

38
39 Though Gabriel gave him the information, Daniel did not yet understand it.

40 So, he understood a certain amount of it. He understood that no doubt the Lord was
41 going to cleanse the sanctuary, and Daniel understood that the sanctuary was destroyed. He was,
42 no doubt, grappling with what this time period of 2300 days was, what it represented.

43 And in verse 1 of Daniel 9, it says,

44
45 “¹In the first year of Darius,”—
46

1 Now, if you go back into the first verse of Daniel 8, it says,

2
3 “¹In the third year of the reign of king Belshazzar, . . .” Daniel 8:1, in part (KJV).

4
5 So, Daniel receives the vision of Daniel 8 in the final time period of Babylon.

6 And here in chapter 9, Gabriel is going to return to him and give him more information
7 on the 2300-year prophecy, and it is now in the time of the Medes and the Persians. Babylon has
8 been swept away.

9 In verse 1 it says,

10
11 “Continuing with Daniel 9:1 In the first year of Darius, the son of Ahaseurus, of the seed of
12 the Medes, which was made king over the realm of the Chaldeans; ²In the first
13 year of his reign I Daniel understood by books the number of the years, whereof
14 the word of the LORD came to Jeremiah the prophet, that he would accomplish
15 seventy years in the desolations of Jerusalem.

16 “³And I set my face unto the Lord God, to seek by prayer and
17 supplications, with fasting, and sackcloth, and ashes: ⁴And I prayed unto the
18 LORD my God, and made my confession, and said, O Lord, the great and dreadful
19 God, keeping the covenant and mercy to them that love him, and to them that
20 keep his commandments; . . .” Daniel 9:1-4 (KJV).

21
22 And Daniel begins to set forth the prayer that we looked a little bit at yesterday, where he gets to
23 the point that he acknowledges that the punishment that is being accomplished upon God’s
24 people here is the curse of Moses.

25 And, of course, when we read from Leviticus 26 yesterday, if you remember, not only
26 were God’s people to confess their sins and the sins of their fathers but also acknowledge that the
27 punishment they were under was the punishment of God, and that is what Daniel is doing in
28 verses 11 through 13, where he is saying, “This is the curse of Moses.”

29 So, Daniel is meeting the requirements that are identified in Leviticus 26, in connection
30 with, if you are going to bring the scattering (the punishment) to a conclusion, you have to do
31 this type of repentance that Daniel is giving evidence to, that Nehemiah gave evidence and other
32 of the prophets gave evidence to, here in chapter 9.

33 And in verse 19, as he is concluding his prayer, it says,

34
35 “¹⁹O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine
36 own sake, O my God: for thy city and thy people are called by thy name.

37 “²⁰And whiles I was speaking and praying, and confessing my sin and the
38 sin of my people Israel, and presenting my supplication before the LORD my God
39 for the holy mountain of my God; ²¹Yea, whiles I was speaking in prayer, even
40 the man Gabriel, whom I had seen in the vision at the beginning,”—

41
42 And this is the *chazon* vision.

43 And when was the last time that Daniel had seen Gabriel? Daniel, chapter 8.

44 So, he says,

—“whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. ²²And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. ²³At the beginning of thy supplications the commandment came forth, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand”—

And this is the Hebrew *bîyn* which means to make a mental separation.

—“understand the matter,”—

This is *debar*. This is the word. This is the prophetic sequence of events.

—“understand the matter [the word], and consider the [*mareh*] vision.”—

“Make a distinction between the *chazon* and the *mareh*. Consider both of them. You have to understand both of them together.”

But, as you work through the prophecy, the interpretation that Gabriel is going to give, he says, “Make a distinction between these two.”

BREAKDOWN OF THE 2300-YEAR PROPHECY

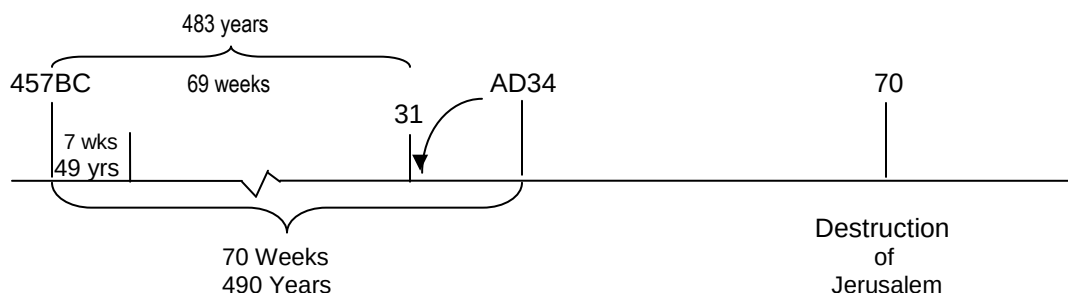
And now comes the breakdown of the 2300-year prophecy.

It says in verse 24,

—“²⁴Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.” Daniel 9:19-24 (KJV).

So, we see here the breakdown of the 2300-year prophecy, and the first thing that Gabriel addresses is these 70 weeks, which equates to 490 years; and, this brings us to the stoning of Stephen.

Figure No. 23A: BREAKDOWN OF THE 2300-YEAR PROPHECY



1 And this verse here, it says, “²⁴Seventy weeks are determined . . . ,” if you go to the very
2 last verse of chapter 9, the very last phrase, and it says, “²⁷. . . that determined shall be poured
3 upon the desolate.” These are two different Hebrew words. In verse 24, this Hebrew word
4 [translated as *determined*] means *cut off*. It is saying, “There are 490 years that are cut off upon
5 thy people.” This [490 years] is a probation time that is given to Ancient Israel.

6 And, of course, we know that this reaches to the year AD34.

7 We also know that this prophecy begins in 457BC.at the Third Decree of Artaxerxes.

8 So,

9
10 “²⁴Seventy weeks are determined upon thy people and upon thy holy city, to
11 finish the transgression, and to make an end of sins, and to make reconciliation for
12 iniquity, and to bring in everlasting righteousness, and to seal up the vision and
13 prophecy, and to anoint the most Holy.” Daniel 9:24 (KJV).

14
15 This vision that is being sealed up here is the *chazon* vision. Okay? So, we know that from
16 Daniel 11 and Daniel 1 that the *chazon* vision is sealed up until when? 1798.

17 We also know, as Seventh-day Adventists, that Sister White says directly—we do not
18 need Sister White for this—but she says directly that John the Baptist and Christ’s Disciples
19 based their prophetic message for their history upon Daniel, chapter 9; and, she goes on when
20 she says this that the Millerites based their message upon the same passage.

21 John the Baptists and the Disciples, their prophetic message was based upon Daniel,
22 chapter 9, as was the Millerites; because, the Millerites’ message was Daniel 8:14, and Daniel,
23 chapter 9 is the explanation of Daniel 8:14.

24 So, we see that the Millerites and the Disciples in the time of Christ were preaching this
25 prophecy here that we are dealing with; but, we know that the Millerites did not come to
26 understand their prophecy until the Time of the End, 1798.

27 And what happened in 1798? The Book of Daniel was unsealed. It had been sealed up in
28 Daniel, chapter 12; but, here, we see that in the time of Christ, one of the things that takes place
29 is that the prophecy is sealed up. So, it must have been opened up to John the Baptist and the
30 Disciples in their time of the end. There was a time of the end in that history, too. The birth of
31 Christ was the time of the end for that reform movement; and, at that time of the end, the Book
32 of Daniel was opened up, because at that time of the end the message for that people was the
33 birth of Christ, announcing the Messiah. And, the time that the Messiah would arrive is based
34 upon Daniel, chapter 9. So, at the birth of Christ, Daniel’s book was opened up.

35 But, at the end of this 70 weeks, it says, “. . . to seal up the vision and prophecy, . . .” At
36 the end of the 70 weeks, the prophecy of Daniel is once again sealed, until when? Until the
37 Time of the End, 1798.

38 And in AD34, what happens? And there are a lot of answers to that; i.e., Stephen is
39 stoned. But, what happens to Ancient Israel?

40 Ancient Israel has had 490 years of probationary time.

41 FROM THE AUDIENCE: They are divorced.

42 BROTHER PIPPENGER: They are divorced of God, right? Their probation
43 closes.

44 And what does the Lord do? He raises up the Christian Church.

45 So, when we reach here [AD34], we see the establishment of a church; and, when the
46 establishment of the Church is marked, this reform movement comes to a conclusion.

1 Of course, we mentioned yesterday that in 1863 there was an establishment of a church,
2 the Adventist Church, and that marks the conclusion of the Millerite Reform Movement. Okay?
3 Upon the testimony of two, a thing shall be established.

4 Now, in verse 25, it says,

5
6 “²⁵Know therefore and understand, *that* from the going forth of the commandment
7 to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven
8 weeks, and threescore and two weeks: the street shall be built again, and the wall,
9 even in troublous times.” Daniel 9:25 (KJV).

10
11 So, to Messiah the Prince, which is marking the baptism of Christ, where the Dove came down
12 upon Christ and anointed him; and, Messiah (or Christ, either way). *Christ* is the New
13 Testament word for the Old Testament word *Messiah*, and both of these words mean *anointed*;
14 and, the Bible teaches us that Christ was anointed at the baptism.

15 And verse 25 says, “. . . from the going forth of the commandment . . .,” and we
16 understand that this commandment to restore and rebuild Jerusalem is a three-part
17 commandment. It includes [the kings] Cyrus, Darius, and Artaxerxes; and, it is not until the
18 Third Decree that the commandment is complete. The Third Decree was in 457BC. It says,
19 “Know therefore and understand, *that* from the [Third Decree of Artaxerxes] *shall be* seven
20 weeks, and threescore and two weeks: . . . “

21 Now, why does it not say it shall be threescore and nine weeks?

22 Why does it say seven weeks, and threescore and two weeks? Because, it is breaking up
23 two time prophecies here.

24 What is seven weeks, prophetically?

25 FROM THE AUDIENCE: Forty-nine years.

26 BROTHER PIPPENGER: Forty-nine years.

27 And in this verse it is going to tell us about the streets and the wall being built in
28 troublous times, and that was accomplished by Nehemiah, and it was finished 49 years after
29 457BC.

30 But, you take that 49 years and you add another 62 weeks to it, which would be 69
31 weeks, and it brings you to here, is 483 years [AD31], bringing you to Messiah the Prince; and,
32 that is 69 weeks. Okay?

33 This is seven weeks [the 49 years].

34 This is 69 weeks [the 483 years], which brings you to Messiah the Prince [AD31], when
35 Jesus is baptized. A standard Adventist understanding.

36 Here, this first portion, seven weeks, is dealing with the last phrase of verse 25: “the
37 street shall be built again, and the wall, even in troublous times.” Nehemiah builds the streets
38 and wall in troublous times.

39 Verse 26,

40
41 “²⁶And after threescore and two weeks shall Messiah be cut off, but not for
42 himself: and the people of the prince that shall come shall destroy the city and the
43 sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war
44 desolations are determined.” Daniel 9:26 (KJV).

This, perhaps, is the foundational verse for the Millerites; because, here it talks about two desolating powers, and it identifies the two desolating powers.

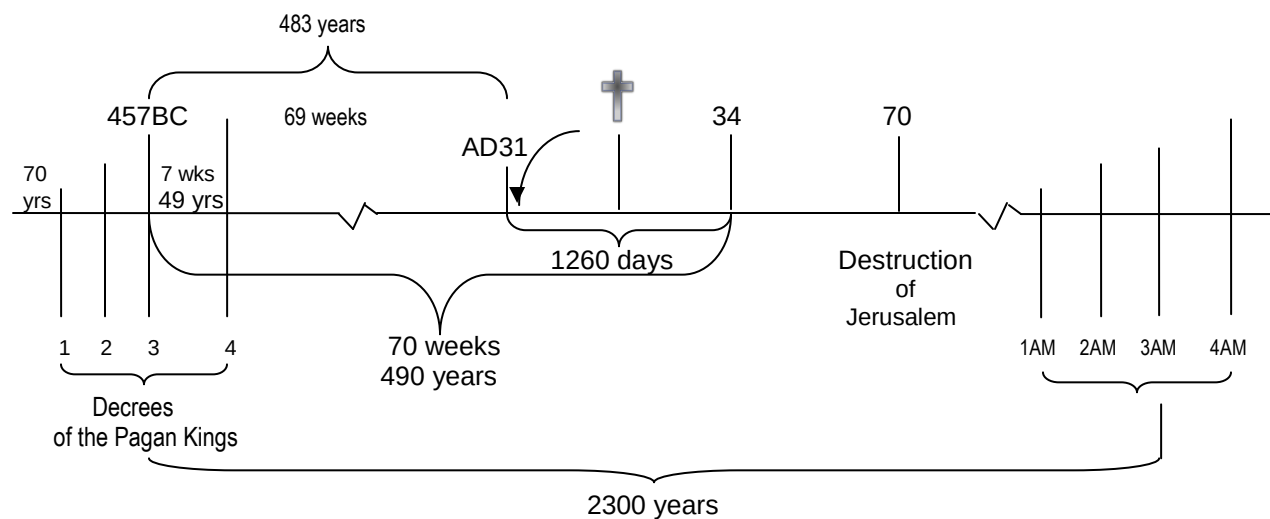
And in Matthew 24:15, Jesus says, “When ye therefore shall see the ABOMINATION OF DESOLATION, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:).” And the Millerite understood that the abomination of desolation that Jesus was speaking about there represented two desolating powers. The abomination of desolation there is both of these desolating powers in a general sense, and they go to verse 26 of Daniel 9 to identify the abomination of desolation in a general sense is speaking about two desolating powers, Paganism and Papalism.

And, it is in the verse. The prince that comes and destroys the city in AD70 is Pagan Rome; and, the end of the war is with a flood. And in Revelation 12, we find that the persecution of the 1260 years is represented as a flood. Satan sends out a flood after the woman in Revelation 12. The Papal persecution in this verse is represented by the flood; the Pagan persecution is the destruction of the city and the sanctuary in AD70. Therefore, where it says “desolations are determined,” the two desolating powers in the verse are Paganism and Papalism, and it is identifying this in this history here [Figure No. 23] down there in AD70.

And in verse 27, it says,

“²⁷And he”—*speaking of the Messiah*—“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.” Daniel 9:27 (KJV).

Figure No. 23B: BREAKDOWN OF THE 2300-YEAR PROPHECY



In the midst of this week, this final week. And in this week here, Christ is cut off. This is the cross. And if you take this week (7 years) and add it to here to the 483 years, it brings you to 490 years [AD34]. But, it is worth noting that this week here [from AD31 to 34, where he is confirming the covenant, it is 2520 days, because **the 2520 has to do with the covenant.**

1 The 2520 against the Northern Kingdom [of Israel] is identifying the time period that
2 God's indignation was exercised against His people for breaking the covenant. They were
3 scattered for this time.

4 And when Christ comes to confirm the covenant, He does so in one week, which is
5 2520 days; and, in the middle of that week, he is cut off.

6 So, through this series we have looked at the different prophecies in Daniel, and I have
7 been identifying that the Millerites were correct, even if we do not accept what they taught today
8 here at the end of the world in Adventism.

9 But, we read a quote early on—it is in your notes, if you have notes—where Sister White
10 says that William Miller was given the commencement of the Chain of Truth. There are certain
11 things about the beginning of Adventism and the end of Adventism that are marked in prophecy.

- 12
- 13 • The Millerites proclaim the opening of the Judgment; we proclaim the closing of the
- 14 Judgment.
- 15 • They proclaim the First Angel's Message; we proclaim the Third Angel's Message.
- 16 • Their Message introduces the Judgment of the Dead; our Message introduces the
- 17 Judgment of the Living.
- 18 • At the beginning of Adventism, Sister White has a vision where she is taken into the
- 19 Most Holy Place and she sees the ark of the covenant, and in it she sees the Ten
- 20 Commandments, and then she sees that the Sabbath has a sacred glow around it. And
- 21 then she has a nice statement where she says, "The students of prophecy at the end of
- 22 the world will see that the doctrine of the Incarnation is invested with a soft glow. So,
- 23 the Message that God's people needed to come to understand at the beginning of
- 24 Adventism is the Sabbath; at the end of the world, God's people need to understand the
- 25 Incarnation of Christ.
- 26

27 There are truths that are illustrated at the beginning that have a parallel at the end, you know,
28 with slight changes.

- 29
- 30 • William Miller was given the commencement of the Chain of Truth; and what has been
- 31 given to God's people at the end are the links in the Chain of Truth. And the link in the
- 32 Chain of Truth is the 3:1 combination.
- 33

34 And you can illustrate this very easily. Upon the testimony of two or three a thing is
35 establishment.

36

37 **LINKS IN THE PROPHETIC CHAIN OF TRUTH**

38

39 But, when Sister White is speaking about the links of prophecy, she tells us that the first link is
40 the Garden of Eden.

41 And the 3:1 combination is representing the Three Angels' Messages, followed by the
42 Fourth Angel's Message [of Revelation 18:1-3] at the end of the world. It is representing the
43 First Decree of Cyrus, the Second Decree of Darius, and the Third Decree of Artaxerxes, and
44 followed by the Fourth Decree of Artaxerxes (Nehemiah's Decree).

45 This starts the 2300-year prophecy which extends all the way down here until 1844, and
46 1844 is the arrival of the Third Angel's Message, which has been preceded by the Second

Angel's Message, which was preceded by the First Angel's Message. And now we are living in the time period of the Fourth Angel's Message.

This is Nehemiah [the Fourth Decree].

The Judgment began here [at the arrival of the Third Angel's Message], right where the Third Decree restored judgment for Ancient Israel.

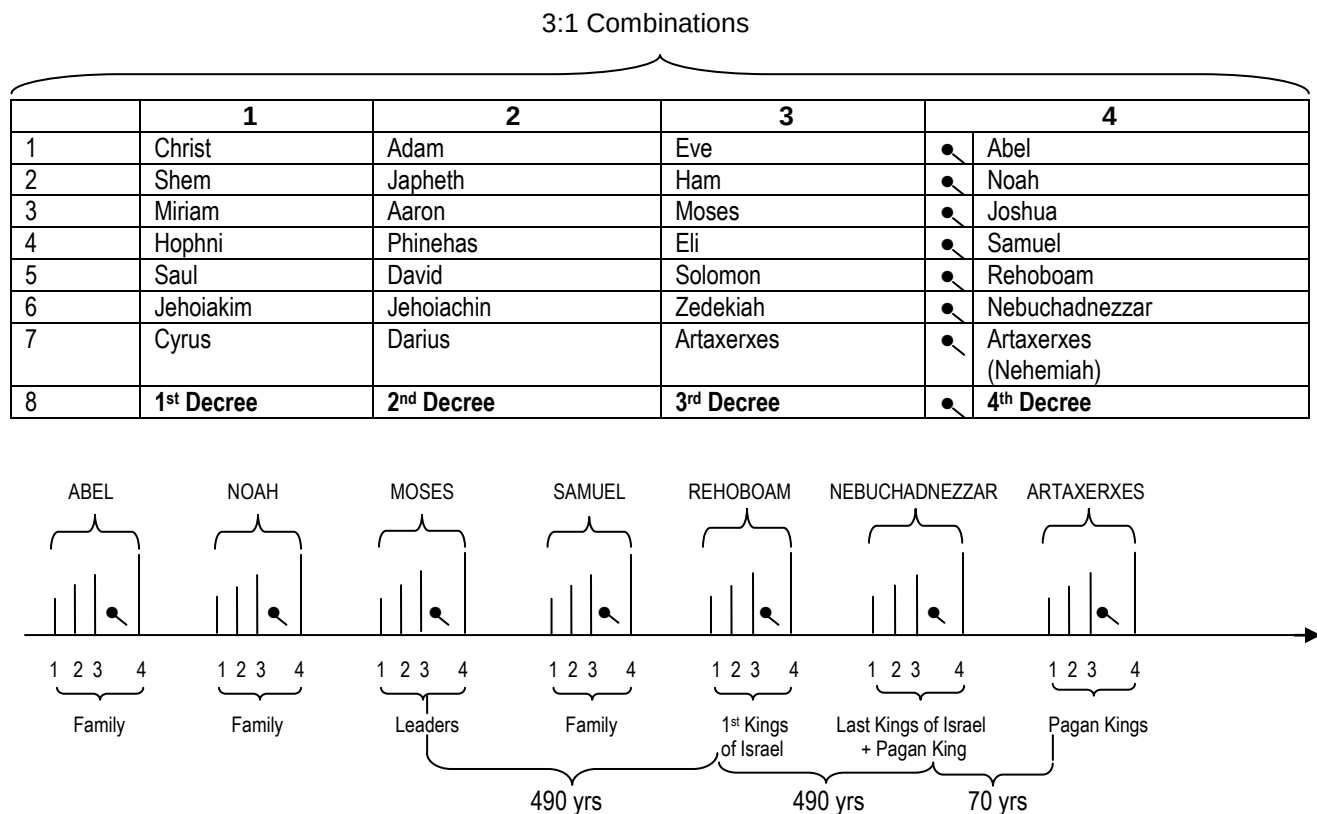
The Second [Angel's] Message is the call "Out of Babylon!" The Second Decree is where Zechariah calls God's people out of Babylon.

The First Angel's Message comes in 1798, at the conclusion of the captivity of spiritual Israel in spiritual Babylon. Cyrus's First Decree comes at the conclusion of the 70-year captivity of literal Israel in literal Babylon.

Jesus illustrates the end from the beginning.

This 3:1 combination you will find throughout history.

Figure No. 24: THE PROPHETIC CHAIN - LINKS IN THE CHAIN



In the first link, this 3:1 combination is the first link, Sister White says; and, in that, we see in the Garden [of Eden] Christ, and Adam, and Eve.

And after the third waymark²¹, we will find a disappointment, and the disappointment for that prophetic link was being driven out of the Garden.

²¹ Corrects DVD audio from Third Decree to third waymark.

1 And the fourth we see the story of Cain and Abel, the fourth person here. The fourth
2 waymark is Abel.

3 Okay. In this history you are seeing a change of dispensation. Okay? And there are
4 some people—more than once people have said, “Can’t you use another word other than
5 *Dispensation*?” And the reason that they are saying is that the Rule of Prophetic Interpretation
6 that we use as Seventh-day Adventists is called “Historicism.” The counterfeit Rule of Prophetic
7 Interpretation, the one that was purposefully invented for the Roman Catholic Church to prevent
8 people from identifying the Pope of Rome as the Antichrist of Bible Prophecy, is called
9 “Futurism.” And then another common prophetic interpretation out there is called
10 “Dispensationalism.” Okay? There are others, but those are the three primary ones.

11 So, people say, “Can’t you use another word other than “Dispensation,” when I share
12 what you are teaching about a change of dispensation to people? They refuse to listen to it
13 because they don’t believe in Dispensationalism.”

14 Well, I am not talking about Dispensationalism; and, the reason I chose that word is
15 because when Sister White speaks about John the Baptist, she says that John the Baptist was a
16 connecting link between two dispensations. So, I chose that word based upon the usage of Ellen
17 White.

18 And in these links of this prophetic chain, we see a change in dispensation.
19 Before Eve sinned (Adam and Eve sinned), how did God’s people worship? Face to face with
20 Christ. Christ was in the Garden with Adam and Eve; but, after the sinned, they are driven out of
21 the Garden of Eden. And where do they worship now?

22 FROM THE AUDIENCE: At the gates.

23 BROTHER PIPPENGER: They worship at the gates of the Garden.

24 And how do they worship at the gates of the Garden? They raise up altars to worship,
25 right? They are no longer worshipping face to face.

26 By the time we get here, this link is very similar. This [first] link here is Adam and Eve,
27 the mother and father of mankind; and Christ, the Creator of mankind. These, in a sense, are
28 those that have produced mankind. The next link in the chain is also the father of mankind; it is
29 Noah’s sons: Shem, Japheth, and Ham. And we see Noah as the fourth. The disappointment, of
30 course, can be recognized in a variety of ways, whether it is the actions of Ham with Noah after
31 he gets off the ark, or Noah’s drunkenness, or the destruction of the world, whichever
32 disappointment you want to put in there.

33 There is a change in dispensation here now. The first thing Noah does is he gets out and
34 he builds the altar; and, they are worshipping now wherever they are at, as they travel around the
35 world. If they set up a home in this place, they are to raise up an altar. Before they were to do it
36 at the gates of the Garden of Eden, where there was a cherubim guarding the way into the
37 Garden of Eden, right?

38 And what did the cherubim have?

39 FROM THE AUDIENCE: A sword.

40 BROTHER PIPPENGER: A sword, but what was the sword? It was a flaming
41 sword, and that flaming sword, the root word for that flame in that sword, is the Hebrew word
42 that we get the word *Shekinah*; and, *Shekinah* is the presence of God between the two cherubim
43 above the ark.

44 So, right here at the gates of the Garden of Eden, we see the *Shekinah* represented in the
45 flaming sword.

1 When the next link in the chain is illustrated, we have a 3:1 combination: Shem, Japheth,
2 and Ham; the disappointment; and Noah represents the fourth.

3 And then when we get to the time period of —and there are other 3:1 combinations. We
4 are just selecting some—when we get to the time period of Moses, we see Moses, Merriam, and
5 Aaron.

6 Now, Adam and Eve, and Christ (the same family): Christ is the Son of God; Adam is
7 the son of God; Eve is the daughter of God, the same family; and, Abel is the same family.

8 In the story of Noah, Shem, Japheth, and Ham, the same family; Noah, the same family.

9 The links in the chain, they are all the same in the sense that they are a 3:1 combination
10 with all the characteristics associated with the 3:1 combination.

11 And there are connections between each link, but the links morph; they change; they go
12 through a process as history unfolds.

13 When you get to Aaron and Miriam, and Moses, what is the disappointment here?

14 FROM THE AUDIENCE: (Indiscernible.)

15 BROTHER PIPPENGER: Well, you can see some disappointment there.

16 The one that I mark is Aaron's sons bringing unholy fire into the sanctuary; because, this
17 is the story of a change of dispensation.

18 And what is happening here [with Abel and Noah] are altars. Now [in the time of
19 Moses], it is changing to the tent sanctuary.

20 And the disappointment for Aaron and for them is the unholy fire that is brought into the
21 sanctuary, and the Lord tells Aaron, "Don't you weep and mourn for these two sons."

22 And here, the one that is raised up [as the fourth] is not a family member. Okay? Now,
23 there is a little bit of change going on. This is Joshua. All right? Joshua is going to lead God's
24 people into the Promised Land.

25 When they take this tent sanctuary, the worship now has changed to a tent sanctuary.
26 And when they go into the Promised Land, they take the tent sanctuary and they set it up at
27 Shiloh. Shiloh is where the tent sanctuary is kept, until we get to the story of three family
28 members: Eli, Hophni, and Phinehas. And the birth of Phinehas's son is the disappointment.
29 His name is Ichabod. Ichabod dies. His mother dies. Hophni, Phinehas, and Eli, all die on the
30 same day.

31 And what happened on that day? ICHABOD means *the Glory departed*. But, the
32 Philistines had captured the ark of God. This is a story about The Sunday Law. These are the
33 enemies of God's people overturning God's law.

34 All these histories point forward to the end of the world, and you can take time to pull
35 important lessons from each of these histories. But, we are just simply trying to show you some
36 of the links in the chain, so that we can make some arguments about the validity of what William
37 Miller and the Millerites came to understand and represented on these two sacred [1843 and
38 1850] Charts, before we get out of the Book of Daniel.

39 So, here in this history [of Moses] we have three family members: Moses, Aaron, and
40 Miriam; and, then they are followed by Joshua, a new leader. These are all leaders.

41 These [Abel] are the father of mankind; [Noah], father of mankind; but, now it is
42 switching to leaders [Moses], these are all leaders, holy so to speak; and, it prefigures these
43 leaders [of Samuel]. All of them [in the time period of Moses] had some problems, right? Aaron
44 making the golden calf, and Miriam protesting against the leadership of Moses and was struck
45 with what?

46 FROM THE AUDIENCE: Leprosy.

1 BROTHER PIPPENGER: Leprosy.
2 And leprosy is a symbol of what in the Word of God? Sin.
3 And, Moses striking the rock.
4 But, when we get to this history [of Samuel], we have three family members that are
5 leaders, but there is no question about them. They are not holy, Eli, Hophni, and Phinehas. And
6 there we see the fourth that is raised up, paralleling Joshua, is Samuel.
7 And Samuel, among other things, he anoints Saul as king, and he anoints David as king,
8 and Solomon is the third king. And the disappointment that follows Solomon is when Solomon
9 dies, the kingdom is divided into North and West, in the story of Rehoboam and Jeroboam. And
10 here the Lord chooses Rehoboam, because the Lord is choosing where this story goes. He is in
11 control of it.
12 So from face-to-face worship to the gates of the Garden of Eden, there is a change of
13 dispensation from the gates of Eden to altar worship.
14 From altar worship in the story of Moses, [to the tent sanctuary].
15 The change of dispensation in the story of Samuel is the Lord is now taking the worship
16 that has been established at Shiloh, and he begins the process of moving it to Jerusalem. It is
17 going to end up in Jerusalem.
18 And, Samuel anoints Saul and David as the first two kings, and David is under conviction
19 to build the temple, but he is not allowed to build the temple because he is a bloody man. He has
20 done too much warfare. But, his son Solomon builds the temple. And where does he build the
21 temple?
22 FROM THE AUDIENCE: Jerusalem.
23 BROTHER PIPPENGER: Jerusalem.
24 So, we are seeing the location of worship change from Shiloh [with the tent sanctuary] to
25 Jerusalem here [to the temple]. And the disappointment is the kingdoms are rent, and the Lord
26 chooses the Southern Kingdom of Judah by picking Rehoboam, [who is the fourth king in this
27 3:1 combination] over Jeroboam (and there is much to be said in that story).
28 But, what is really interesting and what we should understand as Adventists—I believe
29 but we do not—we should have been taught this when we first come into Adventism, is that it is
30 on the third king here—this is a 3:1 combination. The first king is Saul, the second king is
31 David, and the third king is Solomon. It is at the third king that the temple is built.
32 And then when you get down here into the next link, it is the last three kings, Jehoiakim,
33 Jehoiachin, and Zedekiah, where the temple is destroyed. It is built with the third king; it is
34 destroyed on the third king, and the third king in this story is Zedekiah. And, of course, these are
35 not righteous kings.
36 And all of these kings are attacked by one king, and that king is Nebuchadnezzar. They
37 all come under attack by Nebuchadnezzar.
38 And what is happening here is that the temple is destroyed.
39 The disappointment is that God’s people are being carried to Babylon.
40 So here [in the time of Rehoboam]²² on the third king, the temple is built in Jerusalem; on
41 the last but third king [Zedekiah of the following link] the temple is destroyed.
42 And they are carried to Babylon for how long?

²² For consistency in identifying the links by the fourth person and in utilizing an earlier presentation on the links in the Chain of Truth for clarity, Rehoboam’s name is used to identify that particular link in lieu of Solomon’s name as given on the DVD; as well as “Artaxerxes (Nehemiah)” is used in lieu of the name of Cyrus for the link of the Pagan Kings.

1 FROM THE AUDIENCE: Seventy years.
2 BROTHER PIPPENGER: Seventy years.
3 And at the end of 70 years, right down here [Figure No. 24], how many kings are raised
4 up? Cyrus, Darius, and Artaxerxes [Figure No. 23B].
5 So, we see here [Figure No. 24] Cyrus, Darius, and Artaxerxes, that it is on the third king
6 that the temple is built again. It cannot be an accident. And, of course, this starts the 2300-year
7 prophecy; and, at the Fourth Decree being Nehemiah.
8 And Sister White says that Ezra was greatly disappointed on how few people came out of
9 Babylon under the Third Decree.
10 So, the Lord has given us the links in the Chain here at the end of the world. He gave the
11 Millerites the commencement to the Chain of Truth.
12 And you can spend hours on each of these links, because all of these links are pointing
13 down to the end of the world. And we are not doing that in this presentation. We are going to
14 draw some simple points.
15
16 **SUMMARY: LINKS IN THE CHAIN OF TRUTH**
17 So, let me review this.
18 The link of Abel: Three family members (Christ, Adam, and Eve), followed by Abel;
19 disappointment, out of the Garden; change of worship from face to face to the gates of the
20 Garden.
21 The link of Noah: Three family members (Noah's three sons), followed by Noah;
22 disappointment, the destruction of the world, or there are a few that you could select. It goes
23 from worshipping at the Gates of Eden to altars.
24 And the story of Moses: Three family members (Moses, Aaron, and Miriam);
25 disappointment, the unholy fire when the sanctuary is raised up; and the dispensation is changing
26 from altar worship to the sanctuary service of the tent; Joshua is the fourth, he is the leader, as
27 was Moses, Aaron, and Miriam.
28 The next link of Samuel, is dealing with setting aside of the tent sanctuary that Moses had
29 raised up that is in Shiloh; three family members (Hophni, Eli, Phinehas); followed by Samuel.
30 Samuel is used to introduce the first three kings (Saul, David, and Solomon); the temple
31 is built; disappointment, the kingdom is divided; the fourth waymark, Rehoboam is chosen. The
32 Southern Kingdom [of Judah] is chosen; the Northern Kingdom [of Israel] is rejected.
33 At the end of the time period of the kings, it is under three kings that Nebuchadnezzar
34 attacks Jerusalem (Jehoiakim, Jehoiachin, and Zedekiah). Under the third king of Israel,
35 Solomon, the temple is king; under the third [and last] king, Zedekiah, the temple is destroyed;
36 disappointment, carried to Babylon for 70 years; the fourth king in this story is Nebuchadnezzar.
37 At the end of the 70 years, we have once more three kings, only now they are
38 emphasizing decrees by the kings Cyrus, Darius, Artaxerxes; disappointment, on how few come
39 out of Babylon; the Fourth Decree of Artaxerxes is of Nehemiah's decree.
40 So, what I want you to see here is that you got Acts 13, verse 17. Acts 13, verse 17 says,
41
42 "17The God of this people of Israel chose our fathers, and exalted the people when
43 they dwelt as strangers in the land of Egypt, and with an high arm brought he
44 them out of it. 18And about the time of forty years suffered he their manners in
45 the wilderness. 19And when he had destroyed seven nations in the land of
46 Chanaan, he divided their land to them by lot. 20And after that he gave unto them

judges about the space of four hundred and fifty years, until Samuel the prophet.”
Acts 13:17-20 (KJV).

So, from the Passover here, until Samuel the prophet in here is 490 years, according to Acts, chapter 13.

Now, this might be a symbolic 490 years. There is another passage in the Scriptures that gives a different time period for this history. And even in here it is not specific on how many years it took them to destroy these kingdoms; but, it is the 490 years that is referenced.

And we know from the chronologists of the Bible that from the first king, which is Saul, to the last king, which is Zedekiah, is 490 years.

So, we see 490 years, followed by 490 years. These are closely connected, because when we get to the time of Solomon, Solomon is the one that is anointing these kings. I have placed them apart for this discussion.

When we get to Samuel, Samuel is the one that anoints Saul and David.

So, this first 490 years comes right down here in this period, but I have separated out the link, the 3:1 combination, for discussion.

And then when we get to this second 490 years, we have a period of 70 years that leads us roughly to the time of Cyrus, the First Decree.

And we have the history of the Second and Third Decrees that leads us to 457BC.

And what is the first major prophecy of the 2300 years? 490 years.

So, we see 490 years, 490 years, 70 years [Figure Nos. 23B and 24], and 490 years [Figure No. 23B].

And what is this 490 years [Figure No. 23B, from 457BC to AD34]? It is probationary time for the Jews. It has been cut off from the Jews.

This [the first 490 years, Figure No. 24] is probationary time during the prophets. From Passover until the first king, the Lord is governing His people through theocracy. It is God ruling His people directly through His prophets and His judges. Therefore, this probationary time you can call “a church.” But, once Israel rejects God—and that is exactly what Israel did when it wanted a king. The Bible plainly says so, that is when Samuel anointed Saul, Israel had rejected God.

So, this history [the second 490 years, Figure No. 24] that begins with the first king and goes to the last king, this probationary time of 490 years is a symbol of 490 years of State.

This 490 years [Figure No. 23B] is a cut off for whom?

FROM THE AUDIENCE: The Jews.

BROTHER PIPPENGER: The people (the host), God’s people.

And this 70 years of captivity [Figure Nos. 23B and 24], it ties in, as we have already looked at in our discussion with the 1260 years of Papal rule down here.

There is more that can be done with this prophecy, once you begin to structure this. I am wanting you to see how sound William Miller’s understanding was.

THE MILLERITES AND THE GREAT JUBILEE

Now, the Millerites, according to William Miller, the first time prophecy that he discovered was the 2520; and, William Miller obviously understood that the *seven times* of Leviticus 26, is based upon the context of chapters 25 and 26. The statutes of chapter 25 of the

sacred cycle of seven, the Jubilee, the letting the land rest every seventh year, the returning the land, the freeing the slaves, this is the justification for William Miller seeing *seven times* in Leviticus 26 and saying, “This needs to be analyzed by a time period, because that is what it is all about. Six years you work the land, the seventh year you let it rest.” This *seven times* in Leviticus 26 is a prophetic symbol.

And then William Miller says, “Then I was led to the 2300 days.” So, William Miller said, “At first I came across the *seven times* of Gentile supremacy, and then I was led to the 2300 days. William Miller saw them as connected prophecies, because he believed they ended at the same point in time, which they do.

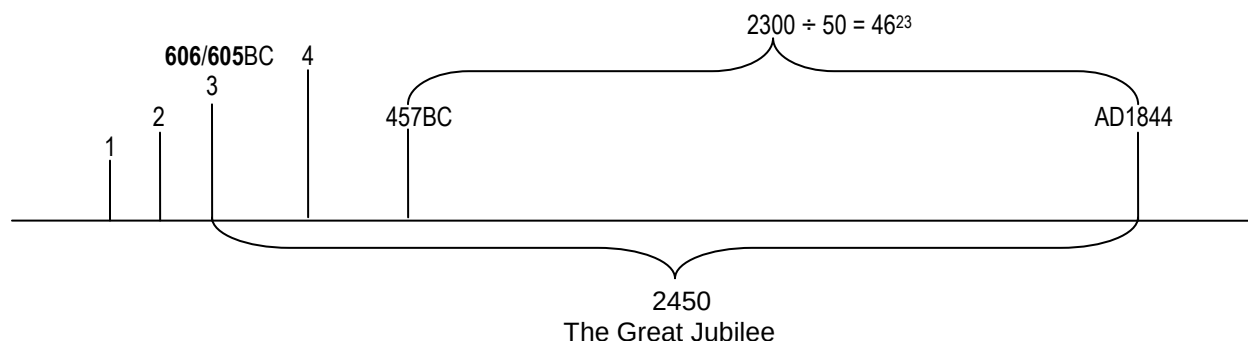
And so, when William Miller and the Millerites were proclaiming the message of that time period, although it is not on this [1843] Chart; so, I am not making a claim that it is a foundational truth what I am about to share with you, The Great Jubilee. I am not going to tell you that this is foundational.

Because, when it comes to the truths on this [1843] Chart, there are prophecies in the Bible and the Spirit of Prophecy that identify that the truths on this Chart—and it is specifically identified, okay?—that the truths on this Chart are the Platform and Foundation of Adventism.

Now, when you have prophecies that are identifying that God’s people that are off the Platform and Foundation that they are going to be lost, and that we are supposed to be on the Foundation and Platform, and those prophetic narratives teaches that the Foundation and Platform are truths, doctrines that were established at the beginning, then it is the responsibility of the Holy Spirit to make sure that He tells us what these foundational truths are.

And I am not saying that The Great Jubilee is a foundational truth, but I am saying that the Millerites proclaimed what they called The Great Jubilee.

Figure No. 25: MILLERITE MARKING OF THE GREAT JUBILEE



And what they mark is here with Zedekiah, the third of three kings that Nebuchadnezzar besieged and ultimately destroyed Jerusalem in the time period of the third king Zedekiah, which is in the history of 606/605BC. And in the history of 606/605BC, Jerusalem is destroyed by Nebuchadnezzar, Nebuchadnezzar being the fourth waymark in this history. The disappointment, they are carried into captivity.

So, what the Millerites taught was this: That if you have a seven-year cycle (six years you work the land, the seventh year you let it rest), and after seven of these cycles you have

²³ Corrects that which is reflected on the board of “50 ÷ 2300” to 2300 ÷ 50.

49 years, at the conclusion of the 49 years you were supposed to let the land rest another year—right?—to celebrate what?

FROM THE AUDIENCE: The Jubilee.

BROTHER PIPPENGER: The Jubilee.

So, a Jubilee cycle is 50 years.

MILLERITE CALCULATION OF THE GREAT JUBILEE

7	years
× 7	cycles
49	years
+ 1	year (the Jubilee)
50	years
× 49	cycles
2450	years (The Great Jubilee)

It is 7 cycles of 7 years, plus the year that you celebrate the Jubilee. So, a Jubilee cycle, **a complete cycle of a Jubilee is 50 years.**

And the Millerites said that The Great Jubilee was when this cycle was repeated 49 times. Do you follow me?

And the Bible does not mention this math. The Millerites identified this math.

And if you take 50 x 49, you come to 2450 years.²⁴

So, if you start when Jerusalem is destroyed in 606/605BC and you apply the Millerite Great Jubilee cycle, it brings you to 1844.

Now, the Millerites were saying 1843, but we know that the Lord corrected that misunderstanding for them.

Go back to Leviticus 25. The reason that, no doubt, William Miller was forced into identifying a Great Jubilee, in Leviticus 25, it says, starting in verse 8,

“⁸And thou shall number seven sabbaths of years unto thee, seven times seven years, and the space of the seven sabbaths of years shall be unto thee forty and nine years. ⁹Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound through out all your land.” (Leviticus 5:8-9, in part (KJV).

So, the Millerites had understood that starting in 457BC with the Third Decree, that the 2300-year prophecy began, and that the fulfillment of the 2300-year prophecy was the Day of Atonement. So, they believed that on the Day of Atonement you were supposed to blow the Jubilee trumpet, so **they tied these two prophecies together: the 2450, which they called The Great Jubilee; and, of course, the 2300, which had to do with the cleansing of the sanctuary and the host.**

Now, what is interesting, when it comes to the sanctuary (and the 2300 days/years is about cleansing the sanctuary), if you take a Jubilee cycle of 50 years—a Jubilee cycle is

²⁴ Corrects DVD audio from 2450 days to 2450 years.

1 50 years, right?—and you divide it into 2300, what does it come to? It comes to the number of
2 the sanctuary, because the number of the sanctuary is 46.

3 Also, that is hard to understand how that could be an accident.

4 So, this is not a foundational truth. It is not on the Chart. And where we are going with
5 this study, it is important, **it is important**, to make that distinction.

6 And the claim I am making here, outside of this particular study, is that in Jeremiah—let
7 us go to Jeremiah 6:16.

8 We have read a quote in this study already where Sister White says these truths that are
9 on this [1843] Chart, the messages of 1842, '43, and '44, these truths are the Old Paths of
10 Jeremiah 6:16. She quotes Jeremiah 6:16. We have read that quote in this series.

11 In Jeremiah 6:16, it says,

12
13 “¹⁶Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths,
14 where is the good way, and walk therein, and ye shall find rest for your souls. But
15 they said, We will not walk *therein*.” Jeremiah 6:16 (KJV).

16
17 There is a controversy about returning to the foundational truths of Adventism. Sister White
18 identifies the Old Paths as the foundational truths, and this is the controversy of one class of
19 Adventism refuses to accept, and the other class walks therein; and, therefore, if the Lord is
20 going to hold this other class that refuses to walk in those foundational truths accountable, if He
21 is going to identify them as rebels and spew them out of His mouth, mark them as tares, as
22 foolish virgins, and deliver them to eternal death, then He is going to be very specific and very
23 careful about what those foundational platform truths are. And He is.

24 If it is not on this [1843] Chart, it is not a foundational truth.

25 Of course, on this [1850] Chart here, down here in this [lower left-hand] corner we have
26 the truths that are called the Pillars: the Sanctuary, the Three Angels' Messages, the Law of God
27 (the Sabbath). These are the Pillars.

28 But, all of these truths [on the 1843 Chart] are on this [1850] Chart. The Foundations are
29 here, the Pillars are here.

30 But, my point is this. I am not saying the Jubilee is a foundational truth; I am saying it
31 fits. It is no doubt truth. But, it is not a foundational truth.

32 If you were to claim that all the Millerites presented this [indicating The Great Jubilee
33 calculation on the board], and they probably all presented The Great Jubilee; if your argument is,
34 is that makes it a foundational truth, then you have to say virtually all the Millerites did what?
35 Worshipped on Sunday; therefore, Sunday is a foundational truth.

36 See, the Lord has been very specific about what is a foundational truth.

37 And when Sister White speaks about the Omega Apostasy at the end of the world, she
38 says that what was taking place in the Alpha Apostasy—and she says the Alpha Apostasy
39 prefigures the Omega Apostasy—and when she talks about the Alpha Apostasy, she talks about
40 the setting aside of the Foundational truths, the Pillars which have stood in Adventism for over a
41 half century.

42 So, when it comes to the Alpha [Apostasy], the Pantheism teaching of Kellogg, it was
43 attacking the Foundational truths, it was attacking the Pillars; and, therefore, when the Omega
44 [Apostasy] is fulfilled, it will be an attack upon the Foundational truths and the Pillars. So, we
45 need to know what those Foundations and Pillars are, as an example of where we are going.

1 The people that are wrapped up in the Godhead controversy in Adventism, they teach us
2 that the Seventh-day Adventist Church is accepting the doctrine of the Trinity, which comes
3 from Catholicism, which Catholicism says is its foundational doctrine.

4 Our foundational doctrine is Daniel 8:14. Catholicism says its foundational doctrine is
5 the Trinity.

6 And those people that are into the Godhead controversy in Adventism, they tell us that
7 the Omega Apostasy of Adventism is the reception of the Catholic doctrine of the Trinity here at
8 the end of the world. And, they take passages where Sister White is speaking about the Omega
9 [Apostasy] and they point to them and they say, “This is the introduction of the Trinity.”

10 But, on these [1843 and 1850] Charts, there is absolutely no reference whatsoever, at all,
11 to the Godhead. It was not foundational, any more than keeping Sunday was foundational.

12 So, when you go to the prophecies of the Omega [Apostasy], where Sister White is
13 talking about an attack on the Foundation and Pillars, and you claim that this has to do with the
14 Godhead controversy and the reception of the Trinity, then you are taking prophecies and you are
15 misrepresenting them.

16 So, we are not there in our study yet.

17 But The Great Jubilee, I am not saying is foundational. I am saying that it is valid, but it
18 is not one of the foundational truths.

19 So, we have put these things [indicating the board diagrams and reform lines], this
20 presentation and yesterday’s evening presentation in place. So, as we move to the conclusion of
21 our study, we can refer back to these truths.

22 And I think we have covered enough. Shall we pray?

23
24
25 Benediction: Heavenly Father, as we have developed the platform of this study in order to
26 address some of the winds of doctrine that is blowing in Adventism today, we thank you that you
27 have brought us this far. We ask that your Holy Spirit would help bring these various
28 presentations together into a concise package that we can consider and study them and test them
29 through your Word to see if they are valid; and, if so, that we can remember them in a way that
30 we can share with others. We thank you that you are pouring your Latter Rain out upon your
31 people at this time by opening the Word of Truth to our hearts and minds, and we ask that you
32 would allow that Word to accomplish the purpose that you designed for it, that it would not only
33 give us a message but also change us into your image. We want to be settled into the Truth both
34 intellectually with the message, and spiritually with the experience that reflects your character
35 that we might receive the Seal of God. And we ask that you make that happen in each of our
36 lives. In Jesus’s name, amen.

THE GODHEAD IN PROPHECY

Presentation by Jeff Pippenger

(Without Notes)

PART 17

Invocation by Brother Jeff Pippenger: Heavenly Father, as we begin this presentation, we ask that you would grant us your Holy Spirit; that you guide and direct the words that I speak that they can be easy to follow so that the logic of this presentation will be recognized. I would ask that you prepare the hearts of those that will hear these things, to receive it as you see fit. We ask you to pour your Latter Rain out upon us as you open your Word now. And as we take up these prophetic periods that were discovered by the Millerites and take them to a further conclusion here at the end of the world, we ask that you would bless our efforts to open this understanding at this time. In Jesus's name, amen.

THE BOOK OF DANIEL (CONTINUED)

BROTHER PIPPENGER: This board is where we are going to be working here this morning (whiteboard reflecting 4 reform lines).

And what we are identifying are many things, and we are leading into our next presentation where we will begin to compare a prophecy of the antichrist with the prophecy of Christ.

But, if we begin in Daniel, this is where William Miller derived most of his understanding of the time prophecies from.

In verse 1 of Daniel 1, it says,

¹"In the third year of the reign of Jehoiakim king of Judah, came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. ²And the LORD gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god." Daniel 1:1-2 (KJV).

Then if you go to Daniel 11:45, it says,

⁴⁵"And he shall plant"—*the King of the North (the Papacy)*—"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." Daniel 11:45 (KJV).

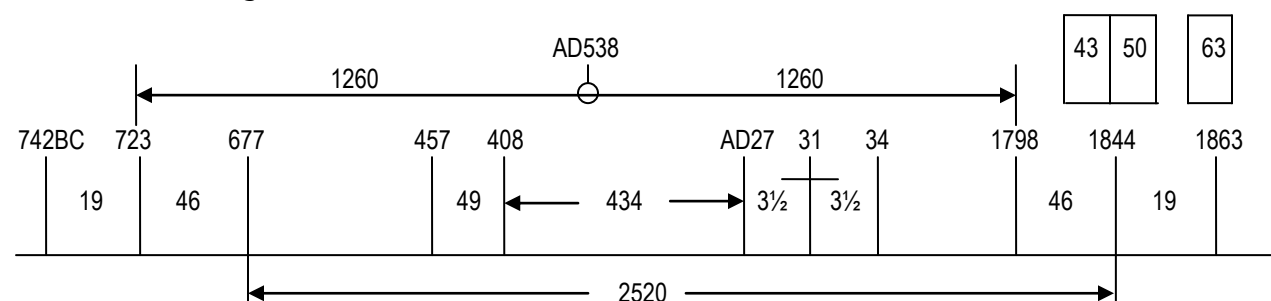
The glorious holy mountain here is spiritual Jerusalem, and we see spiritual Babylon in a war with spiritual Jerusalem, as Daniel is coming to a conclusion.

And back in chapter 1, we see literal Babylon with a war against literal Jerusalem. And the beginning of the Book of Daniel illustrates the end. It is the war between Babylon and Jerusalem. In the beginning, Babylon prevails over Jerusalem; at the end, spiritual Babylon comes to its end with none to help.

The Bible is basically a story of Babylon and Jerusalem in some ways. You can approach it that way. And we are going to begin to look at the time prophecies that deal with

God's people, that deal with Jerusalem; and then show that there are prophecies that govern Babylon that are prefigured by the prophecies of Jerusalem.

Figure No. 26A: SIX PROPHECIES WITHIN A CHIASTIC STRUCTURE



Here we see in 742BC where Isaiah is given the time prophecy of 65 years. This [742BC to 677BC] is the 65-year time prophecy (Isaiah 7:8). And in this time period we see marked both the carrying away of the Northern Kingdom [of Israel] for 2520 years [beginning in 723BC]. And then with the conclusion of the 65 years of Isaiah 7:8, we see the beginning of the 2520 against the Southern Kingdom [of Judah, of 677BC].

These 19 years [from 742BC to 723BC] is marked at the end [of the time line] in a chiasm.

This 2520 begins in 723BC. We are seeing emphasized the trampling down of the sanctuary and the host. We start in 723BC and 1260 years brings us to AD538, 1260 years that Paganism tramples down the sanctuary and the host; followed by 1260 that Papalism tramples down the sanctuary and the host.

And in this same period, we have the beginning of the 2300-year prophecy in 457BC.

And basically we have six prophecies in here. We have the 49 years initially to finish the streets and the wall in troublous [457BC to 408BC].

After the 49 years, you have another 434 years [beginning in 408BC], which brings you to the baptism of Christ in AD27. And in the midst of the week, AD31, Christ is crucified three and a half years after his baptism. And then the Disciples continue to proclaim the message until AD34 when Stephen is stoned. This is the week here when Christ confirmed the covenant.

What I am saying is these 49 years is a prophecy.

The 483 years to the baptism of Christ is the second prophecy.

The crucifixion is the third prophecy.

The stoning of Stephen is the fourth prophecy.

1844 is a fifth prophecy.

But, I am saying that this week where He confirms the covenant is also a prophecy unto itself. So, we have six prophecies, essentially, to deal with in the 2520.

When we get down to 1798, which is the conclusion of the 2520 against the Northern Kingdom [of Israel], 46 years later we have the conclusion of the 2520 against the Southern Kingdom [of Judah], [in 1844].

In the history of 1844, we have the 1843 Chart and the 1850 Chart that are the Two Tables of Habakkuk. When the Lord is entering into covenant with modern Israel, He gives them two tables, just as He gave Ancient Israel two tables when He entered into covenant with them, the two tables of the Ten Commandments.

1 And the 19 years later, paralleling this 19 years [at the beginning of the time line], in
2 1863 the 1863 chart is introduced, which removes the 2520. January 1864 an article in the
3 *Review and Herald* where James White rejects the 2520.

4 We noted that when Isaiah proclaims this prophecy in 742BC, it is during a civil war.
5 You can read that in Isaiah 7. And, of course, at the end of this 19 years we have a civil war here
6 [1844 to 1863].

7 We also have an 1863 formation of a church. Turn with me, if you would, to Daniel 9,
8 verse 24.

9
10 “²⁴Seventy weeks are determined upon thy people”—

11
12 The 70 weeks brings us to AD34, the stoning of Stephen.
13 It says,

14
15 —“²⁴Sevevnty weeks are determined upon thy people and upon thy holy city, to
16 finish the transgression, and to make an end of sins, and to make reconciliation for
17 iniquity, and to bring in everlasting righteousness, and to seal up the vision and
18 prophecy, and to anoint the most Holy.”

19
20 In AD34, the prophecy was sealed up. In AD34 the Lord raises up the Christian Church.

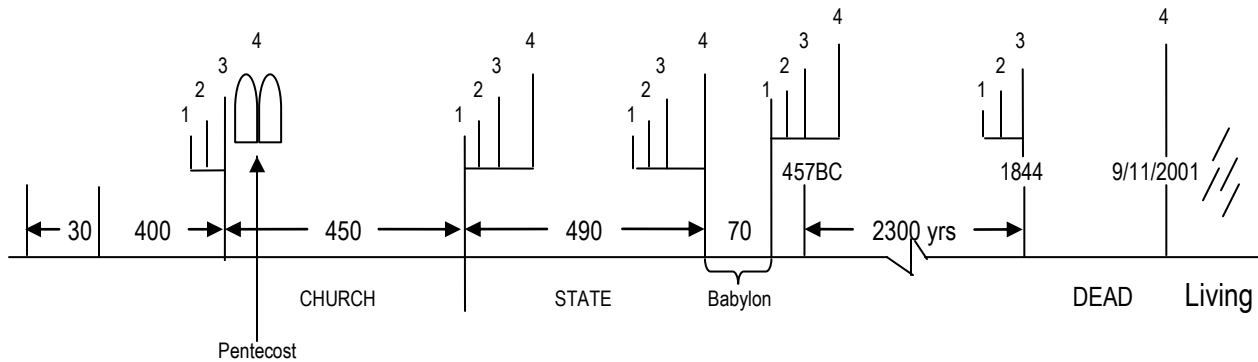
21 In 1863, the prophecy is sealed up. The Lord raises up the Adventist Church.

22 We understand that in 1798 the Book of Daniel is unsealed in order to bring to bring a
23 revival to the Millerite History; but, we do not deal very much with the fact that the history of
24 Christ here was based upon the identical, Daniel, chapter 9. All of this history is the same
25 prophecy that marks 1844.

26 And for John the Baptist and his disciples, and Christ and His Disciples to proclaim a
27 message in that history, they were proclaiming it upon Daniel, chapter 9; and, this is why Christ
28 often said, “My hour is not yet.” And when it was time for the cross, He says, “My hour is
29 come.” He is marking this time based upon Daniel 9.

30 So, in the history of Christ, the Book of Daniel was unsealed in order for John the Baptist
31 and Christ to proclaim their prophecy, but it was sealed up, Daniel 9:24. One of the things that
32 He does is He seals up the prophecy, until it is unsealed here again in 1798, which is the Time of
33 the End.

Figure no. 27A: THE HISTORY OF JERUSALEM



Now, this is just another taking some information out of this time prophecy to illustrate it. Depending on where you go in the Bible, you can call Abraham's prophecy 430 years or 400 years. This is Abraham's prophecy of how long that they would be in bondage in Egypt.

At the end of 430 years, which was a Passover, they came out of Egypt; and, the Bible said they came out the self-same day. They came out exactly on time after this 430-year period of Abraham's prophecy.

And then we see in Acts, chapter 13—I know that most of this is review, but we want to put it in place before we move forward—beginning in verse 17 of Acts 13, it says,

¹⁷"The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. ¹⁸And about the time of forty years suffered he their manners in the wilderness. ¹⁹And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. ²⁰And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. ²¹And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years." Acts 17:17-21 (KJV).

So, here [the third waymark, at the end of 430 years] is Passover. Acts 17 tells us "the space of forty years" they were wandering in the wilderness.

And, then 450 years brings us to Samuel. Samuel anoints Saul, and the Bible chronologists tell us that from Saul to the last king Zedekiah, is another 490 years. And then they are carried into captivity in Babylon for 70 years,

And, in this time period then, at the end of the 70 years, the Lord raises up Cyrus, Darius, and Artaxerxes to fulfill the beginning of the 2300-year prophecy.

I do not want you to misunderstand and think that I am saying that 457BC is exactly at the end of that 70 years. This is 457BC here. This begins the 2300-year prophecy, from 457BC to AD1844.

What I want you to know here is that in 1844 the Judgment begins. The Judgment begins with the judgment of the dead.

Then, during the time period of the Fourth Angel, it moves to the Judgment of the Living.

And this here [at the last waymark of the time line, 9/11/2001] is the outpouring of the Holy Spirit.

1 And when the Spirit was poured out at Pentecost, the Book of Acts tells us that there
2 were tongues of fire that were a symbol of the outpouring of the Holy Spirit in that history, fire
3 being one of the symbols of the Holy Spirit.

4 In Acts, chapter 2, beginning in verse 1, it says,

5
6 “¹And when the day of Pentecost was fully come, they were all with one accord in
7 one place. ²And suddenly there came a sound from heaven as of a rushing mighty
8 wind, and it filled the house where they were sitting. ³And there appeared unto
9 them cloven tongues like as fire, and it sat upon each of them.” Acts 2:1-3 (KJV).

10
11 So, one of the symbols of the Holy Spirit is fire.

12 Now, we know that if we go to this history, we can take the 3:1 combination all the way
13 back to [the Garden of] Eden.

14 And in the history of Moses—we have more than one of the 3:1 combinations. Moses
15 comes back to the children of Israel and gives them a reform message, which is the No. 1
16 message, and then there is a manifestation of the power of God in the outpouring of the plagues
17 [No. 2 message], and then judgment on the firstborn is the No. 3 [message].

18 And then they go out to receive the Law (the Ten Commandments on the two tables);
19 and, that is the fourth waymark in this history, Pentecost.

20 When we come to the time period of the anointing of Saul, we see another 3:1
21 combination. We see Saul, followed by David, followed by Solomon; then the disappointment
22 of the kingdom being rent; and the Lord chooses Rehoboam above Jeroboam: He chooses Judah.

23 So, we are seeing a 3:1 combination here at this history [of Moses], and a 3:1
24 combination here at this history [of the first three kings of Israel],

25 And, of course, the last three kings were all attacked by Nebuchadnezzar. We have
26 Jehoiakim, Jehoiachin, and then Zedekiah [at the beginning of the 70 years]; the disappointment
27 of being carried into Babylon; and, the fourth being Nebuchadnezzar in that story.

28 So, when we get to the end of the 70 years, then we have Cyrus, Darius, Artaxerxes, and
29 then we have the [Fourth] Decree that was secured by Nehemiah.

30 This brings us down here to Millerite History. The First Angel’s Message, 1798; the
31 Second Angel’s Message, 1842; the Third Angel’s Message, 1844; and, then when the Holy
32 Spirit is poured out in the Latter Rain, you have the Fourth Angel’s Message.

33 So, we see that these histories are all governed by this 3:1 combination.

34 And in here we see 490 years, followed by 490 years. And this [first] 490 years was the
35 time period of Judges. This is when Ancient Israel was functioning under a theocracy. God was
36 ruling them directly. This represents a Church.

37 Then, when they rejected God and wanted a king, then this [second 490 years] is a
38 monarchy. This represents a State in Bible prophecy, a king state/a god church.

39 So, when we look at this line of prophecy—and, of course, all the details are not on this
40 line, or all the details are not on all these [two] lines [Figure Nos. 26A and 27A]—but, these
41 details are derived from the foundational truths that the Lord led William Miller and the
42 Millerites to discover.

43 This line of prophecy [Figure No. 27A] is the line of Jerusalem. Jerusalem is governed
44 by these prophecies.

45 And what we are going to begin to show is that the antichrist (the Papacy, Babylon),
46 however you want to express it, it is governed by these prophecies as well. But, you reach a

1 point with the Papacy where the prophecies it is dealing with come after 1844. So, there is no
2 prophetic time.

3 The prophetic time that is illustrated in the history of Jerusalem is symbolically
4 representing the prophetic time periods of Babylon, as we proceed.

5 So, let us start with Isaiah 23 and show a parallel history that Babylon follows. Isaiah 23,
6 verse 1, says,

7
8 “¹The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that
9 there is no house, no entering in: from the land of Chittim it is revealed to
10 them.”—

11
12 Now, in the Bible, if you take a Concordance you will find that *ships* represent economic
13 strength.

14 And “ships of Tarshish”: the Tarshish ships, they are the primary example of the
15 economic structure of Planet Earth. So, we are not dealing with that here, but it would not be
16 good to pass over that without noticing that.

17 And what happens to the economic structure of Planet Earth, according to the Bible, is
18 that the ships of Tarshish are sunk by an East Wind, and this causes the rich man to “weep and
19 howl.” That is how it is expressed in several places. A classic one is in James, chapter 5,
20 [starting in verse 1], “Go to now, ye rich men, weep and howl for your miseries that shall come
21 upon you. ²Your riches are corrupted, and your garments are moth-eaten. ³Your gold and silver
22 is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it
23 were fire. Ye have heaped treasure together for the last days.” James 5:1-3 (KJV).

24 So, here in verse 1, “¹The burden of Tyre. Howl, ye ships of Tarshish; . . . “ it is
25 referencing that when the ships of Tarshish are sunk, that those people that are in control of the
26 economic structure are going to weep as it comes down.

27 Verse 2,

28
29 —“²Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that
30 pass over the sea, have replenished. ³And by great waters the seed of Sihor, the
31 harvest of the river, is her revenue; and she is a mart of nations. ⁴Be thou
32 ashamed, O Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I
33 travail not, nor bring forth children, neither do I nourish up young men, *nor* bring
34 up virgins. ⁵As at the report concerning Egypt, so shall they be sorely pained at
35 the report of Tyre.”—

36
37 The report [concerning] Egypt, the report of Tyre: Tyre is about sinking the economic structure
38 of the Earth. The report of Egypt is that in Bible prophecy Egypt is conquered by Babylon; and
39 when the world realizes that the Pope has taken control of the United Nations, this is the report
40 of Egypt. And the report of Tyre is just as alarming. It is when the financial structure goes
41 down.

42 I am not proving these things right now, but they can all be demonstrated upon the
43 testimony of three or more in God’s Word.

44 Verse 6,

45
46 —“⁶Pass ye over to Tarshish; howl, ye inhabitants of the isle.”—

1
2 Pass over to Tarshish; look over to Tarshish. The economic structure is coming down. Howl!
3 Verse 7,

4
5 —“⁷Is this your joyous city, whose antiquity is of ancient days? Her own feet
6 shall carry her afar off to sojourn. ⁸Who hath taken this counsel against Tyre, the
7 crowning city,”—

8
9 So, Tyre is the crowning city. This is who we are going to define here. Tyre is the Papacy at the
10 end of the world that is in control of the economic structure.

11
12 —“⁷Is this your joyous city, whose antiquity is of ancient days? Her own feet
13 shall carry her afar off to sojourn. ⁸Who hath taken this counsel against Tyre, the
14 crowning city,”—*crown* meaning *king ruler*—“whose merchants *are* princes,
15 whose traffickers *are* the honourable of the earth? ⁹The LORD of hosts hath
16 purposed it, to stain the pride of all glory, *and* to bring into contempt all the
17 honourable of the earth. ¹⁰Pass through thy land as a river, O daughter of
18 Tarshish: *there is* no more strength. ¹¹He stretched out his hand over the sea, he
19 shook the kingdoms: “—

20
21 And notice, the kingdoms are being shaken by the collapse of the economic [structure].

22
23 —“the LORD hath given a commandment against the merchant city, to destroy the
24 strong holds thereof. ¹²And he said, Thou shalt no more rejoice, O thou oppressed
25 virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have
26 no rest. ¹³Behold the land of the Chaldeans;”—

27
28 Now it is at the point where Isaiah is going to explain to us who Tyre is.

29
30 —“¹³Behold the land of the Chaldeans;”—

31
32 What is the “land of the Chaldeans”? That is Babylon, Babylon at the end of the world, spiritual
33 Babylon.

34
35 —“¹³Behold the land of the Chaldeans;”—

36
37 Spiritual Babylon in Bible prophecy is prefiguring spiritual Rome, Rome. And what is it that
38 establishes the vision?

39 FROM THE AUDIENCE: Rome.

40 BROTHER PIPPENGER: Rome. Okay? So, this establishes the vision as well.

41
42 —“¹³Behold the land of the Chaldeans; this people was not, *till* the Assyrian
43 founded it for them that dwell in the wilderness: they set up the towers thereof,
44 they raised up the palaces thereof; *and* he brought it to ruin.”—

1 A tower in Bible prophecy is a church; a *palace* is a state. He raised up the image of the beast,
2 the church and state at the end of the world.

3 —“¹⁴Howl, ye ships of Tarshish: for your strength is laid waste. ¹⁵And it shall
4 come to pass in that day,”—

5
6 In the day that the punishment of Babylon is going to take place.

7
8 —“¹⁵And it shall come to pass in that day, that Tyre shall be forgotten seventy
9 years, according to the days of one king: after the end of seventy years shall Tyre
10 sing as an harlot.” Isaiah 23:1-15 (KJV).

11
12 Now, Tyre we are trying to define here, and at the end of the world this Tyre is the one that sings
13 as a harlot.

14 Who is the harlot at the end of the world?

15 Keep your finger there and go to Revelation 17. Revelation 17, verse 1, says,

16
17 “¹And there came one of the seven angels which had the seven vials, and talked
18 with me, saying unto me, Come hither; I will shew unto thee the judgment of the
19 great whore that sitteth upon many waters: ²With whom the kings of the earth
20 have committed fornication, and the inhabitants of the earth have been made
21 drunk with the wine of her fornication. ³So he carried me away in the spirit into
22 the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of
23 names of blasphemy, having seven heads and ten horns. ⁴And the woman was
24 arrayed in purple and scarlet colour, and decked with gold and precious stones
25 and pearls, having a golden cup in her hand full of abominations and filthiness of
26 her fornication: ⁵And upon her forehead was a name written, MYSTERY,
27 BABYLON THE GREAT, THE MOTHER OF HARLOTS AND
28 ABOMINATIONS OF THE EARTH.” Revelation 17:1-5 (KJV).

29
30 This is spiritual Babylon at the end of the world. This is the Papacy that has committed
31 fornication with the kings of the Earth.

32 So, if you go back to Isaiah 23, verse 15 says,

33
34 “Isaiah 23:15(continued) And it shall come to pass in that day, that Tyre shall be forgotten
35 seventy years, according to the days of one king: after the end of seventy years
36 shall Tyre sing as an harlot.”—

37
38 *Singing* in Bible prophecy is speaking about experience.

39 Verse 16,

40
41 —“¹⁶Take an harp, go about the city, thou harlot that hast been forgotten; make
42 sweet melody, sing many songs, that thou mayest be remembered.

43 “¹⁷And it shall come to pass after the end of seventy years, that the LORD
44 will visit Tyre, and she shall turn to her hire, and shall commit fornication with all
45 the kingdoms of the world upon the face of the earth. ¹⁸And her merchandise and
46 her hire shall be holiness to the LORD: it shall not be treasured nor laid up; for her

1
2 And what I am saying here is that these 70 years here, this is the symbolic 70 years that
3 parallels these 70 years [Figure No. 27B] of captivity of Ancient Israel and Jerusalem.

4 And this 70 years [Figure No. 28] begins when the Papacy receives the deadly wound in
5 1798. It is going to be forgotten as the days of one king.

6 And sure enough, the 70 years that Ancient Israel was in Babylon [Figure No. 27] are the
7 days of one king. It is the days of one kingdom.

8 The kingdoms of history were Assyria, Egypt, Israel, Babylon, and onward.

9 And when Nebuchadnezzar here [at the end of the 490 years [in Figure No. 27B]
10 conquers Jerusalem in 606/605BC. Israel is no longer the kingdom of Bible prophecy, but
11 Babylon is. And 70 years later, Cyrus comes in (the Medes and the Persians) and kills
12 Belshazzar. And these 70 years are the days of one kingdom. This is the kingdom of Babylon.
13 And at the end of the 70 years, Babylon is removed and the Medes and the Persians are now the
14 kingdom.

15 And these 70 years [Figure No. 28] that the Papacy is forgotten are the days of one king.

16 Here [the 70 years in Figure No. 27B] the kingdom was Babylon.

17 But the Papacy, it is forgotten in 1798, and its 70 years is not a literal 70 years
18 [Figure No. 28]. It is a symbol. And the one king that is forgotten is the United States. During
19 the time period when the United States is the sixth kingdom of Bible prophecy, the Papacy is
20 forgotten. But, in Daniel 11:41, when the Papacy conquers the United States through the passage
21 of The Sunday Law, the United States is not longer the sixth kingdom of Bible prophecy. Now it
22 is moving to the Ten Kings, the seventh kingdom of Bible prophecy that agree to give their
23 kingdom to the Papacy for one hour.

24 But, I want you to see these 70 years. I need to say a lot so people do not misunderstand.
25 These 70 years is symbolic; it is the time period that Tyre (spiritual Babylon, the Papacy) is
26 forgotten, from 1798 until The Sunday Law in the United States.

27 And just as this 70 years for Ancient Israel [Figure No. 27B] was preceded by two
28 periods of time that represent church and state, the 1798 here [Figure No. 28] represents the 2520
29 time prophecy against the Northern Kingdom [of Israel], that in the middle we have 538, and we
30 have 1260 years of Paganism trampling down the sanctuary and the host, followed by 1260 years
31 of Papalism trampling down the sanctuary and the host. And Papalism trampling it down is
32 representing a church; and Paganism is the king that the Papacy uses, it is the state. It is
33 reversed.

34 But, in the 490 years [Figure No. 27B], as Seventh-day Adventists, when we see the
35 490 years from 457BC to the stoning of Stephen [in AD34], that 490 years in verse 24 of
36 Daniel 9 says, "Seventy weeks are determined upon thy people." And this word *determined*
37 means *cut off*. It means this 490 years up here [Figure No. 26, from 457BC to AD34] represents
38 a probationary time; "490 years of probation are given your people," and probation closes with
39 the stoning of Stephen in AD34.

40 Now, if you go to Revelation 2, beginning in verse 18, this is the history here of Thyatira.
41 This is the history of the Papacy. And it says it verse 18,

42
43 ¹⁸And unto the angel of the church in Thyatira write; These things saith the Son
44 of God, who hath his eyes like unto a flame of fire, and his feet *are* like find
45 brass; ¹⁹I know thy works, and charity, and service, and faith, and thy patience,

1 and thy works and the last *to be* more than the first. ²⁰Notwithstanding I have a
2 few things against thee, because thou sufferest that woman Jezebel,”—
3

4 The church of Thyatira, the fourth church in Revelation, is the church of AD538 to 1798. It is
5 the Papacy ruling the world during that time period; and, the symbol of the Papacy during the
6 1260 years is Jezebel. It says,
7

8 —“because thou sufferest that woman Jezebel, which calleth herself a prophetess,
9 to teach and to seduce my servants to commit fornication, and to eat things
10 sacrificed unto idols.”—
11

12 Now, notice verse 21, speaking of the Papacy during the 1260 years. It says,
13

14 —²¹And I gave her space to repent of her fornication; and she repented not.”—
15

16 This space that was given the Papacy is these 1260 years, from AD538 to 1798, and it was a
17 space where she had had opportunity to repent, but she did not repent; therefore, this space is a
18 probationary time for the Papacy, but she did not repent.

19 So this [second] 1260 years [Figure No. 28], like this 490 years [in Figure No. 27B], is a
20 probationary time.

21 So, we see two probationary times that lead to the 70 years of captivity of literal Israel
22 and literal Babylon.

23 And this [Figure No. 27B] is the story of Jerusalem.

24 And then in the story of Babylon [Figure No. 28], which is governed by the prophecies of
25 Jerusalem, we see two 1260-year periods that are probationary times that lead to the 70 years of
26 symbolic history.

27 Both of the 70 years are the days of one king: the days of this king is Babylon, of this
28 king the United States. So, we are seeing a parallel history here.

29 This [Figure No. 28] is dealing with Babylon; and this [Figure No. 27B] with Jerusalem.

30 Now, we know that when we get to 457BC here [Figure No. 27B] and the 2300-year
31 prophecy, we have certain things that take place.

32 And what I am saying is that the days of the one king [in Figure No. 28] end in verse 41
33 of Daniel 11, because that is The Sunday law in the United States. The sixth kingdom has been
34 conquered, and the seventh kingdom of Bible prophecy is about to be set up.

35 Let us go to Revelation 17 and make sure that we understand this. Beginning in verse 1
36 of Revelation 17, it says,
37

38 “¹And there came one of the seven angels which had the seven vials, and talked
39 with me, . . .” Revelation 17:1, in part (KJV).
40

41 In chapter 16 there are seven angels that have seven vials, and they pour out the Seven Last
42 Plagues in chapter 16.

43 So, when you get to verse 1 of chapter 17, the fact that one of the seven angels that
44 poured out the Plagues is introduced in verse 1—it could have just been an angel. It could have
45 said, “And there was an angel that spoke to me.” But, it is not an angel that spoke to him. It is

1 an angel from chapter 16. This is a purposeful connection by Inspiration. It is saying, “If you
2 are going to understand chapter 17, you need to understand it in connection with chapter 16.

3 And one of the connections between chapters 16 and 17 is that they both are talking about
4 modern Babylon. And modern Babylon at the end of the world is divided into three parts.

5 If you look at verse 19 of chapter 16, it says,

6
7 “¹⁹And the great city was divided into three parts, and the cities of the nations
8 fell: and great Babylon came in remembrance before God, to give unto her the
9 cup of the wine of the fierceness of his wrath.” Revelation 16:19 (KJV).

10
11 A city in Bible prophecy is a kingdom. In the Book of Revelation alone, you have many
12 references to what a kingdom represents.

13 And in verse 19, “the great city”—all the prophets are speaking about the end of the
14 world; and, of course here you are in the time period of the Seven Last Plagues. So, you are
15 definitely at the end of the world.

16 The great kingdom at the end of the world is modern Babylon, and it is saying that
17 modern Babylon is divided into three parts. And verse 13 tells us what these three parts are.

18 Verse 13 of 16 says,

19
20 “¹³And I saw three unclean spirits like frogs *come* out of the mouth of the dragon,
21 and out of the mouth of the beast, and out of the mouth of the false prophet.” And
22 the False Prophet is the United States, the Beast is the Papacy, and the Dragon is
23 the United Nations.” Revelation 16:13 (KJV).

24
25 Or, in the story of Jezebel, Jezebel is the Beast, Ahab is the Ten Kings (Ahab was the
26 king of the 10 Northern Tribes), and the prophets of Baal are the False Prophet. They do the
27 dance of deception.

28 Or, in the second Elijah story, Herod is the king that is married unlawfully to Herodias,
29 who is the Beast—the king being the Dragon, Herodias being the Beast.

30 And Herodias’s daughter Salome does the dance of deception, as did the prophets of
31 Baal. Both Salome and the prophets of Baal represent the United States (the False Prophet).
32 Jezebel and Herodias represent the Papacy (the Beast).

33 And Herod and Ahab represent the Ten Kings (the Dragon power at the end of the
34 world).

35 And in *Testimonies to Ministers*, page 38, Sister White says,

36
37 **“Kings and rulers and governors have placed upon themselves the brand of**
38 **antichrist, and are represented as the dragon who goes to make war with the**
39 **saints--with those who keep the commandments of God and who have the faith of**
40 **Jesus. In their enmity against the people of God, they show themselves guilty also**
41 **of the choice of Barabbas instead of Christ.”** {*Testimonies to Ministers and*
42 *Gospel Workers* (1923), 38.2}

43
44 The Dragon is a group of politicians.

45 So, in verse 1 of Revelation 17, an angel from Revelation 16 brings John the
46 testimony of Revelation 17.

1 And then in verse 3, it says,

2
3 “³So he carried me away in the spirit into the wilderness: . . .” Revelation 17:3, in
4 part (KJV).

5
6 In order to solve the puzzle of chapter 17, John is taken into the wilderness.
7 And if you go to Revelation, chapter 12, verse 6, it says,

8
9 “⁶And the woman fled into the wilderness, where she hath a place prepared of
10 God, that they should feed her there a thousand two hundred *and* threescore
11 days.” Revelation 12:6 (KJV).

12
13 The woman is in the wilderness being fed, and the woman is fed for 1260 years. The woman
14 (the church) is fed during the 1260 years, which is the wilderness.

15 Upon the testimony of two a thing is established. If you go to verse 14 of Revelation 12,
16 it says,

17
18 “¹⁴And to the woman were given two wings of a great eagle, that she might fly
19 into the wilderness, into her place, where she is nourished for a time, and times,
20 and half a time, from the face of the serpent.” Revelation 12:14 (KJV).

21
22 The wilderness in Bible prophecy is the 1260-year period.

23 So, if we go back to verse 3 of Revelation 17, it says.

24
25 “³So he carried me away in the spirit into the wilderness: and I saw a woman sit
26 upon a scarlet coloured beast, full of names of blasphemy, having seven heads
27 and ten horns. ⁴And the woman was arrayed in purple and scarlet colour, and
28 decked with gold and precious stones and pearls, having a golden cup in her hand
29 full of abominations and filthiness of her fornication. ⁵And upon her forehead
30 was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF
31 HARLOTS AND ABOMINATIONS OF THE EARTH. ⁶And I saw the woman
32 drunken with the blood of the saints, and with the blood of the martyrs of Jesus:
33 and when I saw her, I wondered with great admiration.” Revelation 17:3-6
34 (KJV).

35
36 So, John is carried into the 1260-year time period. He is carried into the wilderness and he sees
37 the Papacy, the woman that is riding this beast. And at this point in history, she is called “THE
38 MOTHER OF HARLOTS.”

39 And in AD538, the Papacy was not the Mother of Harlots. She had no children. The
40 Papacy’s children are the Protestant Churches that began to separate from Rome in the
41 16th Century. And when John sees here, she is already called the Mother of Harlots, which
42 means the Protestant Churches had already began to return to Rome and identify themselves as
43 the daughters of Rome.

44 So, when John sees her in the wilderness, he sees her at the very end of the 1260 years.
45 She is already the Mother of Harlots, and she is already drunk with the blood of the saints. And
46 you get drunk after you drink, not before you drink.

1 And we know that the persecution of the 1260 years ended 25 years before 1798. So,
2 John is carried right down to the very end of the 1260 years. The Protestant Churches have
3 already begun to go back to Rome and become daughters of the Whore. The persecution has
4 already taken place. She is drunk with the blood that she spilled.

5 So, when we place her in that context, in that history where John is standing, then we can
6 see the riddle and solve it. And verse 10 is the riddle.

7 I am passing over a lot to make a quick point here that is taking longer than a quick time.

8 In verse 10 it says,

9
10 “¹⁰And there are seven kings:”—

11
12 There are seven kings that John sees, and a *king* in Bible prophecy is a kingdom. There are
13 seven kingdoms.

14
15 —“¹⁰And there are seven kings, five are fallen, and one is, *and* the other is not yet
16 come; and when he cometh, he must continue a short space.” Revelation 12:10
17 (KJV).

18
19 There are seven kingdoms of Bible prophecy. Babylon, Medo-Persia, Greece, Pagan Rome, and
20 Papal Rome, these five kingdoms had fallen. Babylon had fallen. The Medes and Persians,
21 Greece, Pagan Rome, and Papal Rome in 1798, had all fallen. “One is,” the kingdom that was in
22 existence since 1798 (the United States of America); “*and* the other us not yet come,” and when
23 it comes it must continue a short space.

24 And in verse 12, you can tell who the seventh kingdom is. Even if you do not identify it,
25 you can at least tell that it is the ten horns that are the seventh kingdom.

26 And it says,

27
28 “¹²And the ten horns which thou sawest are ten kings, which have received no
29 kingdom”—

30
31 And notice that it does not say, “kingdoms”; it says “kingdom,” singular. These ten kings
32 receive one kingdom.

33
34 —“¹²And the ten horns which thou sawest are ten kings, which have received no
35 king as yet; but receive power as kings one hour with the beast.”
36 Revelation 17:12 (KJV).

37
38 And one hour, that is a short space.

39 If you go back to verse 10, it says that this seventh kingdom that had not come into
40 history yet in 1798, a kingdom that was still future, was going to continue for a short space.

41 And verse 12 is letting us know that it is the **ten horns**, because the **ten horns** have not
42 received their kingdom yet in 1798. Whoever the ten horns are, they have to be the seventh
43 kingdom. They continue for a short space, and they co-rule with the Beast. The Beast in this
44 prophecy is the Papacy.

45 It says they “receive power as kings one hour with the beast.”

46 And in verse 17, speaking of the ten horns, it says,

1
2 “¹⁷For God hath put in their hearts to fulfil his will, and to agree, and give their
3 kingdom unto the beast, until the words of God shall be fulfilled.”
4 Revelation 17:17 (KJV).
5

6 These ten horns (the United Nations), they are the seventh kingdom of Bible prophecy, and they
7 agree to give their kingdom unto the Beast and co-rule for one hour (a short space) at the end of
8 the world.

9 So, in this parallel history here [Figure No. 27B], we know that when the 70 years of
10 captivity ends for Ancient History that there were decrees that prefigured the Three Angels’
11 Messages that took place in 1798 to 1844. But, Sister White is clear that the Three Angels’
12 Messages are repeated at the end of the world.

13 In fact, she is clear that these Three Angels’ Messages here in this history, that this was
14 not the perfect fulfillment. When she is speaking of the Second Angel’s Message she says the
15 Second Angel’s Message was proclaimed in the Summer of 1844, and the churches then suffered
16 a moral fall; but, this was not the complete fulfillment of the fall of Babylon. That is
17 progressive.
18

19 “The second angel's message of Revelation 14, was first preached in the
20 summer of 1844, and it then had a more direct application to the churches of the
21 United States, where the warning of the Judgment had been most widely
22 proclaimed and most generally rejected, and where the declension in the churches
23 had been most rapid. But **the message of the second angel did not reach its
24 complete fulfillment in 1844. The churches then experienced a moral fall**, in
25 consequence of their refusal of the light of the Advent message; but that fall was
26 not complete. As they have continued to reject the special truths for this time, they
27 have fallen lower and lower. Not yet, however, can it be said that “Babylon is
28 fallen, . . . because she made all nations drink of the wine of the wrath of her
29 fornication.” She has not yet made all nations do this. The spirit of world-
30 conforming and indifference to the testing truths for our time exists and has been
31 gaining ground in churches of the Protestant faith in all the countries of
32 Christendom; and these churches are included in the solemn and terrible
33 denunciation of the second angel. **But the work of apostasy has not yet reached
34 its culmination.**

35 “The Bible declares that before the coming of the Lord, Satan will
36 work “with all power and signs and lying wonders, and with all deceivableness of
37 unrighteousness;” and they that “received not the love of the truth, that they
38 might be saved,” will be left to receive “strong delusion, that they should believe
39 a lie.” [2 Thessalonians 2:9-11.] **Not until this condition shall be reached, and
40 the union of the church with the world shall be fully accomplished,
41 throughout Christendom, will the fall of Babylon be complete. The change is
42 a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future.**
43 {*The Great Controversy*, '88, p 389.2-3}
44

45 At the end of the word, Sister White tells more than once that the Three Angels’
46 Messages will be repeated, and that the perfect fulfillment of the Third Angel’s Message is what?

1 What is the Third Angel's Message? It is a warning against the receiving of the mark of
2 the beast that takes place at The Sunday Law.

3 So, technically, we can show right here [in Figure No. 28], leading up to The Sunday
4 Law of Daniel 11:41, we know that the Three Angels' Messages are going to be repeated and
5 that The Sunday Law is the Third Angel's Message perfectly fulfilled.

6 So, at the end of these 70 years we see the Three Angels' Messages.

7 At the end of this 70 years [Figure No. 27], we see the three decrees that are prefiguring
8 these Three Angels' Messages [1844] that are prefiguring these Three Angels' Messages [of
9 Figure No. 28 (Daniel 11:41)].

10 So, at the end of this 70 years [Figure No. 28] with Tyre, we have the Three Angels'
11 Messages repeated that leads to The Sunday Law of Daniel 11, verse 41.

12 And the three decrees up here [Figure No. 27B], what do they lead to? They lead to
13 457BC, the beginning of the 2300-year prophecy.

14 The first prophecy of the 2300-year prophecy is this one here [Figure No. 26B, 457BC to
15 408BC], 49 years. And at the end of 49 years, it tells us that the streets and the wall would be
16 finished even in troublous times.

17 And Daniel 11:42 [Figure No. 28] is where the Ten Kings agree to give their kingdom to
18 the Beast.

19 Verse 41 [of Daniel], The Sunday Law in the United States, this is the 70 years that the
20 Papacy is forgotten, the days of one king. At The Sunday Law in the United States, the kingdom
21 of the United States, as the sixth kingdom of Bible prophecy, is removed.

22 The next kingdom that is set up, which is Egypt (Daniel 11:42), when the Papacy
23 conquers Egypt in Daniel 11:42, the deadly wound is fully healed.

24 When Pagan Rome took control of the world, it had to conquer three geographical areas:
25 Syria, Egypt, and Israel. When Papal Rome took control of the world, it first had to conquer
26 three geographical areas: the Heruli, the Ostrogoths, and the Vandals.

27 And when modern Rome takes control of the world, it has to conquer three geographical
28 areas: Daniel 11, verse 40, the Soviet Union; verse 41, the United States; verse 42, the entire
29 world.

30 So, when we get to here in Daniel 11, verse 42—that is what that “42” is—we see that the
31 Papacy has conquered the third geographical area that was in front of it: modern Rome has
32 returned to the throne of the Earth. The Ten Kings have agreed to give their kingdom to the
33 Beast.

34 And it is at here [between Daniel 11:41 and Daniel 11:42] that the streets and the wall of
35 the Papal power are rebuilt, even in troublous times; because Daniel 11, verse 41 (The Sunday
36 Law in the United States), we know that national apostasy is followed by national ruin. From
37 verse 41 to verse 42, we are in troublous times.

38 And the *wall* in Bible prophecy represents God's Law. But here [in Daniel 11:41-42] is
39 the counterfeit. This is the implementation of the Papal law, The Sunday Law, and the streets are
40 where you have to walk and cannot buy or sell, if you are not receiving the image of the beast.

41 Now, in the 2300-year prophecy [looking to Figure 27B] prophecy, when you get to the
42 conclusion of the 2300-year prophecy, Michael stands up and moves from the Holy Place to the
43 Most Holy Place, and Judgment begins, which begins with those that have confessed Christ
44 through history, the Judgment of the Dead. And at some point in time, it moved to the Judgment
45 of the Living, during the Latter Rain.

1 So, too, here [Figure No. 28], when you follow this history, when you get down here to
2 Daniel 12:1, where the Papacy comes to its end and none shall help (in Daniel 11:45), and then
3 in Daniel 12, verse 1, it says, “at that time shall Michael stand up,” here we see the close of
4 human probation, the punishment of the Seven Last Plagues, the Second Coming of Christ
5 (Daniel 12:1-3), and then begins the 1000 years that the Earth rests (and we call this the
6 Millennium).

7 And, we are told from Inspiration that during the 1000 years, the saints, those that go
8 with Christ to Heaven, they are going to judge the wicked during this time period.

9 And the wicked are all dead during this time period. This is the judgment of the dead for
10 the wicked, paralleling the Judgment of the Dead up here [in Figure 27B] for God’s people.

11 But at the end of the 1000 years, [Figure No. 28] the wicked are raised, and the Lord
12 rains fire down out of Heaven and destroys the wicked living for good, for the last time.

13 So, we see that when Judgment begins here [AD1844] at the conclusion of the 2300-year
14 prophecy, which began back here [457BC] on the Third Decree, that we see the judgment of the
15 wicked beginning here at the Second Coming of Christ, which is paralleling the conclusion of the
16 2300 years for the Papacy (symbolically) that began at the end of the 70 years (symbolically),
17 that began at the conclusion of the Third Angel’s Message, just like the Third Decree.

18 And when the judgment takes place for the wicked, it first begins judgment on the dead,
19 paralleling the Judgment of the Dead from 1844 onward.

20 And then you come to the Judgment of the Living where the fire, the Holy Spirit is
21 poured out.

22 And then for the wicked, you have the Judgment of the Living where fire, the Holy Spirit,
23 is rained down upon them. A perfect parallel to this history.

24 Now, in the middle of this 2300-year prophecy [Figure No. 27B], which we have already
25 pointed out up here [Figure No. 26B], that we have [in Figure No. 27B] this sacred week.

26 This history here [Figure No. 28], from the conquering of the United States (when the
27 70 years of Tyre is forgotten and the United States is conquered), until down here when Michael
28 stands up, this is the satanic week [from The Sunday Law (Daniel 11:41), until Michael stands
29 up]. This is where Satan confirms his covenant with many for one week—and I have this under
30 here [under the primary time line of Figure No. 28].

31 What I am saying is, is that when it comes to the satanic counterfeit, or the prophetic line
32 of Babylon that is governed by the line of Jerusalem, that in the middle of the 2300-year
33 prophecy, we have the week that Christ confirms the covenant [Figure No. 27B]. And what I am
34 saying is that this week, it illustrates this entire 2300-year history. And we know that when the
35 sacred week of Christ began, it began at the baptism of Christ, and when He was baptized the
36 Holy Spirit descended and anointed Him. And in the midst of the week we have the cross; and,
37 then at the end of the week we have Michael standing up at the stoning of Stephen.

38 So, I am saying that at the end of the satanic 2300 years that Michael stands up in
39 Daniel 12:1. And at the beginning [of the satanic 2300 years] we have The Sunday Law in the
40 United States.

41 And if you go to Revelation 13, verses 11 and 12, we have The Sunday Law in the United
42 States. It says,

43
44 “¹¹And I beheld another beast coming up out of the earth;”—*this is the United*
45 *States*—“and he had two horns like a lamb, and he spake as a dragon. ¹²And he
46 exerciseth all the power of the first beast before him, and causeth the earth and

them which dwell therein to worship the first beast, whose deadly wound was healed. ¹³And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.” Revelation 13:11-13 (KJV).

And here and in the Spirit of Prophecy, Sister White tells us that immediately after The Sunday Law—she does not say it that way, but it is not before The Sunday Law in the United States. It is right after The Sunday Law in the United States, as it is here in Revelation 13—the United States speaks as a dragon (that is The Sunday Law in verse 11). Then in verse 13, we see fire come down out of heaven, and Sister White tells us that this is Satan personating Christ.

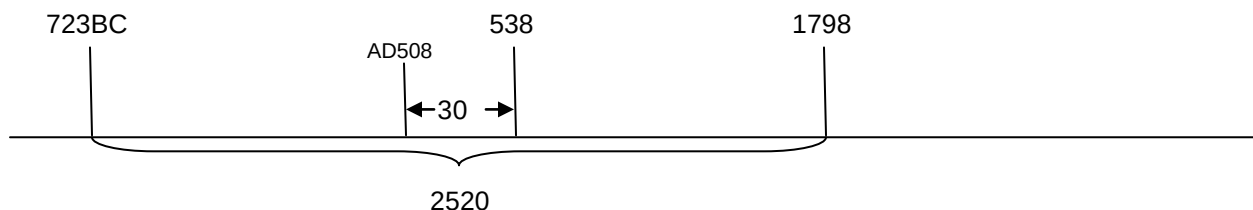
So, at the beginning of this counterfeit satanic week, we see Satan empowering his message, coming and bringing fire down out of heaven, the same way that the dove came down out of heaven and empowered Christ's ministry.

And then in terms of Daniel 11, when you get to verse 44, it says the King of the North is going to hear a message out of the East and the North that will trouble him, and he goes forth to destroy and utterly make away many. This is also in verse 14 of Revelation 17. This is where the Ten Kings go to make war upon the Lamb; and, Sister White tells us they make war upon the Lamb by persecuting His people.

So, in the midst of this period, we have Daniel 11, verse 44, where the blood is spilled by the martyrs of that history, and their martyrdom is typified by the cross of Christ. And this period of martyrdom concludes at the stoning of Stephen, when Michael stands up. But in this history it is when Michael stands up in Daniel 12:1.

And what I wanted you to see here—and there is more that we can glean from these details—but, what I wanted to put in place is that the story of Babylon is governed by the story of Jerusalem in the Scriptures, as long as you understand that **after 1844, time is no longer**. We are not reapplying time prophecy.

Figure No. 29: THE 2520 OF THE SOUTHERN KINGDOM OF JUDAH



But, in our next presentation, we want to take this 2520 that begins in 723BC and show that in agreement with William Miller and the Millerite understanding of 508 (that the Daily was taken away in 508), that in Daniel 12:11-12, that from the time that the Daily is taken away in 508 that there would be 30 years until the Papacy was empowered. And then these 1290 years brings you to 1798.

And we want to show that this history is also a parallel history to Christ confirming the covenant. Christ was born. Thirty years later He was empowered at His baptism, as the Papacy was empowered 30 years later in 538. Then Christ gave his testimony for three and a half years, and the Papacy gives its testimony for 1260 years, which is three and a half prophetic years. And then Christ was crucified in the midst of the week, and the Papacy received its deadly 1798.

1 And we want to focus in on these two lines in our next presentation, in order to talk about
2 the three holy dispensations in sacred history—the Dispensation of the Father, the Dispensation
3 of the Son, and the Dispensation of the Holy Spirit—in order to develop an understanding that
4 there has to be a counterfeit father, a counterfeit son, and a counterfeit holy spirit; and, then just
5 to raise the question: Why would Satan counterfeit a Holy Spirit if there was no Holy Spirit?

6 Shall we pray?
7
8

9 Benediction: Heavenly Father, we thank you for the work that you accomplished with William
10 Miller and his co-workers in that sacred history when you raised up Adventism and finished the
11 Protestant Reformation at that time. We want to return to those foundational understandings,
12 that we can understand the message that you finish your work with. We know that if we are not
13 standing on the Foundation and Platform, then we cannot give the Third Angel's Message. We
14 wish to be among those that do give the Third Angel's Message, and we thank you that the Lion
15 of the Tribe of Judah is now opening His Word to His people that are willing to see and hear. In
16 Jesus's name, amen.
17

THE GODHEAD IN PROPHECY

Presentation by Jeff Pippenger

PART 18

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for another evening's rest. We ask that as we take up the study of your Word this morning that you would grant us the presence of your Holy Spirit and that you would pour the Latter Rain out upon us by opening your Word to our hearts and minds. We would ask that you take control of the words that are presented, the thoughts, the ideas, and make them in agreement with your will, your thoughts, your ideas, and prepare the hearts and minds of your people to receive the things that you have for us in this message. In Jesus's name, amen.

JERUSALEM AND BABYLON

BROTHER PIPPENGER: We have been studying the testimony of primarily Daniel in connection with the increase of knowledge in the Millerite History, and we have identified that the Daily in the Book of Daniel is one of the three commencement points that were given to William Miller. And if you uphold William Miller's understanding of the Daily, it produces a message that was not recognized by the Millerites in their time period; and, we are going to look at that message in connection with the story of Jerusalem and Babylon, that the story of Babylon is governed by the story of Jerusalem. We are going to take a section of this prophetic time from the story of Jerusalem and show a counterfeit, or a type of it in the story of antichrist, and then draw from that some lessons in our following presentation.

On the top of page 1 in your notes, from *Counsels to Writers and Editors*, page 37, it says,

We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed." *Counsels to Writers and Editors*, 37.

So, we have many lessons to learn, but many, many to unlearn.

THE COVENANT BY THE BLOOD AND THE WORD

We are going to look at three lines of prophecy, the first being the history of Christ on Earth; and, then the history of Christ in Revelation 11; and, then the history of the antichrist. We are going to identify that the covenant is based upon the Blood and the Word.

Exodus 24:7-8

1 And if you would, turn to Exodus 24:7-8. I will explain what we mean by “the covenant”
2 here in a minute.

3 Exodus 24, verses 7 and 8, speaking of Moses, beginning in verse 7 it says,

4
5 “⁷And he took the book of the covenant,”—

6
7 When there is a covenant proclaimed, there is going to be blood that ratifies it.

8
9 —“And he [Moses] took the book of the covenant, and read in the audience of the
10 people, and they said, All that the LORD hath said will we do, and be obedient.

11 ⁸And Moses took the blood and sprinkled *it* on the people, and said, Behold the
12 blood of the covenant, which the LORD hath made with you concerning all these
13 words.” Exodus 24:7-8 (KJV).

14
15 Okay. So, you have all these words which are the covenant (the word of the covenant), and they
16 are ratified with the blood of the covenant.

17 And in your notes you have a definition of the word *covenant*. ”

18
19 **COVENANT**, n. [L, to come; a coming together; a meeting or agreement of
20 minds.]

21 1. A mutual consent or agreement of two or more persons, to do or to
22 forbear some act or thing; a contract; stipulation. A covenant is created by deed
23 in writing, sealed and executed; or it may be implied in the contract.

24 2. A writing containing the terms of agreement or contract between
25 parties; or the clause of agreement in a deed containing the covenant.

26 3. In theology, the covenant of works, is that implied in the commands,
27 prohibitions, and promises of God; the promise of God to man, that man's perfect
28 obedience should entitle him to happiness. This do, and live; that do, and die.

29 The covenant of redemption, is the mutual agreement between the Father
30 and Son, respecting the redemption of sinners by Christ. The covenant of grace, is
31 that by which God engages to bestow salvation on man, upon the condition that
32 man shall believe in Christ and yield obedience to the terms of the gospel.

33 4. In church affairs, a solemn agreement between the members of a
34 church, that they will walk together according to the precepts of the gospel, in
35 brotherly affection.

36 COVENANT, v.i. To enter into a formal agreement; to stipulate; to bind
37 one's self by contract. A covenants with B to convey to him a certain estate.
38 When the terms are expressed it has “for” before the thing or price.

39 They covenanted with him for thirty pieces of silver. Matthew 26:15.

40 COVENANT, v.t. To grant or promise by covenant.

41
42 The first definition is “a mutual consent or agreement of two or more persons,”—a
43 covenant requires two people to make an agreement—“to do or to forbear some act or thing; a
44 contract; stipulation. A covenant is created by deed in writing, sealed and executed: or it may be
45 implied in the contract.

1 THE BLOOD

2 So, a covenant is something that two people agree upon; therefore, there has to be a word,
3 there has to be a written word. There has to be something spoken that is identified as the
4 covenant. And, the covenant has to be a Biblical covenant; it has to be confirmed with blood.

5 6 Hebrews 9:18-26

7
8 If you would, go to Hebrews, chapter 9, verses 18 through 26.
9 Hebrews, chapter 9, verses 18 through 26 says,

10
11 “¹⁸Whereupon neither the first *testament* was dedicated without blood.”—

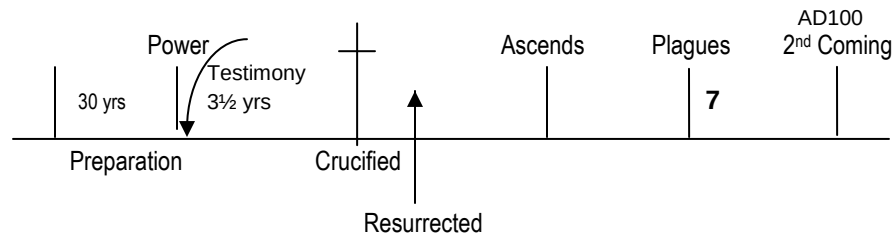
12
13 And this is referring to what we just read about in Exodus 24, when Moses sprinkled the people
14 with the blood of the covenant.

15
16 “¹⁸Whereupon neither the first *testament* was dedicated without blood. ¹⁹For when
17 Moses had spoken every precept to all the people according to the law, he took
18 the blood of calves and of goats, with water, and scarlet wool, and hyssop, and
19 sprinkled both the book and all the people, ²⁰Saying, This is the blood of the
20 testament which God hath enjoined unto you. ²¹Moreover he sprinkled with
21 blood both the tabernacle, and all the vessels of the ministry. ²²And almost all
22 things are by the law purged with blood; and without shedding of blood is no
23 remission. ²³*It was* therefore necessary that the patterns of things in the heavens
24 should be purified with these; but the heavenly things themselves with better
25 sacrifices than these. ²⁴For Christ is not entered into the holy places made with
26 hands, *which are* the figures of the true; but into heaven itself, now to appear in
27 the presence of God for us. ²⁵Nor yet that he should offer himself often, as the
28 high priest entereth into the holy place every year with blood of others. ²⁶For then
29 must he often have suffered since the foundation of the world: but now once in
30 the end of the world hath he appeared to put away sin by the sacrifice of himself.”
31 Hebrews 9:18-26. (KJV).

32
33 So, we are going to look at two lines of prophecy, to begin with; three in total.

34 Then there is the line of Christ, but one is the line of Christ in terms of Him shedding His
35 blood for the covenant, and the other one is the confirmation upon the testimony of two of this
36 covenant by the Word.

Figure No. 30: PROPHETIC PATTERN OF CHRIST'S LIFE: COVENANT BY BLOOD



We are going to begin with the pattern of Christ Himself, and we are going to show that He was born and that 30 years later He is empowered at His baptism, when the Dove comes down. This time period here is the preparation [Figure No. 30].

At the baptism, He is empowered to give His testimony for three and a half years. At the end of the three and a half years, He is crucified.

This is His death.

Then He ascends.

Then we have time period of the Seven Last Plagues.

And then the Second Coming.

This is not the pattern of Christ's nature. This is the pattern of His life, and it is a prophetic pattern. It is illustrated upon the rules of prophecy.

At the bottom of page 1 of your notes, the Bible teaches this same thing, but Sister White says it nicely as well. *Youth Instructor*, July 20, 1893:

“Christ was the anointed of God; yet his life was humble and without display. For thirty years”—

Here are the 30 years of preparation.

—“For thirty years of his life there is scarcely anything on record concerning him. His quiet, unostentatious life should be a lesson to parents, to guardians, to children, to youth, and even to manhood.” *Youth Instructor*, July 20, 1893.

For thirty years Christ was prepared, from His birth until He was 30 years old.

POWER, TESTIMONY, DEATH

And then in *The Great Controversy*, page 327, we are told that He is empowered at His baptism. Sister White says,

“ ‘From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince’ ”—

And *Messiah* in the Old Testament is *Christ* in the New Testament. The word *Messiah* in the Greek is *Christ*, and it means *the Anointed One*. And The Bible tells us that Christ was anointed at His baptism. This is the Dove coming down here at His baptism when He is anointed.

1
2
3 —“ ‘From the going forth of the commandment to restore and to build Jerusalem
4 unto the Messiah the Prince shall be seven weeks, and threescore and two
5 weeks’—namely, sixty-nine weeks, or 483 years. The decree of Artaxerxes went
6 into effect in the autumn of 457 B.C. From this date, 483 years extend to the
7 autumn of A.D. 27. At that time this prophecy was fulfilled. The word ‘Messiah’
8 signifies ‘the Anointed One.’ In the autumn of A.D. 27 Christ was baptized by
9 John and received the anointing of the Spirit. The apostle Peter testifies that ‘God
10 anointed Jesus of Nazareth with the Holy Ghost and **with power.**’ Acts 10:38.
11 And the Saviour Himself declared: ‘The Spirit of the Lord is upon Me, because
12 He hath anointed Me to preach the gospel to the poor.’ Luke 4:18. After His
13 baptism He went into Galilee, ‘preaching the gospel of the kingdom of God, and
14 saying, The time is fulfilled.’ Mark 1:14, 15.”—

15
16 What time? What time is He saying is fulfilled? The time of Daniel, chapter 9. That prophecy
17 had to be unsealed for John the Baptist and Christ and the Disciples to be saying, “This is the
18 time of Daniel, chapter 9.”

19 In Daniel, chapter 12, we have spent a great deal of time in this series identifying that the
20 *chazon* vision was sealed up, and the *chazon* is this vision of 2300 years. But, in the time of
21 Christ, it had to be unsealed in order for Christ to be saying the time is fulfilled.

22 Continuing on:

23
24 —“ ‘And He shall confirm the covenant with many for one week.’ The
25 ‘week’ here brought to view is the last one of the seventy; it is the last seven years
26 of the period allotted especially to the Jews. During this time, extending from
27 A.D. 27 to A.D. 34, Christ, **at first in person and afterward by His disciples,**
28 extended the gospel invitation especially to the Jews. As the apostles went forth
29 with the good tidings of the kingdom, the Saviour’s direction was: ‘Go not into
30 the way of the Gentiles, and into any city of the Samaritans enter ye not: but go
31 rather to the lost sheep of the house of Israel.’ Matthew 10:5, 6.”—

32
33 The message first goes to God’s people, and then afterwards it goes outside of God’s people.

34 Continuing on:

35
36 —“In the midst of the week He shall cause the sacrifice and the oblation to
37 cease.’ In A.D. 31, three and a half years after His baptism, our Lord was
38 crucified. With the great sacrifice offered upon Calvary, ended that system of
39 offerings which for four thousand years had pointed forward to the Lamb of God.
40 Type had met antitype, and all the sacrifices and oblations of the ceremonial
41 system were there to cease.” *The Great Controversy*, 327.

42
43 Take note of that. We will deal with that in our following presentations.

44 Here at the cross the earthly sanctuary comes to an end, and now Christ is going to move
45 into the Heavenly Sanctuary. There is a change of dispensations going on here, and that is part
46 of the story of this pattern.

1 But, Christ at His baptism is empowered. He gives His testimony for three and a half
2 years; and, then three and a half years after His death, His Disciples give His testimony.

3 Most definitely, this [timeline in Figure No. 30] is not proportionate. Immediately after
4 the cross, He is resurrected, then He ascends to Heaven. And we will show you that the Seven
5 Last Plagues is AD70. So, it is not proportionate. These are simply waymarks.

6 7 **RESURRECTION**

8 His resurrection, *Acts of the Apostles*, page 60, says,

9
10 “Thus the disciples preached the resurrection of Christ. Many among those
11 who listened were waiting for this testimony, and when they heard it they
12 believed. It brought to their minds the words that Christ had spoken, and they took
13 their stand in the ranks of those who accepted the gospel. The seed that the
14 Saviour had sown sprang up and bore fruit.” *Acts of the Apostles*, 60.

15 16 **ASCENSION**

17 After He was resurrected, He ascended to Heaven. *Acts of the Apostles*, page 38, says,

18
19 “Christ’s ascension to heaven was the signal that His followers were to
20 receive the promised blessing. For this they were to wait before they entered upon
21 their work. When Christ passed within the heavenly gates, He was enthroned
22 amidst the adoration of the angels. As soon as this ceremony was completed, the
23 Holy Spirit descended upon the disciples in rich currents, and Christ was indeed
24 glorified, even with the glory which He had with the Father from all eternity. The
25 Pentecostal outpouring was Heaven’s communication that the Redeemer’s
26 inauguration was accomplished. According to His promise He had sent the Holy
27 Spirit from heaven to His followers as a token that He had, as priest and king,
28 received all authority in heaven and on earth, and was the Anointed One over His
29 people.” *Acts of the Apostles*, 38.

30
31 It is worth noting here that when the Holy Spirit was poured out at Pentecost, it was the
32 token, the signal that He had begun His work in the Heavenly Sanctuary. And when He poured
33 out the Spirit at the Midnight Cry, it was the token that He was beginning His work in the Most
34 Holy Place.

35 And when He pours out His Spirit during the Latter Rain, it is the token that the
36 Judgment of the Living has begun; but, this is a different study.

37 In the pattern of Christ, He was born. Thirty years later He is empowered to give His
38 testimony for three and a half years. Then He dies on the cross; He is resurrected; and, He
39 ascends.

40 41 **END OF THE WORLD**

42 And the Seven Last Plagues are represented in the destruction of Jerusalem, or that chaos
43 at the end of the world, however you want to categorize it up there [within the time line on the
44 whiteboard].

45 It says in *The Desire of Ages*, page 633,

1 “In the prophecy of Jerusalem’s destruction Christ said, ‘Because iniquity
2 shall abound, the love of many shall wax cold. But he that shall endure unto the
3 end, the same shall be saved. And this gospel of the kingdom shall be preached in
4 all the world for a witness unto all nations; and then shall the end come.’ This
5 prophecy will again be fulfilled.”—
6

7 When was this prophecy fulfilled? In AD70.

8 Was the Gospel carried to the world before AD70?

9 FROM THE AUDIENCE: (Affirmations.)

10 BROTHER PIPPENGER: Yes, the Bible says that the Gospel was carried to the
11 Entire world by the Disciples. It says it very plainly.

12 And the end here that is being referenced here in the first context, when you said AD70,
13 what is the end? End of Jerusalem, end of God’s people being God’s people.

14 But when else was his fulfilled? It was fulfilled in the 1260 years of Papal rule, right?
15 The destruction of Jerusalem is also an illustration of the end of the world; but, it is also an
16 illustration of the trampling down of Jerusalem during the 1260 years of The Dark Ages.

17 Continuing on:

18
19 —“This prophecy will again be fulfilled. The abounding iniquity of that day finds
20 its counterpart in this generation. So with the prediction in regard to the preaching
21 of the gospel. Before the fall of Jerusalem, Paul, writing by the Holy Spirit,
22 declared that the gospel was preached to”—where?—“ ‘every creature which is
23 under heaven.’ Colossians 1:23.”—
24

25 Is that the whole world?

26 FROM THE AUDIENCE: (Affirmations.)
27

28 BROTHER PIPPENGER: —“So now, before the coming of the Son of
29 man, the everlasting gospel is to be preached ‘to every nation, and kindred, and
30 tongue, and people.’ Revelation 14:6, 14. God ‘hath appointed a day, in the which
31 He will judge the world.’ Acts 17:31. Christ tells us when that day shall be
32 ushered in. He does not say that all the world will be converted, but that ‘this
33 gospel of the kingdom shall be preached in all the world for a witness unto all
34 nations; and then shall the end come.’ “—
35

36 What “gospel of the kingdom”? This is a great misconception in Adventism. Adventism
37 believes that if we get a missionary stationed in every country in the world that we have fulfilled
38 this prediction. But, this “gospel of the kingdom” is the gospel of the kingdom has to do with the
39 abomination of desolation: “When ye therefore see the abomination of desolation, spoken of by
40 Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them
41 which be in Judaea flee into the mountains.” Matthew 24:15-16 (KJV).

42 And in AD66 this was fulfilled in the time period AD66 to 70. When the Romans placed
43 their standards in the sacred precincts of the sanctuary, that was a sign for the Christians in the
44 City of Jerusalem to flee. This was repeated just prior to 1260 years of Papal rule where, once
45 again, the Papacy, as Mark says it, was “standing where it ought not.” Mark does not say “in the

1 holy place.” He says, “standing where it ought not.” If you go to Mark 13, you can see that, if
2 you are not familiar with it.

3 In Matthew 24, it says, “standing in the holy place.”

4 But, in verse 14 of March 13, it says, “But when ye shall see the ABOMINATION OF
5 DESOLATION, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth
6 understand,) then let them that be in Judaea flee to the mountains: . . . “

7 And when the Papacy took control of the Christian Church, the faithful Christians
8 decided that they must separate, based upon seeing the man of sin in the temple of God, showing
9 himself that he is God, based upon 2 Thessalonians in the writings of Paul that Paul derived from
10 the testimony of Daniel.

11 So, the “gospel of the kingdom” here that was going to be preached before AD70 is the
12 same gospel of the kingdom that will be preached just before the beginning of The Dark Ages. It
13 is the gospel of the kingdom that has a reference to the abomination of desolation. And Sister
14 White tells us that the abomination of desolation is repeated at the end of the world at The
15 Sunday Law.

16 So, when we are talking about this gospel of the kingdom being preached in all the world,
17 it is the gospel of the kingdom that is carried during The Sunday Law crisis. It is the gospel that
18 is carried during the outpouring of the Holy Spirit during The Sunday Law crisis. It is not the
19 work of Adventism prior to The Sunday Law of getting missionaries in every country of the
20 world. The gospel of the kingdom that identifies the end is the gospel that is presented under the
21 power of the Loud Cry of the Third Angel, and it is a deception for Adventists to think that all
22 we need to do is get churches in every country in the world and we have fulfilled this, when
23 really what we are supposed to be doing is preparing our character for a Seal of God that we
24 might participate in the proclamation of this gospel in the soon coming Sunday Law crisis.

25 But, continuing on,

26
27 —“Christ tells us when that day shall be ushered in. He does not say that all the
28 world will be converted, but that ‘this gospel of the kingdom shall be preached in
29 all the world for a witness unto all nations; and then shall the end come.’ By
30 giving the gospel to the world it is in our power to hasten our Lord’s return. We
31 are not only to look for but to hasten the coming of the day of God. 2 Peter 3:12,
32 margin. Had the church of Christ done her appointed work as the Lord ordained,
33 the whole world would before this have been warned, and the Lord Jesus would
34 have come to our earth in power and great glory.” *The Desire of Ages*, 633.

35
36 So, in the destruction of Jerusalem in AD70 in *The Great Controversy*, Sister White tells
37 us that the destruction of Jerusalem is a symbol of the end of the world. And what goes on in the
38 destruction of Jerusalem is illustrating the very end of the world, the chaos that takes place as
39 human probation comes to an end.

40 SECOND COMING

41 And in the pattern of Christ here in this history, we also see the Second Coming
42 illustrated.

43 In *Manuscript Releases*, volume 19, page 4, it says,

44
45 “In the days of the early Christians, Christ came the second time. His first
46 advent was at Bethlehem, when He came as an infant. His second advent was at

1 the Isle of Patmos, when He revealed Himself in glory to John the Revelator, who
2 ‘fell at His feet as dead’ when he saw Him.” *Manuscript Releases*, volume 19, 4.

3
4 So, here they tell us that Christ came to John approximately in the year AD100. So, this
5 is the pattern of Christ. This is the pattern is confirmed with His blood at the cross, and it begins
6 with 30 years of preparation, then an empowerment where He gives his testimony for three and a
7 half years. Then His death is marked, and then He is resurrection; His ascension. Then we see
8 the Seven Last Plagues time period represented by the destruction of Jerusalem in AD70. And
9 then the Second Coming of Christ was represented by Him coming to John at Patmos.

10 So, what I am saying is that in the Bible you need a testimony of two; and that the
11 covenant, this is the confirmation of the covenant, this history; and, here, a covenant needs to be
12 confirmed by the blood, and in this history Christ shed His blood to confirm this covenant.

13 But a covenant is based upon the Word.

14 So, we will see this pattern also in the story of the Word.

15
16 **THE WORD: REVELATION 11:3-18; THE WORD OF GOD**

17 And the story is Revelation 11, which is the story about the Old and New Testament, the
18 two candlesticks, the two witnesses.

19 And I just realized. I think I heard it before and forgot it. But normally I do not mark the
20 preparation time, because I do not see it in Revelation 11. But, it is marked.

21 If you go to Revelation 12, in verse 6—it is not in your notes, if you want to put this in
22 under “Preparation” in your notes, you will have it.

23 In Revelation 12, let us start in verse 5. And it says,

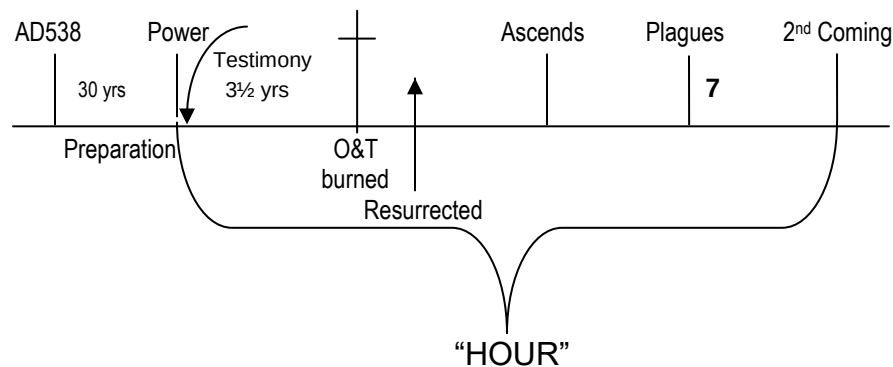
24
25 “¹²And she brought forth a man child, who was to rule all nations with a rod of
26 iron:”—

27
28 Who is “she”? The Church, God’s Church.

29 And who is the man child that is going to rule the world with a rod of iron? Christ.

30
31 —“⁵And she brought forth a man child, who was to rule all nations with a rod of
32 iron: and her child was caught up unto God, and to his throne. ⁶And the
33 woman”—*this is the Church*—“fled into the wilderness, where she hath a place
34 prepared of God, that they should feed her there a thousand two hundred *and*
35 threescore days.” Revelation 12:5-6 (KJV).

Figure No. 31: PARALLEL HISTORY OF FRENCH REVOLUTION: COVENANT BY WORD



1260 years of Papal rule is the preparation time period for the Church. So, we will mark AD538 here and leave it at that. That is the preparation time period.

And Revelation 11 takes up this history of the Word. This is the Word. This is the second testimony to the covenant, but this is not emphasizing the blood. This is emphasizing God's Word, what we are going to see after it has been prepared during The Dark Ages to give its testimony.

POWER: VERSES 3-6

Then in verse 3 of Revelation 11, it says this:

“³ And I will give power unto my two witnesses,”—

And who are the Two Witnesses? The Two Witnesses are the Old and New Testaments.

—“³ And I will give power unto my two witnesses,”—

And what are the Old and New Testaments? It is the Word of God. Okay?

Is the Word of God Christ?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Is the Word of God the Bible?

FROM THE AUDIENCE: (Affirmations.)

BROTHER PIPPENGER: Okay. Interchangeable.

—“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.” Revelation 11:3-6 (KJV).

1 Now, some people will say that this passage here is talking about the Two Witnesses giving their
2 testimony during the 1260 years; but, that is not the primary focus here.

3 It is talking about the French Revolution time period. Revelation 11, Sister White tells us
4 is the French Revolution. Revelation 11 tells us it is the French Revolution, without Sister White
5 saying so. She just gives a second witness to this.

6 And the French Revolution comes at the very end of the 1260 years. And how long does
7 the French Revolution last? It lasts seven years. And in the midst of the seven years, the Old
8 and New Testaments are gathered up and thrown in the streets of Paris and burned. They are
9 “killed.”

10 So, this witness here of these Two Witnesses is not only the 1260 years, but it is the first
11 three and a half of the French Revolution. So, they are empowered here in this time period, and
12 they give their witness for “a thousand two hundred and threescore days.”

13 And what is “a thousand two hundred and threescore days”? Three and a half years, just
14 like Christ, and they are empowered to give their testimony.

15 Okay. The next thing we should see is the death.

16 17 **TESTIMONY AND DEATH: VERSES 9-10**

18 If you would, go to verse 7 of Revelation 11. After the promise that they are going to
19 give their testimony for 1260 years, beginning in verse 7, it says

20
21 “⁷ And when they shall have finished their testimony, the beast that ascendeth out
22 of the bottomless pit”—

23
24 How long is their testimony going to go on for? 1260 days.

25
26 —“⁷ And when they shall have finished their testimony [this 1260 days], the beast
27 that ascendeth out of the bottomless pit shall make war against them, and shall
28 overcome them, and kill them.”—

29
30 When does it kill them? Right here [in the midst of the 1260 days].

31 And who is the beast that ascends out of the bottomless pit? Sister White tells us that this
32 is Atheism. This is the Atheism of the French Revolution.

33
34 —“⁷ And when they shall have finished their testimony, the beast that ascendeth
35 out of the bottomless pit shall make war against them, and shall overcome them,
36 and kill them. ⁸ And their dead bodies *shall lie* in the street of the great city,
37 which spiritually is called Sodom and Egypt, where also our Lord was
38 crucified.”—

39
40 Was our Lord crucified in Sodom and Egypt?

41 FROM THE AUDIENCE: No, He was not.

42 BROTHER PIPPENGER: So, right here we are seeing a direct connection with
43 this history [Figure No. 30]. It is right exactly where Christ was crucified.

44 And it is making sure that we are approaching this study from a prophetic level.

1 —“where also our Lord was crucified. ⁹ And they of the people and kindreds and
2 tongues and nations shall see their dead bodies”—
3

4 For how long?

5
6 —“three days and an half, and shall not suffer their dead bodies to be put in
7 graves.”—
8

9 Of course, this is referencing the conclusion of the French Revolution time period, which was
10 seven years. In the midst of the seven years they are crucified.

11 The next thing that we should see is their resurrection. So, let us keep reading
12 down through verse 10. It says,
13

14 —“¹⁰ And they that dwell upon the earth shall rejoice over them, and make merry,
15 and shall send gifts one to another; because these two prophets tormented them
16 that dwelt on the earth Revelation.” 11:9-10 (KJV).
17

18 **RESURRECTION: VERSE 11**

19 “¹¹ And after three days and an half the spirit of life from God entered into them,
20 and they stood upon their feet; and great fear fell upon them which saw them.”
21 Revelation 11:11 (KJV).
22

23 What happened next? They are resurrected. They come back to life, and they stand upon their
24 feet. Right?

25 This is the exact sequence of Christ. We should expect to see here next that they ascend.
26

27 **ASCENSION: VERSE 12**

28 In verse 12, it says,
29

30 “¹² And they heard a great voice from heaven saying unto them, Come up hither.
31 And they ascended up to heaven in a cloud; and their enemies beheld them.”
32 Revelation 11:12 (KJV).
33

34 When Christ ascended to Heaven, how did He ascend to Heaven? In the clouds; definitely a
35 parallel history: they ascend.

36 What is the next thing that we should see? We should see the Seven Last Plagues [as
37 reflected on Figure No. 30].
38

39 **EARTHQUAKE: VERSE 13**

40 Verse 13 says,
41

42 “¹³ And the same hour was there a great earthquake, and the tenth part of the city
43 fell, and in the earthquake were slain of men seven thousand; and the remnant
44 were affrighted, and gave glory to the God of heaven.” Revelation 11:12 (KJV).
45

46 This earthquake takes out one-tenth of a city, and a city in Bible prophecy is a *kingdom*.

1 And there is a kingdom in Bible prophecy that is divided into ten kingdoms. What
2 kingdom is that? It is this kingdom here [referencing the statue of kingdoms of the 1850 Chart],
3 Pagan Rome that disintegrates into ten kingdoms. One of those kingdoms is France, and
4 Revelation 11 is dealing with the French Revolution.

5 And this earthquake here is symbolic of the French Revolution; that is, when France is
6 overthrown in this time period when this warfare against the Word of God is taking place. And
7 Sister White tells us that the French Revolution is just as the destruction of Jerusalem. It is a
8 symbol of the time period of the Seven Last Plagues. It is right in the exact order with the
9 testimony of Christ.

10 SECOND COMING: VERSES 14-18

11 The next thing we should see is the Second Coming of Christ.
12 And in verse 14, it says,

13
14
15 **¹⁴The second woe is past; and, behold, the third woe cometh quickly.** ¹⁵ And
16 the seventh angel sounded; and there were great voices in heaven, saying, THE
17 KINGDOMS OF THIS WORLD ARE BECOME *THE KINGDOMS* OF OUR LORD, AND OF HIS CHRIST; AND
18 HE SHALL REIGN FOR EVER AND EVER. ¹⁶ And the four and twenty elders, which sat
19 before God on their seats, fell upon their faces, and worshipped God, ¹⁷ Saying,
20 We give thee thanks, O LORD God Almighty, which art, and wast, and art to
21 come; because thou hast taken to thee thy great power, and hast reigned. ¹⁸ And
22 the nations were angry, and thy wrath is come, and the time of the dead, that they
23 should be judged, and that thou shouldest give reward unto thy servants the
24 prophets, and to the saints, and them that fear thy name, small and great; and
25 shouldest destroy them which destroy the earth.” Revelation 11:12-18 (KJV).
26 ”—
27

28 And the Third Woe represents the escalating events that lead to the Second Coming of Christ.

29 So, we see a few things here. We see in the pattern of Christ that one of the things that He
30 is doing is He is ratifying the covenant with His blood.

31 And then in Revelation 11, where we see Christ represented as the Old and New
32 Testaments (the Word of God), we see the Word that the covenant is based upon is confirmed:
33 Word and Blood.

34 But, what we have here are Two Witnesses to the validity of this history.

35 And I want to make note of something here. From this history here [Figure No. 31], what
36 is this history identified as in verse 13? In verse 13, this is the same hour. The Lord willing, we
37 will discuss this “*HOUR*.”

38 Where Christ is confirming the covenant, in order to have a covenant you have to have an
39 agreement between two people. You have to have a word spoken. This [Figure No. 31] is the
40 history of the Word.

41 You have to have blood sprinkled upon the contract. This [Figure No. 30] is this history.

42 So, these are the two witnesses to this truth.

43 And in this history, one of the things that is being shown is that this the one hour where
44 the covenant is confirmed. Okay?

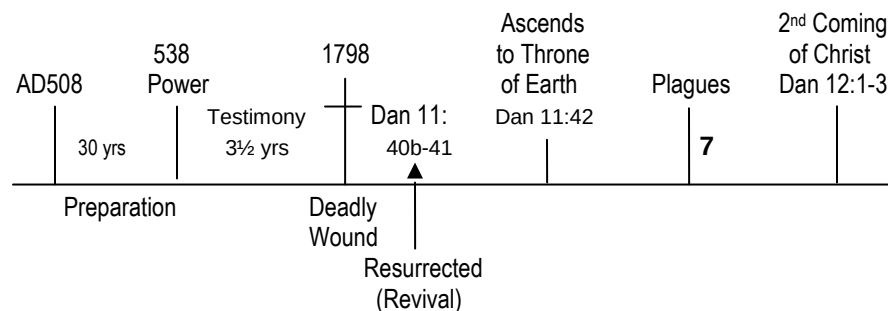
45 Christ confirmed His covenant with many for one week. But, here in Revelation 11, it is
46 called one hour, and we want to take note of that because the satanic covenant is confirmed in

the one hour that the Ten Kings agree to give their kingdom to the Beast. So, this is one of the histories that locks down that this one hour of the Ten Kings is the confirmation of the satanic covenant.

THE ANTICHRIST

With these two histories, we are going to now look at a third history, the History of Antichrist.

Figure No. 31: HISTORY OF ANTICHRIST: COVENANT OF DEATH



508—PREPARATION: DANIEL 12:11-12

And in our understanding of the word *anti* in modern English, we think *anti* is *against*; but, in the Biblical sense, *anti* means *in place of*. This is the power stands in place of Christ. This is the counterfeit Christ. This is the Papacy.

Now, if you go to Daniel 12, verses 11 and 12, these are familiar verses to this particular study.

Beginning at verse 11, it says,

“¹¹ And from the time *that* the daily ~~sacrifice~~ shall be taken away,”—

And we have identified, in agreement with the Foundations of Adventism, that the Daily here is Paganism, and it was taken away—it was *sur-ed*; it was not *rum-ed* here—it was taken away. The resistance to the rise of the Papacy was subdued at the Battle of the Visigoths in AD507/508. In 508 the Daily was taken away, and from that time shall be— 1290 years?—it shall be 1335 years.

It says,

—“¹¹ And from the time *that* the daily ~~sacrifice~~ shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. ¹² Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.” Daniel 12:11-12 (KJV).

Now, this starts a couple of time prophecies here. But, in verse 11, the Pioneers will correctly tell you that when it says, “from the time *that* the daily ~~sacrifice~~ shall be taken away, and the abomination that maketh desolate set up,” that this abomination of desolation is the Papacy; but, the setting up of the Papacy is this first 30-year period.

1 **POWER**

2 You will notice that these 30 years of setting up the Papacy from 508 to 538 can only be
3 recognized if you stand on the Foundations of Adventism and understand that the Daily is
4 Paganism. And if it is recognized, then you will see that Christ had 30 years of preparation, and
5 that 30 years of preparation is what governs the 30 years of preparation in setting up the Papacy.
6

7 [Note: The following quote within the presentation notes is included in the record,
8 although it was not read.]
9

10 *The Great Controversy*, page 55:
11

12 “In the sixth century the papacy had become firmly established. Its seat of
13 power was fixed in the imperial city, and the bishop of Rome was declared to be
14 the head over the entire church. **Paganism had given place to the papacy.** The
15 dragon had given to the beast ‘his power, and his seat, and great authority.’
16 Revelation 13:2. And now began the 1260 years of papal oppression foretold in
17 the prophecies of Daniel and the Revelation. Daniel 7:25; Revelation 13:5–7.”
18 *The Great Controversy*, 55.
19

20 **TESTIMONY FOR THREE AND A HALF PROPHETIC YEARS**

21 And the Papacy is going to give its satanic testimony for three and a half years.
22 But, notice *The Great Controversy*, page 62. It says,
23

24 “The history of God’s people during the ages of darkness that followed
25 upon Rome’s supremacy is written in heaven, but they have little place in human
26 records. Few traces of their existence can be found, except in the accusations of
27 their persecutors. It was the policy of Rome to obliterate every trace of dissent
28 from her doctrines or decrees.”—
29

30 Let me give you an example of that.

31 If you ask an American citizen how many people were involved with the assassination of
32 Abraham Lincoln, generally an American citizen would tell you what?

33 FROM THE AUDIENCE: One man.

34 BROTHER PIPPENGER: One: John Wilkes Booth—right?—but, actually, there
35 were like 17 or 18 people that were arrested.

36 When he assassinated Abraham Lincoln, he went to a safe house where these people
37 provided him a hiding place and helped him escape. He may have escaped if he had not broken
38 his leg when he jumped off the stage. He was crippled up. But, that safe house was what kind of
39 safe house? It was Jesuit safe house, and all the people that were arrested were Jesuits.

40 But, we do not know that any longer in American history; because, the books that were
41 written during that time period that clearly showed that it was the Catholic Church that
42 assassinated Abraham Lincoln, over the past couple of hundred years the Jesuits have done the
43 work of going into the libraries and taking those books and destroying them. So, it is only
44 people that have really done their homework that still have access to these old relic books.

45 But, that is what Sister White is talking about.

There is a whole lot more murder and crime that took place in the 1260 years by the Papacy than can be found out today, because part of their work is to cover up these atrocities.

—“It was the policy of Rome to obliterate every trace of dissent from her doctrines or decrees. Everything heretical, whether persons or writings, she sought to destroy. Expressions of doubt, or questions as to the authority of papal dogmas, were enough to forfeit the life of rich or poor, high or low. Rome endeavored also to destroy every record of her cruelty toward dissenters. Papal councils decreed that books and writings containing such records should be committed to the flames. Before the invention of printing, books were few in number, and in a form not favorable for preservation; therefore there was little to prevent the Romanists from carrying out their purpose.” *The Great Controversy*, 62.

Now, is it not sad that here recently, within the past month or so, that we have in an Adventist publication from one of the leading theologians in Adventism, an article on the antichrist of Bible prophecy. And from the beginning of the article on the antichrist, to the end of the article on antichrist, he never mentions Rome once. He never mentions the Pope of Rome one time. He may not understand it, but he is doing this very work that Sister White is speaking about. Okay? He is talking about the antichrist from strictly the Biblical level, but he does not go deep enough into the Bible to identify that it is Rome. And that is exactly what she [Rome] wants: “Say anything about the antichrist, as long as you don’t tell anyone that the antichrist is the Papacy.”

So, we [as Adventists] are doing this very work that she is mentioning here.

And this man [the author of the antichrist article] is the head of the Biblical Research Institute of the Seventh-day Adventist Church: Angel Rodriguez.

Anyway, she [Rome, the antichrist] gives her satanic testimony for three and a half prophetic years.

DEATH AND RESURRECTION

And based upon a testimony of two [indicating the Prophetic Pattern of Christ, and the History of the French Revolution, Figure Nos. 30 and 31, respectively], at the end of these three and a half years, she is going to die; and, that would be 1798 when she receives her deadly wound.

The Great Controversy, page 578:

“The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. And prophecy foretells a restoration of her power. ‘**I saw one of his heads as it were wounded to death;** and his deadly wound was healed: and all the world wondered after the beast.’ Verse 3. The infliction of the deadly wound points to the downfall of the papacy in 1798. After this, says the prophet, ‘his deadly wound was healed: and all the world wondered after the beast.’ Paul states plainly that the ‘man of sin’ will continue until the second advent. 2 Thessalonians 2:3-8. To the very close of time he will carry forward the work of deception. And the revelator declares, also referring to the papacy: ‘All that dwell upon the earth shall worship him, whose names are not

1 written in the book of life.’ Revelation 13:8. In both the Old and the New World,
2 the papacy will receive homage in the honor paid to the Sunday institution, that
3 rests solely upon the authority of the Roman Church.” *The Great Controversy*,
4 578.

5
6 So, the Papacy is prepared for 30 years, just like Christ was.

7 Then they are empowered to give their testimony for three and a half years.

8 Then they die, just as Christ did; just as the Old and New Testaments did in the history of
9 the French Revolution.

10 And what is still ahead, what has begun, is the resurrection of Rome. The resurrection of
11 Rome takes place in the last six verses of Daniel 11 when Rome retaliates against the Soviet
12 Union in verse 40 of Daniel 11. The Hebrew word describes this as sweeping away as a
13 whirlwind.

14 Go to Daniel 11, verse 40. You have it in your notes, but I will reference it for you so
15 you can see it when we get there.

16 The resurrection of the Papacy begins in verse 40, and it says,

17
18 “⁴⁰ And at the time of the end”—that is 1798—**“shall the king of the south push**
19 **at him:”**—

20
21 “. . . shall [atheistic France begin a war against the Papacy in 1798]”: That is right here [third
22 waymark in Figure No. 32].

23 But then you have a colon, which says,

24
25 —**“and the king of the north shall come against him like a whirlwind**, with
26 chariots, and with horsemen, and with many ships; and he shall enter into the
27 countries, and shall overflow and pass over

28
29 When the King of the North begins to retaliate against Atheism (the King of the South) in
30 the Ronald Reagan years, the resurrection of the Papacy is under way, and that is
31 followed by the ascension of the Papacy.

32 And in verse 40, where it says, “shall come against him like a whirlwind,” this
33 Hebrew word that is translated *come against* is *a mighty ascending; a rising up*.

34 35 **ASCENSIONS**

36 We have got “Resurrection” in the previous quote from *The Great Controversy*, page
37 578, where Sister White is quoting Revelation 13. It says, “I saw one of his heads as it were
38 wounded to death,”—that is 1798—“and his deadly wound was healed.”

39 But, notice at the bottom of the page of your notes, from *The Great Controversy*, page
40 564. It says,

41
42 “The papal church will never relinquish her claim to infallibility. All that
43 she has done in her persecution of those who reject her dogmas she holds to be
44 right; and would she not repeat the same acts, should the opportunity be
45 presented? Let the restraints now imposed by secular governments be removed

1 and Rome be reinstated in her former power, and there would speedily be a
2 revival of her tyranny and persecution.” *The Great Controversy*, 564.

3
4 And in *Selected Messages*, book 1, page 121, Sister White says, “To seek for a revival is the
5 greatest and most urgent of all our needs.”

6
7 **“A revival of true godliness among us is the greatest and most urgent**
8 **of all our needs. To seek this should be our first work.** There must be earnest
9 effort to obtain the blessing of the Lord, not because God is not willing to bestow
10 His blessing upon us, but because we are unprepared to receive it. Our heavenly
11 Father is more willing to give His Holy Spirit to them that ask Him, than are
12 earthly parents to give good gifts to their children. But it is our work, by
13 confession, humiliation, repentance, and earnest prayer, to fulfill the conditions
14 upon which God has promised to grant us His blessing. A revival need be
15 expected only in answer to prayer. While the people are so destitute of God's Holy
16 spirit, they cannot appreciate the preaching of the Word; but when the Spirit's
17 power touches their hearts, then the discourses given will not be without effect.
18 Guided by the teachings of God's Word, with the manifestation of His Spirit, in
19 the exercise of sound discretion, those who attend our meetings will gain a
20 precious experience, and returning home, will be prepared to exert a healthful
21 influence.” {1SM 121.1}

22
23 And then on page 128 in the same article, she says, “A revival represents a renewal of
24 spiritual life.”

25
26 **“A revival and a reformation must take place, under the ministration of the**
27 **Holy Spirit. Revival and reformation are two different things. Revival signifies a**
28 **renewal of spiritual life, a quickening of the powers of mind and heart, a**
29 **resurrection from spiritual death.** Reformation signifies a reorganization, a
30 change in ideas and theories, habits and practices. Reformation will not bring
31 forth the good fruit of righteousness unless it is connected with the revival of the
32 Spirit. Revival and reformation are to do their appointed work, and in doing this
33 work they must blend.--The Review and Herald, Feb. 25, 1902.” {1SM 128.1}

34
35 So, here Sister is saying that should the conditions be right, the Papacy would be revived.
36 That is “resurrected.” And when she [Rome] is resurrected, then she begins to ascend.

37 38 **I WILL ASCEND**

39
40 And, of course, the power in Bible prophecy that ascends is found in Isaiah 14, verses 12
41 through 14. You have that in your notes. This is Lucifer; fallen, becomes Satan. He is the
42 power that ascends.

43 And the Papacy, the Pope of Rome, is Satan’s earthly representative.
44 Beginning in verse 12 of Isaiah 14, it says,
45

1 “¹²How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou
2 cut down to the ground, which didst weaken the nations! For thou hast said in
3 thine heart, I will ascend into heaven, I will exalt my throne above the stars of
4 God: I will sit also upon the mount of the congregation, in the sides of the north:
5 ¹⁴I will ascend above the heights of the clouds; I will be like the most High.”
6 Isaiah 14:12–14 (KJV).
7

8 THE REPRESENTATIVE OF SATAN 9

10 So, Satan is the power in Bible prophecy that ascends; but, the Papacy is Satan’s earthly
11 representative.

12 *The Great Controversy*, page 50, says,
13

14 “To secure worldly gains and honors, the church was led to seek the favor
15 and support of the great men of earth; and having thus rejected Christ, she was
16 induced to yield allegiance to the representative of Satan--the bishop of Rome.”
17 *The Great Controversy*, 50.
18

19 So, both Satan and the Pope is the power that ascends.

20 The resurrection, the reviving of the Papacy, takes place in the Ronald Reagan years with
21 the secret alliance between the Pope of Rome and the United States that brings down the Soviet
22 Union.

23 The resurrection begins; the ascension to the throne of the Earth begins.
24

25 COME AGAINST: ASCEND 26

27 We have already read from verse 40 [of Daniel]. It is in your notes, and this phrase in
28 here, “come against him like a whirlwind,” the Hebrew means *a mighty ascendancy*.

29 So, in here [Figure No. 32], beginning in the second part of Daniel 11, verse 40, the
30 revival (resurrection) of the Papacy begins.
31

32 THE LOST ASCENDANCY 33

34 And then its ascension begins. This ascension has to do with the Papacy ascending to the
35 throne of the Earth at the end of the world. This ascension is accomplished by the Protestants in
36 the United States.

37 Notice *Review and Herald*, June 15, 1897.²⁵
38

39 “The day of God is right upon us. The world has converted the church.
40 Both are in harmony, and are acting on a short-sighted policy. **Protestants will**
41 **work upon the rulers of the land to make laws to restore the lost ascendancy**
42 **of the man of sin**, who sits in the temple of God, showing himself that he is God.
43 Roman Catholic principles will be taken under the care and protection of the state.

²⁵ Corrects DVD audio from July 15, 1897 to June 15, 1897, as reflected in the Notes and EGW archives.

1 This national apostasy will speedily be followed by national ruin. The protest of
2 Bible truth will be no longer tolerated by those who have not made the law of God
3 their rule of life. Then will the voice be heard from the graves of martyrs,
4 represented by the souls that John saw slain for the word of God and the
5 testimony of Jesus Christ which they held; then the prayer will ascend from every
6 true child of God, 'It is time for thee, Lord, to work: for they have made void thy
7 law.'" *Review and Herald*, "The Two Classes," June 15, 1897 par. 10.

8
9 This history here, "the lost ascendancy" is a progression action beginning in verse 40 [of
10 Daniel 11].

11 Then in verse 41 of Daniel 11, you have The Sunday Law in the United States.

12 If you go to Revelation 13:11, we understand Sister White specifically confirms that
13 Revelation 13, verse 11, that this is The Sunday Law in the United States, when the United States
14 speaks as a dragon. It says,

15
16 "11 And I beheld another beast coming up out of the earth; and he had two horns
17 like a lamb, and he spake as a dragon. 12 And he exerciseth all the power of the
18 first beast before him, and causeth the earth and them which dwell therein to
19 worship the first beast, whose deadly wound was healed." Revelation 13:11-12
20 (KJV).

21
22 First, The Sunday Law comes to the United States, verse 41; then, in verse 42, the United States
23 forces the whole world to accept the moral authority of the Pope of Rome: and his ascendancy
24 has been reestablished. His lost ascendancy has been restored to him. This is Daniel 11,
25 verse 42 when he conquers Egypt [the world].

26 This is where the Ten Kings in Revelation 17 agree to give their kingdom unto the Beast
27 for one hour.

28 This is verse 14 of Revelation 13, which says, speaking of the United States,

29
30 "13 And he doeth great wonders, so that he maketh fire come down from
31 heaven on the earth in the sight of men, 14 **And deceiveth them that dwell on**
32 **the earth by the means of those miracles which he had power to do in the**
33 **sight of the beast; saying to them that dwell on the earth,"—the whole**
34 **Earth—"that they should make an image to the beast, which had the wound**
35 **by a sword, and did live."** Revelation 13:13-14 (KJV).

36
37 So, we see that the Papacy has 30 years of preparation, paralleling Christ's 30 years of
38 preparation.

39 Then the Papacy is empowered to give its satanic testimony for 1260 years (three and a
40 half prophetic days).

41 Then it receives a deadly wound.

42 Then in the Ronald Reagan years, the resurrection and ascendancy begins; and, by the
43 time you get to verse 42 of Daniel 11, the ascendancy has been restored.

1 **END OF THE WORLD AND SECOND COMING OF CHRIST—DANIEL 11:40-12:3**

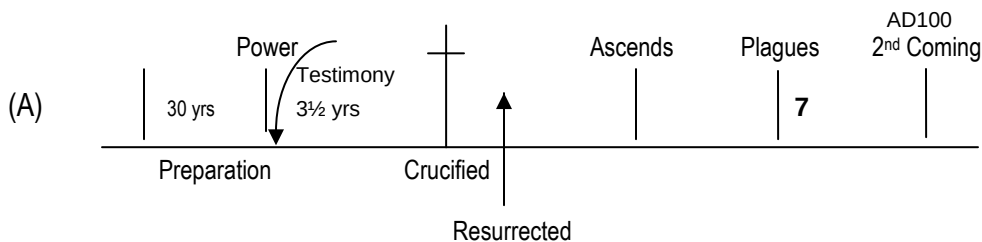
2 Then in verse 44, of Daniel 11, you see the message of the East and the North, which is
3 the Third Angel's Message swelling to the Loud Cry, which is identifying what? The Fall of
4 Babylon, and it leads to the Seven Last Plagues in this time period here, and the Second Coming
5 of Christ, Daniel 12, verses 1 through 3.

7 **SUMMARY**

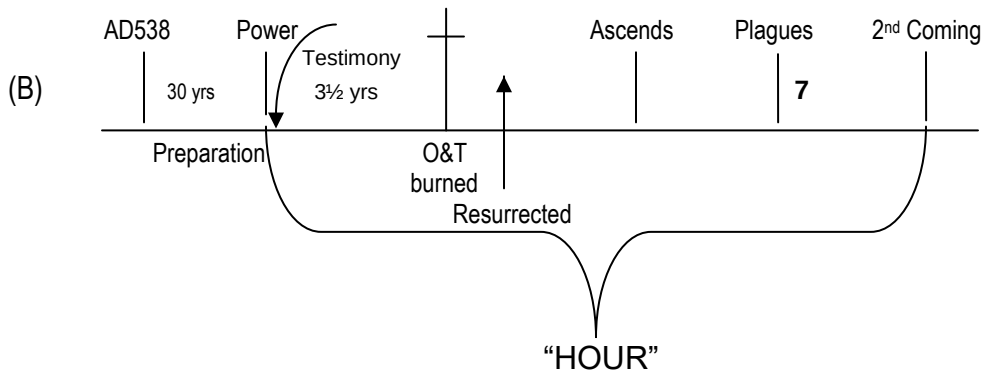
9 So, these three histories give us three testimonies of this sequence of events.

11 *Figure No. 33 THREE TESTIMONIES TO SEQUENCE OF EVENTS AT END OF WORLD*

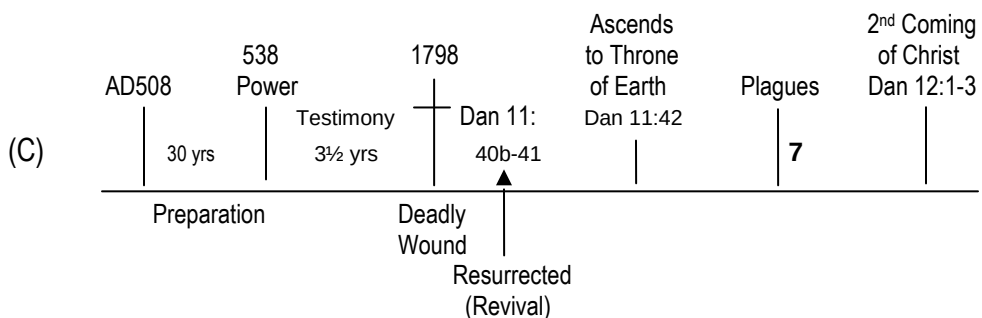
13 **PROPHETIC PATTERN OF CHRIST'S LIFE: COVENANT BY BLOOD**



24 **PARALLEL HISTORY OF FRENCH REVOLUTION: COVENANT BY WORD (2ND TESTIMONY)**



39 **HISTORY OF ANTICHRIST: COVENANT OF DEATH (3RD TESTIMONY)**



1 These two [(A) and (B)] are two witnesses to confirm the Covenant of Life.
2 This history [(C)] is the confirmation of the Covenant of Death.
3 But now we have prepared the logic to look at what happens in these histories [(A) and
4 (B)] and in this history [(C)].
5 Because in this history [(A)], we know that here Christ is setting aside the earthly
6 sanctuary and beginning the work in the Heavenly Sanctuary.
7 And in this history [(C)], Satan is setting aside the worship of Paganism and bringing in
8 the worship of Papalism. And this history is paralleling this history [(A)]. And what goes on in
9 these two histories are pointing forward to a third dispensation, which is the Dispensation of the
10 Holy Spirit, Sister White calls it.
11 The Dispensation of the Old Testament is followed by the Dispensation of the New
12 Testament, which is followed by the Dispensation of the Holy Spirit. And the counterfeit of the
13 Old Testament is Paganism; and, the counterfeit of the Dispensation of Christ (the confirmation
14 of one week in Daniel 9) is the Antichrist; and, the counterfeit of the Holy Spirit is who we call
15 the False Prophet in Bible Prophecy. There are three Godly dispensations, and three counterfeit
16 dispensations; and, we want to understand the significance of this as we proceed.
17 Shall we pray?
18
19
20 Benediction: Heavenly Father, we thank you that your prophetic Word is so concise and so
21 clear. We ask that your Holy Spirit would help each of us to understand the implications of these
22 prophetic truths in terms of what is taking place on Planet Earth now; in terms of giving a unified
23 and powerful message; but, also in terms of bringing our person experience into agreement with
24 this message. We thank you for the easy times that we have to study these things. We ask for
25 your continued blessing as we finish this series. In Jesus's name, amen.
26

THE GODHEAD IN PROPHECY

Presentation by Jeff Pippenger

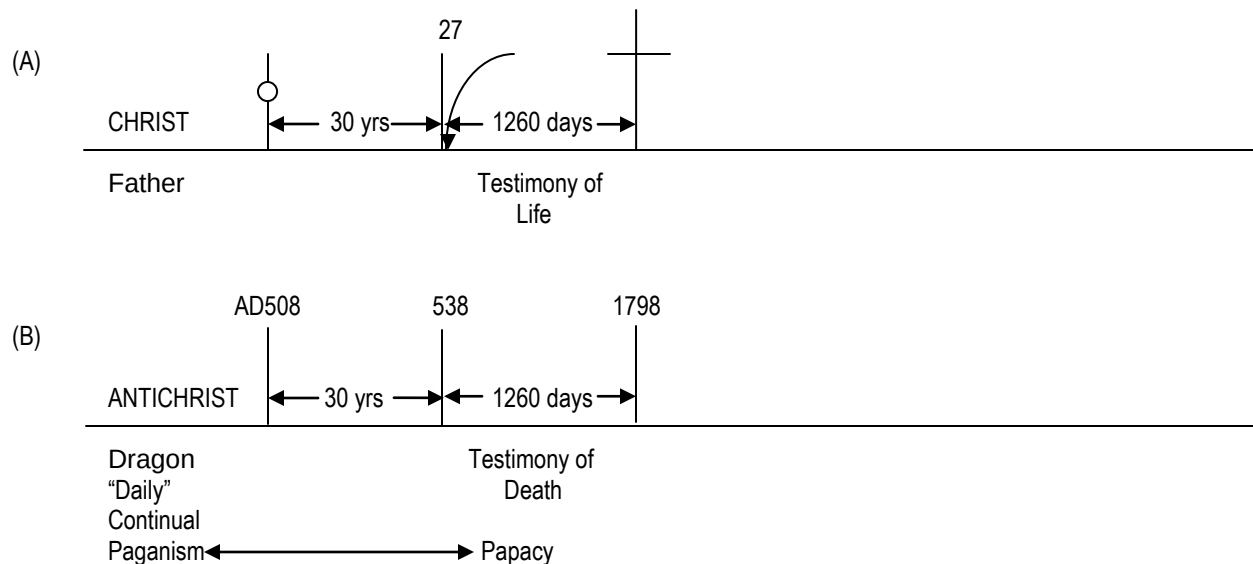
PART 19

Invocation by Brother Jeff Pippenger: Heavenly Father, as we begin this study of this series, we ask that as we are entering into the part where we are drawing some conclusions that you would grant us the presence of your Holy Spirit to guide and direct what we share. Open our hearts and minds to understand what you have for us. We are looking at things that are based upon the Pioneers' understanding, but truths that the Pioneers did not recognize. So, it may be unfamiliar to some that are following this series. We ask that you give them an extra measure of your Spirit to help open their understanding. We ask that you would take control of the thoughts and words that I present here and pour your Latter Rain out upon us by the opening of your Word to our understanding at this time. We ask in Jesus's name, amen.

BROTHER PIPPENGER: We have been looking at many things, of course, in the Book of Daniel; but, by upholding the Pioneer position of the Daily, we have a point of reference that allows us to see that there are two stories that run through Bible prophecy, the story of Jerusalem and the story of Babylon.

But the prophecies that the Millerites came to understand that present the outline for the story of Jerusalem are repeated in the story of Babylon. We are taking a section of this repetition here and looking at it.

Figure No. 34: THE HISTORIES OF CHRIST AND ANTICHRIST



We established that upon the testimony of three in our last presentation, this [Figure No. 34 (A)] being the History of Christ. He was born here. Thirty years later he is empowered at His baptism; and, then he gives his testimony for 1260 days, until the cross where He dies.

1 And we lined this up with the history of Antichrist [Figure No. 34 (B)]. The setting up of
2 Antichrist, according to Daniel 12:11 was 30 years when the Daily was taken away in AD508.
3 Thirty years later the Papacy is empowered. It gives its satanic testimony for 1260 days, and
4 received its deadly wound right in line with when Christ was crucified.

7 **BENEATH AND ABOVE**

9 We now want to look at a truth we did not address in the last presentation, that this
10 history here of Christ is a history of Him changing dispensations from the earthly sanctuary to
11 the Heavenly Sanctuary, from the Old Testament to the New Testament.

12 And in this regard, then we see that this history [Figure No. 34 (B)], too, is a change of
13 satanic dispensation, from the first satanic dispensation which is Paganism being set aside for the
14 second, Papalism, just as the first dispensation [in Figure No. 34 (A)] of the Father being set
15 aside for the dispensation of the Son.

16 And following this we see the Dispensation of the Holy Spirit in this history [(A),
17 beginning with the crucifixion of Christ]; and, therefore, in this history [(B), beginning at 1798],
18 we see the dispensation of the False Prophet.

19 So, this is No. 19 in our series. In our notes we start with *Testimonies*, volume 6,
20 page 219, that says,

22 “And while the powers of darkness are stirring up the elements from beneath, the
23 Lord God of heaven is sending power from above to meet the emergency by
24 arousing His living agencies to exalt the law of heaven.” *Testimonies*, volume 6,
25 219.

27 And you see this contrast with the powers of Satan and the powers of God; the powers of God
28 coming down from Heaven, the powers of Satan represented as coming up from the Earth. This
29 is the Controversy between Christ and Satan. And in this controversy, the powers of Satan here
30 at the end of the world are threefold: the Beast, the Dragon, and the False Prophet. And we are
31 making the case that the powers of God are the Father, the Son, and the Holy Spirit, which is a
32 controversial subject in Adventism today; and, we are trying to establish this first from the
33 prophetic record, and thereafter with some of the theological arguments.

36 **ESTABLISHING THE SECOND DISPENSATION**

38 In this history here [Figure No. 34 (A)], Christ is taking away the previous dispensation.

40 **HE TAKETH AWAY**

42 Hebrews 10:8-10

44 If you go to Hebrews 10, verses 8 through 10, all we are going to do is contrast the
45 dispensational change of Christ with the dispensational change of Satan.

46 In Hebrews 10, verses 8 through 10, it says,

1
2 “⁸ Above when he said, Sacrifice and offering and burnt offerings and *offering* for
3 sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the
4 law; ⁹ Then said he, Lo, I come to do thy will, O God.”—

5
6 And notice what He says,

7
8 —“He taketh away the first,”—

9
10 And when He is taking away the first, this is paralleling the taking away of the Daily. Okay?
11 The same words.

12
13 —“He taketh away the first, that he may establish the second. ¹⁰ By the which
14 will we are sanctified through the offering of the body of Jesus Christ once *for*
15 *all*.” Hebrews 10:8-10 (KJV).

16
17 So, Christ is taking the first dispensation [indicating from the birth of Christ to AD27 in Figure
18 No. 34(A)], to bring in the second dispensation [indicating the 1260 days of the sacred week of
19 Christ]. And it is not an accident that it is taken away.

20 So, the first Godly dispensation is taken away for the next Godly dispensation.

21
22 Daniel 12:11, 11:31

23
24 This is paralleled in the satanic history [Figure No. 34(B)] If you go to Daniel 11 and 12,
25 which we have looked at often in this series, Daniel 12:11 says,

26
27 “¹¹ And from the time that the daily ~~sacrifice~~ shall be taken away, and the
28 abomination that maketh desolate set up, *there shall be* a thousand two hundred
29 and ninety days.” Daniel 12:11 (KJV).

30
31 And if you go back to chapter 11, verse 31, it says,

32
33 “³¹ And arms shall stand on his part, and they shall pollute the sanctuary of
34 strength, and shall take away the daily ~~sacrifice~~, and they shall place the
35 abomination that maketh desolate.” Daniel 11:31 (KJV).

36
37 We are showing that the Daily here [Figure No. 34 (B)] is the Dragon power. The Dragon power
38 is the first satanic dispensation; and, the Dragon is wanting to take over the position of God the
39 Father.

40 Daniel symbolizes the Dragon power with the word *Daily*, which means, *continual*.

41 And of the three satanic powers being the Dragon [prior to 538], the Beast [from 538 to
42 1798], and the False Prophet [after 1798], the one that has continually opposed God and His
43 people throughout history is the Dragon. This is why Daniel uses the term *continual* to represent
44 the Dragon. It is the one that has continually been there.

45 The Papacy is not empowered until 538.

46 The False Prophet does not come until the Millerite History.

1 So, of those three satanic powers, the one that is continually there throughout history,
2 Daniel chooses the perfect word “the Daily.”

3 And the Dragon, Isaiah 14, it is wanting to take over the Father’s throne. This
4 [Figure No. 34 (B)] is the counterfeit of the Father’s throne.

5 And in Daniel 11:31 and Daniel 12:11, the Daily, the first satanic dispensation was
6 removed in 508, in order to bring in the second [538], paralleling the work of Christ in setting
7 aside this dispensation of the earthly sanctuary and bringing in the dispensation of the Heavenly
8 Sanctuary.

10 **THREE AND A HALF YEARS**

11 They both are going to give their testimonies for three and a half years; but, *The Great*
12 *Controversy*, page 327, says,

14 “In the midst of the week He shall cause the sacrifice and the oblation to
15 cease.’ In A.D. 31, three and a half years after His baptism, our Lord was
16 crucified.” *The Great Controversy*, 327.

18 And then in *The Great Controversy*, page 55, it says,

20 “In the sixth century”—

22 In three and a half years, Christ gives His testimony here, 1260 days²⁶; and, this is His testimony
23 of life.

24 And the Antichrist is going to give his testimony of death for the same amount of time,
25 prophetically, **prophetically**.

26 Okay. In *The Great Controversy*, page 55, says,

28 — “In the sixth century the papacy had become firmly established. Its seat
29 of power was fixed in the imperial city, and the bishop of Rome was declared to
30 be the head over the entire church. **Paganism had given place to the papacy.**”—

32 Sister White is talking about this history [of the Antichrist]. Paganism had given place to the
33 Papacy. This (the Daily) is Paganism. There are several words that represent this first satanic
34 power. One is *Paganism*, and it has given way to the Papacy. The Papacy is the second satanic
35 dispensation.

37 —“Paganism had given place to the Papacy. The dragon had given to the beast
38 ‘his power, and his seat, and great authority.’ Revelation 13:2. And now began the
39 1260 years of papal oppression foretold in the prophecies of Daniel and the
40 Revelation. Daniel 7:25; Revelation 13:5–7.” *The Great Controversy*, 55.

42 Here, these 1260 years, these 1260 days²⁷, parallel histories.

²⁶ Corrects audio on DVD from 1260 years to 1260 days, based on Figure No. 34(A).

²⁷ *Ibid.*

1 **BY MEANS OF DEATH**

2
3 Hebrews 9:15-17

4
5 In Hebrews 9, verses 15 through 17, we see that this dispensation is accomplished. Christ
6 accomplished His dispensation by death.

7 Hebrews 9, beginning in verse 15, says,

8
9 “¹⁵And for this cause he is the mediator of the new testament, that by means of
10 death, for the redemption of the transgressions *that were* under the first testament,
11 they which are called might receive the promise of eternal inheritance. ¹⁶For
12 where a testament is, there must also of necessity be the death of the testator.
13 ¹⁷For a testament is of force after men are dead: otherwise it is of no strength at
14 all while the testator liveth.” Hebrews 9:15-17 (KJV).

15
16 If you make a will for your children, the will is of no strength until you die.

17 But, Christ brings in the new testament, replacing the old testament (that is going on in
18 this history [Figure No. 34 (A)], by means of death, the death at the cross.

19
20 Revelation 13:3

21
22 So, too, if you go to Revelation 13, verse 3, this second satanic dispensation is testified to
23 by the death of the Papacy.

24 In verse 3 of Revelation 13, it says,

25
26 “³And I saw one of his heads as it were wounded to death; and his deadly wound
27 was healed: and all the world wondered after the beast.” Revelation 13:3 (KJV)>

28
29 So, here [1798], the death of the Papacy, testifies to this 1260 years of testimony; the
30 death of Christ testifies to His 1260 days²⁸ of testimony: parallel histories.

31
32 **TO WORSHIP THE SON IS TO WORSHIP THE FATHER**

33 Now, notice: If we worship the Son, we are worshipping the Father.

34
35 1 John 2:23; John 14:1

36
37 Go to 1 John 2:23.

38 1 John 2:23 says,

39
40 “²³Whosoever denieth the Son, the same hath not the Father: [*but*] *he that*
41 *acknowledgeth the Son hath the Father also.*” 1 John 2:23 (KJV).

42
43 And then go to John 14:1 in connection with this: in John 14:1, if you have the
44 Son, you have the Father.

45 It says,

²⁸ *Ibid.*

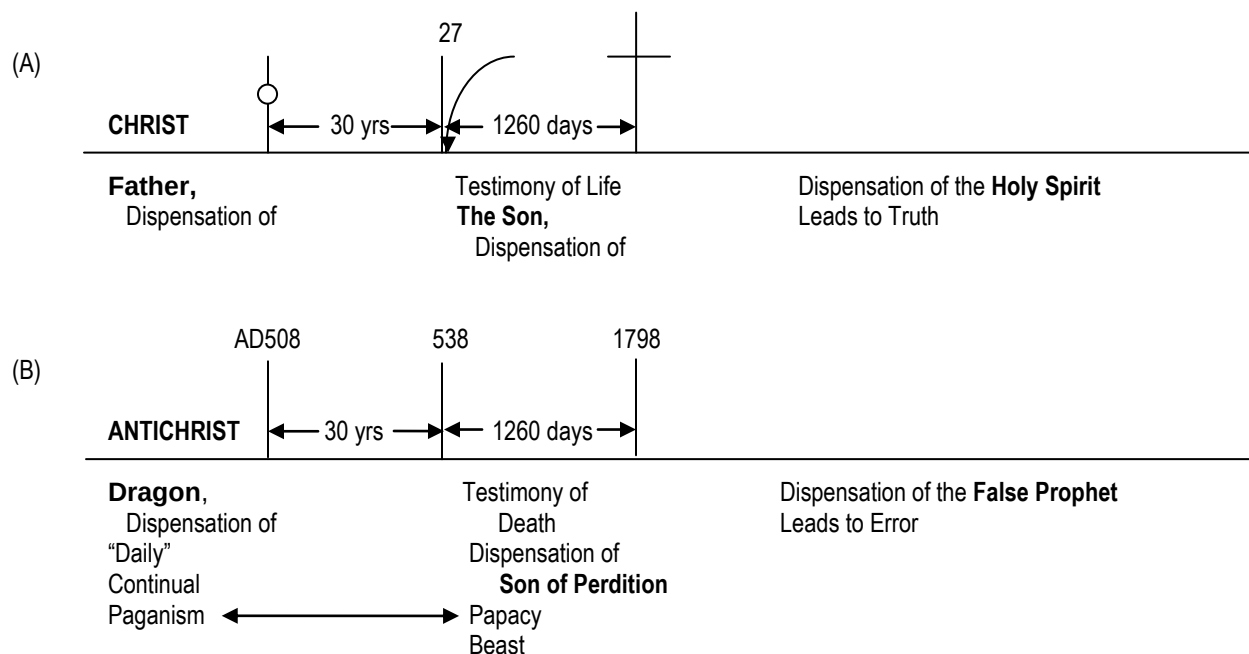
1
2 “¹Let not your heart be troubled: ye believe in God, believe also in me.”
3 John 14:1 (KJV).
4

5 To believe in Christ, to worship Christ is to worship the Father. If you believeth in the Son, you
6 believeth in the Father.
7

8 **TO WORSHIP THE PAPACY IS TO WORSHIP THE DRAGON**

9

10 *Figure No. 35: THE HISTORIES OF CHRIST AND ANTICHRIST*



38 Revelation 13:4

39 And in Revelation 13, verse 4, speaking of the Antichrist power, the one that is
40 counterfeiting the dispensation of Christ, in verse 4 it says,

41 “⁴And they worshipped the dragon”—
42

43 And who is the Dragon? The Dragon is this dispensation [of Antichrist]. Okay?
44

45 —“⁴And they worshipped **the dragon which gave power unto the beast:** and
46 they worshipped the beast, saying, Who is like unto the beast? Who is able to
47 make war with him?” Revelation 13:4 (KJV).
48

49 As they worship the Beast here, the Papacy is the Beast; and the Beast is counterfeiting Christ.

50 As they worship the Beast, who are they worshipping? The Dragon.

1 As you worship Christ, who are you worshipping? The Father. To worship Christ is to
2 worship the Father; to worship the Papacy is to worship Satan: parallel lines of prophecies.

3 And the point of these parallel lines of prophecies, we are going to see that there is a third
4 Holy Dispensation; therefore, there must be a third unholy dispensation.

6 THE FATHER GIVES ALL TO THE SON OF MAN

8 Matthew 11:27

10 In Matthew 11:27, we are told that the Father gives all things to the Son. Matthew 11:27
11 says,

12
13 “²⁷ **All things are delivered unto me of my Father:** and no man knoweth the
14 Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to
15 whomsoever the Son will reveal him.” Matthew 11:27 (KJV).

16
17 But, all things are given to the Son by whom? By the Father.

19 THE DRAGON GIVES ALL TO THE MAN OF SIN

21 Revelation 13:2

22
23 And if you go to Revelation 13:2, which we have already looked at, but we will look at it
24 again, we find that all things were given to the Papacy by the Dragon. The Dragon is the father
25 of the Papacy.

26 In Revelation 13:2, it says,

27
28 “² And the beast which I saw was like unto a leopard, and his feet were as *the feet*
29 of a bear, and his mouth as the mouth of a lion: **and the dragon gave him his**
30 **power, and his seat, and great authority.**” Revelation 13:2 (KJV).

31
32 The Father gave all things to the Son; and the Dragon gives all things to his son, the Papacy, the
33 son of perdition.

35 THE IMAGE OF THE FATHER

37 Hebrews 1:3

38
39 Hebrews 1, verse 3, tells us that Christ is the image of the Father. Hebrews 1, and let us
40 start in verse 1.

41
42 “¹ God, who at sundry times and in divers manners spake in time past unto the
43 fathers by the prophets, ² Hath in these last days spoken unto us by *his* Son,
44 whom he hath appointed heir of all things, by whom also he made the worlds;
45 ³ Who being the brightness of *his* glory, and the express image of his person, and
46 upholding all things by the word of his power, when he had by himself purged our

1 sins, sat down on the right hand of the Majesty on high:” Hebrews 1:3
2 (KJV).

3
4 And Jesus is the image of the Father.

5
6 **THE IMAGE OF THE DRAGON: PAGAN ROME**

7
8 Revelation 12:3; Revelation 13:1²⁹
9

10 And if you go to Revelation 12:3, we will see the image of the Dragon, who is the father
11 of the Papacy. The image of the Dragon in Revelation 12:3:

12
13 “³ And there appeared another wonder in heaven; and behold a great red dragon,
14 having seven heads and ten horns, and seven crowns upon his heads.”
15 Revelation 12:3 (KJV).

16
17 So, the Dragon, its image, it has seven heads and ten horns.

18 And then if you go to Revelation 13, verse 1, speaking of the Papacy (the son of the
19 Dragon, the son of perdition), it says,

20
21 “¹ And I stood upon the sand of the sea, and saw a beast”—*that is the Papacy*—
22 “rise up out of the sea, having”—*what?*—“seven heads and ten horns, and upon
23 his horns ten crowns, and upon his heads the name of blasphemy.”
24 Revelation 13:1 (KJV).

25
26 So, the Dragon has seven heads and ten horns (the father of the Papacy), and the Papacy has how
27 many heads? Seven heads and ten horns.

28 Christ is the image of the Father; the Papacy is the image of Satan.

29
30
31 **THE DISPENSATION OF THE SON**

32
33 Hebrews 8:1-7
34

35 Hebrews 8, verses 1 through 7, speaks of the Dispensation of the Son. Hebrews 8:1-7:

36
37 “¹ Now of the things which we have spoken *this is* the sum: We have such an high
38 priest, who is set on the right hand of the throne of the Majesty in the heavens;
39 ² A minister of the sanctuary, and of the true tabernacle, which the Lord pitched,
40 and not man. ³ For every high priest is ordained to offer gifts and sacrifices:
41 wherefore *it is* of necessity that this man have somewhat also to offer. ⁴ For if he
42 were on earth, he should not be a priest, seeing that there are priests that offer
43 gifts according to the law: ⁵ Who serve unto the example and shadow of heavenly
44 things, as Moses was admonished of God when he was about to make the

²⁹ Corrected by Elder Jeff from verse 2 to verse 1.

1 tabernacle: for, See, saith he, *that* thou make all things according to the pattern
2 shewed to thee in the mount. ⁶But now hath he obtained a more excellent
3 ministry,”—
4

5 Christ has obtained a more excellent ministry.
6

7 —“by how much also he is the mediator of a better covenant, which was
8 established upon better promises. ⁷For if that first *covenant* had been faultless,
9 then should no place have been sought for the second.” Hebrews 8:1-7 (KJV).
10

11 So, the second covenant is the Dispensation of the Son.
12
13

14 **THE DISPENSATION OF THE HOLY SPIRIT**

15
16 And, the third covenant, here [at the death of Christ] is the Dispensation of the Holy
17 Spirit. [See Figure No. 35.]

18 This is the Dispensation of the Son [the 1260 days]; and, now we are living in the
19 Dispensation of the Holy Spirit [after the death of Christ]. We will show you this.

20 And, the Dispensation of the Father [prior to the birth of Christ].

21 The dispensation of the Dragon [prior to 508]; the dispensation of the son of perdition
22 [the 1260 years]; and, the dispensation of the False Prophet [after 1798].

23 Okay. Notice this next quote from *Testimonies to Ministers*, page 511.
24

25 “The dispensation in which we are now living is to be, to those that ask,
26 the dispensation of the Holy Spirit. Ask for His blessing. It is time we were more
27 intense in our devotion. To us is committed the arduous, but happy, glorious work
28 of revealing Christ to those who are in darkness. We are called to proclaim the
29 special truths for this time. For all this the outpouring of the Spirit is essential. We
30 should pray for it. The Lord expects us to ask Him. We have not been
31 wholehearted in this work.” *Testimonies to Ministers*, 511.
32

33 So, we see that the Dispensation of the Father was set aside for the second, the Dispensation of
34 the Son; but, now we are in the Dispensation of the Holy Spirit.

35 So, the obvious conclusion here is that you have a dispensation of the Dragon, of the
36 Beast, and of the False Prophet [Figure No. 35 (B)], the counterfeits to this [Figure No. 35 (A)],
37 based upon this perfectly paralleled counterfeit line of prophecy.
38
39

40 **ESTABLISHING THE THIRD**

41 **THE SON OF MAN MUST GO AWAY**

42
43
44 John 16:7
45

46 So, let us go to John 16:7 and look at a little bit of the Dispensation of the Holy Spirit.

1 John 16:7 says,

2
3 “⁷ Nevertheless I tell you the truth; It is expedient for you that I go away: for if I
4 go not away, the Comforter will not come unto you: but if I depart, I will send
5 him unto you.” John 16:7 (KJV).

6
7 Who is the Comforter?

8 FROM THE AUDIENCE: It is the Holy Spirit.

9 BROTHER PIPPENGER: It is the Holy Spirit.

10 And when was it that Jesus was saying that He needed to go away? Right after the cross
11 He is saying, “It is expedient that I being the work in the Heavenly Sanctuary.” And, we have
12 read a quote in this study already where we are told that the outpouring of the Holy Spirit on the
13 day of the Pentecost was the token that Christ had been received as Priest and King and had
14 begun His work in the Holy Place in the Heavenly Sanctuary.

15 So, it was expedient that Christ return, that He go away, in order for the Dispensation of
16 the Holy Spirit to arrive in history at the time of Pentecost.

17 18 **THE MAN OF SIN MUST GO AWAY: 1798**

19 20 Revelation 13:3

21
22 Revelation 13:3: I am speaking of the dispensation of the Antichrist. It says,

23
24 “³ **And I saw one of his heads as if were wounded to death;** and his deadly
25 wound was healed: and all the world wondered after the beast.” Revelation 13:3
26 (KJV).

27
28 In 1798, Satan (the Antichrist; the Papacy) receives its deadly wound, and it goes away.

29 Where does it go away to? Well, it is forgotten, according to Isaiah 23, “Tyre is forgotten
30 for 70 years.”

31 In the Church of Thyatira in Revelation that represents the 1260-year period, the symbol
32 of the Papacy in that time period is Jezebel.

33 And, we are going to look at the history of Elijah in the next presentation probably, and
34 show that when the Battle of Carmel takes place, it takes place over here [the period on a time
35 line located after the waymarks for the cross and for 1798]. And at the Battle of Carmel between
36 the prophets of Baal and Elijah, Ahab was there. But, was Jezebel there? Jezebel was back in
37 Samaria.

38 In order for “Carmel” to take place, it was expedient that the Papacy go away. It had to
39 receive a deadly wound. It had to be forgotten. It had to return to Samaria and back out of the
40 scene in order to let its satanic influence (the false prophet) accomplish the work; because, in the
41 story of Carmel, we will see that this is where the false prophet is raised up.

42 So, it was expedient for Christ to go away in this history in order to bring in the
43 Dispensation of the Holy Spirit.

44 It was expedient for Jezebel return to Samaria, that she be forgotten, in order to bring in
45 the dispensation of the false prophet.

1 THE SPIRIT WILL GUIDE INTO TRUTH

3 John 16:12-13

5 In John 16, verses 12 and 13, we are told that the purpose of the Holy Spirit is to guide us
6 into all truth. John 16, beginning in verse 12, says,

8 “¹² I have yet many things to say unto you, but you cannot bear them now. ¹³
9 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for
10 he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak:
11 and he will shew you things to come.” John 16:12-13 (KJV).

13 He leads us into truth. That is the point I am making here; because, we are going to see that the
14 False Prophet leads us into error.

15 But, it is also worth noting here that the Holy Spirit does not speak of Himself. Okay?

16 And this dispensation (the Dispensation of the Holy Spirit), the Scriptures tell us plainly
17 that the Holy Spirit is not going to be giving a great deal of information about who and what the
18 Holy Spirit is; and, of course, this is what Sister White says in connection with the Alpha of
19 Apostasy in the time of John Harvey Kellogg, is that when it comes to the Holy Spirit, it is one
20 of the things that Inspiration says that we should not be speculating—and she uses that word—
21 upon the nature of the Holy Spirit.

22 The Holy Spirit in the Dispensation of the Holy Spirit is not here to explain who and
23 what and how He is. He is here to explain who Christ was. He will not speak of Himself; He
24 speaks of Christ.

25 Just like in the Dispensation of Christ, when He walked among men, what He was
26 teaching them is, “If you had seen Me, you had seen the Father.” Christ is telling His people
27 about the Father; the Holy Spirit is going to tell the people about the Son.

28 Okay. So, the Holy Spirit guides us into all truth.

30 THE FALSE PROPHET WILL GUIDE INTO ERROR

32 Revelation 13:11-12

34 And in Revelation 13:12, we will find the False Prophet.

35 Revelation 13:11 is The Sunday Law in the United States. The earth beast is the United
36 States. And in verse 11, it says,

38 “¹¹ And I beheld another beast coming up out of the earth;”—*this is the United*
39 *States*—“and he had two horns like a lamb, and he spake as a dragon.”—

41 And the United States speaks as a dragon at The Sunday Law.

43 —“¹² And he exerciseth all the power of the first beast before him,”—

45 And he does what?

1 —“and causeth the earth and them which dwell therein to worship the first beast,
2 whose deadly wound was healed.” Revelation 13:11 (KJV).

3
4 So, what is the work of the False Prophet? The United States is the False Prophet of
5 Bible prophecy. He forces the world to worship Catholicism, to worship the representatives of
6 Satan upon Earth. That is error. The False Prophet leads the whole world into error.

7 Whereas, the Holy Spirit leads those that are willing to be led into what?

8 FROM THE AUDIENCE: Truth.

9 BROTHER PIPPENGER: Truth.

10 Now, I hope you are recognizing that when it comes to these two lines of prophecy—the
11 line of Jerusalem [line of Christ], and the line of Babylon [line of Antichrist]—that it is not a
12 vague or just, you know, inferences. These are very specific parallel prophecies.

13 14 **THE SPIRIT WILL GLORIFY THE SON OF MAN**

15 The Spirit (the Holy Spirit) will glorify the Son of Man. Go to John 16:14.

16 17 John 16:14

18
19 “¹⁴ He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.”
20 John 16:14 (KJV).

21
22 Okay. So, the Holy Spirit is going to glorify the Son.

23 24 **THE FALSE PROPHET WILL GLORIFY THE MAN OF SIN**

25 26 Revelation 13:14

27
28 And in Revelation 13:14—and in the context of this passage, this is still the United
29 States. This is the False Prophet.

30
31 “¹⁴ And deceiveth them that dwell on the earth by *the means of* those miracles
32 which he”—*the United States*—“had power to do in the sight of the beast;”—*in*
33 *the sight of the Papacy*—“saying to them that dwell on the earth, that they should
34 make an image to the beast, which had the wound by a sword, and did live.”
35 Revelation 13:14 (KJV).

36
37 The United States is going to glorify the Papacy. It is going to lift up an image of the Papacy and
38 force the whole world to accept that image.

39 And, of course, we know where this terminology, this illustration is drawn from. In
40 Daniel, chapter 3, Nebuchadnezzar raises up an image. And what is Nebuchadnezzar doing with
41 that image? He is counterfeiting the dream that he had in chapter 2, which was the dream
42 identifying God’s providential control of the history of the world, with this image [indicating the
43 image on the 1843 and 1850 Charts]; and, now, Nebuchadnezzar, through self-exaltation and
44 pride, he is setting up an image not to glorify the God that has all history under His control, but
45 to glorify himself. He is not simple going to be the head of gold; he is going to be the entire
46 image. This image is an image that glorifies Babylon.

1 And, of course, modern Babylon at the end of the world is the Papacy, and the United
2 States forces the world to accept the image of Babylon, the image of the Beast. They glorify the
3 Antichrist as the Holy Spirit glorifies Christ. Okay? Parallel lines of prophecy.

5 **THE FATHER'S NAME MANIFESTED**

6 The Holy Spirit will cause the Father's name to be manifested.

8 Revelation 7:1-3

10 Revelation 7, verses 1 through 3. As Seventh-day Adventists, we understand that the
11 144,000 in these verses that receive the Seal of God, they receive it in their forehead.

12 And what does the name in the forehead represent? The character.

13 Okay. Revelation 7, beginning at verse 1, it says,

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

23 The sealing of the 144,000 is the manifestation of God's name in their character.

25 **THE DRAGON'S NAME MANIFESTED**

26 And the Dragon's name is going to be manifested, too.

28 Revelation 13:17-18

30 Revelation 13, verses 17 and 18. And, of course, the sealing of the 144,000 is
31 accomplished by the outpouring of the Holy Spirit. It is a work that is accomplished by the Holy
32 Spirit, the third holy dispensation.

33 In Revelation 13 we are seeing the work of the False Prophet (the United States). And in
34 verses 17 and 18, it says,

36 “¹⁷ And that no man might buy or sell, save he that had the mark, or the name of
37 the beast, or the number of his name. ¹⁸ Here is wisdom. Let him that hath
38 understanding count the number of the beast: for it is the number of a man; and
39 his number is Six hundred threescore and six.” Revelation 13:17-18

41 The False Prophet is going to produce the character of Satan in mankind, while the Holy Spirit is
42 going to produce the character of God in mankind. That is the work of the Holy Spirit that is
43 counterfeited by the work of the False Prophet.

45 **THE SIGN OF GOD**

46 And, of course, the sign of God in Exodus 31:13.

1 Exodus 31:13; Ezekiel 20:12

2
3 In Exodus 31:13, as this character is produced in God's people, a symbol of this character
4 is the Sabbath.

5 In Exodus 31:13, it says,

6
7 ¹³ Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall
8 keep, for it is a—*what?*—“a *sign* between me and you throughout your
9 generations; that ye may know that I *am* the LORD that doth sanctify you.”
10 Exodus 31:13 (KJV).

11
12 Then, if you go to Ezekiel 20:12: Ezekiel 20:12, speaking of this sign.

13
14 ¹² Moreover also I gave them my sabbaths, to be a sign between me and them,
15 that they might know that I *am* the LORD that sanctify them.” Ezekiel 20:12
16 (KJV).

17
18 So, the sign that the Holy Spirit places in the 144,000, the character of Christ, is represented by
19 the Sabbath.

20
21 **THE SIGN OF SATAN**

22 And the sign of Satan also represents the character that is put into mankind through the
23 efforts of the False Prophet.

24
25 Revelation 13:16-18

26
27 In Revelation 13, verses 16 through 18, we will just read verse 16 because we just read
28 verse 17 and 18. Verse 16, speaking of the False Prophet (the United States), it says,

29
30 ¹⁶ **And he causeth all, both small and great, rich and poor, free and bond, to**
31 **receive a mark in their right hand, or in their foreheads;** ¹⁷ And that no man
32 might buy or sell, save he that had the mark, or the name of the beast, or the
33 number of his name. ¹⁸ Here is wisdom. Let him that hath understanding count
34 the number of the beast: for it is the number of a man; and his number is Six
35 hundred threescore and six.” Revelation 13:16-18

36
37 And what is this mark? It is the Sunday observance. This is the mark of the Beast. They receive
38 the sign identifying the character that they have developed. It is produced through the efforts of
39 the False Prophet of Bible prophecy, in contrast with the sign that the 144,000 receive that is
40 accomplished in the Dispensation of the Holy Spirit. These are counterfeit lines of prophecy.

41
42 **IMAGE OF GOD**

43 In *Christ's Object Lessons*, page 69, it says,

44
45 “‘When the fruit is brought forth, immediately he putteth in the sickle, because
46 the harvest is come.’ Christ is waiting with longing desire for the manifestation of

1 Himself in His church. When the character of Christ shall be perfectly reproduced
2 in His people, then He will come to claim them as His own.” *Christ’s Object*
3 *Lessons*. 69.

4
5 That is the image of God, is the character of Christ perfectly reproduced in His people.

6 7 **IMAGE OF THE BEAST**

8 The image of the Beast.

9 10 Revelation 13:11, 14

11
12 “¹¹ And I beheld another beast coming up out of the east; and he had two horns
13 like a lamb, and he spake as a dragon. ¹⁴ And deceiveth them that dwell on the earth
14 by *the means of* those miracles which he had power to do in the sight of the beast;
15 saying to them that dwell on the earth, that they should make an image to the
16 beast, which had the wound by a sword, and did live.” Revelation 13:11, and 14

17
18 Revelation 13:11 and 14, the United States sets up an image to the Beast. The only
19 definition for the image of the Beast in God’s Word is the combination of church and state, with
20 the church in control over the relationship. When the United States passes a Sunday law, the
21 image of the Beast will have been formed in the United States. The Protestants will have taken
22 control of the government and are using the political branch of the United States to
23 accomplishment of their dogmas, and the symbol of which at this time is the sign of Rome’s
24 power, The Sunday Law.

25 And then in verse 14, the United States, also, forces the world to set up an image of the
26 Beast, which is a combination of church and state, with the church in control of the relationship.
27 This is when the Ten Kings of Revelation 17 (the state) agree to give their kingdom to the
28 Papacy (the Beast); because, the False Prophet of Bible prophecy has deceived the world into
29 doing this very thing.

30 The image of God is to be reproduced in His people through the power of the Holy Spirit.

31 The image of the Beast is going to be produced in the world through the power of the
32 United States (the False Prophet).

33 34 **IMAGE OF GOD WITHIN INDIVIDUALS**

35 The image of God in individuals.

36 37 2 Corinthians 3:18

38
39 2 Corinthians 3:18: 2 Corinthians 3:18 says, in terms of how it is accomplished,

40
41 “¹⁸ But we all, with open face beholding as in a glass the glory of the Lord, are
42 changed into the same image from glory to glory, *even as by the*”—*who?*—“the
43 Spirit of the Lord.” 2 Corinthians 3:18 (KJV).

44
45 The Holy Spirit accomplishes this change.

1 And what is the famous principle that Sister White derives from this verse? By
2 beholding, we become changed. By beholding Christ, we become changed into His image.

3 4 **IMAGE OF THE BEAST WITHIN INDIVIDUALS**

5 And then in *Review and Herald*, July 13, 1897, we are told about how the world is
6 changed into the image of the Beast. It says,

7
8 “The third angel’s message has been sent forth to the world, warning men
9 against receiving the mark of the beast or of his image in their foreheads or in
10 their hands. To receive this mark means to come to the same decision as the beast
11 has done, and to advocate the same ideas, in direct opposition to the Word of God.
12 Of all who receive this mark, God says, ‘The same shall drink of the wine of the
13 wrath of God, which is poured out without mixture into the cup of his indignation;
14 and he shall be tormented with fire and brimstone in the presence of the holy
15 angels, and in the presence of the Lamb.’” *Review and Herald*, July 13, 1897.

16
17 We will change into the image of Christ by beholding Him: By beholding, we are changed. But,
18 those people that receive the image of the Beast, the mark of the beast, they will have formed the
19 same mental process, come to the same decisions as the Beast, by beholding the Beast.

20 21 22 **THE SIGNIFICANCE OF THE DISPENSATION OF THE HOLY SPIRIT**

23
24 Now, we have developed prophetically that there are three holy dispensations, and there
25 are three unholy dispensations. We are using prophecy to identify that if the first dispensation is
26 of the Father, and the second dispensation is of the Son, and the third dispensation is of the Holy
27 Spirit, then there must be a Holy Spirit.

28 Upon a second testimony, we find that the Dragon (Satan) is attempting to personate the
29 Father; and the Papacy (the Pope) is attempting to personate the Son, and the False Prophet is
30 attempting to personate the work of the Holy Spirit.

31 So, upon the testimony of two, you have reason to believe that the Holy Spirit is His own
32 entity.

33 Okay. Let us close this with the statement that we will begin our next presentation with,
34 *The Review and Herald*, February 12, 1895, says,

35
36 “The councils of heaven are looking upon you who claim to have accepted
37 Christ as your personal Saviour, to see you make known the salvation of God to
38 those who sit in darkness. They are looking **to see you making known the**
39 **significance of the dispensation of the Holy Spirit**; how that through the
40 working of this divine agency the minds of men, corrupted and defiled by sin,
41 may become disenchanted with the lies and presentations of Satan, and turn to
42 Christ as their only hope, their personal Saviour. Christ says: ‘I have chosen you,
43 and ordained you, that you should go and bring forth fruit, and that your fruit
44 should remain.’ As Christ’s ambassador, I would entreat of all who read these
45 lines to take heed while it is called today. ‘If ye will hear his voice, harden not
46 your hearts.’ Without waiting a moment, inquire, What am I to Christ? And what

1 is Christ to me? What is my work? What is the character of the fruit I bear?" *The*
2 *Review and Herald*, February 12, 1895.

3
4 We are to make known the significance of the Dispensation of the Holy Spirit.

5 And one of the things that the Dispensation of the Holy Spirit signifies is that it is being
6 counterfeited by the dispensation of the False Prophet; and, the False Prophet is a legitimate
7 power: the United States.

8 And the False Prophet [the United States] is associated with two other legitimate powers,
9 the Papacy and the United Nations: the Dragon, the Beast, and the False Prophet. These are all
10 three genuine powers.

11 Therefore, these powers are all three genuine powers: the Father, the Son, and the Holy
12 Spirit.

13 Shall we pray?

14
15
16 Benediction: Heavenly Father, we wish to understand the Dispensation of the Holy Spirit that
17 we might have the ability to make it known to others. We thank you for bringing us to this point
18 of our studies, and we ask for your continued blessing as we begin to approach and deal with the
19 subject that we have now taken up. And we thank you that we have had the ease and the
20 privilege to come together without any restrictions to place this message into the record. We ask
21 a blessing upon it now in Jesus's name. Amen.
22

THE GODHEAD IN PROPHECY

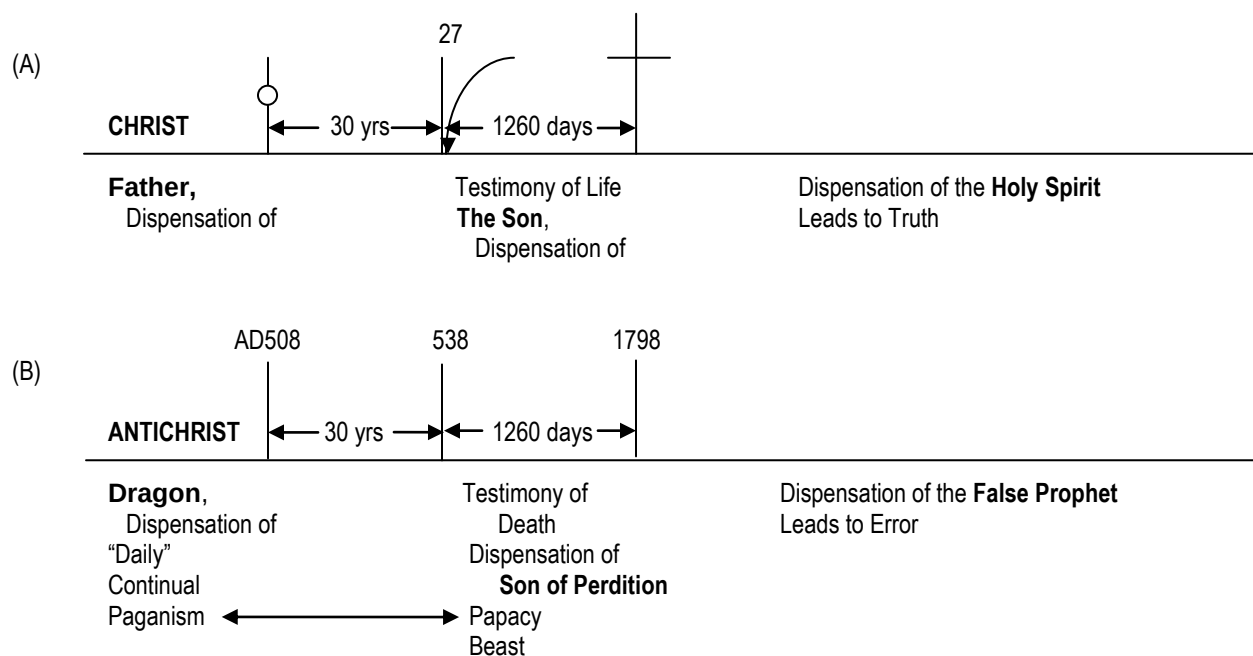
Presentation by Jeff Pippenger

PART 20

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you that we can come together on the Sabbath and continue this study of your Word. We ask that you would remind us of the points we have made previously that we can tie these things together. We ask for the presence of your Holy Spirit; that you would pour your Latter Rain upon us by opening your Word to our understanding, to our hearts and minds; and, that you would take control of the message that I share, and prepare the hearts and minds of those that hear it to receive it as you would have it be received. We thank you for all these things in Jesus's name. Amen

THE SIGNIFICANCE OF THE DISPENSATION OF THE HOLY SPIRIT

Figure No. 36: THE HISTORIES OF CHRIST AND ANTICHRIST



BROTHER PIPPENGER: In our last presentation, we identified that there are three holy dispensations: the Dispensation of the Father, the Dispensation of the Son, and Sister White says we are now living in the Dispensation of the Holy Spirit.

And based upon the foundational prophecies of Adventism, the prophecies that the Millerites recognized, we have the prophetic evidence to identify a counterfeit system of prophecies that govern Babylon that run counter but parallel to the prophecies that govern on the story of Jerusalem in the Bible. We want to develop these two lines a little bit further, before we focus in more on the Godhead.

1 We ended our last presentation with this quote here from *Review and Herald*,
2 February 12, 1895. It says,

3
4 “The councils of heaven are looking upon you who claim to have accepted
5 Christ as your personal Saviour, to see you make known the salvation of God to
6 those who sit in darkness. They are looking **to see you making known the**
7 **significance of the dispensation of the Holy Spirit;**”—
8

9 We are going to try to bring some more significance into the Dispensation of the Holy Spirit at
10 this time.

11
12 —“how that through the working of this divine agency the minds of men,
13 corrupted and defiled by sin, may become disenchanted with the lies and
14 presentations of Satan, and turn to Christ as their only hope, their personal
15 Saviour. Christ says: ‘I have chosen you, and ordained you, that you should go
16 and bring forth fruit, and that your fruit should remain.’ As Christ’s ambassador, I
17 would entreat of all who read these lines to take heed while it is called today. ‘If
18 ye will hear his voice, harden not your hearts.’ Without waiting a moment,
19 inquire, What am I to Christ? And what is Christ to me? What is my work? What
20 is the character of the fruit I bear?” *The Review and Herald*, February 12, 1895.
21

22 What we had said here last time is that Christ confirmed the covenant for one week, and
23 in the midst of the week He was crucified; and, then He told His disciples that it was expedient
24 that he go to Heaven, that He could send the Holy Spirit. And the descending of the Holy Spirit
25 marks the Dispensation of the Holy Spirit.

26 And then we compared the history of the Antichrist and showed that it was a parallel
27 prophecy, a counterfeit prophecy; and, we made the point that in 1798 the Papacy received its
28 deadly wound, but also at this point it was expedient that the Papacy disappear into history in
29 order for the False Prophet to come; because, the False Prophet is the counterpoint to the Holy
30 Spirit.

31 And, of course, this argument is part of the defense of the Holy Spirit being the Third
32 Person of the Heavenly Trio, and why would Satan, who was expelled from Heaven, produce a
33 counterfeit of the Father, the Son, and the Holy Spirit, if he was not well aware that there was a
34 Father, a Son, and a Holy Spirit.

35 In *Advent Review and Sabbath Herald*, March 11, 1858, Uriah Smith says this about this
36 counterfeit system of worship; it says,
37

38 “The agencies through which Satan has all along stood up against the
39 worship of God are the daily, and transgression of desolation, which we have
40 before shown to be Paganism and Papacy. **He has done this by erecting rival**
41 **sanctuaries to the Sanctuary of Jehovah,** and endeavoring to turn mankind
42 away from the worship of the true God to the unsanctified rites of heathenism. For
43 instance, in the days of Samuel and the judges, one of Satan’s rival sanctuaries
44 was the temple of Dagon where the Philistines worshiped. Judges 16:23–24. After
45 Solomon had erected the glorious temple upon mount Moriah, Jeroboam erected a
46 rival sanctuary at Bethel, and drew away ten of the twelve tribes to the worship of

1 golden calves. 1 Kings 12:26–33. In the days of Nebuchadnezzar, the rival
2 sanctuary of Satan was found in the temple of old Belus at Babylon; and great
3 was his triumph when he was able to deposit the sacred vessels of Jehovah's
4 tabernacle in the palace of his heathen deity. 2 Chronicles 36:7. And still later, a
5 sanctuary of the Devil turns up at Rome, under the name of the Pantheon, or
6 'asylum of all the gods.' Daniel 8:11.

7 "And when the gospel dispensation was ushered in, when the shadow
8 reached the substance, and the type gave place to the antitype, and the Sanctuary
9 in heaven took the place of the tabernacle on earth, how did Satan change his
10 mode of opposition? He baptized his heathen deities, and called them Christian.
11 The Pantheon, or 'asylum of all the gods,' **easily became** the 'sanctuary of all the
12 saints;' and the statue of Jupiter, by an easy metamorphosis became that of Paul
13 or Peter. But more than this: he here set up a blasphemous being, a monster Man
14 of Sin, who should exalt himself above all that is called God, and turn away
15 mankind from the mediation of Christ in the heavenly Sanctuary, by pretending to
16 dispense those favors which are the prerogative of Deity alone. Thus the Papacy
17 has trodden under foot the 'host,' the 'holy city,' the Sanctuary above and its
18 minister, by wearing out the saints of the Most High, and lifting up its voice in
19 blasphemy against God, his tabernacle and them that dwell in heaven." Uriah
20 Smith, *Advent Review and Sabbath Herald*, March 11, 1858.

21
22 The Pioneers understood that Paganism was the counterfeit to the true sanctuary worship
23 of the Old Testament, and they understood that the Papacy was the counterfeit to the true
24 worship of Christ.

25 J. N. Andrews, who we named Andrews University after, says this in *The Sanctuary and*
26 *the Twenty-three Hundred Days*, on page 35: he says,

27
28 "The language of Paul is to the point: 'For the mystery of iniquity
29 [popery] doth already work; only he who now letteth will let, until he be taken out
30 of the way.'—

31
32 It is curious how Uriah Smith and J. N. Andrews are so freely using the identification as the Pope
33 of Rome as the man of sin, where here at the end of the world, the leadership of the Adventist
34 Church does not want to use anything direct about who the antichrist is. Something has changed.

35
36 —"And then shall that Wicked be revealed, whom the Lord shall consume with
37 the Spirit of his mouth, and shall destroy with the brightness of his coming.' 2
38 Thessalonians 2:7–8. That **Paul refers to paganism and popery, none**
39 **question.**"—

40
41 It is questioned today.

42
43 —"And here is direct proof that popery, the abomination of desolation, had in
44 Paul's day already begun to work. Nor was it a very great change of character
45 **when Satan transformed his counterfeit worship from paganism to popery.**
46 **The same temples, altars, incense, priests and worshipers were ready, with**

1 **little change, to serve as the appendages of the papal abomination.** The statute
2 of Jupiter readily changed to that of Peter,”—

3
4 Who is the statute of Jupiter? The statue of Jupiter, it is in the Vatican.

5 And who is Jupiter in the gods of Babylon? It is Nimrod.

6 And Nimrod, what was Nimrod? Nimrod was a black man. Okay? So, the statue of
7 Jupiter, when you see it, it is obviously a black man. Nobody can deny that it is a black man.
8 But, when the Papacy received Paganism, it took the same statue, kept it in the Vatican and
9 changed it and said, “This is Peter.” Suddenly, the Apostle Peter is a black man. That statue that
10 they call Peter is none other than Nimrod; and, of course, the title that they gave in Paganism, it
11 was Jupiter.

12
13 —“the prince of the apostles; and the Pantheon, which had been the temple of all
14 the gods, without difficulty became the sanctuary of all the saints. Thus the same
15 abomination that desolated Jerusalem, in a degree changed and modified, became
16 the wonderful desolater of the saints and martyrs of Jesus. And in its so-called
17 temple of God, it set at naught and trod under foot the true temple of Jehovah, and
18 he who is its minister, Jesus Christ. **The change from paganism to popery is**
19 **clearly shown in John’s view of the transfer of power from the dragon of**
20 **Revelation 12, to the beast of Revelation 13.** And that they are essentially the
21 same thing, is evident from the fact that both the dragon and the beast are
22 represented with the seven heads; thus showing that, in a certain sense, either may
23 be understood to cover the whole time. And in the same sense we understand that
24 either abomination covers all the period. Christ’s reference to the abomination of
25 desolation (Matthew 24:15; Luke 21:20) is an absolute demonstration that Rome
26 is the little horn of Daniel 8:9–12.” J. N. Andrews, *The Sanctuary and the Twenty-*
27 *three Hundred Days*, 35.

28
29 What I am wanting you to see from these quotes, though, is that the Pioneers understood
30 that the Dragon was counterfeiting the Father, Paganism was counterfeiting the worship of the
31 earthly sanctuary, and that the Papacy (the Antichrist) is counterfeiting the worship of Christ.
32 And Christ, it was expedient that He return to Heaven in order for the Holy Spirit to come; and,
33 Sister White says we are now living in the Dispensation of the Holy Spirit.

34 Therefore, the False Prophet, the final of the three powers that make up modern Babylon,
35 the False Prophet is counterfeiting the work of the Holy Spirit. And the Dragon, the Beast, and
36 the False Prophet are all individual powers that come together to make up modern Babylon.

37 Therefore, prophetically, the Father, the Son, and the Holy Spirit are individual powers
38 that go to make up what we call the Godhead.

39 Sister White speaks of this same history that Smith and Andrews have dealt with in *Signs*
40 *of the Times*, November 1, 1899. She says,

41
42 “Under the symbols of a great red dragon, a leopard-like beast, and a beast
43 with lamblike horns,”—

44
45 Who is the great red dragon? [Indicates on the whiteboard the Dragon (Paganism) in
46 Figure No. 36 (B).]

1 Who is the leopard-like beast? [Indicates on the whiteboard the Papacy (the Beast)].
2 Who is the lamblike horns? [Indicates on the whiteboard the False Prophet (the United
3 States)].

4 They are these three powers that she is dealing with [the Dragon, the Beast, and the False
5 Prophet, respectively].
6

7 —“the earthly governments which would especially engage in trampling upon
8 God’s law and persecuting His people, were presented to John. The war is carried
9 on till the close of time. The people of God, symbolized by a holy woman and her
10 children, were represented as greatly in the minority. In the last days only a
11 remnant still existed. Of these John speaks as they ‘which keep the
12 commandments of God, and have the testimony of Jesus Christ.’

13 **“Through paganism, and then through the Papacy,** Satan exerted his
14 power for many centuries in an effort to blot from the earth God’s faithful
15 witnesses. Pagans and papists were actuated by the same dragon spirit. They
16 differed only in that the Papacy, making a pretense of serving God, was the more
17 dangerous and cruel foe. Through the agency of Romanism, Satan took the world
18 captive. The professed church of God was swept into the ranks of this delusion,
19 and for more than a thousand years the people of God suffered under the dragon’s
20 ire. **And when the Papacy, robbed of its strength,**”—

21
22 When was the Papacy robbed of its strength?

23 FROM THE AUDIENCE: 1798.

24 BROTHER PIPPENGER: 1798.
25

26 —“**And when the Papacy, robbed of its strength was forced to desist from**
27 **persecution, John beheld a new power coming up to echo the dragon’s voice,**
28 **and carry forward the same cruel and blasphemous work. This power, the**
29 **last that is to wage war against the church and the law of God, was**
30 **symbolized by a beast with lamblike horns.** The beasts preceding it had risen
31 from the sea, but this came up out of the earth, representing the peaceful rise of
32 the nation which is symbolized. The ‘two horns like a lamb’ well represent the
33 character of the United States Government, as expressed in its two fundamental
34 principles, Republicanism and Protestantism. These principles are the secret of
35 our power and prosperity as a nation. Those who first found an asylum on the
36 shores of America rejoiced that they had reached a country free from the arrogant
37 claims of popery and the tyranny of kingly rule. They determined to establish a
38 government upon the broad foundation of civil and religious liberty.” *Signs of the*
39 *Times*, November 1, 1899.
40

41 The United States in Bible prophecy is the last power to wage war against the saints, and the
42 United States is a twofold power.

43 What do I mean that the United States is a twofold power?

44 FROM THE AUDIENCE: It has two horns.

45 BROTHER PIPPENGER: It has two horns.

46 Are there any other twofold powers in Bible prophecy?

1 How about the Medes and the Persians? The Medes and the Persians are a twofold
2 power, right? Medes and Persians.

3 FROM THE AUDIENCE: (Indiscernible).

4 BROTHER PIPPENGER: No, that is two different powers.

5 What about France, is France a twofold power?

6 Revelation 11, speaking of atheistic France: In verse 8, it says,

7
8 “⁸ And their dead bodies *shall lie* in the street of the great city,”—

9
10 A *great city* in Bible prophecy is a kingdom.

11 The Old and the New Testaments shall lie in the streets of this kingdom, the
12 kingdom of France.

13
14 —“which spiritually is called”—*what?*—“Sodom and Egypt, where also our Lord
15 was crucified.

16
17 Sodom-and-Egypt France was a twofold power; the Medes and the Persians were a twofold
18 power; the United States is a twofold power.

19 Are there any other twofold powers in Bible prophecy that you can think of?

20 How about God’s people? Were there not a Northern and a Southern kingdom?

21 FROM THE AUDIENCE: (Affirmations.)

22 BROTHER PIPPENGER: Once you see that there are certain powers in Bible
23 prophecy that are twofold powers, that it is always a twofold power that places Rome on the
24 throne of the Earth, and a twofold power that takes her down.

25 Why did Babylon (who typified Rome) come to the throne of the Earth?

26 FROM THE AUDIENCE: (No audible response.)

27 BROTHER PIPPENGER: Nobody knows?

28 Because of Hezekiah, right?

29 What did Hezekiah do? Hezekiah should have died, right? But, he did not want to die;
30 so, the Lord let him live, right?

31 And He gave him a sign that He was going to fulfill His word. What was the sign? The
32 sun goes, what?

33 FROM THE AUDIENCE: Backwards.

34 BROTHER PIPPENGER: Backwards in the heaven.

35 And what does that do? It brings the Babylonians to Jerusalem.

36 And what does Hezekiah do?

37 FROM THE AUDIENCE: Shows them everything.

38 BROTHER PIPPENGER: He shows them all his riches, and it gives them
39 motivations for Babylon to come and conquer Jerusalem.

40 It is a twofold power that brings Babylon to the throne of the Earth. And what is it that
41 brings Babylon down? The Medes and the Persians.

42 See, it is always a twofold power that places Rome on the throne of the Earth, and it is a
43 twofold power that takes her down. And, Babylon is typifying Rome.

44 Right? Is that right?

45 FROM THE AUDIENCE: (Affirmation.)

BROTHER PIPPENGER: Who placed the Papacy on the throne of the Earth?
Clovis, king of . . . ?

FROM THE AUDIENCE: France.

BROTHER PIPPENGER: . . . France, a twofold power.
Who delivers the Papacy's deadly wound? France, a twofold power.
Who places the Papacy on the throne of the Earth at the end of the world?

FROM THE AUDIENCE: The United States.

BROTHER PIPPENGER: The United States.
And who brings her down? Well, it is the Ten Kings that eat her flesh and burn her with
fire; but, the power of the Ten Kings is the United States. Okay?

It is always a twofold power that brings Rome to the throne; and, it is always a twofold
power that brings her down.

I want you to see these twofold powers, Republicanism and Protestantism; because, when
the United States gets conquered by the Papacy, both of these powers have to get conquered.
You have to see this to understand the implications of it. And it is good to know the 2520 to
understand the implications of that. Perhaps we will remember that; perhaps not.

ELIJAH

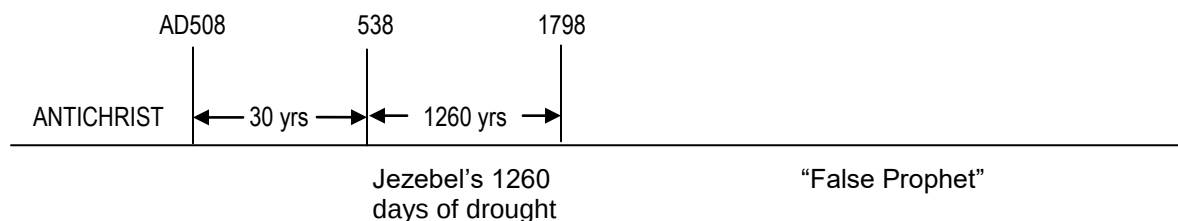
We are now going to look at some of the information in the Bible that deals with the
False Prophet, the role of the False Prophet.

What was our beginning quote? How did it say it there? "They are looking **to see you
making known the significance of the dispensation of the Holy Spirit; . . .**"

And I am saying that some of the significance of the Dispensation of the Holy Spirit is
that this dispensation has been counterfeited by the dispensation of the unholy spirit, the False
Prophet. And there is significance in that, that contributes to our understanding of the work of
the Holy Spirit and the importance of the Holy Spirit.

So, I want to add another extension to this line here with the story of Elijah; because, the
story of Elijah is this story here.

Figure No. 37A: THE STORY OF ELIJAH



1 Kings 17:1-9 (Zarephath: refinement) Daniel 11:35

Turn with me, if you would, to 1 Kings, chapter 17, verses 1 through 9.
Do you have the mental strength to go through a couple of chapters in the Bible?

FROM THE AUDIENCE: (No audible response.)

BROTHER PIPPENGER: Does anybody have any comments?

FROM THE AUDIENCE: (Indiscernible, with laughter.)

BROTHER PIPPENGER: Okay, okay.

Chapter 17 of 1 Kings, verse 1, says,

1
2 “¹ And Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto
3 Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be
4 dew nor rain these years, but according to my word.” 1 Kings 17:1 (KJV).

5
6 What years does that amount to? Three and a half years (1260 days).

7 Right here at the beginning, Elijah is empowered from the Lord. He is given
8 power to take this message to the king, right? This was not in his own strength.

9 And the two witnesses in this time period [of 30 years], the two witnesses are given
10 power to—what?—prophesy in sackcloth for 1260 days. So, Elijah here is representing the two
11 witnesses that go in this history and prophesy in sackcloth during the drought of Jezebel.

12 Now, notice verse 9. Verse 9 says, after the word had been given to Ahab, he [Elijah]
13 goes to the brook Cherith, and he stays there for a while; but, then he is commanded to go to the
14 widow of Zarephath. And it says,

15
16 ⁹ Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there:
17 behold, I have commanded a widow woman there to sustain thee.” 1 Kings 17:9
18 (KJV).

19
20 In this history here, these 1260 days, Elijah is being sustained by the widow of Zarephath.

21 And what does ZAREPATH mean? It means *refinement*.

22 If you go to Daniel 11:35—and keep your finger in 1 Kings—Daniel 11:35 is talking
23 about this identical history, the 1260 years of Papal rule. At the end of verse 31, the abomination
24 that maketh desolate is placed on the Earth in AD538; and, then the following verses begin to
25 describe the persecution of the 1260 years.

26 And in verse 35, it says,

27
28 “³⁵ And *some* of them of understanding shall fall, to try them, and to purge, and to
29 make *them* white, *even* to the time of the end: because *it is* yet for a time
30 appointed.” Daniel 11:35 (KJV).

31
32 This 1260 days time period here [paralleling 1260 years of Papal rule (see Figure No. 37A
33 above)], according to Daniel 11:35, is the time period when God’s people are being refined.
34 Okay? And that is what the widow of Zarephath means; it means *refinement*.

35 So these 1260 days, it is a subject of Elijah; it is a subject of the 1260 years of Bible
36 prophecy, so it [the 1260] is represented many places.

37
38 1 Kings 17:13-15 (many days)

39
40 Go to verse 13 of 1 Kings, chapter 17. 1 Kings, chapter 17, beginning at verse 13, Elijah
41 meets the widow. She is making the last bit of food that she has before she dies, and Elijah
42 intercedes and performs a miracle so that—how does it say in Revelation 12?

43 Keep your finger there.

44 It is the same history in Revelation 12. The whole Bible agrees with itself. In verse 6, it
45 says,

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

4
5 Where is she being fed at? In Zarephath; she is being fed by the widow in Zarephath—okay—
6 for 1260 years. She is being refined there. She is being fed there; because, the story of Elijah is
7 the story of the 1260 years. Okay?

8 So, it is mentioned in here how Elijah is fed.

9 If you go back to the story of Elijah in 1 Kings, verse 13, it says,

10
11 “¹³ And Elijah said unto her, Fear not; *go and* do as thou hast said: but make me
12 thereof a little cake first, and bring *it* unto me, and after make for thee and for thy
13 son. ¹⁴ For thus saith the LORD God of Israel, The barrel of meal shall not waste,
14 neither shall the cruse of oil fail, until the day *that* the LORD sendeth rain upon the
15 earth. ¹⁵ And she went and did according to the saying of Elijah: and she, and he,
16 and her house, did eat *many* days.”—

17
18 Of course, this expression “many days,” you can find in Daniel 11:33; you can find it in
19 Matthew 24:29. She [the Papacy] is being fed many days here. She has a place prepared for her
20 of God, as Revelation 12:6 said, to feed her [the Papacy].

21
22 1 Kings 17:17 (thy son: offspring); Revelation 3:1-6

23
24 [Note: The following Scriptural cites and verses are included in this transcript, although
25 not read.]

26
27 1 Kings 17:17.

28
29 “¹⁷And it came to pass after these things, *that* the son of the woman, the
30 mistress of the house, fell sick; and his sickness was so sore, that there was no
31 breath left in him.” 1 Kings 17:17 (KJV).

32
33 Revelation 3:1-6.

34
35 “¹And unto the angel of the church in Sardis write: These things saith he
36 that hath the seven Spirits of God, and the seven stars: I know thy works, that
37 thou hat a name that thou livest, and art dead. ²Be watchful, and strengthen the
38 things which remain, that are ready to die: for I have not found thy works perfect
39 before God. ³Remember therefore how thou hast received and heard, and hold
40 fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief,
41 and thou shalt not know what hour I will come upon thee. ⁴Thou has a few names
42 even in Sardis which have not defiled their garments: and they shall walk with
43 me in white for they are worthy. ⁵He that overcometh, the same shall be clothed
44 in white raiment: and I will not blot out his name out of the book of life, but I
45 will confess his name before my Father, and before his angels. ⁶He that hath an
46 ear, let him hear what the Spirit saith unto the churches.” Revelation 3:1-6 (KJV).

1 Kings 18:1 (many days) Daniel 11:33; Matthew 24:29

And then in 1 Kings 18, verse 1, jumping ahead, it says,

“¹And it came to pass after many days,”—

This is the 1260-year time period. That expression “many days” in God’s Word is the 1260 years.

—“that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth.” 1 Kings 18:1 (KJV).

Keep your finger there.

Daniel 11:33 identifies the 1260 years time prophecy, and it uses a very similar expression. In Daniel 11:33, it says,

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

Okay. This is the 1260-year time period.

And then if you go to Matthew 24:29, Jesus speaking of the 1260-year time period:

“²⁹Immediately after the tribulation of **those days** shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:” Matthew 24:29 (KJV).

“Those days” Sister White clearly says in *The Great Controversy* is the 1260 years of Papal persecution, and those days of persecution ended 25 years before 1798.

1 Kings 18:4 (Jezebel: Thyatira)

So, if you go back to 1 Kings, chapter 18, verse 4—in a moment we will pull this together and show how this relates to the subject that we are looking at—verse 4 of 1 Kings 18 says,

“⁴For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.” 1 Kings 18:4 (KJV).

Who is ruling during this time period? Who is persecuting God’s people in this story during this time period [of the 1260 years]? Jezebel.

And this time period is the time period of Thyatira in the Book of Revelation, and who is the symbol of Thyatira in the Book of Revelation, the Fourth Church? It is Jezebel. Jezebel is

1 the symbol of Thyatira. So, this is the Fourth Church. This is the story of Elijah. This is the
2 1260 years of Papal rule.

3
4 1 Kings 18:3-15 the everlasting gospel
5

6 Now, in 1 Kings 18, verses 3 through 15, we see the Everlasting Gospel; because, we see
7 two classes of worshippers that are confronted by this testing prophetic message that Elijah
8 brings. And the Everlasting Gospel is the work of Christ in producing two classes of
9 worshippers, based upon a prophetic testing message.

10 In verse 3 it says,

11
12 “³And Ahab called Obadiah,”—
13

14 Who is Ahab? Well, that is Cain.

15 Who is Obadiah? That is Abel.

16 These are the two classes of worshippers.

17
18 “³And Ahab called Obadiah, which was the governor of *his* house. (Now
19 Obadiah feared the LORD greatly:”—
20

21 Obadiah is someone that fears the Lord.

22
23 —“⁴For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah
24 took an hundred prophets, and hid them by fifty in a cave, and fed them with
25 bread and water.) ⁵And Ahab said unto Obadiah, Go into the land, unto all
26 fountains of water, and unto all brooks: peradventure we may find grass to save
27 the horses and mules alive, that we lose not all the beasts. ⁶So they divided the
28 land between them to pass throughout it: Ahab went one way by himself, and
29 Obadiah went another way by himself.

30 “⁷And as Obadiah was in the way, behold, Elijah met him: and he knew
31 him, and fell on his face, and said, Art thou that my lord Elijah?”—
32

33 So, when Obadiah sees Elijah, he relates to him as a holy man, “Art thou that my lord Elijah?”

34 Okay. When Ahab meets Elijah, what does he say? “Are you the one that is troubling
35 Israel?”

36 And what does Elijah say to Ahab? “You and your house are the ones that are causing
37 problems for God’s people.”

38 We are reading to verse 15. We are trying to show the contrast between Ahab and
39 Obadiah, the Everlasting Gospel.

40 Beginning back at very 8, it says,

41
42 —“⁸ And he answered him, I *am*: go, tell thy lord, Behold, Elijah *is here*. ⁹ And he
43 said, What have I sinned, that thou wouldest deliver thy servant into the hand of
44 Ahab, to slay me? ¹⁰ As the LORD thy God liveth, there is no nation or kingdom,
45 whither my lord hath not sent to seek thee: and when they said, He *is not there*; he

1 took an oath of the kingdom and nation, that they found thee not. ¹¹ And now
2 thou sayest, Go, tell thy lord, Behold, Elijah *is here*.”—

3
4 Obadiah thinks that if he goes back to Ahab and says, “I found Elijah,” that he is going to get
5 killed.

6 In verse 12 he explains himself.

7
8 —“¹² And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of
9 the LORD shall carry thee whither I know not; and so when I come and tell Ahab,
10 and he cannot find thee, he shall slay me: but I thy servant fear the LORD from my
11 youth. ¹³ Was it not told my lord what I did when Jezebel slew the prophets of the
12 LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and
13 fed them with bread and water? ¹⁴ And now thou sayest, Go, tell thy lord, Behold,
14 Elijah *is here*: and he shall slay me. ¹⁵ And Elijah said, As the LORD of hosts
15 liveth, before whom I stand, I will surely shew myself unto him to day.” 1 Kings
16 18:3-15 (KJV).

17
18 Okay. So, the Everlasting Gospel, this message produces a different experience in
19 Obadiah than it does in Ahab.

20
21 1 Kings 18:15 (before whom I stand)

22
23 “¹⁵ And Elijah said, As the LORD of hosts liveth, before whom I stand, I will surely
24 shew myself unto him to day.” 1 Kings 18:15 (KJV).

25
26 And here in verse 15, Elijah is saying that the Lord stands before him. In order for the
27 Lord to stand before Elijah, what does he have to do?

28 FROM THE AUDIENCE: (No audible response.)

29 BROTHER PIPPENGER: If the Lord is going to stand before Elijah, what does
30 he have to do? He has to come down out of Heaven. Okay? This is where Elijah's message is
31 getting empowered; because, when he message gets empowered, we see a divine symbol coming
32 down.

33
34 1 Kings 18:21-22 (the prophetic test)

35
36 So now let us jump to verse 21 and begin to place this history of Elijah in the history of
37 the Millerites—all right?—because, this is the history of the Millerites, all over again.

38 Notice *Early Writings*, page 233. It says,

39
40 “Thousands were led to embrace the truth preached by William Miller,
41 and servants of God were raised up in the spirit and power of Elijah to proclaim
42 the message. Like John, the forerunner of Jesus,”—

43
44 Who is John? Which John is this?

45 FROM THE AUDIENCE: John the Baptist.

46 BROTHER PIPPENGER: John the Baptist.

1 And who did Christ say that John the Baptist was?

2 FROM THE AUDIENCE: (Indiscernible).

3 BROTHER PIPPENGER: No.

4 Who did Christ say that John the Baptist was?

5 FROM THE AUDIENCE: He was a prophet.

6 BROTHER PIPPENGER: Yes, He said he was a prophet.

7 He said he was Elijah. Christ said that John the Baptist was Elijah.

8 So, we are studying about Elijah; and, now we are reading a quote where Sister White is
9 comparing William Miller with Elijah, and Sister White is also comparing William Miller with
10 who?

11 FROM THE AUDIENCE: John the Baptist.

12 BROTHER PIPPENGER: John the Baptist. So, she is in agreement with Christ.

13 William Miller, Elijah, and John the Baptist, they are all typifying each other. Okay?

14 In this history [Figure No. 37A], immediately after the 1260 days of drought, of Ahab's
15 drought—let us call it Jezebel's drought—immediately after that, Elijah appears on the scene.

16 Immediately after 1798, who appears on the scene?

17 FROM THE AUDIENCE: William Miller.

18 BROTHER PIPPENGER: William Miller. Okay? So, this is a parallel history.

19
20 —“those who preached this solemn message felt compelled to lay the ax at the
21 root of the tree, and call upon men to bring forth fruits meet for repentance. Their
22 testimony was calculated to arouse and powerfully affect the churches and
23 manifest their real character. And as the solemn warning to flee from the wrath to
24 come was sounded, many who were united with the churches received the
25 healing message; they saw their backslidings, and with bitter tears of repentance
26 and deep agony of soul, humbled themselves before God. And as the Spirit of
27 God rested upon them, they helped to sound the cry, ‘Fear God, and give glory to
28 Him; for the hour of His judgment is come.’” *Early Writings*, 233.

29
30 Let us go to verse 21 of 1 Kings 18.

31 1 Kings 18, beginning at verse 21, says,

32
33 “²¹And Elijah came unto all the people, and said, How long halt ye
34 between two opinions? if the LORD *be* God, follow him: but if Baal, *then* follow
35 him. And the people answered him not a word. ²²Then said Elijah unto the
36 people, I, *even* I only, remain a prophet of the LORD; but Baal's prophets *are* four
37 hundred and fifty men.” 1 Kings 18:21-22 (KJV).

38
39 So, here, Elijah has just identified that the Lord stood before him: a prophetic test is being
40 marked. Elijah and the 450 prophets of Baal; the test has been expressed on, “Choose this day.
41 Are you going to serve Baal, or are you going to serve God?” So, here is a prophetic test. It has
42 been empowered.

43
44 1 Kings 18:23-29 (Protestants judged first)
45

1 Then in verses 23 through 29, it says—and Elijah is directing this story, and notice who
2 goes first.

3 Okay. Who goes first? We know this story. Who goes first?

4 FROM THE AUDIENCE: The prophets of Baal.

5 BROTHER PIPPENGER: The prophets of Baal.

6 In the Millerite History, who was tested first? Apostate Protestantism was tested first—
7 right?—and then the Millerites were tested thereafter.

8 So, beginning in verse 23, it says,

9
10 “²³ Let them therefore give us two bullocks; and let them choose one bullock for
11 themselves, and cut it in pieces, and lay it on wood, and put no fire *under*: and I
12 will dress the other bullock, and lay *it* on wood, and put no fire *under*:—

13
14 Why does not Elijah say, “Get me a bullock for my offering, and get them a giraffe for their
15 offering?”

16 Why does he not do that? Because, pagan worship is a counterfeit of God’s worship; so,
17 they would be using a bullock, just like God’s people would be using a bullock. The pagan alters
18 were counterfeiting the sanctuary service, and Elijah knew that. Either way, there was going to
19 be a bullock sacrifice, whether it was a pagan ritual or God’s service.

20 Verse 24:

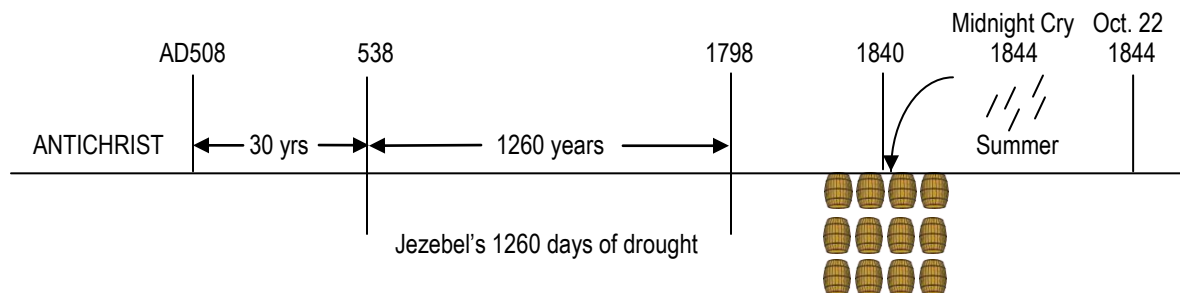
21
22 —“²⁴ And call ye on the name of your gods, and I will call on the name of the
23 LORD: and the God that answereth by fire, let him be God. And all the people
24 answered and said, It is well spoken.”—

25
26 So, everyone has heard the test. They think it is a valid test.

27 And in verse 25 it says,

28
29 —“²⁵ And Elijah said unto the prophets of Baal, Choose you one bullock for
30 yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods,
31 but put no fire *under*.”—

32
33 *Figure No. 37B: THE STORIES OF ELIJAH AND OF THE MILLERITES (PARALLEL HISTORIES)*



47 And the Protestants here [referring to Figure No. 37B], when the Lord comes down out of
48 Heaven in 1840 and empowers the message, there was a lot more Protestants than there were
49 Millerites; and, the Protestants were to be tested first. That is just what is going on here.

1
2 —“²⁶ And they took the bullock which was given them, and they dressed
3 *it*, and called on the name of Baal from morning even until noon, saying, O Baal,
4 hear us. But *there was* no voice, nor any that answered. And they leaped upon the
5 altar which was made. ²⁷ And it came to pass at noon, that Elijah mocked them,
6 and said, Cry aloud: for he *is* a god; either he is talking, or he is pursuing, or he is
7 in a journey, *or* peradventure he sleepeth, and must be awaked. ²⁸ And they cried
8 aloud, and cut themselves after their manner with knives and lancets, till the blood
9 gushed out upon them. ²⁹ And it came to pass, when midday was past, and they
10 prophesied until the *time* of the offering of the *evening* sacrifice, that *there was*
11 neither voice, nor any to answer, nor any that regarded.” 1 Kings 18:23-29
12 (KJV).
13

14 This is where the Spirit is poured out without measure in this history, leading into October 22,
15 1844.

16 But, as in the case of the time of Christ—because, this is also the time of Christ—if
17 Elijah is a type of John the Baptist, then these histories are going to line up.

18 And you can show in the history of Christ that when Christ came to the Disciples and
19 breathed upon them, there was a sprinkling of the Holy Spirit. It was followed by the full
20 outpouring on Pentecost.

21 And you can show that there is a sprinkling that comes to Adventism at the end of the
22 world that is followed by the full outpouring of the Latter Rain at The Sunday Law.

23 And in this history here [Figure No. 37B], when we are looking at Elijah, there is a
24 measuring of the Holy Spirit, and then a full outpouring of the Holy Spirit.
25

26 1 Kings 18:30-35 (water measured)
27

28 And now, Elijah is going to take up his work.

29 And I want you to know that when it comes to the manifestation of the Holy Spirit in the
30 Millerite History, we have a manifestation of the power of God in 1840, and then we have one at
31 the Midnight Cry in the summer of 1844.

32 Beginning in verse 30, it says,
33

34 “³⁰ And Elijah said unto all the people, Come near unto me. And all the people
35 came near unto him. And he repaired the altar of the LORD *that was* broken
36 down.”—
37

38 Are God’s people at the end of the world going to be repairing the broken down altars?

39 FROM THE AUDIENCE: (Affirmations.)

40 BROTHER PIPPENGER: This is the work of God’s people, Isaiah 58:12.
41

42 —“³¹ And Elijah took twelve stones,”—
43

44 What does the number 12 represent? God’s Kingdom, God’s people, the 12 tribes of
45 Jacob, the 12 Disciples.

46 And what is a stone in Bible prophecy?

1 Christ is the Stone, but what are His people? They are stones in a crown. They are
2 stones.

3 So,

4
5 —“Elijah took twelve stones,”—*this is God’s people*—“according to the number
6 of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying,
7 Israel shall be thy name: ³² And with the stones he built an altar in the name of
8 the LORD: and he made a trench about the altar, as great as would contain two
9 measures of seed.”—

10
11 He built the trench of a certain size. It is big enough to contain two measures of seed. Here he is
12 measuring out a certain amount.

13
14 —“³³ And he put the wood in order, and cut the bullock in pieces, and laid *him* on
15 the wood, and said, Fill four barrels with water,”—

16
17 Now he is measuring out the water.

18 What does water represent?

19 FROM THE AUDIENCE: The Holy Spirit.

20 BROTHER PIPPENGER: The Holy Spirit.

21 The Holy Spirit is being measured into four barrels.

22 And what is a barrel? A barrel is a vessel.

23 And what are God’s people? They are earthen vessels. We have this treasure [the Holy
24 Spirit] in earthen vessels.

25
26 —“and pour *it* on the burnt sacrifice, and on the wood. ³⁴ And he said, Do *it* the
27 second time. And they did *it* the second time. And he said, Do *it* the third time.
28 And they did *it* the third time.”—

29
30 They do the same process three times; so, how many barrels of water do they pour out? Twelve:
31 $3 \times 4 = 12$, for the 12 stones, for the 12 tribes. The water is being measured.

32 And how many times do they do it?

33 FROM THE AUDIENCE: Three times.

34 BROTHER PIPPENGER: Three times.

35 Okay. This is something that is representing the testing process of the Three Angels’
36 Messages.

37 And verse 35,

38
39 —“³⁵ And the water ran round about the altar; and he filled the trench also with
40 water.” 1 Kings 18:30-35 (KJV).

41
42 So, here we see the Holy Spirit being measured here in 1840. This is the filling of the trenches,
43 in 1840.

44 Protestantism is being tested first. By 1842, they are closing their doors.

1 1 Kings 18:36-39 (midnight cry)

2
3 Beginning in verse 36,

4
5 “³⁶ And it came to pass at *the time* of the offering of the *evening* sacrifice, that
6 Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of
7 Israel, let it be known this day that thou *art* God in Israel, and *that I am* thy
8 servant, and *that* I have done all these things at thy word. ³⁷ Hear me, O LORD,
9 hear me, that this people may know that thou *art* the LORD God, and *that* thou
10 hast turned their heart back again.”—*he says “hear me” twice*—“³⁸ Then the fire
11 of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones,
12 and the dust, and licked up the water that *was* in the trench. ³⁹ And when all the
13 people saw *it*, they fell on their faces: and they said, The LORD, *he is* the God; the
14 LORD, *he is* the God.”—*they say it twice*. 1 Kings 18:36-39 (KJV).

15
16 1 Kings 18:40 (judgment)

17
18 And then in verse 40, it says,

19
20 “⁴⁰ And Elijah said unto them, Take the prophets of Baal; let not one of them
21 escape. And they took them: and Elijah brought them down to the brook Kishon,
22 and slew them there.” 1 Kings 18:40 (KJV).

23
24 So, we understand that we have a measuring in 1840 of the Holy Spirit.

25 Then at the Midnight Cry we have a full outpouring of the Holy Spirit.

26 This is Elijah’s barrels of water first, the 12 barrels of water, the measuring. These are
27 barrels [drawing on the whiteboard] with water in them. This is 1840

28 Here is the fire coming down out of Heaven, the Midnight Cry.

29 Judgment begins on October 22, 1844, right where the prophets of Baal are judged.

30 So, one of the things that took place in this history that we are wanting to see here—this
31 is water in the barrels—one of the things that you want to see in this history is that you have a
32 distinction being made between two prophets, the prophets of Baal and Elijah.

33 Who does Elijah represent in the story of the Millerites? He is the Millerite, right?

34 Who do the prophets of Baal represent in this story? Apostate Protestantism.

35 So, here in the history of Carmel, when the fire comes down out of Heaven, it illuminates
36 the altar, we are told; and, we are told that the work of the Holy Spirit is to illuminate Christ and
37 that Christ is the altar. So, Christ is being illuminated here in the history of the Millerites and in
38 the story of Carmel.

39
40 1 Kings 17:21, 18:34 (three angels’ messages)

41
42 Now, this history is the history about three dispensations: the dispensation of the Dragon
43 that is counterfeiting the Dispensation of the Father, followed by the dispensation of the
44 Antichrist that is counterfeiting the Dispensation of Christ.

45 But, now we are coming to the punch line of them all; because, all these histories are
46 more directly dealing with the end of the world than the days in which they lived.

1 So, the dispensational change that is the most important of all three of these is the
2 Dispensation of the Holy Spirit.

3 And it was expedient in the history of Christ that He should go to Heaven in order for the
4 Holy Spirit to come.

5 So, it was expedient that in the story of Elijah, where was Jezebel?

6 FROM THE AUDIENCE: She was not there.

7 BROTHER PIPPENGER: She was not there. She was back in Samaria. She was
8 gone from this story.

9 It was expedient that Jezebel stays in Samaria for this history.

10 And in this history of the Millerites, you do not hear anything. You hear a little bit, but
11 very little about the influence of Catholicism in this argument between apostate Protestantism in
12 the Millerites in the 1840s. Catholicism, it is forgotten during this time period.

13 This is the beginning of the United States. They are still having riots in the United
14 States—not necessarily riot, but they are still having cities in the United States where the
15 Protestants are going on that side of the town where the Catholics live and burning their houses
16 down in this history of the United States. They have political parties during this time of the
17 United States that are called the Anti-Catholic Party.

18 You know, Catholicism is not active in the history of the Millerites here. It is back in
19 Samaria. Jezebel is in Samaria.

20 This is the story about Elijah and the prophets of Baal. But, this story is about how the
21 False Prophet arrives into history. It is expedient that Christ leaves in order that the next
22 dispensation arrives: for Christ, the Dispensation of the Holy Spirit; for the Antichrist, the
23 dispensation of the False Prophet.

24 And in this history, the story of Elijah, we see how the False Prophet comes into
25 existence.

26 Now, the False Prophet is primarily the Protestants of the United States; and, the United
27 States is a power that is a twofold power. And what are the two horns of the United States
28 represent?

29 FROM THE AUDIENCE: Republicanism and Protestantism.

30 BROTHER PIPPENGER: Republicanism and Protestantism.

31 So, when it comes to the United States being the False Prophet of Bible prophecy, both
32 horns have to be conquered. Okay? Both horns have to be conquered.

33 What horn is conquered in the History of the Millerites?

34 FROM THE AUDIENCE: (No audio response.)

35 BROTHER PIPPENGER: Come on [gestures for an answer].

36 FROM THE AUDIENCE: Protestantism.

37 BROTHER PIPPENGER: Protestantism! Apostate Protestantism arises. When
38 the Protestants of the United States close their doors against the Millerite Message (the First
39 Angel's Message), they begin to fulfill their role as apostate Protestantism. One horn is gone!
40 There is one more to go.

41 What is the other horn that is still left?

42 FROM THE AUDIENCE: Republicanism.

43 BROTHER PIPPENGER: The political aspect of the United States,
44 Republicanism. That horn does not come down until the Ronald Reagan years when he forms a
45 secret alliance with the man of sin: the Pope of Rome, the antichrist of Bible prophecy.

46 The development of the False Prophet of Bible prophecy, it is progressive.

1 Notice what Sister White says. This is *The Great Controversy*, pages 389 - 390.

2
3 “The second angel’s message of Revelation 14 was first preached in the
4 summer of 1844,”—

5
6 That is right here [the Midnight Cry]. That is when the Second Angel’s Message was first
7 preached. That is why we are seeing in the story of Elijah this repetition, “The Lord is God; the
8 Lord, he is God” [a doubling]. It is the Second Angel’s Message. It is announcing the fall of
9 Babylon.

10
11 —“The second angel’s message of Revelation 14 was first preached in the
12 summer of 1844, and it then **had a more direct application to the churches of**
13 **the United States**, where the warning of the judgment had been most widely
14 proclaimed and most generally rejected, and where the declension in the churches
15 had been most rapid. But the message of **the second angel did not reach its**
16 **complete fulfillment in 1844**. The churches then **experienced a moral fall**, in
17 consequence of their refusal of the light of the advent message; but that fall was
18 not complete.”—

19
20 One horn was down, but the other horn was still standing, the political horn (Republicanism).

21
22 —“As they have continued to reject the special truths for this time they have
23 fallen lower and lower. Not yet, however, can it be said that ‘Babylon is fallen,...
24 because she made all nations drink of the wine of the wrath of her fornication.’
25 She has not yet made all nations do this. The spirit of world conforming and
26 indifference to the testing truths for our time exists and has been gaining ground
27 in churches of the Protestant faith in all the countries of Christendom; and these
28 churches are included in the solemn and terrible denunciation of the second angel.
29 But the work of apostasy has not yet reached its culmination.

30 “The Bible declares that before the coming of the Lord, Satan will work
31 ‘with all power and signs and lying wonders, and with all deceivableness of
32 unrighteousness;’ and they that ‘received not the love of the truth, that they might
33 be saved,’ will be left to receive ‘strong delusion, that they should believe a lie.’
34 2 Thessalonians 2:9-11. Not until this condition shall be reached, and the union
35 of”—*what?*—“the church with the world shall be fully accomplished throughout
36 Christendom, will the fall of Babylon be complete. **The change is a progressive**
37 **one, and the perfect fulfillment of Revelation 14:8 is yet future.**”—

38
39 The fall of Babylon is progressive.

40 And I will skip over the next paragraph, to the final paragraph.

41
42 [NOTE: This following paragraph is included, although not read.]

43
44 —“Notwithstanding the spiritual darkness and alienation from God that
45 exist in the churches which constitute Babylon, the great body of Christ’s true
46 followers are still to be found in their communion. There are many of these who

1 have never seen the special truths for this time. Not a few are dissatisfied with
2 their present condition and are longing for clearer light. They look in vain for the
3 image of Christ in the churches with which they are connected. As these bodies
4 depart further and further from the truth, and ally themselves more closely with
5 the world, the difference between the two classes will widen, and it will finally
6 result in separation. The time will come when those who love God supremely can
7 no longer remain in connection with such as are 'lovers of pleasures more than
8 lovers of God; having a form of godliness, but denying the power thereof.' ”—

9
10 BROTHER PIPPENGER: It says,

11
12 —“**Revelation 18 points to the time when, as the result of rejecting the**
13 **threefold warning of Revelation 14:6–12, the church will have fully reached**
14 **the condition foretold by the second angel,** and the people of God still in
15 Babylon will be called upon to separate from her communion. This message is the
16 last that will ever be given to the world; and it will accomplish its work.”—

17
18 And dropping down to the last sentence, it says,

19
20 —“When those that ‘believed not the truth, but had pleasure in unrighteousness’
21 (2 Thessalonians 2:12), shall be left to receive strong delusion and to believe a lie,
22 then the light of truth will shine upon all whose hearts are open to receive it, and
23 all the children of the Lord that remain in Babylon will heed the call: ‘Come out
24 of her, My people’ (Revelation 18:4).” *The Great Controversy*, 389–390.

25
26 Revelation 18:4 is The Sunday Law in the United States.

27 And here she says The Sunday Law in the United States comes when those in Adventism
28 that will not receive the truth receives strong delusion; then The Sunday Law comes, and God’s
29 other children that are in Babylon are then called out. That is what she is saying here.

30 But, what I want you to see, the fall of Babylon is progressive. It began with the
31 Protestant churches in the Millerite History (it is the story of Elijah). Millerite Adventism is
32 identified as the true prophet in contrast with the false prophet. And this is the 2520. Okay?

33 Because, in 1844, what do we have, among other things? We have the end of the 2520
34 time prophecy that began in 677BC. And the 2520 time prophecy, which William Miller puts on
35 this [1843] Chart, he marks the beginning of this (677BC) when Manasseh, the king of the
36 Southern Kingdom (the king of Judah) is carried into captivity.

37 But what does Manasseh do when he is in Babylon? He repents. He comes back.

38 It is not until years later with Zedekiah that Babylon is totally destroyed—right?—
39 606/605BC. So, there are roughly 60 years before it fully falls.

40 But, the beginning of this 2520 here [pointing to the 1843 Chart]—because Jesus always
41 illustrates the end from the beginning—the beginning of this 2520 shows a progressive fall of a
42 kingdom; therefore, when it concludes in AD1844, it will be marking a progressive fall of a
43 kingdom. And in 1844, the progressive fall of the United States began. Okay? It does not reach
44 its complete conclusion until The Sunday Law; but, it is progressive.

1 **TWO HORNS, REVELATION 13:11**

2
3 1 Kings 13:1

4
5 Okay. Go with me, if you would, to 1 Kings 13. We will add another line on this. We
6 have a few more minutes.

7 1 Kings 13, verse 1, this is another line on this same story.

8
9 “¹And behold, there came a man of God out of Judah by the word of the
10 LORD unto Bethel: and Jeroboam stood by the altar to burn incense.” 1
11 Kings 13:1 (KJV).

12
13 Who is Jeroboam? Jeroboam is the king of the Northern Kingdom. Rehoboam is the
14 king of the Southern Kingdom. Israel has just been divided into a Northern and a Southern
15 Kingdom; and, the Lord is now choosing Judah (the Southern Kingdom), the kingdom of
16 Rehoboam, as the place where He is going to place His presence in the sanctuary.

17 And Jeroboam, he decides that he is going to set up counterfeit worship.

18
19 1 Kings 12:28

20
21 Notice in chapter 12, verse 28. I have gone back to chapter 12, verse 28, of 1 Kings, and
22 it says of Jeroboam,

23
24 “²⁸Whereupon the king took counsel, and made two calves of gold, and said unto
25 them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel,
26 which brought thee up out of the land of Egypt.” 1 Kings:12:28 (KJV).

27
28 Did you hear what he said?

29 What did he say? “Behold thy gods, O Israel, which brought thee up out of the land of
30 Egypt.”

31 Who said that?

32
33 Exodus 32:4-8

34
35 Go to Exodus, chapter 32, verses 4 through 8. This is Aaron. They just came out of
36 Egypt. It says,

37
38 “⁴ And he received *them* at their hand, and fashioned it with a graving tool, after
39 he had made it a molten calf: and they said, These *be* thy gods, O Israel, which
40 brought thee up out of the land of Egypt. ⁵ And when Aaron saw *it*, he built an
41 altar before it; and Aaron made proclamation, and said, To morrow *is* a feast to
42 the LORD. ⁶ And they rose up early on the morrow, and offered burnt offerings,
43 and brought peace offerings; and the people sat down to eat and to drink, and rose
44 up to play.

45 “⁷ And the LORD said unto Moses, Go, get thee down; for thy people,
46 which thou broughtest out of the land of Egypt, have corrupted *themselves*:

1 ⁸They have turned aside quickly out of the way which I commanded them: they
2 have made them a molten calf, and have worshipped it, and have sacrificed
3 thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out
4 of the land of Egypt.” Exodus 32:4-8 (KJV).

5
6 Of course, as Seventh-day Adventists, we understand that this is The Sunday Law test; or, we
7 should, because the punishment for this golden calf was to grind the golden calf into powder, put
8 it in water, and make the people drink it.

9 And what the people had been doing, they had been worshipping the image of the beast.
10 It was the image of a calf, an image of the beast. And in the Third Angel’s Message of
11 Revelation 14, those people that worship the image of the beast, they have to drink the wine of
12 the wrath of God. And that is what is being represented here in Exodus.

13 These two calves [of Jeroboam’s] represent Sunday worship. They represent the mark of
14 the beast. They represent the worship of Rome, the worship of Paganism, the worship of the
15 Devil.

16
17 1 Kings 13:2, 3-6, 7-9, 10, 11-13, 14-19, 20-24, 25-26, 27-32

18
19 And if we go back to 1 Kings 13, Jeroboam has just instituted this worship, the worship
20 of Rome in the Northern Kingdom.

21 And behold, in verse 1 there is a man of God that comes out of Judah. Judah is the
22 Southern Kingdom. All the prophets are speaking about the end of the world. It is speaking
23 about right here [indicating Figure No. 37B]. All right? There has just been a distinction made
24 in this history with the Millerites and apostate Protestantism.

25 There has just been a distinction made here between the prophets of Baal and Elijah.

26 And now in this story we see a distinction between Jeroboam, which is the worship of
27 Rome, and the prophet of Judah. The prophet of Judah in this history is Elijah; it is the
28 Millerites.

29 1 Kings 13 are the Millerites that are confronting apostate Protestantism.

30 Notice verse 2 of chapter 13.

31
32 ²And he cried against the altar in the word of the LORD, and said, O altar,
33 altar,”—

34
35 It does not say, “altar.” It does not say, “O altar.” It says, “O altar, altar,” twice repeated.

36
37 —“thus saith the LORD; Behold, a child shall be born unto the house of David,
38 Josiah by name; and upon thee shall he offer the priests of the high places that
39 burn incense upon thee, and men's bones shall be burnt upon thee.”—

40
41 First, he gives a prophecy about this worship, a future prophecy. The Lord is going to raise up
42 Josiah, and Josiah represents God’s people at the end of the world during The Sunday Law crisis
43 that are raised up when this type of worship, the worship of Rome, the mark of the beast, is
44 destroyed forever. This is a prophecy about the future that the Millerites deliver to apostate
45 Protestantism, in the history of the Millerites.

46 Then in verse 3 through 6, it says,

1
2 —“³ And he gave a sign the same day,”—

3
4 In this history here [Figure no. 37B], this is Elijah confronting the prophets of Baal; this is the
5 Millerites confronting the Protestants of the United States, and he gives them a sign.

6 Verse 3,

7
8 —“³ And he gave a sign the same day, saying, This is the sign which the LORD
9 hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be
10 poured out.

11 “⁴ And it came to pass, when king Jeroboam heard the saying of the man
12 of God, which had cried against the altar in Bethel, that he put forth his hand from
13 the altar, saying, Lay hold on him. And his hand, which he put forth against him,
14 dried up, so that he could not pull it in again to him. ⁵ The altar also was rent, and
15 the ashes poured out from the altar, according to the sign which the man of God
16 had given by the word of the LORD. ⁶ And the king answered and said unto the
17 man of God, Intreat now the face of the LORD thy God, and pray for me, that my
18 hand may be restored me again. And the man of God besought the LORD, and the
19 king's hand was restored him again, and became as *it was* before.”—

20
21 In this history here [paralleling Figure No. 34], there is a distinction between the prophets
22 of Baal and Elijah that is accomplished through the power of the Lord.

23 In this history here [again, Figure No. 34B], there is a distinction between apostate
24 Protestantism and the Millerites through the power of the Lord.

25 And here [paralleling Figure No. 34B] there is a distinction made between the worship of
26 Jeroboam and the worship of Judah that is accomplished by the power of the Lord; and,
27 Jeroboam understood it, too. Jeroboam recognized it. His hand, his right hand, is a symbol of
28 his strength. His strength was withered up. Okay?

29 The same history; different line of prophecy, a history that is talking about the
30 development of the false prophet. And what is the false prophet?

31 What is the false prophet? The counterfeit of the Dispensation of the Holy Spirit.

32 So, when we are talking about the Holy Spirit in Bible prophecy and the counterfeit, the
33 false prophet, we need to understand that this is not just a minor subject in God's Word. This is
34 a major subject!

35 All right. Continuing on in verse 7,

36
37
38 —“⁷ And the king said unto the man of God,”—

39
40 This “man of God” is Millerite Adventism. This is the Millerites that have just been
41 demonstrated to be the true prophet, in opposition to the prophets of Baal.

42 Do you follow my logic?

43
44 —“⁷ And the king”—*apostate Protestantism*—“And the king said unto the man of
45 God, Come home with me, and refresh thyself, and I will give thee a reward.

46 ⁸ And the man of God said unto the king, If thou wilt give me half thine house, I

1 will not go in with thee, neither will I eat bread nor drink water in this place:
2 ⁹For so was it charged me by the word of the LORD, saying, Eat no bread, nor
3 drink water, nor turn again by the same way that thou camest. “—
4

5 So, apostate Protestantism says to the Millerites, “Come and accept our doctrines, accept our
6 spirit. Our doctrines are the bread; our spirit is the water.” And Millerite Adventism, they knew
7 they were not supposed to go back to Rome. They knew.

8 What was Ellen White’s first vision? They knew that the Advent people were on a path
9 all their own that was high and lifted up above the world, and they were on their way to Heaven.
10 They knew they were different than apostate Protestantism. There at the beginning, they knew
11 that. They were “the little flock.”

12 So, in verse 10, it says,
13

14 —“¹⁰ So he went another way, and returned not by the way that he came to
15 Bethel. ¹¹ Now there dwelt an old prophet in Bethel; and his sons came and told
16 him all the works that the man of God had done that day in Bethel.”—
17

18 Where is Bethel? This is the place where Jeroboam has raised up one of his false altars. This is
19 the Northern Kingdom; this is apostate Protestantism. And this is an old prophet of apostate
20 Protestantism.

21 And apostate Protestantism in Bible prophecy is what? It is the false prophet, and he
22 knows he is a false prophet; because, it tells us plainly here in a little bit that he lies. A true
23 prophet is not going to lie. This is the false prophet. Okay?
24

25 —“and his sons came and told him all the works that the man of God had done
26 that day in Bethel: the words which he had spoken unto the king, them they told
27 also to their father. ¹² And their father said unto them, What way went he? For his
28 sons had seen what way the man of God went, which came from Judah. ¹³ And he
29 said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode
30 thereon, ¹⁴ And went after the man of God, and found him sitting under an oak:
31 and he said unto him, *Art thou the man of God that camest from Judah? And he*
32 *said, I am.*”—
33

34 So, now the false prophet, he is going to go seek out “Adventism.” Now this is Adventism; it is
35 going through history.

36 And apostate Protestantism is seeking out Adventism, and where does he find them? He
37 finds them under the oak tree.

38 Of course, in the 1930s, Adventism (modern Israel) did something that Ancient Israel did,
39 a parallel thing, because the history of Ancient Israel is an illustration of the history of modern
40 Israel.

41 What is probably the primary reason that the Jews cannot recognize Christ as the
42 Messiah? If you had to boil it down to one primary reason, what is it? It is because, before the
43 time of Christ, Ancient Israel had replaced the schools of the prophets with the educational
44 system of Greece. Okay? They had incorporated into their society the education of the Greeks.
45 And in the 1930s, modern Israel turned to the world to seek accreditation for their schools.

1 So, the false prophet is trying to find the prophet from Judah, and he finds him sitting
2 under the Tree of Knowledge and begins to talk to him.

3 Verse 14, he found him under the oak. Verse 15,

4
5 —“¹⁵ Then he said unto him, Come home with me, and eat bread.”—

6
7 Now, he already knows he is not suppose to come home and eat bread, and for some reason,
8 once he sits under this tree, once he stops on his way (he stops going forward on the path and sits
9 under this tree), he has opened himself up to the intellectual concept that you learn from the
10 school system that we have today that perhaps there is some validity in the theological approach
11 that comes from apostate Protestantism and Catholicism, because “you have to have it.” If your
12 schools are going to be accredited, they are going to have to be evaluated and judged by the
13 theologians of apostate Protestantism and Catholicism.

14 So, he is under this tree. Now, he is willing to do something that he used to know was
15 wrong. He is willing to consider the possibility of eating the doctrine of apostate Protestantism
16 and drinking the spirit of apostate Protestantism.

17 Verse 16,

18
19 —“¹⁶ And he said, I may not return with thee, nor go in with thee: neither will I
20 eat bread nor drink water with thee in this place:”—

21
22 He says it, “I won’t do it!” but, he is going to do it.

23 Verse 17,

24
25 —“¹⁷ For it was said to me by the word of the LORD, Thou shalt eat no bread nor
26 drink water there, nor turn again to go by the way that thou camest.”—

27
28 Why? Why did the prophet initially—what was the prophet’s initial message? “Go curse the
29 worship of Jeroboam.” He knew that worship was of the Devil. He went there to curse
30 Jeroboam’s altars. But now, he seems to have forgotten that this worship is to be cursed.

31 Okay. That is the 1950s of Adventism, when the book *Questions on Doctrine* is
32 introduced, when we began to take our leave of the foundational understanding of Righteousness
33 by Faith and accept the Protestant definition of sanctification and justification, which teaches you
34 that you sin until Jesus returns, and then you are miraculously changed and saved. That is the
35 bread of apostate Protestantism.

36 So, in verse 18,

37
38 —“¹⁸ He said unto him, I *am* a prophet also as thou *art*,”—

39
40 He [the man of God] used to know that apostate Protestantism was not anything but a false
41 prophet; but, now he is willing to consider, “Well, perhaps apostate Protestantism has some good
42 things. Perhaps the church growth techniques that have been invented by Rome and handed off
43 to apostate Protestantism to be perfected, perhaps we should incorporate those church-growth
44 techniques into Adventism,” even though we have books that specialize on how to bring souls
45 into the Third Angel’s Message. “Let’s bring Celebration into the church, instead of reading the
46 Book of Evangelism.”

1 Okay. We are seeing this right here.

2
3 —“¹⁸ He said unto him, I *am* a prophet also as thou *art*; and an angel spake unto
4 me by the word of the LORD, saying, Bring him back with thee into thine house,
5 that he may eat bread and drink water. *But* he lied unto him.”—

6
7 This is not a true prophet. This is a false prophet.

8
9 —“¹⁹ So he went back with him, and did eat bread in his house, and drank water.

10 “²⁰ And it came to pass, as they sat at the table, that the word of the LORD
11 came unto the prophet that brought him back: ²¹ And he cried unto the man of
12 God that came from Judah, saying, Thus saith the LORD, Forasmuch as thou hast
13 disobeyed the mouth of the LORD, and hast not kept the commandment which the
14 LORD thy God commanded thee, ²² But camest back,”—*camest back to*
15 *Babylon*—“camest back and hast [eaten the doctrines of Babylon] eaten bread
16 and drunk water [participated in the spirit, the Celebration spirit of Babylon] in
17 the place, of the which *the LORD* did say to thee, Eat no bread, and drink no water;
18 thy carcase shall not come unto the sepulchre of thy fathers.”—

19
20 Wow! He is going to die a different death than the Millerite Pioneers. He is not going to
21 die in the faith of the Third Angel.

22 There is a promise in Revelation 14 that says, “All those that die in the faith of the Third
23 Angel’s Message, all those that have died faithfully in the Advent message from 1844 onward,
24 they are going to be redeemed; but, they also have a Special resurrection where they get to
25 witness the Second Coming of Christ.”

26 But this person here, this disobedient prophet, this Adventist prophet that lost his way, he
27 gets to die with apostate Protestantism.

28 Where does apostate Protestantism die? Well, they die with the mark of the beast at The
29 Sunday Law.

30
31 —“²³ And it came to pass, after he had eaten bread, and after he had drunk,
32 that he saddled for him the ass, to wit, for the prophet whom he had brought back.
33 ²⁴ And when he was gone, a lion met him by the way, and slew him [the
34 disobedient prophet]:”—

35
36 This is Adventism (the disobedient in Adventism). This is the foolish virgins of Adventism.
37 They are slain on the way by a lion. Hmm?

38
39 —“and his carcase was cast in the way, and the ass stood by it, the lion also stood
40 by the carcase.”—

41
42 Now, why is it that a lion would kill him and not eat him?

43 And why does not the ass run away from the lion, or why does not the lion kill the ass
44 and eat the ass, too?

1 The lion just kills the disobedient prophet, lets him lay there; and, the ass stays there for
2 all of us to see, and the lion stays there. Why does not the lion kill him and leave, or why does
3 not the lion carry him off and eat him, or eat him there?

4 Why are they all three there? Because, we are supposed to see all three: We are
5 supposed to see that the disobedient in Adventism, they die between two animals, an ass and a
6 lion.

7 Verse 25,

8
9 —“²⁵ **And, behold, men passed by, and saw the carcase cast in the way, and**
10 **the lion standing by the carcase: and they came and told it in the city where**
11 **the old prophet dwelt.**

12 ²⁶ **And when the prophet that brought him back from the way heard thereof,**
13 **he said, It is the man of God, who was disobedient unto the word of the**
14 **LORD: therefore the LORD hath delivered him unto the lion, which hath torn**
15 **him, and slain him, according to the word of the LORD, which he spake unto**
16 **him.** ²⁷ And he spake to his sons, saying, Saddle me the ass. And they saddled
17 *him.* ²⁸ And he went and found his carcase cast in the way, and the ass and the
18 lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass.
19 ²⁹ And the prophet took up the carcase of the man of God, and laid it upon the ass,
20 and brought it back: and the old prophet came to the city, to mourn and to bury
21 him. ³⁰ And he laid his carcase in his own grave; and they mourned over him,
22 saying, *Alas, my brother!* ³¹ And it came to pass, after he had buried him, that he
23 spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein
24 the man of God *is* buried; lay my bones beside his bones: ³² For the saying which
25 he cried by the word of the LORD against the altar in Bethel, and against all the
26 houses of the high places which *are* in the cities of Samaria, shall surely come to
27 pass.” 1 Kings 13:2-32 (KJV).

28
29 Now, you need to see something here. Josiah is the prophecy here: The Lord will raise up a man
30 named Josiah. And Josiah represents God’s people at the end of the world that rebuild the altars,
31 that restore the tithes and offerings to their proper position, and that discovers Moses’s curse that
32 had been lost. It had been covered up through the traditions and customs that had been handed
33 down from generation to generation.

34 Josiah represents the faithful in Adventism at the end of the world that perform the
35 revival and reformation in their own lives and contribute to the revival and reformation in the
36 other Adventists’ lives. Josiah represents that group of people; but, Josiah also represents the
37 class of Adventism that died at Armageddon. Because, there is a battle that goes on in the story
38 of Josiah, if you read carefully; and, it is a battle that begins with the King of the South (Egypt)
39 attacking Babylon (the King of the North). And it is a long drawn-out battle over many years.
40 And at the beginning, when the king of Egypt (the King of the South) pushes against the King of
41 Babylon (the King of the North), the king of Egypt tells Josiah, “Don’t get involved with this
42 battle.” But, Josiah disregards the warning message of the war between the King of the South
43 and the King of the North.

44 And the warning message of the King of the South and the King of the North is
45 Daniel 11, verse 40, identifying the collapse of the Soviet Union in 1989.

1 And because Josiah, in this aspect, is representing those that reject the warning message
2 of the King of the South and the King of the North, later when the battle is taken up again and
3 Babylon sweeps away Egypt (that is Daniel 11, verse 40), Josiah dies in that battle.

4 Where does Josiah die? He dies at Megiddo, which is Armageddon.

5 So, Josiah represents both the lost and the saved in Adventism at the end of the world;
6 but, the reason that Josiah represents the lost is because he has rejected the warning message of
7 Daniel 11, verse 40; and, the warning message of Daniel, verse 40 is the message of the King of
8 the North, and the King of the North is Babylon in Bible prophecy; and, Babylon in Bible
9 prophecy is the lion. The lion is right there next to the disobedient prophet. He dies (Adventism
10 dies) because he/it rejects the message of the lion, the message of the last six verses of Daniel 11,
11 the message of the King of the North.

12 But, it also rejects another message, the message of the ass, the message of Islam in Bible
13 prophecy. It rejects the message of September 11th, 2001, when the Latter Rain begins to
14 sprinkle.

15 Why does it reject that message? Because, somewhere along in the history of Adventism,
16 Adventism forgot that it was raised up to identify what the mark of the beast was. The mark of
17 the beast is Jeroboam's two golden calves. They forget what it is. They get to the point at the
18 end of the world where they can write articles about the antichrist of Bible prophecy and not
19 even identify that they antichrist of Bible prophecy is the Pope of Rome, the Beast that is
20 associated with the mark of the beast.

21 They no longer know what the ass is.

22 How did they get that way? Along the history of Adventism, they took a detour at the
23 Tree of Knowledge and brought in accreditation from all the worldly schools and began to
24 incorporate the worldly Babylonian theology. They close their eyes to the prophetic message;
25 so, they do not understand that Ishmael is the wild ass of Bible prophecy that is the angering of
26 the nations that marks the beginning of the sprinkling of the Latter Rain. This is where they die.

27 They forgot that they were raised up to be the prophet that only ate the bread and the
28 water that comes from God's Word, and they went back to the kingdom of Jeroboam.

29 So, what we are saying here is this history here, this history when it is expedient for
30 Jezebel to disappear into Samaria in order that the false prophet might arrive, that this is a
31 counterfeit to the Dispensation of the Holy Spirit; and, that this subject in Bible prophecy, the
32 false prophet and the Holy Spirit, it is a major, **major** subject in Bible prophecy. And to be
33 incorrect on any aspect of it is to jeopardize your ability to understand the truth of any of it.

34 It is obvious that the Dragon, the Beast, and the False Prophet are three powers. They are
35 a subject of Bible prophecy; but, they are a subject of Bible prophecy that is a subject of the line
36 of prophecy that we call Babylon. And the line of prophecy that we call Babylon is governed by
37 the line of prophecy that we call Jerusalem.

38 **There is no justification in prophecy for the False Prophet, if there is no Holy Spirit.**

39 Enough said. There is some more that we could lay on that, but we will take it up
40 in our next presentation.

41
42 [NOTE: The following Scripture cites and quotes are included in this transcript
43 from the end of the notes for Part 20, although not read or addressed on the record.]

44 Zechariah 4; Haggai 2:21-23

1 Zechariah, chapter 4:

2
3 “¹And the angel that talked with me came again, and waked me, as a man
4 that is wakened out of his sleep. ²And said unto me, What seest thou? And I said,
5 I have looked, and behold a candlestick all of gold, with a bowl upon the top of it,
6 and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon
7 the top thereof: ³And two olive trees by it, one upon the right *side* of the bowl,
8 and the other upon the left *side* thereof. ⁴So I answered and spake to the angel
9 that talked with me, saying, What *are* these, my lord? ⁵Then the angel that talked
10 with me answered and said unto me, Knowest thou not what these be? And I said,
11 No, my lord. ⁶Then he answered and spake unto me, saying, This *is* the word of
12 the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit,
13 saith the LORD of hosts. ⁷Who *art* thou, O great mountain? before Zerubbabel
14 *thou shalt become* a plain: and he shall bring forth the headstone *thereof with*
15 shoutings, *crying*, Grace, grace unto it. ⁸Moreover the word of the LORD came
16 unto me, saying, ⁹The hands of Zerubbabel have laid the foundation of this
17 house; his hands shall also finish it; and thou shalt know that the LORD of hosts
18 hath sent me unto you. ¹⁰For who hath despised the day of small things? for they
19 shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those
20 seven; they *are* the eyes of the LORD, which run to and fro through the whole
21 earth.

22 “¹¹Then answered I, and said unto him, What *are* these two olive trees
23 upon the right *side* of the candlestick and upon the left *side* thereof? ¹²And I
24 answered again, and said unto him, What *be* these two olive branches which
25 through the two golden pipes empty the golden *oil* out of themselves? ¹³And he
26 answered me and said, Knowest thou not what these *be*? And I said, No, my lord.
27 ¹⁴Then said he, These *are* the two anointed ones, that stand by the LORD of the
28 whole earth.” Zechariah 4 (KJV).

29
30 Haggai 2:21-23:

31
32 ²¹Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and
33 the earth; ²²And I will overthrow the throne of kingdoms, and I will destroy the
34 strength of the kingdoms of the heathen; and I will overthrow the chariots, and
35 those that ride in them; and the horses and their riders shall come down, every one
36 by the sword of his brother. ²³In that day, saith the LORD of hosts, will I take
37 thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will
38 make thee as a signet: for I have chosen thee, saith the LORD of hosts.”
39 Haggai 2:21-23 (KJV).

40
41 *The Great Controversy*, page 393:

42
43 The parable of the ten virgins of Matthew 25 also illustrates the experience
44 of the Adventist people.” *The Great Controversy*, 393.

45
46 *Review and Herald*, August 19, 1890:

1
2 “When the third angel’s message is preached as it should be, power
3 attends its proclamation, and it becomes an abiding influence. It must be attended
4 with divine power, or it will accomplish nothing. I am often referred to the
5 parable of the ten virgins, five of whom were wise, and five foolish. **This parable**
6 **has been and will be fulfilled to the very letter, for it has a special application**
7 **to this time, and, like the third angel’s message, has been fulfilled and will**
8 **continue to be present truth till the close of time.** In the parable, the ten virgins
9 had lamps, but only five of them had the saving oil with which to keep their lamps
10 burning. This represents the condition of the Church. The wise and the foolish
11 have their Bibles, and are provided with all the means of grace; but **many do not**
12 **appreciate the fact that they must have the heavenly unction.** They do not
13 heed the invitation, ‘Come unto me, all ye that labor and are heavy laden, and I
14 will give you rest. Take my yoke upon you, and learn of me; for I am meek and
15 lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my
16 burden is light.’” *Review and Herald*, August 19, 1890.

17
18 BROTHER PIPPENGER: Shall we pray?
19
20

21 Benediction: Heavenly Father, we ask forgiveness for stopping under the tree of education and
22 taking a rest, when we should have come straight home. We ask forgiveness for forgetting that
23 we were not to eat of the bread or drink of the water of the religion of Jeroboam. We ask that
24 you would do whatever it takes to awaken your people to their responsibility as the prophets of
25 Judah, to carry a warning message to denounce the worship of the golden calf. We wish to be
26 among those stones that are soaked in water and then illuminated with the Fire of the Holy Spirit
27 that illuminates the altar, for we know that you are the Altar and that your people are going to
28 perfectly your character with the message that illuminates the entire world. We wish to be
29 among that number. We wish to be among those stones. We ask that you would make that
30 happen in each of our lives. In Jesus’s name, amen.
31

THE GODHEAD IN PROPHECY

Presentation by Jeff Pippenger

PART 21

Invocation by Brother Jeff Pippenger: Heavenly Father, as we begin this study this morning, we ask that you grant us the presence of the your Holy Spirit and pour your Latter Rain upon us as you open your Word to our understanding; that you would take control of the message and let it be a message that glorifies you and edifies your people; and, prepare the hearts and minds of your people for this presentation. We thank you for these things. In Jesus's name, amen.

BROTHER PIPPENGER: So, our brother is visiting us here, helping us for a few weeks; and, he is teaching Daniel 11 on Sabbath at his home church, and in the afternoon he is teaching the 2520. And, he has a head elder that is into the Godhead controversies; so, during these worships, we have been trying to deal with all of these things. But now that he is on his way home and we are almost finished anyway, we are reaching a conclusion.

THE PRESENT PARALLELS THE PAST

And we have another line to add upon the previous presentations, where in the previous presentations we have shown that the history of Christ, the Pattern of Christ demonstrates a change of dispensations from the Old Testament to the New Testament, and then further it introduces the Dispensation of the Holy Spirit, and that this prophetic pattern illustrates a counterfeit pattern of the change of dispensation from Satan, who is counterfeiting the Father; to the Papacy, who is counterfeiting the Son; and to the False Prophet, who is counterfeiting the work of the Holy Spirit.

These histories, where the focus of this change in dispensations is illustrated—the History of Christ, and the history of the Millerites, and the history of today—are a fulfillment of the Book of Joel. We want to start by considering that, and then I will draw some thoughts out of that fact.

In *The Great Controversy*, page 343, it says,

“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 History of Christ is a reform movement. It parallels the beginning of Ancient Israel, the reform movement of Moses at the beginning of Ancient Israel when the Lord entered into covenant with Ancient Israel. You can check the prophetic waymarks in the history of Moses and line them up perfectly with the History of Christ, which illustrates the end of Ancient Israel. Jesus is he God that illustrates the end from the beginning.

1 And, Moses's reform message on Sabbathkeeping to the Hebrews in Egypt parallels the
2 reform movement of John the Baptist.

3 The manifestation of the power of God when the plagues are falling on Egypt is
4 paralleled by the Triumphal Entry of Christ into Jerusalem.

5 The Passover in Egypt, followed by the disappointment of the Hebrews by the Red Sea,
6 perfectly parallels the cross, followed by the disappointment of the Disciples.

7 And, of course, the receiving of the Law on Sinai is the first Pentecost, and it prefigures
8 the Pentecost of the time of Christ.

9 Every reform movement parallels the other reform movements. God's dealings with men
10 are ever the same.

11 In the History of Christ, the reform movement in that history parallels the reform
12 movement of the Millerites. John the Baptist is used to typify William Miller, who brought a
13 reform message, The Midnight Cry. Sister White uses the history of The Triumphal Entry and
14 the History of Christ to illustrate the Midnight Cry of the Millerites.

15 And The Triumphal Entry led to the judgment of the cross, just as the Midnight Cry led
16 to the opening of the Judgment in 1844, which was followed by the Great Disappointment that
17 was prefigured by the disappointment of the Disciples.

18 All the reform movements parallel one another, and they are all pointing forward to the
19 final reform movement at the end of the world.

20 And when Sister White deals with the application of these lines of prophecy (and she
21 does it often), she refers to these three histories often: The History of Christ, the history of the
22 Millerites, and the History of God's People at the end of the world during the Latter Rain. And,
23 these three histories are all a fulfillment of Joel.

24 You have in your notes, *The Great Controversy*, page 611, there. It begins by saying,
25
26 343.

27 "Three Histories

28 "The angel who unites in the proclamation of the third angel's
29 message is to lighten the whole earth with his glory. A work of world-wide
30 extent and unwonted power is here foretold."—

31
32 This is the Latter Rain Angel of Revelation 18. This is the end of the world. She is emphasizing
33 the work that is accomplished during the Latter Rain.

34 And then the next sentence says,

35
36 —"The advent movement of 1840–44 was a glorious manifestation of the
37 power of God; the first angel's message was carried to every missionary station
38 in the world, and in some countries there was the greatest religious interest which
39 has been witnessed in any land since the Reformation of the sixteenth century; but
40 these are to be exceeded by the mighty movement under the last warning of the
41 third angel."—

42
43 She is reaching back into the history of the Millerites now to illustrate the history of the Latter
44 Rain.

45 And then in the next paragraph, she says,

1 —“**The work**”—

2
3 The work of the Latter Rain, the Angel of Revelation 18.

4
5 —“**The work will be similar to that of the Day of Pentecost.**”—

6
7 She is dealing with these three histories: Pentecost, the time of Christ; the Midnight Cry, the
8 Millerites; the Latter Rain, God’s people at the end of the world.

9
10 —“As the ‘former rain’ was given, in the outpouring of the Holy Spirit at the
11 opening of the gospel, to cause the upspringing of the precious seed, so the ‘latter
12 rain’ will be given at its close for the ripening of the harvest. ‘Then shall we
13 know, if we follow on to know the Lord: His going forth is prepared as the
14 morning; and He shall come unto us as the rain, as the latter and former rain unto
15 the earth.’ Hosea 6:3. ‘Be glad then, ye children of Zion, and rejoice in the Lord
16 your God: for He hath given you the former rain moderately, and He will cause to
17 come down for you the rain, the former rain, and the latter rain.’ Joel 2:23. ‘In the
18 last days, saith God, I will pour out of My Spirit upon all flesh.’ ‘And it shall
19 come to pass, that whosoever shall call on the name of the Lord shall be saved.’
20 Acts 2:17, 21.

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

29
30 And all three of these histories are a fulfillment of Joel.

31 32 33 **BOOK OF JOEL**

34 35 **THE FOURTH GENERATION: JOEL 1:1-5**

36 And if you will turn to Joel, chapter 1, we are not going to do a deep study of Joel here.
37 We are just going to pull a few thought out of it.

38 Verses 1 through 5 of chapter 1 of Joel says,

39
40 “¹ The word of the LORD that came to Joel the son of Pethuel. ² Hear this,
41 ye old men, and give ear, all ye inhabitants of the land. Hath this been in your
42 days, or even in the days of your fathers?”—

43
44 It raises a question about the time period that these fathers, that Joel was addressing, was this
45 history that is taking place right now, with “ye old men”: “Was it repeated in the days of your

1 fathers?” And, of course, that is what Joel is all about, the repetition of the history of the “days
2 of your fathers.”

3 The time period of Christ was a fulfillment of Joel, and it was a repetition of the history
4 of the days of their fathers, “their fathers” being the story of Moses.

5 The Millerite History, our history, the Millerites are the “days of our fathers” that have
6 been repeated here at the end of the world.

7 Then in verse 3, it says,

8
9 —“³ Tell ye your children of it,”—

10
11 Let the old men tell their children of it.

12
13 —“and *let* your children *tell* their children,”—

14
15 That is three generations.

16
17 —“and their children another generation.”—

18
19 Four generations are referenced here.

20
21 —“⁴ That which the palmerworm hath left hath the locust eaten; and that which
22 the locust hath left hath the cankerworm eaten; and that which the cankerworm
23 hath left hath the caterpillar eaten.”—

24
25 There are four generations that are confronted with four destructive insects, during this four-
26 generation period. And in the Bible, four generations represents the period when a nation fills up
27 the cup of its probationary time: the cup of its iniquity.

28
29 —“⁵ Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because
30 of the new wine; for it is cut off from your mouth.” Joel 1:1-5 (KJV).

31
32 Exodus 20:5; Exodus 34:7; Numbers 14:18; Deuteronomy 5:9; Genesis 15:16

33
34 You have references there. Exodus 20, verse 5, we can look at.

35 Exodus 20, verse 5, speaking of the four generations: the fathers telling their children;
36 their children, their children; and their children, another generation, along with these four
37 destructive insects.

38
39 ⁵Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy
40 God *am* a jealous God, visiting the iniquity of the fathers upon the children unto
41 the third and fourth *generation* of them that hate me; . . .” Exodus 20:5 (KJV).

42
43 Exodus 34, verse 7, the Lord deals with the punishment of a nation in the fourth
44 generation. Verse 7 of chapter 34 says,

1 “⁷ Keeping mercy for thousands, forgiving iniquity and transgression and sin, and
2 that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the
3 children, and upon the children's children, unto the third and to the fourth
4 *generation*.” Exodus 34:7 (KJV).

5
6 Numbers 14, verse 18, says,

7
8 “¹⁸ The LORD is longsuffering, and of great mercy, forgiving iniquity and
9 transgression, and by no means clearing *the guilty*, visiting the iniquity of the
10 fathers upon the children unto the third and fourth *generation*.” Numbers 14:18
11 (KJV).

12
13 Deuteronomy 5:9. It is in the fourth generation when the cup of iniquity for a people is
14 filled up and the Lord deals with them.

15 Deuteronomy 5:9 says,

16
17 “⁹ Thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy
18 God *am* a jealous God, visiting the iniquity of the fathers upon the children unto
19 the third and fourth *generation* of them that hate me, ...” Deuteronomy 5:9
20 (KJV).

21
22 And, of course, in Genesis 15:16, it says,

23
24 “¹⁶ But in the fourth generation they shall come hither again: for the iniquity of the
25 Amorites is not yet full.” Genesis 15:16 (KJV).

26
27 They are going to come out of Egypt in the fourth generation; and, during this time period the
28 Amorites will fill up the cup of their iniquity and they will be punished. It is in the fourth
29 generation that God deals with nations.

30 31 **FOUR INSECTS: JOEL 1:1-5**

32 Joel, if you return to the Book of Joel, it is placing the setting in the fourth generation;
33 and, of course, all the prophets are speaking about the end of the world; so, this is the fourth
34 generation of Adventism.

35 And in these four generations, it talks about four destructive insects, identifying that in
36 the history of Adventism, things just continually get worse and worse and worse and worse as
37 time goes on. Our Laodicean condition settles in deeper and darker and more firmly as we
38 approach the end of the world and fill up the cup of our iniquity.

39 40 Ezekiel 8

41
42 For a second witness to this, you can look at Ezekiel 8. You do not have to turn there.

43
44 [NOTE: The following Scripture cite was included, although not read into the record.]
45

1 ¹“And it came to pass in the sixth year, in the sixth *month*, in the fifth *day*
2 of the month, *as* I sat in mine house, and the elders of Judah sat before me, that
3 the hand of the Lord GOD fell there upon me. ² Then I beheld, and lo a likeness as
4 the appearance of fire: from the appearance of his loins even downward, fire; and
5 from his loins even upward, as the appearance of brightness, as the colour of
6 amber. ³ And he put forth the form of an hand, and took me by a lock of mine
7 head; and the spirit lifted me up between the earth and the heaven, and brought
8 me in the visions of God to Jerusalem, to the door of the inner gate that looketh
9 toward the north; where *was* the seat of the image of jealousy, which provoketh to
10 jealousy. ⁴ And, behold, the glory of the God of Israel *was* there, according to the
11 vision that I saw in the plain.

12 ⁵ Then said he unto me, Son of man, lift up thine eyes now the way
13 toward the north. So I lifted up mine eyes the way toward the north, and behold
14 northward at the gate of the altar this image of jealousy in the entry. ⁶ He said
15 furthermore unto me, Son of man, seest thou what they do? *even* the great
16 abominations that the house of Israel committeth here, that I should go far off
17 from my sanctuary? but turn thee yet again, *and* thou shalt see greater
18 abominations.

19 ⁷ And he brought me to the door of the court; and when I looked, behold a
20 hole in the wall. ⁸ Then said he unto me, Son of man, dig now in the wall: and
21 when I had digged in the wall, behold a door. ⁹ And he said unto me, Go in, and
22 behold the wicked abominations that they do here. ¹⁰ So I went in and saw; and
23 behold every form of creeping things, and abominable beasts, and all the idols of
24 the house of Israel, portrayed upon the wall round about. ¹¹ And there stood
25 before them seventy men of the ancients of the house of Israel, and in the midst of
26 them stood Jaazaniah the son of Shaphan, with every man his censer in his hand;
27 and a thick cloud of incense went up. ¹² Then said he unto me, Son of man, hast
28 thou seen what the ancients of the house of Israel do in the dark, every man in the
29 chambers of his imagery? for they say, the LORD seeth us not; the LORD hath
30 forsaken the earth.

31 ¹³ He said also unto me, Turn thee yet again, *and* thou shalt see greater
32 abominations that they do. ¹⁴ Then he brought me to the door of the gate of the
33 LORD's house which *was* toward the north; and, behold, there sat women weeping
34 for Tammuz.

35 ¹⁵ Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet
36 again, *and* thou shalt see greater abominations than these. ¹⁶ And he brought me
37 into the inner court of the LORD's house, and, behold, at the door of the temple of
38 the LORD, between the porch and the altar, *were* about five and twenty men, with
39 their backs toward the temple of the LORD, and their faces toward the east; and
40 they worshipped the sun toward the east.

41 ¹⁷ Then he said unto me, Hast thou seen *this*, O son of man? Is it a light
42 thing to the house of Judah that they commit the abominations which they commit
43 here? for they have filled the land with violence, and have returned to provoke me
44 to anger: and, lo, they put the branch to their nose. ¹⁸ Therefore will I also deal in
45 fury: mine eye shall not spare, neither will I have pity: and though they cry in
46 mine ears with a loud voice, *yet* will I not hear them.” Ezekiel 8 (KJV).

1
2 But, in Ezekiel 8, which is a prophecy of Jerusalem—Ezekiel 8 through 12 is the same prophecy,
3 if you look at it carefully. And Sister White tells us more than once that Jerusalem in Ezekiel 8
4 through 12 is God’s church at the end of the world.

5 And in chapter 8, we see one class in God’s church that ultimately is bowing down to the
6 sun, receiving the mark of the beast at The Sunday Law; and, then in chapter 9, we see another
7 class in God’s church in Jerusalem that receive the Seal of God. So we see both classes of
8 Adventism in Ezekiel chapters 8 through 12.

9 And in chapter 8, when it is dealing with those that receive the mark of the beast in
10 Adventism, there are four progressive abominations, each abomination worse than the previous
11 that ultimately lead to the fourth abomination, which is bowing down to the sun.

12 Ezekiel is identifying these four insects that the abominations, that the idolatry that comes
13 into God’s church in its history in its time of probation, it gets worse and worse and worse.
14

15 **REVERSE: JOEL 2:23 – 3:2**

16 In the quote next on your papers, from *New York Indicator*, February 7, 1906, Sister
17 White confirms that this apostasy in Adventism escalates. She says,
18

19 “One thing it is certain is soon to be realized,—the great apostasy, which
20 is developing and increasing and waxing stronger, and **will continue to do so**”—
21

22 Will continue to do what? Increase and wax stronger.
23

24 —“and **will continue to do so until the Lord shall descend from heaven with a**
25 **shout.**”—
26

27 Now, some people will at the sentence there and say, “This is the apostasy outside of
28 Adventism.” But, notice what she says.
29

30 —“We are to hold fast the first principles of our denominated faith, and go
31 forward from strength to increased faith. Ever we are to keep the faith that has
32 been substantiated by the Holy Spirit of God from the earlier events of our
33 experience, until the present time. We need now larger breadth, and deeper, more
34 earnest, unwavering faith in the leadings of the Holy Spirit. If we needed the
35 manifest proof of the Holy Spirit’s power to confirm truth in the beginning after
36 the passing of the time, we need today all the evidence in the confirmation of the
37 truth, when souls are departing from the faith and giving heed to seducing spirits
38 and doctrines of devils. There must not be any languishing of soul now.” *New*
39 *York Indicator*, February 7, 1906.
40

41 This apostasy that waxes greater and greater until the coming of the Lord is in Adventism that
42 she is speaking about. This is the four insects [of Joel], the four abominations of Ezekiel 8 that
43 lead to the fourth generation when the cup of iniquity is filled to its full for Adventism.
44

45 Acts 3:19-21
46

1 And if you turn to Acts, chapter 3, and what we are saying is that in Acts, in the time of
2 Christ, Joel is fulfilled; and, of course, Joel is fulfilled in the Millerite History; and, most
3 certainly, Joel is fulfilled in the Latter Rain.

4 And if you go to Acts, chapter 3, beginning at verse 19, it says,

5
6 “¹⁹ Repent ye therefore, and be converted, that your sins may be blotted out, when
7 **the times of refreshing** shall come from the presence of the Lord. ²⁰ And he shall
8 send Jesus Christ, which before was preached unto you: ²¹ Whom the heaven
9 must receive until the times of restitution of all things, which God hath spoken by
10 the mouth of all his holy prophets since the world began.” Acts 3:19-21 (KJV).

11
12 Sister White tells us plainly more than once that the “refreshing” here is the Latter Rain. But,
13 “the times of refreshing” in verse 19 is also “the times of restitution of all things.” And Joel is
14 the prophecy that is being fulfilled that is predicting the Latter Rain; and, when the Latter Rain
15 poured out, there is a “restitution of all things” that takes place.

16 Go to—I think I have it out of place in your notes, but go back to Joel so we can look at this
17 restitution.

18 Maybe I did not put it in your notes.

19 In Joel 2, verse 25: Now, Joel has talked in chapter 1, verse 4, about the cankerworm, the
20 locusts, the palmerworm, [and the caterpillar].

21 And then in verse 25 of chapter 2, it says,

22
23 “²⁵ And I will restore to you the years that the locust hath eaten, the cankerworm,
24 and the caterpillar, and the palmerworm, my great army which I sent among you.”
25 Joel 2:25 (KJV).

26
27 In the Latter Rain time period, the Book of Joel talks about a restitution of all things, as Peter
28 says in Acts. There is a restitution that takes place when Joel is fulfilled.

29 30 THE MIDNIGHT CRY

31 32 Joel 1:5

33
34 Now, if you go to Joel 1, verse 5, it says,

35
36 “⁵ Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of
37 the new wine; for it is cut off from your mouth.” Joel 1:5 (KJV).

38
39 Okay. When you get to the generation of Adventism where the cup of iniquity has reached its
40 full, where the apostasy has reached its height in the fourth generation, then in verse 5 there is a
41 wake-up call. All right?

42 43 TO THIS CLASS

44 [NOTE: The following quote from the notes is included, although not read into the
45 record.]

1 *Testimonies to Ministers*, page 66:

2
3 ““But Peter, standing up with the eleven, lifted up his voice, and said unto
4 them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto
5 you, and hearken to my words: for **these are not drunken**, as ye suppose, seeing
6 it is but the third hour of the day. But this is that which was spoken by the prophet
7 Joel.’ **Read the history.** The Lord was at work in His own way; but **had there**
8 **been such a manifestation among us, upon whom the ends of the world are**
9 **come**, would not some have mocked, as on that occasion? **Those who did not**
10 **come under the influence of the Holy Spirit knew it not.** To this class **the**
11 **disciples seemed like drunken men.**” *Testimonies to Ministers*, 66.

12
13 **NEW WINE CUT OFF**

14
15 Joel 1:5

16
17 “⁵ Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of
18 the new wine; for it is cut off from your mouth.” Joel 1:5 (KJV).

19
20 And in your notes, under “New Wine Cut Off,” we have from *The Great Controversy*,
21 page 393,

22
23 “The parable of the ten virgins of Matthew 25, also illustrates the
24 experience of the Adventist people.” *The Great Controversy*, 393.

25
26 So, the parable of the Ten Virgins is illustrating both the Millerites (the beginning of Adventism)
27 and us (the end of Adventism).

28 And in the parable of the Ten Virgins, both in the Millerite History and our history, there
29 is a cry at midnight which awakens all he virgins.

30 Notice what Sister White says in *Review and Herald*, February 11, 1896. It says,

31
32 “There is a world lying in wickedness, in deception and delusion, in the
33 very shadow of death,—asleep, asleep. Who are feeling travail of soul to awaken
34 them? What voice can reach them? **My mind was carried to the future**, when
35 the signal will be given. ‘Behold, the Bridegroom cometh; go ye out to meet him.’
36 But some will have delayed to obtain the oil for replenishing their lamps, and too
37 late they will find that **character**, which is represented by the oil, is not
38 transferable.” *Review and Herald*, February 11, 1896.

39
40 So, what I am saying here is the Millerite History and our history is a fulfillment of the parable
41 of the Ten Virgins. That is what illustrates our experience.

42 And in the parable of the Ten Virgins, both the wise and foolish virgins are awakened at
43 the Midnight Cry. And all the prophets agree one another.

THE DRUNKARDS OF EPHRAIM

Joel 1:5; 1 Corinthians 14:32-33; Isaiah 28:1

So, back here in Joel, chapter 1, verse 5, after it has set up the four generations, telling us that this is speaking about Adventism when its cup of iniquity is full at the end of the world, verse 5 says, “Awake ye drunkards.” The wake-up call here has to be the same wake-up call as the parable of the Ten Virgins. This is the Midnight Cry. This is the proclamation, “Behold! The Bridegroom cometh.” It awakens all the virgins.

And in verse 5, there are two classes of people in verse 5, if you can see it. It says,

“⁵ Awake, ye drunkards,”—

There is one group that is going to wake up and weep.

“⁵ Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.” Joel 1:5 (KJV).

And we know that the subject of the Latter Rain was illustrated in the Millerite History; it was illustrated in the history of Acts and Peter and that time period. And in those time periods, there is a new message that comes, which is the new wine; and, there are two classes that are produced, based on how they receive that new wine. One class are drunkards, the drunkards that are drinking the old wine; and, they do not have the ability to receive the new wine. It is cut off from their mouth. And, there is another class that are receiving the new wine.

1 Corinthians 14:32-33 says all the prophets are in agreement with one another. It 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.” 1 Corinthians 14:32-33 (KJV).

Therefore, when we go to Isaiah 28, verse 1, and know that when the Midnight Cry arrives in Adventism that the drunkards are going to wake up and find that the new wine (the new message) is cut off from their mouth, in verse 1 of Isaiah 28, it says,

“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!” Isaiah 28:1 (KJV).

So, there is a subject in prophecy about one class in Adventism at the end of the world, because Isaiah is speaking about the end of the world, and they are drunk with wine. And their drunkenness is not caused by new wine; it is caused by a drunkenness that manifests their inability to recognize the prophetic Word. If we read on through chapter 29, we would see that.

But, when Joel is fulfilled, we see two drinkers of wine: the drunkards of Ephraim, and according to Joel 1, verse 5, the new wine is cut off from their mouth; and, then there is a class that receives new wine. And this is a subject of prophecy.

1 NEW WINE

2
3 Matthew 9:16-17; Luke 5:37-39

4
5 Go to Matthew 9, verses 16 and 17. Speaking of new wine now, it says,

6
7 “¹⁶No man putteth a piece of new cloth unto an old garment, for that which is put
8 in to fill it up taketh from the garment, and the rent is made worse. ¹⁷Neither do
9 men put new wine into old bottles: else the bottles break, and the wine runneth
10 out, and the bottles perish: but they put new wine into new bottles, and both are
11 preserved.” Matthew 9:16-17 (KJV).

12
13 Who receives the new wine? It is people that have new bottles; and, the Bible says we
14 are vessels. In order to be among those that receive the new wine at the Midnight Cry at the end
15 of the world, in the fourth generation when the cup of iniquity is filled up for Adventism; in
16 order to receive the new wine, we have to have new bottle, a new body, a new experience. We
17 must be born again in order to receive the new wine.

18 And those people that refuse to humble themselves and come to the foot of the cross will
19 be old bottles. They cannot receive the new wine, because the new wine would just break the
20 “bottle.”

21 Look at Luke 5, verses 37 through 39. And, of course, this was one of the arguments in
22 Acts 2 when Joel was fulfilled in the time of the early Christian Church, the argument about the
23 new wine; and, it gets repeated every time the Book of Joel is fulfilled. One class can receive the
24 new wine, because they come to the foot of the cross and receive new bottles. Another class, the
25 new wine is cut off from their mouth.

26 Beginning at verse 37 of Luke, chapter 5, says,

27
28 “³⁷And no man putteth new wine into old bottles; else the new wine will burst the
29 bottles, and be spilled, and the bottles shall perish. ³⁸But new wine must be put
30 into new bottles; and both are preserved. ³⁹No man also having drunk old wine
31 straightway desireth new: for he saith, The old is better.” Luke 5:37-39 (KJV).

32
33 There is a class in Adventism that does not want the new wine, because they like the old wine,
34 “and it is better.” They like the traditions and customs that have been handed down through the
35 four generations of Adventism, and they think that old wine is better. And when the fourth
36 generation arrives at the end of the world, the new wine is cut off from the mouth of the
37 drunkards.

38 NEW DOCTRINE

39
40 On your next quote from *Desire of Ages*, page 279, we find this new wine, this new light,
41 this new doctrine. It says,

42
43 “The teaching of Christ, though it was represented by **the new wine, was not a**
44 **new doctrine**, but the revelation of that which had been taught from the
45 beginning.”—
46

1 It is a return to the Old Paths, to the Old Truths, to the Foundation.

2
3 —“But to the Pharisees the truth of God had lost its original significance and
4 beauty. To them Christ’s teaching was new in almost every respect, and **it was**
5 **unrecognized and unacknowledged.**” *Desire of Ages*, 279.

6
7 Okay. So, the new wine is not new; it is an understanding of the Old Truths that are brought to
8 light by the Lion of the Tribe of Judah in the fourth generation. And that new wine (that new
9 light) is cut off from the drunkards of Ephraim.

10 Sister White says in *Christ’s Object Lessons*, pages 127-128,

11
12 **“In every age there is a new development of truth,”—**

13
14 Do we believe that?

15 Was there a new development of truth in the time of Christ? Yes. That is what we are
16 going to look at here in a moment. There was a new development of truth in the time of Christ;
17 and, that new development of truth in the time of Christ impacts us here at the end of the world,
18 because that history illustrates the end of the world.

19
20 —“**In every age there is a new development of truth**, a message of God
21 to the people of that generation. The old truths are all essential; new truth is not
22 independent of the old, but an unfolding of it. It is only as the old truths are
23 understood that we can comprehend the new. When Christ desired to open to His
24 disciples the truth of His resurrection, He began ‘at Moses and all the prophets’
25 and ‘expounded unto them in all the scriptures the things concerning Himself.’
26 Luke 24:27. But it is the light which shines in the fresh unfolding of truth that
27 glorifies the old. **He who rejects or neglects the new does not really possess the**
28 **old.** For him it loses its vital power and becomes but a lifeless form.

29 “There are those who profess to believe and to teach the truths of the Old
30 Testament, while they reject the New.”—

31
32 This is the Jews, primarily.

33
34 —“But in refusing to receive the teachings of Christ, they show that they do not
35 believe that which patriarchs and prophets have spoken. ‘Had ye believed Moses,’
36 Christ said, ‘ye would have believed Me; for he wrote of Me.’ John 5:46. Hence
37 there is no real power in their teaching of even the Old Testament.

38 “Many who claim to believe and to teach the gospel are in a similar error.
39 They set aside the Old Testament Scriptures, of which Christ declared,”—

40
41 Now, this is the Protestants. The Protestants tell you they are New Testament Christians: “We
42 don’t need the Old Testament.”

43 The Jews say the New Testament is not true.

44 In either position, you are demonstrating that you do not know the Word of God.

1 Of course, this impacts Adventism, because Adventism, they say they take the whole
2 Bible, but they do not submit to the authority of the Spirit of Prophecy. It is the same problem in
3 Adventism.

4
5 —“Many who claim to believe and to teach the gospel are in a similar
6 error. They set aside the Old Testament Scriptures, of which Christ declared,
7 ‘They are they which testify of Me.’ John 5:39. In rejecting the Old, they virtually
8 reject the New; for both are parts of an inseparable whole. No man can rightly
9 present the law of God without the gospel, or the gospel without the law. The law
10 is the gospel embodied, and the gospel is the law unfolded. The law is the root,
11 the gospel is the fragrant blossom and fruit which it bears.” *Christ’s Object*
12 *Lessons*, 127–128.

13
14 But, in every age there is a development of a new truth, and it is a testing truth.

15 16 **THOU MAKEST THYSELF GOD**

17 And what we are going to look at now is that there was development of a new truth in the
18 time of Christ. And we understand from the Bible and the Spirit of Prophecy that the primary
19 reason that the Jews participated in the crucifixion of their Messiah is they held on to
20 preconceived ideas that prevented them from receiving the new wine (the new light), and there
21 are certain of the preconceived ideas that are identified that they held on to that prevented them
22 from seeing the new light. And we are going to deal with one of those.

23 24 John 10:32-33

25
26 John 10, verses 32 and 33.

27
28 “³² Jesus answered them, Many good works have I shewed you from my Father;
29 for which of those works do ye stone me? ³³ The Jews answered him, saying, For
30 a good work we stone thee not; but for blasphemy; and because that thou, being a
31 man, makest thyself God.” John 10:32-33 (KJV).

32
33 The Jews could not accept that Christ was God. Why is that?

34 Why could not the Jews accept that Christ was God?

35 36 **THE PIONEER UNDERSTANDING**

37 In Deuteronomy 6:4, which is in your notes, the Jews, the pioneer understanding of the
38 Jews, who is the primary pioneer of the Jewish economy? Moses would be the main pioneer.
39 There were other pioneers, no doubt; but, Moses, what did Moses say concerning God in
40 Deuteronomy 6:4?

41
42 “⁴ Hear, O Israel: The LORD our God is one LORD.” Deuteronomy 6:4 (KJV).

43
44 So, the Jews understood that the pioneer position was that there was one God, and one God only.
45 So, when Christ walks among them and demonstrates and identifies that He is God, that was

blasphemy to the Jews. They were standing, they were upholding on an established pioneer position about God, and they could not receive the new wine about who Christ was. Okay?

THE GODHEAD CONTROVERSY

Luke 22, verses 69 through 71, it is in your notes. It says,

“⁶⁹ Hereafter”—*this is Christ speaking*—Hereafter shall the Son of man sit on the right hand of the power of God. ⁷⁰ Then said they all, Art thou then the Son of God? And he said unto them, **Ye say that I am.** ⁷¹ And they said, What need we any further witness? for we ourselves have heard of his own mouth.”
Luke 22:69–71 (KJV).

This was enough evidence for them, that He blasphemed and He needed to be crucified as He claimed to be God.

You know, the way it reads there, where I have it bold-faced in your notes, and Christ said, “And he said unto them, **Ye say that I am,**” sometimes a comma in a passage in the Bible makes a difference. Where, in the story of the thief on the cross when Christ said, “I say unto you, today you shall be in paradise with me,” you can read that the thief is going to be in Heaven that very day, or you could read it the correct way, where Christ says, “I say this very day where it looks by all appearances that I am about to die for eternity and I am powerless and weak and have no authority over everything, I say this very day, in spite of all the evidence, that you are going to be in eternity.” So, a comma can make a difference.

And I am not trying to change this. I just noticed this, but I do not know—I am not saying it is valid, but it is interesting. They ask Him, “Are you the Son of God?” They are basically saying, “Are you God?” And if you put a comma after “that,” what Christ is saying is, “Ye say that, I am.” And, of course, the word for *God* is *I am*.

You could read Him saying, “You say that, I am,” rather than “You say that I am.”

Either way, **either way**, Christ is identifying Himself as God. He is identifying Himself as *I am*.

Mark 2:7, you have in your notes. It says,

“⁷ Why doth this *man* thus speak blasphemies? Who can forgive sins **but God only**? Mark 2:7 (KJV).

Here Christ had said, you know, “Take up thy bed and walk,” and they started reasoning—at first He said, “Thy sins be forgiven,” to him; and, then they started reasoning, “Where does He get the power to forgive sins,” and then He tells him to take up his bed and walk, to show them that the same power that He uses to heal the lame demonstrates that He has the power to forgive sins. It demonstrates that He is God.

So, the Jews were struggling over Christ’s direct claim to be God, and the evidence that He was God.

And, why was that a struggle for them? Because of the pioneer position; the stated pioneer position is, “Hear, O Israel: The LORD our God is one LORD.” Just one God. For Jesus to say He is God, that is a contradiction of the pioneer position.

1 But, do we believe that in every age there is a new development of truth? Okay? That is
2 what was going on in the time of Christ, which was the time of the fulfillment of Joel, which was
3 the end of Ancient Israel; and, therefore, illustrating the end of modern Israel.

4 What we are saying is that at the end of Ancient Israel, which was a fulfillment of Joel,
5 that one of the reasons that the Jews could not recognize the testing truth for their day and age,
6 they could not recognize who Christ was, is that they were holding on to a pioneer position
7 concerning God; and, that that history, it connects so many ways. All right? It connects from
8 the principle that all of the reform movements are the same.

9 You can take that history and say, "Okay. We are going to see things from the History of
10 Christ that are repeated in the history of God's people during the Latter Rain." Or, you can make
11 the argument that the History of Christ is the fulfillment of Joel, and the primary fulfillment of
12 Joel is at the end of the world; so, from that argument we should expect to see lessons from the
13 time of Christ that come down to the end of the world. Or, you could make the argument that the
14 clearest symbol of modern Israel is Ancient Israel; and, at the end of Ancient Israel, we see an
15 illustration about the end of modern Israel. You have three different easy approaches to look
16 for light in the story of Christ that would impact our history at the end of the world.

17 And one of the pieces of light in the History of Christ is that there were a group of men
18 and women that could not receive the new wine; it was cut off from their mouth. And one of the
19 reasons that we have been informed that it was cut off from their mouth is that they were holding
20 to the pioneer position about who God was. All right? So, we can expect to see this lesson
21 repeated here at the end of the world. There will be some in Adventism that cannot get the
22 message of the hour, because they will be holding the pioneer position about who God was.

23 John 5, verses 17 and 18, it is in your notes.

24
25 "17 But Jesus answered them, My Father worketh hitherto, and I work.

26 18 Therefore the Jews sought the more to kill him, because he not only had broken
27 the sabbath, but said also that God was his Father, **making himself equal with**
28 **God.**" John 5:17-18 (KJV).

29
30 Now, if you read these passages in the New Testament, there is a really nice point to watch for.
31 When Jesus is identifying that He is God, one of His strongest arguments is, "It is based upon the
32 work that I am doing. If I wasn't God, I couldn't be doing this work." He says plainly in some
33 places, "If you can't believe my word, then believe the works that I do." Okay? Jesus
34 emphasizes this, that one of the things that proved that He was God was the work that He did.

35 Of course, when it comes to the Holy Spirit, the Holy Spirit has been given a specific
36 work to do; and, based upon what Christ was saying about His work, that work that the Holy
37 Spirit does identifies that the Holy Spirit is also God.

38 But, we are not to that point of our discussion now.

39 John 10, verses 32 through 38.

40
41 "32 Jesus answered them, Many good works have I shewed you from my Father;
42 for which of those works do ye stone me? 33 The Jews answered him, saying, For
43 a good work we stone thee not; but for blasphemy; and because that thou, being a
44 man, makest thyself God. 34 Jesus answered them, Is it not written in your law, I
45 SAID, YE ARE GODS? 35 If he called them gods, unto whom the word of God came,
46 and the scripture cannot be broken; 36 Say ye of him, whom the Father hath

1 sanctified, and sent into the world, Thou blasphemest; because I said, I am the
2 Son of God? ³⁷ If I do not the works of my Father, believe me not. ³⁸ But if I do,
3 though ye believe not me, believe the works: that ye may know, and believe, that
4 the Father is in me, and I in him.” John 10:32-38 (KJV).

5
6 Okay. One of the proofs about who is God is what works do they do? Okay?

7 And when it comes to the Holy Spirit, that is the information that the Scriptures have
8 given us about the Holy Spirit, is the work that He does, which proves who He is.

9
10 **THE JEWISH PIONEER UNDERSTANDING**

11 Okay. The pioneer understanding for the Jews in the time of Christ, which was a
12 fulfillment of Joel, was,

13
14 “Hear, O Israel: The LORD our God is one LORD.” Deuteronomy 6:4.

15
16 **NEW LIGHT BASED UPON OLD LIGHT**

17 And in Mark 12, verses 26 through 30, it says,

18
19 “²⁶ And as touching the dead, that they rise: have ye not read in the book of
20 Moses, how in the bush God spake unto him, saying, I AM THE GOD OF ABRAHAM,
21 AND THE GOD OF ISAAC, AND THE GOD OF JACOB? ²⁷ He is not the God of the dead, but
22 the God of the living: ye therefore do greatly err.”—

23
24 He is speaking to the Sadducees here that did not believe in the resurrection. They did not
25 believe in the Spirit.

26
27 —“²⁸ And one of the scribes came, and having heard them reasoning
28 together, and perceiving that he had answered them well, asked him, Which is the
29 first commandment of all? ²⁹ And Jesus answered him, The first of all the
30 commandments is, HEAR, O ISRAEL; THE LORD OUR GOD IS ONE LORD: ³⁰ AND THOU
31 SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, AND WITH ALL THY SOUL, AND WITH ALL
32 THY MIND, AND WITH ALL THY STRENGTH: this is the first commandment.” Mark 12:26-
33 30 (KJV).

34
35 **A SECOND WITNESS**

36 Now, notice in *Patriarchs and Prophets*, page 251:

37
38 ‘The time for Israel’s deliverance had come. But God’s purpose was to be
39 accomplished in a manner to pour contempt on human pride. The deliverer was to
40 go forth as a humble shepherd,’—

41
42 Who is the deliverer that Sister White is speaking of here? Moses. Okay? This is Moses
43 here.

44 But, is Moses typifying Christ?

45 Was Moses a shepherd?

46 Was Christ a shepherd?

1 And what was the instrument of Moses's power and authority? A rod.
2 And what is Christ going to rule with? A rod of iron. Okay?

3
4 —“The deliverer was to go forth as a humble shepherd, with only a rod in his
5 hand; but God would make that rod the symbol of His power. Leading his flocks
6 one day near Horeb, ‘the mountain of God,’ Moses saw a bush in flames,
7 branches, foliage, and trunk, all burning, yet seeming not to be consumed. He
8 drew near to view the wonderful sight, when a voice from out of the flame called
9 him by name. With trembling lips he answered, ‘Here am I.’ He was warned not
10 to approach irreverently: ‘Put off thy shoes from off thy feet; for the place
11 whereon thou standest is holy ground. . . . **I am the God of thy father**, the God of
12 Abraham, the God of Isaac, and the God of Jacob.’ It was He who, as **the Angel**
13 **of the covenant**, had revealed Himself to the fathers in ages past. ‘And Moses hid
14 his face; for he was afraid to look upon God.’” *Patriarchs and Prophets*, 251.

15
16 The burning bush, Moses was looking upon God. And Sister White, here, says that this God in
17 the bush was the Angel of the covenant: “It was He who, as the Angel of the covenant, had
18 revealed Himself to the fathers in ages past.”

19 And in *Testimonies*, volume 8, page 180, it says,

20
21 “Pray, yes, pray with unshaken faith and trust. The Angel of the covenant,
22 even **our Lord Jesus Christ**, is the Mediator who secures the acceptance of the
23 prayers of His believing ones.” *Testimonies*, volume 8, 180.

24
25 So, the Bible and the Spirit of Prophecy both identify that Christ is God; but, the Jews could not
26 understand it because they were holding on to a preconceived idea. And the preconceived idea
27 they were holding on to was the pioneer understanding of what God was. It prevented them from
28 recognizing Christ as God.

29 Now, in the *Webster's Dictionary* of Ellen White's day and age, DIVINITY is defined for
30 us. You have it in your notes. It says,

31
32 DIVINITY, n. [L.] 1. The state of being divine; Deity; Godhead; the
33 nature or essence of God. Christians ascribe divinity to one Supreme Being only.
34 2. God; the Deity; the Supreme Being. *Webster's 1828 Dictionary*.

35
36 So, we want to close this presentation in preparation of the following ones where we will
37 start focusing in on how this misunderstanding of the pioneer position in the time of Christ
38 impacts God's people in our day and age.

39 And, I am giving you three arguments. I set them forth without mentioning them, and
40 now I am going to mention them again so you follow my point.

41 Upon the principle that Sister White says every reform movement parallels every other
42 reform movement, because God's dealings with men are ever the same. Then, the reform
43 movement during the time of Christ should be prefiguring the Reform Movement here at the end
44 of the world. That is one argument.

1 Another argument is that the History of Christ is a fulfillment of the prophecy of Joel,
2 just like our history is a fulfillment of the prophecy of Joel. The primary fulfillment of the
3 prophecy of Joel is the Latter Rain, where we are at today.

4 Therefore, if the History of Christ, the history of the Millerites, and our history are all the
5 fulfillment of the same prophecy, then you have another argument suggesting that the truths of
6 Christ's day and age will be reapplied here at the end of the world.

7 And then you also have the argument that Jesus illustrates the beginning from the end:
8 the history of Moses illustrating the History of Christ; the history of the Millerites illustrating our
9 history.

10 And you also have the history that Jesus illustrates the end from the beginning, Ancient
11 Israel being the beginning of Israel, modern Israel being the end of Israel. Ancient Israel is
12 going to illustrate modern Israel.

13 There are just so many arguments to bring together to show you that the History of Christ
14 impacts, illustrates, prefigures, typifies our history that it is incredible. It is incredible that God's
15 people do not understand this and try to wrap their mind around it.

16 And what we are taking out of this story now, as we begin to deal with the Godhead
17 controversy in Adventism, is that one of the reasons that the Hebrews could not accept Christ as
18 their Saviour, as their Messiah, was that they held on to the pioneer position of who God was;
19 and, therefore, this history is repeated at the end of the world and that there will be those among
20 us that cannot understand the message of the hour; because, they are holding on to the Pioneer
21 position of what God is. Okay?

22 And our first point is—and this is just one of several points—is that we need to establish
23 right off the bat: Christ is God. Okay?

24 So, I am going to read from a nice article by E. J. Waggoner, from *Bible Echo and Signs*
25 *of the Times*, September 1, 1889.

26 And this is what we are closing on; but, this is a very nice article about the divinity of
27 Christ, that Christ was God.

28
29 “The first text that we quote is that one so familiar to everyone who knows
30 anything of the Bible, John 1:1: ‘In the beginning was the Word, and the Word
31 was with God, and the Word was God. The same was in the beginning with God.’
32 That this refers to Christ is evident from verse 4: ‘In Him was life; and the life
33 was the light of men;’ and from verse 14: ‘And the Word was made flesh, and
34 dwelt among us, full of grace and truth.’ Indeed, we never heard of anyone who
35 doubted that the evangelist has reference to Christ in this passage. From it we
36 learn that Christ is God. That text alone, if we had no other, is sufficient to
37 establish the divinity of Christ, for the word ‘divinity’ means, ‘the nature or
38 essence of God.’ We believe in the divinity of Christ, because the Bible says that
39 Christ is God.

40 “In the book of Isaiah, which is full of prophecies of the Messiah, we find
41 the following words spoken in anticipation of Christ: ‘For unto us a child is born,
42 unto us a Son is given; and the government shall be upon his shoulder; and his
43 name shall be called Wonderful, Counsellor, The mighty God, The everlasting
44 Father, The Prince of Peace.’ Isaiah 9:6.

45 “It would be impossible to find titles which would more completely show
46 the exalted nature of Christ than these: ‘The mighty God, The everlasting Father.’

1 But we read again from the beloved disciple: 'No man hath seen God at any time;
2 the only begotten Son, which is in the bosom of the Father, he hath declared him.'
3 John 1:18."—
4

5 We are going to deal with the only Begotten Son in a following presentation.
6

7 —"This text shows the closeness of the relationship between Christ and
8 the Father. He is 'the only begotten Son,' and he is 'in the bosom of the Father.'
9 No matter where Christ may be in person, he is 'in the bosom of the Father;' that
10 is a statement that is universally true, showing the unity of the Father and the Son.
11 'He hath declared him.' That is, no man has seen God, but they know his
12 character and attributes, because they have seen him set forth in Christ. This truth
13 is well indicated by the words of Christ to Philip: 'Philip saith unto him, Lord,
14 show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long
15 time with you, and yet hast thou not known me, Philip? he that hath seen me hath
16 seen the Father; and how sayest thou then, Show us the Father?' John 14:8, 9.

17 "So perfectly did Christ represent the Father, that for one to say that he
18 had not seen the Father was equivalent to saying that he had not seen Christ. For
19 this we have the words of Christ himself; therefore those who refuse to accept him
20 as divine, do so simply because they cannot believe his word. Those who do not
21 believe that Christ, as he was here on earth, was divine, do not give him credit for
22 being even an honest man. The very name that was given to Jesus—Emmanuel—
23 signifies, 'God with us.' See Matthew 1:23.

24 "The writer to the Hebrews, speaking of Christ's superiority to the angels,
25 says that it is because 'He hath by inheritance a more excellent name than they.'
26 Hebrews 1:3. What name is it that he has by inheritance? It is, 'The mighty God.'
27 As the only begotten Son of God, He has that name by right. It is most natural that
28 the Son should inherit the name of the Father. That he has this name, is shown
29 still further by the words of the Father himself, who addresses the Son by it.
30 Speaking of God the Father, the apostle says: 'But unto the Son he saith, Thy
31 throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy
32 kingdom.' Hebrews 1:8.

33 "Perhaps as strong an argument for the divinity of Christ as can be found
34 in the Bible, aside from positive statements, is contained in Matthew 19:17, for it
35 is Christ's own claim that he was God. It is even more emphatic than John 14:9. A
36 young man, a ruler, came to Christ and said: 'Good Master, what good thing shall
37 I do, that I may have eternal life?' and Jesus replied, 'Why callest thou me good?
38 there is none good but one, that is God; but if thou wilt enter into life, keep the
39 commandments.'

40 "What did Christ mean by his counter question?

41 "Did he mean to reprove the young man for calling him good? Did he
42 mean to disclaim that epithet? Not by any means, for he was absolutely good; he
43 was goodness personified. Paul states that he is 'holy, harmless, undefiled,
44 separate from sinners, and made higher than the heavens.' Hebrew 7:26. There
45 can be no question but that he was good.

1 “He meant to impress upon the young man’s mind the fact that the one
2 whom he was addressing as Master was not a mere man, as one of the rabbis, but
3 that he was God. He claimed for himself absolute goodness, and since there is
4 none good but God, he thereby identified himself with God. And with this we
5 may connect the statement of the apostle Paul, that ‘in him dwelleth all the fulness
6 of the Godhead bodily.’ Colossians 2:9.

7 “The following passages undoubtedly refer to Christ, and give to him all
8 the power and glory of the Godhead: ‘The mighty God, even the Lord, hath
9 spoken, and called the earth from the rising of the sun unto the going down
10 thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall
11 come, and shall not keep silence; a fire shall devour before him, and it shall be
12 very tempestuous round about him. He shall call to the heavens from above, and
13 to the earth, that he may judge his people. Gather my saints together unto me;
14 those that have made a covenant with me by sacrifice. And the heavens shall
15 declare his righteousness; for God is judge himself.’ Psalms 50:1–6.

16 “This text describes the second coming of Christ. Another somewhat
17 similar is Habakkuk 3:3–6:”—

18
19 This is a good one here. All right?

20
21 —“ ‘God came from Teman, and the Holy One from Mount Paran. His glory
22 covered the heavens, and the earth was full of his praise. And his brightness was
23 as the light; he had bright beams coming out of his side [margin]; and there was
24 the hiding of his power. Before him went the pestilence, and burning coals went
25 forth at his feet. He stood, and measured the earth; he beheld, and drove asunder
26 the nations; and the everlasting mountains were scattered, the perpetual hills did
27 bow; his ways are everlasting.’

28 “Here we have unmistakable reference to the coming of the Lord. His
29 power and Godhead could hardly be more sublimely presented. Note the words,
30 ‘He had bright beams coming out of His side; and there was the hiding of his
31 power.’ It was from the side of Christ that the mingled blood and water flowed,
32 which showed that his heart had been broken for sinners. The wounds of Jesus are
33 the pledge of his love to sinners. From his side flowed the blood which ‘cleanseth
34 us from all sin.’ But if that blood is despised, those wounds become as powerful
35 for wrath as for salvation. By his great sacrifice he showed his infinite power to
36 redeem and to destroy. That the sight of the wounds of Jesus will deepen the fear
37 and anguish of sinners is indicated by the words: ‘Behold, he cometh with clouds;
38 and every eye shall see him, and they also which pierced him; and all kindreds of
39 the earth shall wail because of him.’ Revelation 1:7.

40 “‘But perhaps the strongest language of all, as showing the divinity and
41 majesty of Christ, is found in Isaiah. The prophet says: ‘In the year that king
42 Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his
43 train filled the temple. Above it stood the seraphims; each one had six wings; with
44 twain he covered his face, and with twain he covered his feet, and with twain he
45 did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of
46 hosts; the whole earth is full of his glory. And the posts of the door moved at the

1 voice of him that cried, and the house was filled with smoke. Then said I, Woe is
2 me! for I am undone; because I am a man of unclean lips, and I dwell in the midst
3 of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts.’
4 Isaiah 6:1–5.

5 “We should not know to whom this refers, if our Saviour himself had not,
6 in John 12:40, 41, quoted Isaiah’s words in the tenth verse of this chapter, and
7 applied them to himself. From these texts we have proof not only that the inspired
8 writers call Jesus the Divine Son of God, but that Jesus himself claimed to be
9 God.” E. J. Waggoner, *Bible Echo and Signs of the Times*, September 1, 1889.

10
11 And what Waggoner just referred to there in Isaiah 6:10, which Christ had quoted, was:

12
13 “¹⁰ Make the heart of this people fat, and make their ears heavy, and shut their
14 eyes; lest they see with their eyes, and hear with their ears, and understand with
15 their heart, and convert, and be healed.” Isaiah 6:10 (KJV).

16
17 One of the things that makes our hearts fat and our ears heavy, and shuts our eyes is
18 preconceived ideas. And for the Jews in the time of Christ, when Christ was applying this to
19 them, one of the things that accomplished that in them where they could not see was the pioneer
20 position of the Godhead; and, this history was prefiguring our history when, once again, there
21 will be a position about the Godhead that the Pioneers held on to that will cause some in
22 Adventism’s hearts to be fat, their ears to be heavy, and their eyes to be shut.

23 Shall we pray?

24
25
26 Benediction: Heavenly Father, we know that in Isaiah 6 that Sister White has informed us that
27 Isaiah is representing us here at the end of the world, and that when Isaiah saw Christ, when he
28 saw the glory of God, it was then that he recognized that he was a Laodicean, that he had been
29 holding on to the same sins that prior to that experience he had been condemning in the men and
30 women that he labored for. We also understand that Sister White says this is to be our
31 experience and that, as Laodiceans, we have these ears that are closed, eyes that are closed, and
32 these fat hearts. We ask that you would allow us to see your glory, to see the truth about who
33 and what you are that we can be humbled into the dust as Isaiah was, and then lifted up and
34 purified with a coal from off your altar that we might be among those that carry the message that
35 is being brought from the Lion of the Tribe of Judah at this time. We thank you for this
36 possibility for allowing us to see a glimpse of what you intend to do on Planet Earth here in the
37 near future. We thank you for all these things in Jesus’s name. Amen.

THE GODHEAD IN PROPHECY

Presentation by Jeff Pippenger

PART 22

Invocation by Brother Jeff Pippenger: Heavenly Father, again as we come before you this morning, we ask that you would granted us the presence of your Holy Spirit, that you fill this room with your holy angels and take control of this presentation. Let the words that I speak be words that glorify and honor you, that are easily understood. Prepare the hearts and minds of those that hear this presentation to understand it as you desire to be understood, and that the message might have the impact in our lives that you desire. We thank you for these things in Jesus's name. Amen.

BROTHER PIPPENGER: We are beginning to look at the Godhead controversy in Adventism today. And one of the premises I want to begin with is that truth needs to be easily understood, particularly if it is something the Lord is going to hold us accountable to. And as we go through this controversy, we will find that those people that are leading out in this teaching this what they might call anti-Trinitarian teaching, or whatever label you want to put upon it, they identify that the teaching of three Persons in the Godhead is the reception of the Trinity (the Catholic Trinity doctrine) in Adventism and that this is a fulfillment of the Omega Apostasy that Sister White spoke of, based upon the Alpha Apostasy in the early part of the 20th Century.

So, one of the points that I want to try to put out here right at the beginning is that if this subject is truly the subject of the Omega Apostasy that the Lord is going to hold Seventh-day Adventists accountable for, then it has to be a truth that is easily understood by even the simplest among us.

In the *Signs of the Times*, July 2, 1896, it says,

“In the councils of heaven the Lord planned to reshape the broken, perverted characters of man, and to restore to them the moral image of God. This work is termed the mystery of godliness. Christ, the only-begotten of the Father, assumed human nature, came in the likeness of sinful flesh to condemn sin in the flesh. He came to testify to the unchangeable character of the law of God that had been impeached by Satan. Not one jot or tittle of it could be changed to meet man in his fallen condition. Christ lived the law in humanity, in order that every mouth might be stopped, and that Satan might be proved an accuser and a liar. Christ revealed to the world the character of God as full of mercy, compassion and inexpressible love. He came to lift up man. It was provided that whosoever should believe in Christ as his personal Saviour should be saved. In all his works he taught men that it was his mission not to destroy men's lives, but to save them. {ST, July 2, 1896 par. 3}

“Through the plan of salvation, power was to operate in the re-creation of man. The remedy for the sinner was of a supernatural character. It was not essential that fallen man should understand the philosophy of the scheme of redemption, or comprehend how divinity and humanity were united in Christ. It was not essential that doctors of divinity, that men of learning, should be able through worldly wisdom to unfold all that pertained to the grand scheme of

1 redemption. It was made plain that it was essential that fallen man should believe
2 in the word of God, and obey to the letter his commandments. The word of God
3 may be compared to a treasure-house, and the more we search it, the more we find
4 its hidden riches. Here we may behold the Lamb of God, that taketh away the sin
5 of the world. It is in the word of God that we find encouragement to turn our eyes
6 to Christ, to lift up our voice in hope and expectation, saying, "Jesus, thou Son of
7 David, have mercy on me." It is in the word of God that we find what is the
8 effectual remedy for the leprosy of sin. Here it is that we see the ransom that has
9 been provided, hear the gracious invitation, and look upon the mercy of God, that
10 has no parallel, toward those who are rebels and enemies. {ST, July 2, 1896
11 par. 4}

12 "As messengers that are chosen of God, we are to herald the glad news of
13 salvation, and earnestly co-operate with him in saving perishing souls. We should
14 seek to lead those who are bound in the slavery of sin, to accept the costly
15 sacrifice that heaven has made for man. The conditions upon which salvation is
16 assured are plain and simple, so that the wayfaring man need not err therein. To
17 neglect or reject these conditions is to lose all hope of salvation. God alone is able
18 to say on what terms fallen, rebellious man may be saved. How foolish it is for
19 men to spend their energies in seeking to climb up some other way than that way
20 which is so simple and so easy to be understood that the most illiterate may take
21 advantage of its provisions."—

22
23 The most illiterate may take advantage of its provisions.
24

25 —"Professed theologians seem to take pleasure in making that which is plain,
26 mysterious. They clothe the simple teachings of God's word with their own dark
27 reasonings, and thus confuse the minds of those who listen to their doctrines. Let
28 the Lord explain what he would have the sinner do to inherit eternal life. He has
29 furnished ample provision for his salvation, for he gave himself in Christ. He
30 provided a salvation as full and complete as was the offering full and complete. A
31 lawyer came to Christ asking what he should do to inherit eternal life, and Jesus
32 said unto him, "What is written in the law? how readest thou? And he answering
33 said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul,
34 and with all thy strength, and with all thy mind; and thy neighbor as thyself."
35 {ST, July 2, 1896 par. 5}

36
37 And what I am saying here is that the Omega Apostasy, which is going to test Adventism, the
38 conditions of that test that is connected to the Omega Apostasy has to be simple enough for even
39 the illiterate man to understand it.

40 And we are going to find, as we take up this Godhead controversy, this anti-Trinitarian
41 teaching that is in Adventism, that not only is it paralleling the misunderstanding of the Godhead
42 that the Jews had when Christ walked upon men, but here at the end of the world, it is also
43 identifying some tests in connection with what it identifies as the Omega Apostasy that demand
44 that you set aside certain parts of the Bible and set aside or reevaluate certain passages of the
45 writings of Ellen White.

1 And, of course, when we consider the authority and the role of the Spirit of Prophecy, we
2 know that the last deception is to make none affect the Spirit of Prophecy.
3 *Manuscript Releases*, volume 10, page 311, says,
4

5 **“The very last deception of Satan will be to make of none effect the**
6 **testimony of the Spirit of God. "Where there is no vision, the people perish"**
7 **(Proverbs 29:18). Satan will work ingeniously, in different ways and through**
8 **different agencies, to unsettle the confidence of God's remnant people in the**
9 **true testimony.”—**

10
11 This particular controversy in Adventism absolutely unsettles the confidence in the true
12 testimony. There is an insistence among many (and unfortunately you have to say “many”) that
13 are in this movement, because this movement is not unified. You will find people that believe
14 this anti-Trinitarian doctrine, whatever you want to classify it as, and they have different
15 approaches on how you relate to the Spirit of Prophecy.

16 But, in the 1880s and that time period roughly when Sister White began to say things that
17 are directly opposed to what they teach, then you have a variety of places that they run and hide
18 behind to deal with those quotes, some going to the extreme that after that time period you can
19 no longer trust the Spirit of Prophecy. You can even find lists in this group that tell you which
20 books of the Spirit of Prophecy can be trusted.

21 So, “Satan will work ingeniously, in different ways and through different agencies, to
22 unsettle the confidence of God’s remnant people in the true testimony.” If we cannot have
23 confidence that the Lord can protect the writings of Ellen White for roughly 150 years, then how
24 can we have confidence that the Lord can protect His writings of the Bible for over 2000 years?

25 If we are going to start questioning the Lord’s ability to preserve with His integrity Sister
26 White’s writings, then ultimately it leads us to throw out the whole Bible.
27

28 —“to unsettle the confidence of God's remnant people in the true testimony.
29 He will bring in spurious visions to mislead, and will mingle the false with the
30 true, and so disgust people that they will regard everything that bears the name of
31 visions as a species of fanaticism; but honest souls, by contrasting false and true,
32 will be enabled to distinguish between them. {10MR 311.1}

33 “Likewise, he works through persons who have been reprov'd for some
34 inconsistency in their religious life, for some course of action which was
35 dangerous to themselves and others. Instead of receiving the testimony as a
36 blessing from God, they refuse the means God uses to set them right. Such
37 apparently may be very zealous for God, but they put their own interpretation
38 upon the Word and make it contradict what the Lord has revealed in the
39 testimonies. They think they are doing God's service, but such work God has not
40 given them to do. {10MR 311.2}

41
42 So, one of the characteristics of people that are in fanaticism, no matter what it may be, is they
43 put their own interpretation upon the Bible and make it contradict what the Lord has revealed in
44 the writings of Ellen White. And they think they are doing God’s service. It is not that they are
45 purposely trying to be deceptive. They believe this foolishness that they are teaching.

46 *Testimonies to Ministers*, page 54-55, says,

1 “Beware of False Teachers

2 “God is not the author of confusion, but of peace. But Satan is a vigilant,
3 unsleeping foe, ever at work upon human minds, seeking a soil in which he can
4 sow his tares. If he finds any whom he can press into his service, he will suggest
5 ideas and false theories, and make them zealous in advocating error. The truth not
6 only converts, but works the purification of its receiver. Jesus has warned us to
7 beware of false teachers.”—

8 Here in Laodicean Adventism, we do not take this seriously. Matthew 24, in Christ’s sermon;
9 His primary warning that He said more than any other was, “Beware of false teachers.” Sister
10 White is confirming this.

11 But, when some begin to point out who the false teachers are in Adventism, then there is
12 this Laodicean mentality that it is not Christ-like or loving to be pointing these things out.

13 And I have mentioned already in this presentation, Hugo Gambetta, who has a large
14 influence on Adventism, and he is totally off the Platform and he has publicly said that he was
15 going to be on the Platform, but has gotten right back off of it.

16 And some of the leading personalities in Adventism have attacked these foundational
17 truths [indicating the 1843 and 1850 Charts]; and, yet, there is a large mentality in Adventism
18 that think it is wrong to identify that these teachers are false teachers on these subjects.

19 And I do not know how we can fulfill the command of Ellen White to tell them to cease
20 their complaints against these foundational truths [again referencing the 1843 and 1850 Charts],
21 as she says in *Early Writings*, page 259. How can we tell them to cease those complaints that
22 they might get back on the Platform, if we do not identify what their complaints are?

23 I mean, people like Doug Batchelor that are wrong on the Daily, and take the time
24 prophecies of Daniel 12 and apply them at the end of the world in a day-for-a-day fashion, he is
25 misleading people. He is teaching people to stay off the Platform, and he needs to be told that it
26 is wrong that he might get back on the Platform.

27 People like Mark Finley stand before God’s people and cast dispersion on these Charts
28 altogether, as if studying these truths is not an act of faith, or something that the Lord would lead
29 His people to do.

30 There is a wide variety of men in Adventism that are false teachers, and they need to be
31 met. Recently, Dwight Nelson identifying in one of the biggest churches in Adventism that the
32 god of Islam is our God, that is totally in disagreement with the foundational truths. The
33 foundational truths on these Charts have to do with the Seven Trumpets of Revelation, and the
34 Pioneers taught that the Fifth and Sixth Trumpets were Mohammadism and that it was a religion
35 that came out of the bottomless pit, and it was a religion that was a satanic religion. The god of
36 Islam is not the Heavenly Father that we pray to. All right? It is a satanic power if you are going
37 to stand on the Foundation. Maybe it is not important for Dwight Nelson to stand on the
38 Foundation.

39
40 —“Jesus has warned us to beware of false teachers. From the beginning of our
41 work, men have arisen from time to time, advocating theories that were new and
42 startling. But if those who claim to believe the truth would go to those who have
43 had experience, would go to the word of God in a teachable, humble spirit, and
44 examine their theories in the light of truth and with the aid of the brethren who

1 have been diligent Bible students, and at the same time make supplication unto
2 God, asking, Is this the way of the Lord, or is it a false path in which Satan would
3 lead me? they would receive light, and would escape out of the net of the fowler.
4 {TM 54.2}”—

5
6 This week I received an email from a brother up in Idaho. He said, “I recently came across your
7 teachings. I am beginning to look at them, but I want to know has anyone in the BRI [Bible
8 Research Institute] or any of the leaders of the Adventist Church looked at your message and
9 accepted it? And if they haven’t accepted it, can you tell me why they don’t accept it?”

10 And there is a principle that Sister White is dealing with here, that when new light is
11 discovered, we are to take it to the brethren of experience and let them evaluate it. But the new
12 light that we are dealing with, if it is new light, the teachings that we are dealing with, the men
13 and brethren of experience that we go to, to see if it fits, are what Sister White calls the Pioneers
14 of Adventism. Okay? They are the ones here that have been diligent Bible students that at the
15 same time they made supplication unto God.

16 The first point of reference is: does it stand upon the foundational truths? And what we
17 are teaching does.

18 And according to this guy’s email, to think that is an evaluation or an excuse for him not
19 to study the messages, it is quite a delusion.

20 If it was simply, “Has the leadership agreed with it?” I mean, this is in the Gospels.

21 What did they say about the teachings of Jesus in the Gospels: “Has any of the Pharisees
22 believed?” Okay? If it was up to whether the Pharisees believed or the leaders believed, then
23 John the Baptist would have had to be quiet.

24 Noah would have had to be quiet. Okay? The scientists had said that it had never rained,
25 “So, be quiet, Noah!”

26 Jesus would have had to be quiet.

27 If William Miller would have listened to the theologians of his day, he would have had to
28 be quiet.

29 But, we are to take information to those that have had experience, and those that have had
30 experience in the Advent Message are the Pioneers.

31 The next paragraph:

32
33 —“Let all our brethren and sisters beware of anyone who would set a time
34 for the Lord to fulfill His word in regard to His coming, or in regard to any other
35 promise He has made of special significance.”—

36
37 The time setters. I have used this paragraph here for 15 years at least, dealing with the time
38 setters, the people that take the 1290 and the 1260, the 1335, and they place them at the end of
39 the world in a day-for-a-day fashion.

40 There is a Latin brother, for whatever reason—and right now his name is escaping me—
41 but, he is in the feast days, he is into setting times. He is into many things, many of the winds
42 that are blowing through. But, every time that I would deal with the fact—because I have like
43 four or five different articles—where he has predicted that in three months, or in two months The
44 Sunday Law is going to come, and then there are 1260 days until the world Sunday Law. And he
45 is saying this with certainty because he is basing it upon what is going on in the world, and is
46 basing it upon Daniel 12, and basing it upon the feast days. And I have four or five of these

1 work-ups, and all of them have been just simply disintegrated into nothingness as soon as the
2 two or three months are over.

3 But, when you addressed this brother—I wish I could remember his name and put it in
4 the record—but, the Latin brethren, they get upset because, “You don’t know this man. You’ve
5 never met him personally, and he is a wonderful Christian. He is a loving Christian.”

6 And the grand-daddy or grand-mother of all the time setters is a sister named Miriam
7 Berry, and she takes these time prophecies and places them at the end of the world. And one of
8 the conclusions she makes about her presentation, which I find just a gem, she says, “This is
9 what it is. When The Sunday Law comes, you have 1260 literal days, followed by 30 more days
10 takes you to the 1290; and, at the 1335, Jesus is going to pronounce a blessing upon everyone.”
11 Her conclusion on all this is, “Well, if we find out it isn’t true, then it doesn’t matter.” But, she
12 is the grand-daddy of this. And when you address her, when you begin to take her words apart,
13 because they do not square with the Bible or with the Spirit or Prophecy, then the brothers and
14 sisters that are under her influence will point out for you very quickly that she is one of the nicest
15 Christian ladies that you will ever meet.

16 So, I have had to deal with this argument, because I do not generally come across as the
17 nicest Christian person that you will ever meet. I have had to deal with this argument about
18 personalities rather than God’s Word for 15 years at least, and I use this quote. Notice this
19 quote. We will start at the top of this paragraph again.

20
21 —“Let all our brethren and sisters beware of anyone who would set a time
22 for the Lord to fulfill His word in regard to His coming, or in regard to any other
23 promise He has made of special significance.”—

24
25 That is a very important statement there; because, when these guys are reapplying the time
26 prophecies at the end of the world, invariably they will have The Sunday Law in the United
27 States, the Death Decree, the outpouring of the Holy Spirit. But, Sister White says we will never
28 have a time for anything of special significance, nothing. That is what she says.

29
30 —“or in regard to any other promise He has made of special significance. It is
31 not for you to know the times or the seasons, which the Father hath put in His
32 own power.” False teachers may appear to be very zealous for the work of God,
33 and may expend means to bring their theories before the world and the church;”—

34
35 Travel around the world. You will find Miriam Berry’s literature translated into language after
36 language that influences around the world. Okay? And it is around the world in places in Third
37 World countries where they do not have the access to the Spirit of Prophecy to see that she is
38 wresting the Spirit of Prophecy out of context.

39
40 —“False teachers may appear to be very zealous for the work of God, and may
41 expend means”—money—to bring their theories before the world and the church;
42 but as they mingle error with truth, their message is one of deception, and will
43 lead souls into false paths. They are to be met and opposed, not because they are
44 bad men,”—or women—“but because they are teachers of falsehood and are
45 endeavoring to put upon falsehood the stamp of truth. {TM 55.1}—

1 —“What a pity it is that men will go to such pains to discover some theory
2 of error when there is a whole storehouse of precious gems of truth by which the
3 people might be enriched in the most holy faith. Instead of teaching truth they let
4 their imagination dwell upon that which is new and strange, and throw themselves
5 out of harmony with those whom God is using to bring the people up upon the
6 platform of truth.”—
7

8 What is the platform of truth? What is the platform of truth in the writings of
9 Ellen White? Right here [pointing to the 1843 and 1850 Charts]. Okay?
10

11 —“They cast aside all that has been said in regard to unity of sentiment and
12 feeling, and trample upon the prayer of Christ as though the unity for which He
13 prayed were unessential, and there were no necessity for His followers to be one,
14 even as He is one with the Father. They go off on a tangent, and, Jehulike, call to
15 their brethren to follow their example of zeal for the Lord. {TM 55.2}
16

17 So, the reason that we are meeting these people is because they are teaching error, not
18 because they are good or bad people.

19 And, of course, there are several things that we teach that people generally oppose, find
20 more controversial than others. One of the greatest majority, probably, of the people that hear it
21 and object and do not want anything to do with is the fact that the Latter Rain, the Judgment of
22 the Living, the sprinkling of the Latter Rain, the sealing of the 144,000 began on September 11,
23 2001, when the Twin Towers of New York City were brought down and the Third Woe arrived
24 in history. Most people do not want to deal with that, and they are saying, “This is fanaticism,
25 and this is delusion,” or whatever they want to say. But, the Lord makes sure that His Word is
26 confirmed.

27 And I wonder what they have to say right now with what is going on in the Middle East
28 with all the escalating riots and governments being overthrown. Did they forget that when
29 Osama bin Laden arrived in history, he identified that the Western World (primarily the United
30 States) was his enemy; but, also that the enemy of Islam were these dictatorships in these Middle
31 Eastern countries, that they also would have to be dealt with? That was a prophecy of bin Laden.
32 And, sure enough, they are being dealt with.

33 And, sure enough, in the past two or three days, what is going on with the gasoline
34 prices? They are going up through the roof.

35 Who is bringing this on? Islam.

36 Hmm. Maybe what we have been teaching about the Third Woe and this escalating
37 angering of the nations that began on September 11, 2001, maybe it is a truth that Seventh-day
38 Adventists need to wrap their minds around. There is a lot of wonderful truth in the Word of
39 God to wrap your mind around, without going after all these winds of doctrine.

40 But, let each man be fully persuaded in his own mind.

41 You cannot get away from the fact that when you get into this Godhead controversy, the
42 Spirit of Prophecy is challenged. For me, it is destroyed.

43 If I am going to find a passage in the Spirit of Prophecy where Ellen White is teaching
44 error, it does not matter whether she is teaching error or if someone came in, in the middle of the
45 night, and changed her words. If her books are corrupted, either through her own activity or the

1 activity of other sources, then they are corrupted and they are done. You cannot trust them, and
2 you cannot use them.

3 So, any, **any** attempt to undermine the authority and integrity of Sister White's writings is
4 satanic.

5 Notice this from *1888 Materials*, speaking of Uriah Smith and his unwillingness to accept
6 the message of Jones and Waggoner.

7 What was the message of Jones and Waggoner? It was the message of the Latter Rain.
8 Uriah Smith was unwilling to accept the Latter Rain Message, and she is dealing with him on
9 this.

10 *The Ellen G. White 1888 Materials* (1987), page 794:

11
12 “Elder Smith, the exercises of the past night prompts me to write. I know
13 that you have been walking not in the light.”—

14
15 Now, we have not looked very closely at 1888, but 1888 is an illustration of the Latter
16 Rain; and, it is an historical fact that in the 1888 time period, before the 1888 Minneapolis
17 meetings when the Lord attempted to pour out the Holy Spirit, before that time Uriah Smith was
18 writing articles in the publications that he was responsible for, drawing question marks about the
19 writings of Ellen White.

20 At the same time, the General Conference president [George Ide Butler] was writing
21 articles drawing questions about the Word of God. He actually had one article where he
22 identified which part of the Bible was not inspired.

23 This was the General Conference president, and this [Uriah Smith] was one of the leading
24 figures of the publishing work casting doubts upon the Spirit of Prophecy. As it was then, so it is
25 now.

26 Now we have theological mindset in Adventism that says that Sister White is not a
27 theological writer, and when it comes to her portions where she is dealing with theology, they
28 have to be submitted to the evaluation of the theologians. This is, you know, one of those
29 teachings that Eugene Pruett is famous for, but so is the Biblical Research Institute, that her
30 writings, she was not a theologian; therefore, those passages that impact theology, they have to
31 be judged by the theologians.

32 And in our universities where we are teaching the pastors to go out and teach the Bible to
33 the sheep, where we are teaching the shepherd to teach the sheep, we now have the teaching that
34 there are two types of prophecy: apocalyptic and classical.

35 Classical prophecy is prophecy that was fulfilled in the Bible, and it has no application to
36 the end of the world. Apocalyptic prophecy is prophecy that has to do with the end of the world.
37 So, we know that some of the prophecies now do not apply to the end of the world and some do.

38 So, here we are at the end of the world and we are doing the same thing that was going on
39 before 1888. We are undermining the Bible; we are undermining the Spirit of Prophecy. And
40 prior to 1888, Uriah Smith had been doing the work of undermining the Spirit of Prophecy.
41 Butler, the president of the General Conference, had been undermining the Bible. And here is
42 where Sister White is dealing with some of this.

43
44 —“Elder Smith, the exercises of the past night prompts me to write. I
45 know that you have been walking not in the light. You have had evidence and
46 might have had a much larger array of evidence if you had any room to receive it.

1 Jesus, the precious Saviour, has again and again sent you the very light you
2 needed, but you did not place yourself in the channel where it could be
3 communicated to you. You gathered about your soul the covering of unbelief till
4 you cannot distinguish light from darkness and error from truth. Never, never will
5 you change this order of things until you possess the humility of a little child. This
6 will never be until you fall upon the rock and are broken. Self then dies; new
7 habits are to be formed; strong inclinations and propensities are overcome.
8 Enemies within and without are ready to spring into life and overcome you.
9 "Without me" said Christ, "ye can do nothing." Do you decline the contest? Do
10 you refuse to fall on the rock? If so, there is not the slightest assurance in your
11 case that you will ever recover yourself out of the snare of the devil. Your attitude
12 has encouraged a state of things in our churches which you have not measured.
13 The result of your course and your working on the same line since you left
14 Minneapolis has made the carrying out of the work given me of God to do fifty
15 fold harder than it need to have been. You have barred my way, but O, how little
16 did you know the real result of your work. This has been opened before me. When
17 you have stated that Sr. White was influenced by W. C. W. [Willie White], A. T.
18 Jones, and E. J. Waggoner, you have planted in hearts infidelity that has been
19 nourished and has borne fruit."—
20

21 What was he doing? He was putting question marks into the validity of the Spirit of Prophecy:
22 "Oh, she really didn't say that. That was her son Willie. That was A. T. Jones there. That was
23 Waggoner."

24 Okay. The reason I am going to Uriah Smith here is to try to emphasize how careful we
25 should be not to challenge the integrity of the Spirit of Prophecy. Okay?
26

27 —"You will not be pleased to reap the harvest. Satan takes everything of this
28 character and makes it a living active agent in destroying faith in the very work
29 the Lord would have them to do. Every soul that fully takes your words and
30 believes them are correctly represented by the words of Christ, "I would that thou
31 were either cold or hot, so then because that thou art lukewarm, I will spew thee
32 out of my mouth." Decided opposition would have done me less harm. A lack of
33 faith in the messages God has given me to bear of the order represented is decided
34 unbelief to all intents and purposes. There is not one bit of savor in such a faith,
35 and the faith of Elder Butler is of the same order, valueless, having no savor, I
36 count nothing upon you or him to harmonize with me in my work given me of
37 God."—
38

39 This is the General Conference president that she is referring to.

40 Notice that she is writing him [Uriah Smith] after 1888; because, when it comes to the
41 Godhead controversy, it is in the late 1870s, the early 1800s, prior to 1888 that Sister White
42 begins to write things that contradict the teaching of these anti-Trinitarians; and, therefore, they
43 begin to draw question marks upon what she was saying and who she was being influenced by.

44 And here, after 1888, she is letting Uriah Smith know that she has not been influenced by
45 any human being. All right?
46

1 —“Your very position is a decided negative to the efforts I may make as God
2 shall move upon me by his holy Spirit. I have not felt grieved as far as my
3 personal self is concerned, but when the work that the Lord has given me is of
4 such a character that faith needs to be constantly cherished because of the
5 warnings, reproofs and searchings of the hearts, and the laying bare of hidden sins
6 is not pleasant and agreeable to the natural heart, and many give a bare assent to
7 truth when they are not sanctified through the truth. They do not in Spirit
8 represent Christ. They are surface workers, and delude themselves with the idea
9 that they are christians. So effectually does this delusion take possession of heart
10 and mind that the sharp arrows of the Lord fail to penetrate the armor of self
11 righteousness in which they are encased. The spell is so strong that they will listen
12 to the truth, the most earnest and powerful, even to the very portraying of the
13 delusions which are upon them without any thought of self-examination to see if
14 it means them.”—

15
16 I have seen that. **I have seen that.**

17
18 —“This is the class our Saviour found most difficult to arouse. The most
19 authoritative teachings were heard and listened to as if they heard not. Thus it is
20 with many, many in this generation. There will be a hatred kindled against the
21 testimonies which is satanic. The workings of Satan will be to unsettle the faith of
22 the churches in them for this reason:”—

23
24 What is Satan trying to do? Unsettle the faith of God’s people in the writings of the Spirit of
25 Prophecy.

26
27 —“Satan cannot have so clear a track to bring in his deceptions and bind up souls
28 in his delusions if the warnings and reproofs and counsels of the spirit of God are
29 heeded. What better course to please the enemy and grieve the spirit of God could
30 be pursued than that which has been pursued by you, my brother, a teacher in
31 Israel. You have had quite a number fully engaged with you in the work, men in
32 responsible positions, presidents of conferences, ministers and workers, that have
33 formed a confederacy to question, to criticize, to say, "Report and we will report
34 it." The position these men have occupied and the influence this position had
35 given them has caused many to doubt, who will never be settled again and the
36 deceptions and delusions of these last days will overcome them, because heaven's
37 divine illumination is powerless to set them in order for they have decided from
38 the example given them. It makes no difference whether they believe or
39 disbelieve, so if any reproof comes to them, which they wish not to believe, they
40 will say, "O, Sr. White is influenced. Some one has told her these things. If Elder
41 Smith who knows all about the testimonies says this is only her own opinion and
42 her own judgment, and he does not accept the teachings of the testimonies, and he
43 such a good man, I will follow his example and I will risk it." This is a very
44 unwise thing to do, yet many are doing this and have done it. I know that the spirit
45 of the Lord was holding me here in Battle Creek that all might have my evidence
46 whether it was of God or of the Devil. "By their fruits ye shall know them." As in

1 the days of Christ some have overlooked the very kind of evidence God has given
2 them and have said show us a sign, work some miracle if you are right. {*The*
3 *Ellen G. White 1888 Materials*, 794.1}
4

5 So, what I am saying here is that the reason that we meet false teachers is not because they are
6 good or bad people. It is because they are teaching error.

7 And the very last deception of Satan is to destroy the Spirit of Prophecy. And what has
8 been recorded as an attempt to destroy the Spirit of Prophecy is not an open attack against the
9 Spirit of Prophecy, although there are those out in Adventism today as well; but, the one that she
10 is talking about is this question mark about which portion of the Spirit of Prophecy is okay, and
11 which portion is not okay. And this is one of the components of almost all the winds of doctrine,
12 of almost all the winds of doctrine that are out there. If you look at them closely, you will see
13 that at some point along the time they are contradicting the Spirit of Prophecy.

14 You know, they brother here from Tonga, in Sister White's day and age, there was a
15 controversy in Adventism that dealt with Tonga and the Dateline. The Dateline is coming down
16 through these islands, based upon one of these parallels which are set by the geometry of the
17 world (if that is the right way to say it), the geography. They are just a straight line. But, in
18 order to make the days correct, they had to move the Dateline so it is not cutting islands and,
19 therefore, citizens in half: where, you are Monday and you are Tuesday and you are on the same
20 island. So, they moved the Dateline and it caused a controversy in Adventism about, you know,
21 when does Sabbath begin, when does Sabbath end, and when is Sunday and when is Sabbath.
22 And you go into the writings of Sister White, dealing with that very controversy in her life, and
23 she says, "The truth that we have on the Sabbath is the truth!"

24 And here today in Adventism, we have got this movement of lunar Sabbath that throws
25 our whole understanding of the seventh-day Sabbath out the window; and, there are actually
26 Seventh-day Adventists that can look at Sister White speaking, while she was alive, saying, "The
27 truth on the seventh-day Sabbath is the truth!" They can look at that and somehow say, "No, I
28 don't believe that. I am going to chase down this lunar Sabbath to my own destruction. And, by
29 the way, I am going to find some weak souls along the way and let them go to Hell with me so I
30 can have their blood on my garment as I do so."

31 Okay. The Spirit of Prophecy, Sister White says it is a warning message that has to be
32 accepted by faith. It is the authority of the Spirit of Prophecy that has to be upheld, as we
33 approach the end of the world especially.

34 So, when it comes to the Godhead issue, we are not quite dealing with the nuts and bolts
35 of it in Adventism today; but, those are in following presentations. But, one of the things it does,
36 it contradicts the Spirit of Prophecy on several counts, and they know so. They do not deny this.
37 Okay?

38 But, to give you one example of this, those people that believe that they are upholding
39 the Pioneer position, those people that are paralleling the Jews in the time of Christ that are
40 upholding the Pioneer position of the Godhead, those people in Adventism at the end of modern
41 Israel that are paralleling those Jews at the end of Ancient Israel, and they are struggling over the
42 Godhead issue and they are upholding the Pioneer position, they will tell you that there are not
43 three Persons of the Heavenly Trio. The fact that Sister White says this more than once, the fact
44 that the Bible teaches it, that is not enough for them to back down.

1 So, notice and remember where we started. We are going to show you that they believe
2 that this issue is the Omega Apostasy; and the Omega Apostasy, that is where probation closes
3 for Adventism.

4 The Alpha Apostasy in the John Harvey Kellogg time period, Alpha is the first letter in
5 the Greek alphabet, and Omega is the last letter. The Omega Apostasy is the last apostasy in
6 Adventism; therefore, it is the apostasy that hits Adventism just before the return of the Lord.
7 Okay?

8 And they are telling us that this issue over the Godhead is the testing issue. If you are on
9 the wrong side of this, if you accept the foundational truth of Catholicism—which Catholicism
10 says is the Trinity Doctrine—if you accept the Trinity Doctrine, then you are going to be lost.

11 Of course, the Trinity Doctrine is not what Sister White is saying here; but, it is this
12 serious of an issue. And where we started in this presentation is the truth is truth that even the
13 most simple among us can see and have the faith to act upon it and be saved.

14 And I am telling you, for me, to read this next statement and others and not be allowed to
15 just take it simply at its word, but have to factor in, “Well, there are people that tampered with
16 her writings,” or whatever they say. This is a denial of the way the Lord works. If the Lord is
17 going to test us, He is going to give us a clear test, something that is simple for even the most
18 simple of us to understand and follow.

19 So, notice what she says, understanding that their point is, is that the Holy Spirit is not a
20 Person. The Holy Spirit is simply the influence of either the Father or the Son.

21 *Bible Training School*, March 1, 1906. This is in the time period of the Alpha Apostasy.
22 We will tie this in later.

23
24 “The Comforter that Christ promised to send after He ascended to heaven,
25 is the Spirit in all the fullness of the Godhead, making manifest the power of
26 divine grace to all who receive and believe in Christ as a personal Saviour. **There**
27 **are three living persons of the heavenly trio.** In the name of these three
28 powers,—the Father, the Son, and the Holy Ghost, those who receive Christ by
29 living faith are baptized, and these powers will cooperate with the obedient
30 subjects of heaven in their efforts to live the new life in Christ.” {BTS, March 1,
31 1906 par. 2}

32
33 Did Ellen White write this? Did someone sneak in and write this for her and shove it into
34 one of her articles?

35 Did Ellen White just lose her way at this point in time for a brief period of time? If so,
36 where else did she lose her way? And if so, what other things did these secret writers insert into
37 the Spirit of Prophecy?

38 Sister White says there are three [living] persons: the Father, the Son, and the Holy
39 Spirit.

40 Of course, if you read 1 John 5, verses 7 through 9, it says,

41
42 “⁷For there are three that bear record in heaven, the Father, the Word, and the
43 Holy Ghost: and these three are one.”—

44
45 That seems pretty consistent with what Sister White just said here.
46

1 —“⁷ For there are three that bear record in heaven, the Father, the Word, and the
2 Holy Ghost: and these three are one. ⁸ And there are three that bear witness in
3 earth, the Spirit, and the water, and the blood: and these three agree in one. ⁹ If
4 we receive the witness of men, the witness of God is greater: for this is the
5 witness of God which he hath testified of his Son.” 1 John 5:7-9 (KJV).
6

7 Now, Brothers and Sisters, if you have not heard of the Godhead issue in Adventism, it is
8 wrong that you have not heard it. It is **wrong** that you have not heard it. We should be familiar
9 with this as Seventh-day Adventists; because, what these people are teaching about the Godhead,
10 these anti-Trinitarian people in Adventism, that virtually 100 percent of the Millerite Pioneers
11 believe the way they do.

12 The Millerite Pioneers did not believe that the Holy Spirit was the third Person of the
13 Heavenly Trio. They rejected that. They wrote about it.

14 So, you would think that before you got baptized into Adventism, when they were
15 teaching you what Adventism was all about, whoever was teaching you, that they would
16 familiarize you with the very roots of Adventism, not just explain to you about the Father, Son,
17 and the Holy Spirit but let you know that this is a truth that developed over a period of time and
18 that the founding fathers of Adventism, if we can call the Pioneers the founding fathers, that they
19 did not hold to this view. We should know that, but we do not. So, here at the end of the world,
20 we are confronted with this teaching, and we repel from it; because, when we were baptized, we
21 came to understand that there are three Persons of the Heavenly Trio. But, then they say, “The
22 Pioneers believed as we do,” and you get drawn into the discussion. And when you get drawn
23 into the discussion do you know what you find? That this passage in the Scripture, this is
24 perhaps the most controversial passage in God’s Word.

25 This passage has been argued about for hundreds of years. Okay? The argument is,
26 “Was this really part of God’s Word, or has it been inserted after the fact?”

27 And you can go in and read books that deal with this argument: “Was this taken from the
28 original text that the *King James Version* is written from, or was it taken from the *Vaticanus* text
29 and inserted into the *King James Version*?”

30 It is a big argument, but we do not know about it. So, once again, when we are drawn
31 into this discussion as Laodicean Adventists and not too familiar with who we are or what we
32 are, and we find out that, yes, there are books, ancient books, that will teach you that these three
33 verses, that they did not come from the *Textus Receptus*, from the *Received Text* that we get the
34 *King James Version* from. If you read one of those books, suddenly you are willing to think that
35 these verses were added.

36 But, it is such a big controversy, Brothers and Sisters. You need to study to show
37 yourself approved. There are lots of sources there about this history.

38 I am going to read from Allen Barnes’s book, *Detours and Ditches*, and I would
39 recommend this to anyone that is seeing this DVD. But, I just want to read some comments on
40 this particular passage from 1 John. It says,
41

42 “For there are three that bear record in heaven, the Father, the Word, and
43 the Holy Ghost: and these three are one.” 1 John 5:7. There has been a debate
44 over the validity of this verse, many claiming that the verse is not found in the
45 most ancient manuscripts. This author is inclined to believe that God has

1 preserved His Word in pure form through the *Received Texts* from which our
2 *King James Version* is translated.

3 In a doctrinal thesis by Michael Maynard, he points out that only four
4 percent of the Greek manuscripts prior to the 7th Century are hostile to the
5 verse.”—

6
7 Did you hear what he just said? If you take all the manuscripts that were available before
8 the 7th Century, and you evaluate all of them, ninety-six percent of them say that this verse
9 belongs in the Bible. Four percent say no.

10
11 —“Ninety-six percent of the manuscripts hostile to 1 John 1:6 are dated after the
12 10th Century.”—

13
14 Okay. The manuscripts that say it would lead you to believe that this verse is not in the Bible,
15 those are manuscripts that came into existence after the Year 1000.

16
17 —“In addition, George Ricker Berry’s *Interlinear English-Greek New Testament*,
18 taken from the *Textus Receptus*, includes 1 John 5:7 without so much as a
19 footnote to point out any possible problem with the verse.” Allen Barnes,
20 *Detours and Ditches*.

21
22 Here is a guy that does a work where he is analyzing the Bible. He does not even mention the
23 controversy on this verse.

24 *Seventh-day Adventist Commentary*, volume 6, page 1074, says,

25
26 “The work is laid out before every soul that has acknowledged his faith in Jesus
27 Christ by baptism and has become a receiver of the pledge from the three persons,
28 the Father, the Son, and the Holy Spirit.” SDA Commentary, vol. 6, p. 1074.

29
30 But, I guarantee, if you are going to get drawn into the Godhead issue, you are going to have to
31 determine that this verse, this passage of 1 John, is not part of the *King James Bible*.

32 The Rule of First Mentioned is an important rule in the Bible. If you look at Genesis 1:1,
33 it says,

34
35 “¹ In the beginning God created the heaven and the earth.” Genesis 1:1 (KJV).

36
37 And this word translated *God* there is *Elohim*.

38 And I was at a campmeeting once where they were teaching the Godhead controversy,
39 and I watched a brother jump through many hoops to show that sometimes *Elohim* is used in the
40 Old Testament to identify just a singular God. But, it also is understood as a plural of God:
41 *Elohim*, plural. You have the definition there.

1 GOD (ELOHIM): *Strong's Concordance* H430

2 אֱלֹהִים, אֱלֹהִים,

3 'ēlôhîym

4 *el-o-heem*‘

5 Plural of [433](#) *gods* in the ordinary sense; but specifically used (in the plural thus,
6 especially with the article) of the supreme *God*; occasionally applied by way of
7 deference to *magistrates*; and sometimes as a superlative: - angels, X exceeding,
8 God (gods) (-dess, -ly), X (very) great, judges, X mighty.

10 GOD, *Elohim*, *gods* in the ordinary sense; but specifically used (in the plural thus, especially
11 with the article) of the supreme *God*; occasionally applied by way of deference to *magistrates*;
12 and sometimes as a superlative: - angels.

13 But, there may be places that *Elohim* is identifying a singular God in the Bible.

14 It is not so in Genesis 1—go to Genesis 1—because, the context denies this.

15 Genesis 1:

17 “¹ In the beginning God created the heaven and the earth.” Genesis 1:1
18 (KJV).

20 Now, notice verse 26.

22 “²⁶ **And God said, Let us make man in our image, after our likeness:**
23 **and let them have dominion over the fish of the sea,** and over the fowl of the
24 air, and over the cattle, and over all the earth, and over every creeping thing that
25 creepeth upon the earth.” Genesis 1:26 (KJV).

27 The creation here is a plural of Gods, “Let **us** make man in **our** image . . .”

28 So, let us factor in that this is the Rule of the First Mentioned. The first thing that we are
29 told in God’s Word is that in the beginning, at least two Gods, **at least two Gods (Elohim)**,
30 created.

31 But, what does verse 2 say of Genesis 1?

32 Verse 1 says,

34 “¹ In the beginning God created the heaven and the earth. ² And the earth was
35 without form, and void; and darkness *was* upon the face of the deep. And the
36 Spirit of God moved upon the face of the waters.” Genesis 1:1-2 (KJV).

38 Verse 1, at least two Gods; verse 2, the Spirit of God. How does that fit with what Sister White
39 said in *Bible Training School*, March 1, 1906? “There are three living persons of the Heavenly
40 Trio. In the name of these three powers,—the Father, the Son, and the Holy Ghost, . . .”

41 Is the Spirit of God that was on the waters, was that the Holy Ghost?

42 Was this the Rule of First Mentioned, at the very first thing, that God told his people in
43 the Bible that there are three Persons of the Heavenly Trio?

44 Notice Matthew 28:19. I wonder if this has been derived from something that the
45 *Received Text*? Verse 19 says,

1 “¹⁹ Go ye therefore, and teach all nations, baptizing them in the name of the
2 Father, and of the Son, and of the Holy Ghost: . . .” Matthew 28:19 (KJV).

3
4 Why would we baptize in the name of the Father, and the Son, **and the Holy Ghost**?

5 Go to Matthew 3, verses 16 and 17.

6 Remember, one of my arguments here, the logic that makes sense to me is that truth that
7 either it is going to be the Omega Apostasy where I am going to live or die based upon how I
8 deal with this truth, this truth ought to be clear enough in God’s Word where I cannot come to
9 the Judgment where I am being destroyed for eternity. I will not be able to say, “But, God, I read
10 here, here, and here in your Word, and it was just too clear for me not to follow down this road.
11 I am supposed to baptize in the name of the Father, the Son, and the Holy Ghost; and, now you
12 are telling me, because I believe that the Holy Ghost was a Person, even though Sister White said
13 it, that I am lost for eternity.” I do not think that God operates like that.

14 Matthew 3, verses 16 and 17 says,

15
16 “¹⁶ And Jesus, when he was baptized,”—

17
18 Who is Jesus? **Who is Jesus?**

19 FROM THE AUDIENCE: The Son.

20 BROTHER PIPPENGER: The Son.

21
22 —“¹⁶ And Jesus, when he was baptized, went up straightway out of the water:
23 and, lo, the heavens were opened unto him, and he saw”—*the what?*—the Spirit
24 of God descending like a dove, and lighting upon him: ¹⁷ And lo a voice from
25 heaven, saying, This is my beloved Son, in whom I am well pleased.”
26 Matthew 36-17 (KJV).

27
28 Who is the voice?

29 FROM THE AUDIENCE: The Father.

30 BROTHER PIPPENGER: It has to be the Father, “This is my beloved Son, . . .”

31 So, right here at the Rule of First Mentioned, at the very point that Christ begins His
32 ministry (once again applying the Rule of First Mentioned, just like Genesis 1), what do we see?
33 The Father, the Son, and the Holy Spirit.

34 Go to Mark 1, verses 10 through 12.

35
36 “¹⁰ And straightway coming up out of the water, he saw the heavens opened, and
37 the Spirit like a dove descending upon him; ¹¹ And there came a voice from
38 heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

39 “¹² And immediately the spirit driveth him into the wilderness.”
40 Mark 3:10-12 (KJV).

41
42 The Father, the Son, and the Holy Spirit.

43 Go to Revelation 4 and 5. Revelation 4 and 5 is what I call the Throne Room scene. I
44 hope that that is okay to identify it. Rather than read it all, I will try to summarize it down.

1 “Chapter 4:1 After this I looked, and, behold, a door *was* opened in heaven:
 2 and the first voice which I heard *was* as it were of a trumpet talking with me;
 3 which said, Come up hither, and I will shew thee things which must be hereafter.
 4 ² And immediately I was in the spirit: and, behold, a throne was set in heaven, and
 5 *one* sat on the throne. ³ And he that sat was to look upon like a jasper and a
 6 sardine stone: and *there was* a rainbow round about the throne, in sight like unto
 7 an emerald. ⁴ And round about the throne were four and twenty seats: and upon
 8 the seats I saw four and twenty elders sitting, clothed in white raiment; and they
 9 had on their heads crowns of gold. ⁵ And out of the throne proceeded lightnings
 10 and thunderings and voices: and *there were* seven lamps of fire burning before the
 11 throne, which are the seven Spirits of God. ⁶ And before the throne *there was* a
 12 sea of glass like unto crystal: and in the midst of the throne, and round about the
 13 throne, *were* four beasts full of eyes before and behind. ⁷ And the first beast was
 14 like a lion, and the second beast like a calf, and the third beast had a face as a
 15 man, and the fourth beast *was* like a flying eagle. ⁸ And the four beasts had each
 16 of them six wings about *him*; and *they were* full of eyes within: and they rest not
 17 day and night, saying, Holy, holy, holy, LORD God Almighty, which was, and is,
 18 and is to come. ⁹ And when those beasts give glory and honour and thanks to him
 19 that sat on the throne, who liveth for ever and ever, ¹⁰ The four and twenty elders
 20 fall down before him that sat on the throne, and worship him that liveth for ever
 21 and ever, and cast their crowns before the throne, saying, ¹¹ Thou art worthy, O
 22 Lord, to receive glory and honour and power: for thou hast created all things, and
 23 for thy pleasure they are and were created.

24 “Chapter 5:1 And I saw in the right hand of him that sat on the throne a book
 25 written within and on the backside, sealed with seven seals. ² And I saw a strong
 26 angel proclaiming with a loud voice, Who is worthy to open the book, and to
 27 loose the seals thereof? ³ And no man in heaven, nor in earth, neither under the
 28 earth, was able to open the book, neither to look thereon. ⁴ And I wept much,
 29 because no man was found worthy to open and to read the book, neither to look
 30 thereon. ⁵ And one of the elders saith unto me, Weep not: behold, the Lion of the
 31 tribe of Judah, the Root of David, hath prevailed to open the book, and to loose
 32 the seven seals thereof.” ⁶ And I beheld, and, lo, in the midst of the throne and of
 33 the four beasts, and in the midst of the elders, stood a Lamb as it had been slain,
 34 having seven horns and seven eyes, which are the seven Spirits of God sent forth
 35 into all the earth.” ⁷ And he came and took the book out of the right hand of him
 36 that sat upon the throne.” ⁸ And when he had taken the book, the four beasts and
 37 four *and* twenty elders fell down before the Lamb, having every one of them
 38 harps, and golden vials full of odours, which are the prayers of saints. ⁹ And they
 39 sung a new song, saying, Thou art worthy to take the book, and to open the seals
 40 thereof: for thou wast slain, and hast redeemed us to God by thy blood out of
 41 every kindred, and tongue, and people, and nation; ¹⁰ And hast made us unto our
 42 God kings and priests: and we shall reign on the earth. ¹¹ And I beheld, and I
 43 heard the voice of many angels round about the throne and the beasts and the
 44 elders: and the number of them was ten thousand times ten thousand, and
 45 thousands of thousands; ¹² Saying with a loud voice, Worthy is the Lamb that was

1 slain to receive power, and riches, and wisdom, and strength, and honour, and
2 glory, and blessing. ¹³ And every creature which is in heaven, and on the earth,
3 and under the earth, and such as are in the sea, and all that are in them, heard I
4 saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon
5 the throne, and unto the Lamb for ever and ever. ¹⁴ And the four beasts said,
6 Amen. And the four *and* twenty elders fell down and worshipped him that liveth
7 for ever and ever.” Revelation 4 and 5 (KJV).

8
9 BROTHER PIPPENGER: Beginning in verse 1 of Chapter 5, it says,

10
11 “Chapter 5:1 And I saw in the right hand of him that sat on the throne a book
12 written within and on the backside, sealed with seven seals.” Revelation 5:1
13 (KJV).

14
15 This is God the Father, Revelation 5, verse 1.

16 And in verse 6, it says,

17
18 “⁶ And I beheld, and, lo, in the midst of the throne and of the four beasts, and in
19 the midst of the elders, stood a Lamb as it had been slain, having seven horns and
20 seven eyes, which are the seven Spirits of God sent forth into all the earth.”—

21
22 Who is the Lamb that is slain?

23 FROM THE AUDIENCE: Jesus.

24 BROTHER PIPPENGER: This is Christ.

25
26 —“⁷ And he came and took the book out of the right hand of him that sat upon the
27 throne.” Revelation 5:6-7 (KJV).

28
29 So, we have the Father and the Son here, right?

30 But, notice that in verse 6, He has the seven Spirits of God sent forth into all the earth.

31 And if you go back into chapter 4 in this Throne Room scene, verse 5 says,

32
33 “⁵ And out of the throne proceeded lightnings and thunderings and voices: and
34 *there were* seven lamps of fire burning before the throne, which are the seven
35 Spirits of God.” Revelation 4:5 (KJV).

36
37 These seven lamps are the seven Spirits of God.

38 And some people may think, “Well, you know, are you talking about one Holy Spirit, and
39 now you have seven Holy Spirits?

40 Well, this is prophetic language. These seven Spirits of God is the Holy Spirit, and it is
41 telling us something about the fullness, the completeness, the perfection of the Spirit here.

42 But, in the Throne Room scene here, in Revelation chapters 4 and 5, we see the Spirit, the
43 Father, and the Son.

44 And go to Zachariah 4, verses 2 through 6, so we can make sure that we understand who
45 these seven Spirits are.

1 I am saying that in Revelation 4 and 5 we see the Spirit, the Father, and the Son; and, the
2 Spirit in Revelation, chapter 4, are these seven lamps of fire, which are the seven Spirits of God.
3 And in Zachariah, chapter 4, beginning at verse 2, it says,

4
5 “² And said unto me, What seest thou? And I said, I have looked, and behold a
6 candlestick all of gold, with a bowl upon the top of it, and his seven lamps
7 thereon, and seven pipes to the seven lamps, which *are* upon the top thereof:
8 ³ And two olive trees by it, one upon the right *side* of the bowl, and the other upon
9 the left *side* thereof. ⁴ So I answered and spake to the angel that talked with me,
10 saying, What *are* these, my lord? ⁵ Then the angel that talked with me answered
11 and said unto me, Knowest thou not what these be? And I said, No, my lord.”—

12
13 So, Zechariah is asking what these seven lamps are that we have just referenced in Revelation,
14 chapter 4, that are the seven Spirits of God. And the answer given to him is verse 6 [of
15 Zechariah 4].

16
17 —“⁶ Then he answered and spake unto me, saying, This is the word of the LORD
18 unto Zerubbabel, saying, Not by might, nor by power, **but by my spirit**, saith the
19 LORD of hosts.” Zechariah 4:2-6 (KJV).

20
21 The seven lamps is His Spirit, saith the LORD of hosts.
22 In *Christ’s Object Lessons*, page 66, it says,

23
24 “The plant grows by receiving that which God has provided to sustain its
25 life. It sends down its roots into the earth. It drinks in the sunshine, the dew, and
26 the rain. It receives the life-giving properties from the air. So the Christian is to
27 grow by co-operating with the divine agencies. Feeling our helplessness, we are to
28 improve all the opportunities granted us to gain a fuller experience. As the plant
29 takes root in the soil, so we are to take deep root in Christ. As the plant receives
30 the sunshine, the dew, and the rain, we are to open our hearts to the”—*what?*—
31 “Holy Spirit. The work is to be done “not by might, nor by power, but by My
32 Spirit, saith the Lord of hosts.” Zechariah 4:6.” *Christ’s Object Lessons*, page 66,
33 par. 1.

34
35 In Zechariah and in the Spirit of Prophecy, the Holy Spirit is the one that is referenced, “not by
36 might, nor by power, but by My Spirit, saith the LORD of hosts.” And that is the answer to what
37 the seven candlesticks are.

38 So, in Revelation 4 and 5, we see the Father, the Son, and the Holy Spirit.
39 Go to Zechariah 4 first, verses 7 through 10, one more argument along this line.
40 After we are told “not by might, nor by power, but by My Spirit, saith the LORD of
41 hosts,” it says,

42
43 “⁷ Who art thou, O great mountain? before Zerubbabel *thou shalt become* a plain:
44 and he shall bring forth the headstone *thereof* with shoutings, *crying*, Grace, grace
45 unto it. ⁸ Moreover the word of the LORD came unto me, saying, ⁹ The hands of
46 Zerubbabel have laid the foundation of this house; his hands shall also finish it;

1 and thou shalt know that the LORD of hosts hath sent me unto you. ¹⁰ For who
2 hath despised the day of small things? for they shall rejoice, and shall see the
3 plummet in the hand of Zerubbabel *with* those seven; they *are* the eyes of the
4 LORD, which run to and fro through the whole earth.” Zechariah 4: 7-10 (KJV).

5
6 Those seven golden candlesticks, the Holy Spirit; and, the Holy Spirit are the eyes of the Lord
7 that “run to and fro through the whole earth.”

8 Go to 2 Chronicles 16:9:

9
10 “⁹ For the eyes of the LORD run to and fro throughout the whole earth, to shew
11 himself strong in the behalf of *them* whose heart *is* perfect toward him. Herein
12 thou hast done foolishly: therefore from henceforth thou shalt have wars.”
13 2 Chronicles 16:9 (KJV).

14
15 The eyes, the Holy Spirit, is the one that runs to and fro through the earth.

16 In Revelation 1, verses 4 and 5, it says,

17
18 ⁴ John to the seven churches which are in Asia: Grace *be* unto you, and peace,
19 from him which is, and which was, and which is to come; and from the seven
20 Spirits which are before his throne; ⁵ And from Jesus Christ, *who is* the faithful
21 witness, *and* the first begotten of the dead, and the prince of the kings of the earth.
22 Unto him that loved us, and washed us from our sins in his own blood, ...”
23 Revelation 1:4-5 (KJV).

24
25 The seven Spirits before His throne is the Holy Spirit.

26 It is commenting on Zechariah in *Review and Herald*, May 16, 1899. Sister White says,

27
28 “This chapter is full of encouragement for those who do the work of the
29 Lord in these last days. Zerubbabel had gone to Jerusalem to build the house of
30 the Lord. But he was compassed with difficulties. His adversaries “weakened the
31 hands of the people of Judah, and troubled them in building,” “and made them to
32 cease by force and power.” But the Lord interposed in their behalf, and the house
33 was finished. “This is the word of the Lord unto Zerubbabel, saying, Not by
34 might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O
35 great mountain? before Zerubbabel thou shalt become a plain: and he shall bring
36 forth the headstone thereof with shoutings, crying, Grace, grace unto it. . . . For
37 who hath despised the day of small things? for they shall rejoice, and shall see the
38 plummet in the hand of Zerubbabel with those seven; they are the eyes of the
39 Lord, which run to and fro through the whole earth.” {RH, May 16, 1899 par. 3}

40 “The very same difficulties which were created to hinder the restoration
41 and upbuilding of the work of God, the great mountains of difficulty which
42 loomed in Zerubbabel’s way, will be met by all who today are loyal to God and to
43 his work. Many human inventions are used to carry out plans after the mind and
44 will of men with whom God is not working. But it is not boastful words nor a
45 multitude of ceremonies that show that the Lord is working with his people. The
46 assumed power of the human agent does not decide this question. Those who

1 place themselves in opposition to the Lord's work may hinder for a time, but the
2 same Spirit that has guided the Lord's work all the way through will guide it
3 today. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."
4 Through the golden pipes, the olive-branches empty the golden oil out of
5 themselves. These olive-branches are the anointed ones that stand by the Lord of
6 the whole earth. Through them the Holy Spirit is communicated to the churches.
7 Thus heaven and earth are united. The power that is in heaven unites with human
8 intelligences. {RH, May 16, 1899 par. 4}

9
10 In our study, the issues that we are going to take up here, as we deal with the Godhead
11 issue, we have dealt with the fact this time that this subject calls into question not only the Spirit
12 of Prophecy but the Bible.

13 We are going to deal with what the argument that is connected with the expression, "the
14 only Begotten."

15 We are going to deal with the Trinity. They charge that the understanding that there are
16 three Persons of the Heavenly Trio is the Catholic teaching of the Trinity, which IT IS NOT.
17 They are distinctly two different teachings; and, yet, they make the claim that they are.

18 We are going to deal with the Omega Apostasy, and the personality of God; because, the
19 Alpha Apostasy had to do with the personality of God. And based upon what went on in the
20 Alpha, the claim is made that the Omega will be something to do with the personality of God;
21 and therefore, the issue of the makeup of the Godhead, that that is somehow the personality of
22 God. And it is not. The personality of God is His personality.

23 The makeup of the Godhead, whether it is simply the Father and the Son, or it is the
24 Father, the Son, and the Holy Spirit, the makeup, the construction of the Heavenly Trio or the
25 Heavenly Duo, however you want to express it, is not the personality of God. The personality of
26 God is the same as our personality in terms of defining what a personality is.

27 And, we are going to deal with these things in the following presentations.

28 What we have showed, hopefully, here is that it is not—a simple person, such as myself,
29 or any of you that are listening that are more intelligent than myself, you would have every right
30 to read these passages in the Bible and in the Spirit of Prophecy and assume that we are being
31 instructed through the Bible and the Spirit of Prophecy that there are three Persons of the
32 Heavenly Trio: the Father, the Son, and the Holy Spirit. And the only way to get around that
33 obvious conclusion is to call into question not only the Bible (1 John) but also the Spirit of
34 Prophecy.

35 And this is not a hallmark of the teaching of truth, and it is not a hallmark of a teaching of
36 truth that a truth is being identified as the Omega Apostasy, a life-and-death truth. It would be
37 fortified, that the erroneous side of the question would be fortified with so many simple passages
38 in the Bible and the Spirit of Prophecy that seemingly oppose what they claim to be as the truth.

39 And the best way for me to understand this, is that at the end of Ancient Israel, one of the
40 primary reason that the Jews could not receive Christ is because one of the things that He was
41 doing was providing an expanded understanding of who and what God is. And at the end of
42 modern Israel, this same phenomenon is taking place, as in the Dispensation of the Holy Spirit.
43 The Holy Spirit is identified for who and what He is in relation to the Heavenly Trio.

44 Shall we pray?
45
46

1 Benediction: Heavenly Father, we thank you for the simplicity of your Word, and we ask that
2 you would give us the ability not to be challenged by these insinuations of a satanic work that
3 may have gone on in the Bible and the Spirit of Prophecy and that, therefore, provides a platform
4 to insert human reasoning into the Bible and the Spirit of Prophecy. We wish to have the
5 confidence in both these lines of truth, both these pipes that come down to us here today that is
6 unshakable, that we can hear your Voice and have confidence that from beginning to end, it is
7 your Voice. We ask that you be with us today as we break, and that you help us to get ready not
8 just physically but spiritually for the coming Sabbath. We thank you for all these things in
9 Jesus's name. Amen.
10
11

THE GODHEAD IN PROPHECY

Presentation by Jeff Pippenger

PART 23

Invocation by Brother Jeff Pippenger: Heavenly Father, as we begin this morning and continue this study, we ask that you grant us the presence of your Holy Spirit, that you pour out your Latter Rain upon us by opening our understanding to your Word. We ask that you would take control of the words I speak, the thoughts that I have and let them be words from on high, words that convey the message that you would have us hear. And we ask that you would open the hearts and minds of those that hear this presentation. We thank you for these things in Jesus's name. Amen.

BROTHER PIPPENGER: This will be probably a challenging presentation from the point of view that it is just going to be reading. After we read this letter, we will have several presentations that are based upon some of the issues in this letter. It is issues such as those in Adventism that are identifying themselves as the defenders of the Pioneer understanding of anti-Trinitarianism. They use this letter, even though they have been confronted about the misuse of this letter. They use this to try to demonstrate that the brethren of this time period when this letter was written were in agreement with what they teach; and, in so doing, they selectively take parts of this letter and republish it, and they leave out the part of this letter that is directly opposed to what they teach.

So, one of the issues in this letter is that this is a document that is used by those that style themselves as the anti-Trinitarians as evidence in favor of their position, when in reality Brother Washburn would not stand with their position.

But, the letter also opens up the understanding of the Alpha—or at least part of the understanding of the Alpha and the Omega Apostasies. I know that some in Adventism stumble and use the conclusion that I have drawn that the understanding of the Daily is the Omega of Apostasy. Oh, they have a problem in considering the Daily as a testing question when Sister White supposedly said it is never to be a test question; and, they take her comments out of historical context, and they stumble over this.

But, it is of interest that in this letter, Washburn and the men that were on his side of the issue were calling this very thing the Omega of Apostasy. So, it is not as if it is just some of us at the end of the world that are identifying this in connection with the Daily.

We are also going to look at a book that was written recently that looks at this very time period, the 1930s; and, it is written in the spirit of George Knight, and George Knight is a modern author in Adventism that does the Roman work of rewriting history.

George Knight, if you are unfamiliar with history and you are unwilling to fulfill your responsibility as a Seventh-day Adventist Berean to rightly divide the Word of the Lord, then you can read the writings of George Knight and come to an understanding of Advent History that is totally incorrect. And we are going to refer to a book that is written by one of his students, and he [the student] praises George Knight in the beginning of the book, and he deals with the time period when the General Conference ceased the writings of Ellen White and brought them under the control of the General Conference. And he justifies this based upon psychology. At the very beginning he says that he taking this history from the perspective of—I forget the phrase. We will look at it and get it correct—but, something like social organizational psychology. He uses

1 a type of psychology that defines how people in companies interact with one another as their
2 struggling for power and control of the company; and, he justifies the actions of the General
3 Conference in removing the control of the writings of Ellen White from the Ellen White Estate,
4 from Willie White, from her family; and, he justifies this in the sense that it was the right thing to
5 do.

6 And, of course, it was a fulfillment of a prophecy in *Testimonies* where Sister White saw
7 the General Conference coming to her house, and when she looked again, they had turned into a
8 Catholic procession and they proclaims three times that “This house is proscribed.” That
9 prophecy was identifying when the General Conference, operating upon the principles of Rome,
10 would take control of the writings of the Spirit of Prophecy. And that book will contribute to the
11 very history that Washburn is dealing with here.

12 In that book that we are going to look at, the man takes historical figures from that time
13 period that the Spirit of Prophecy in history identifies are people that were on the wrong side of
14 the issue, and he places them as if they were on the right side of the issue; and, he places those
15 that were on the right side of the issue as if they were on the wrong side of the issue. Okay? So,
16 in that book, I want you to understand that one of the historical figures that he throws more mud
17 on than anyone else is Washburn.

18 And J. S. Washburn is the man that writes this article that we are going to deal with here.

19 And in this book that was written here in this century, in 2006, he calls Washburn a
20 radical rebel; and, he justifies getting rid of him and throwing him on the trash heap of history,
21 which he does in his book.

22 He does this with a man named B. J. Wilkerson. We will deal with this. Wilkerson is
23 known in Adventism as one that was defending the Word of God as set forth in the *King James*
24 *Version* that is based upon the *Received Text*, and he was opposing the modern versions that
25 were basically Catholic bibles. And, of course, in this book that we are going to review, this guy
26 places Washburn and Wilkerson in the same camp. They are rebels; and, he uses this word
27 *rebels*.

28 So, this document here, it is going to open many of these subjects as we deal with the
29 Godhead controversy in Adventism.

30 31 32 THE TRINITY 33

34 And one of the subjects that many in Adventism do not seem to be aware of is that the
35 Trinity is a satanic doctrine. Okay?

36 The Trinity is a Catholic doctrine that the Father, the Son, and the Holy Spirit are the
37 same God that manifests himself differently in different situations. It was God that was hanging
38 on the cross. That was God the Father that at that point was manifesting himself as God the Son:
39 One God that manifests himself three different ways.

40 Okay. This is the definition of the Trinity that the Pioneers opposed vehemently. Okay?
41 And this is an abomination.

42 And it was in this very time period, when Washburn is writing this letter that you will
43 see, that the Adventist Church let down its discernment and began to use the word *Trinity*. The
44 word *Trinity* is a Catholic word. It should not be used. And I know they all use it, and I know
45 that I am just lay person that is on the blacklist of the majority of Adventism. And all the power
46 figures in Adventism and all the famous people, they have no problem using the word *Trinity*;

1 but, I will go back, as I have already done this presentation, to a statement by Sister White where
2 she says, “It is a backslidden church that lessens the distance between itself and the Papacy.”
3 And the idea that we would take their terminology for the Godhead and bring that into
4 Adventism is evidence that we are a backslidden church. All right?

5 So, now with that, with some of the concepts that we are going to build after we read this
6 letter, we will start through this presentation, we may not get through all the way. This may
7 actually take two presentations to put this into the record. I do not know. I have read it several
8 times, but I have not read it and timed myself.

9 Beginning at page 1:

10
11 By J. S. Washburn [All emphasis in the original]

12
13 The doctrine of the Trinity is regarded as the supreme test of orthodoxy by
14 the Roman Catholic Church.—

15
16 And please note that the Catholic Church identifies that the doctrine of the Trinity is its
17 foundational truth. It parallels Daniel 8:14, “Unto two thousand and three hundred days; then
18 shall the sanctuary be cleansed.” That is our foundational pillar. And the Catholic Church’s
19 foundational pillar is the Trinity.

20 This is not one of many false doctrines. This is the one that they say is what they build
21 everything on.

22
23 —The doctrine of the Trinity is regarded as the supreme test of orthodoxy
24 by the Roman Catholic Church. Many of the councils of that church during its
25 development were almost entirely given over to the discussion of the Trinity, the
26 Arian and the Trinitarian controversy.—

27
28 In the early centuries, when the Catholic Church is getting established, they had a series of
29 councils where they came together and hammered out these different pagan doctrines; and, one
30 of the main ones that took the time of many of those early councils had to do with the Trinity.

31 And, do not pass over that first sentence. Washburn is being accurate. It is regarded as
32 the supreme test of orthodoxy; and, Bible prophecy says that at the end of the world that all the
33 churches of the world are going to be brought under the umbrella of the Roman Church.

34 And in order to be brought under the umbrella of the Roman Church, what will be the
35 supreme test of orthodoxy? Well, we know they are going to enforce Sunday sacredness.
36 Everyone is going to have to receive the mark of the beast. But, in order to be part of this group
37 of churches, you are going to have to accept the Catholic understanding of the Trinity.

38 And it is here where the anti-Trinitarians in Adventism that they have some grounds for
39 argument, because you can document that we [as the Seventh-day Adventist Church] basically
40 have now defined the Godhead in Adventism in a way that would be acceptable for the Catholic
41 understanding of the Trinity.

42 Second paragraph:

43
44 —“Was Christ of the same substance of the Father, or of like substance?”
45 Very naturally the nature of the personality of God was the center, the core, the

1 key of the teachings of Roman theology, Satan's crowning masterpiece of
2 Apostate Counterfeit Christianity.

3 The leading doctrines of the Roman papacy were taken directly from
4 heathenism, -the sign of the cross, Holy water, monks, nuns, the celibacy of the
5 priesthood, the Sunday Sabbath, etc., etc. So this Catholic doctrine of the Trinity
6 comes from heathenism. In India we have Brahma, Shive, Vishnu, vengeful,
7 unforgiving trinity.

8 Where in Heathenism or in Romanism is the Divine mediator between
9 God and man? "There is one God and one mediator between God and man, the
10 man Christ Jesus." I Tim. 2:5. There is none in heathenism; and in the Roman
11 church, as Christ is a very physical part of God, the deity, it becomes necessary to
12 invent a multitude of human mediators, the Virgin Mary, Peter, Andrew, etc. and
13 a multitude of manufactured saints, a band of immortal souls of dead men and
14 women.—

15
16 What is he saying here? He is saying that Christ is the mediator between God the Father and
17 man; but, based upon the Trinity, Christ is the Father, so He cannot be a mediator between
18 Himself and the Father, because He is the Father. Therefore, the Catholic Church is forced to
19 invent these false mediators, the Virgin Mary, the saints, and all this foolishness that goes on in
20 the Roman Church.

21
22 —Jesus has become so fully and literally a component part of the great severe
23 judge who delights in eternal torment, according to the Roman teaching of the
24 Trinity, that they must find or manufacture a multitude of human spiritualistic
25 mediators.”—

26
27 By the way, in this document where you see any emphasis, it is by Washburn himself. He is
28 going to capitalize a series of words here. That is not me. That is him.

29
30 —“THIS REMOVING OF JESUS FROM HIS TRUE RELATIONSHIP TO
31 GOD AND MAN, TAKES HIM SO FAR FROM US THAT HE BECOMES AN
32 INFLECTOR OF EVERLASTING TORMENT AND NO LONGER OUR
33 LOVING SAVIOUR.

34 The doctrine of the Trinity is a cruel heathen monstrosity, removing Jesus
35 from his true position of Divine Saviour and Mediator. It is true we cannot
36 measure or define divinity. It is beyond our finite understanding, yet on this
37 subject of the personality of God the Bible is very simple and plain. The Father,
38 the Ancient of Days, is from eternity. Jesus was begotten of the Father. Jesus
39 speaking through the Psalmist says:

40 The Lord (Jehovah) hath said unto me, Thou art [art] my son, this day
41 have I begotten thee. Psalm 2:7.—

42
43 And we are going to deal with “begotten” here, in a following study.

44
45 —Again in Proverbs eight (where Jesus is spoken of under the title of
46 Wisdom, See I Corinthians 1:24), we read: The Lord (Jehovah) possessed me in

1 the beginning of his way. Verse 22. Before the mountains were settled, before the
2 hills was I brought forth. Verse 24.

3 The Son says he was brought forth, begotten, born of his Father (Jehovah).
4 He calls his father “Jehovah.” In Psalm 110:1, The Lord said unto my Lord, sit
5 thou on my right hand, etc. Literal Hebrew, “Jehovah said unto Adoni,” Jehovah
6 (the Father) said to Adoni (the son). Psalm 110:4, The Lord (Jehovah) hath sworn
7 and will not repent, Thou art a priest forever after the order of Melchisedec. Who
8 is this priest of the order of Melchisedec? It is Jesus. See Hebrews 7:21, 22;
9 Mark 19:35, 36.—

10
11 This is Washburn’s reference here, Mark 19:35 and 36; and, I do not know what reference he had
12 in mind. Okay? Because, there is no 19th chapter of Mark; and, I have not taken the time to sort
13 through the combinations where I can nail down what he is referencing here in Mark. Be noted
14 that if you read that later and you are testing this in your notes, that is not my typo. It is
15 Washburn’s typo.

16
17 —In these scriptures Jesus himself says the Father’s name is Jehovah, his
18 own name Adoni. Put in Exodus 23:31, the Lord said he would send his Angel
19 before his people, literally his Messenger, and said, “My name is in Him,” so God
20 placed His name in His son. So on earth the name of every father is in his son. It
21 is therefore permissible to say that the son may be spoken of as Jehovah, but
22 primarily, fundamentally, the Son said his Father’s name is Jehovah.—

23
24 Now he is going to take up his concern.

25 This book that we are going to deal with a little bit hereafter is going to place, as most of
26 Adventism does, W. W. Prescott in a good light. Okay? W. W. Prescott in a good light. And,
27 Washburn is not going to do that very thing. He is going to treat him as a Christian would treat,
28 but here is where this letter begins. Okay?

29
30 —On the 14th of October 1939, Elder W. W. Prescott preached a sermon
31 in the Takoma Park Church on the subject, *The Coming One*. From a copy printed
32 by the speaker, I quote the following from pages 1 and 2.

33 “In the Old Testament we find the name Jehovah or Lord about 7,000
34 times, and in the New Testament, we find the name Jesus about 1,000 times and
35 the name Lord more than 700 times. Now the Jehovah or Lord of the Old
36 Testament has been manifested as Jesus the Lord in the New Testament therefore
37 this ONE PERSON, Jehovah-Jesus, is mentioned by name about 8,750 times.”—

38
39 That is the Trinity doctrine, saying it is the same person. Okay?
40 He continues on.

41
42 —This is one of the most astounding perversions of the original language
43 of the Bible ever written, and coming from a man of education it seems almost
44 inexcusable. The coining of the double name “Jehovah-Jesus” is certainly original
45 with Elder Prescott, for I fail to find it in the Bible or in the writings of the *Spirit*
46 *of Prophecy*. As shown from the Hebrew of Psalm 2:7, Psalms 110:1, 4 and

1 Prov. 8:22, we have shown that Jesus says his Father's name is Jehovah, and in
2 the Hebrew of Psalms 110:1, the name of the Son is Adoni.

3 It is true that the Father says in Exodus 23:21, that his name is in the Son.
4 This is true of every son on earth. His father's name is in the son, but the son and
5 father are TWO PERSONS NOT "ONE PERSON," as Elder Prescott incorrectly
6 states in his sermon.

7 For many years my father was a leading minister in the Iowa Conference.
8 In 1884 I began my work as a minister in that conference. My father was Elder
9 Washburn. Then upon my ordination I became Elder Washburn also. But we were
10 TWO PERSONS NOT "ONE PERSON." Now would it be fair or true to say that
11 in writing up a history of the Iowa Conference every mention of Elder Washburn
12 applied to myself? Emphatically NO!!! It would be utterly false, as is the
13 statement that every time in the Bible where the word "Jehovah" or "Lord"
14 appeared it meant Jesus and that Jesus and the father were "ONE PERSON."
15 Several thousand times it applies to the Father and not to the Son.

16 The statement of the sermon is a tremendous misrepresentation of the truth
17 of the Divine separate personality of the Father and the Son. THE FATHER AND
18 THE SON ARE NOT "ONE PERSON" BUT TWO PERSONS AS DISTINCT
19 AS THE TWO PERSONS OF MY FATHER AND MYSELF.

20 Jesus, who illustrated and explained heavenly things by earthly things, in
21 his parables, had made it plain that the Father and the Son are NOT "ONE
22 PERSON" as Elder Prescott teaches, thus following the Roman doctrine of the
23 Trinity.

24 In John 17:21, 22, That they (his disciples) all may be one as thou father
25 art in me and I in Thee that they also may be one in us . . . that they may be one
26 even as we are one. Jesus knew, and we know, the disciples were NOT ONE
27 PERSON; and that represented the unity of the Father and the son. They could not
28 from Christ's own word be "one person."—
29

30 Just because the Disciples were unified did not make them all one Disciple.
31

32 —Read this glorious statement from the *Spirit of Prophecy*, explaining
33 John 17:21, 22, the text just quoted, *Testimonies*, volume 8, page 269:
34 "Wonderful statement. The unity that exists between Christ and His disciples does
35 not destroy the personality of either. They are one in purpose, in mind, in
36 character, but NOT IN PERSON. IT IS THUS THAT GOD AND CHRIST ARE
37 ONE."

38 Elder Prescott squarely contradicts the words of Jesus in the Bible and
39 words of the Holy *Spirit of Prophecy* when he states that they are "one person."
40 Satan has taken some heathen conception of a three-headed monstrosity, and with
41 deliberate intention to cast contempt upon divinity, has woven it into Romanism
42 as our glorious God, an impossible, absurd invention. This monstrous doctrine
43 transplanted from heathenism into the Roman Papal Church is seeking to intrude
44 its evil presence into the teachings of the Third Angel's Message.—
45

46 And let me say here, this is wrong that it is happening. This is apostasy. This is darkness.

1 And the anti-Trinitarian group, the people that we are addressing partially in this
2 presentation, they make great emphasis on this, and we stand with them. Okay? The teaching of
3 the Trinity is of the Devil; and, when the Adventist Church begins to get closer and closer to that
4 teaching, they are getting closer and closer to the Devil, to the darkness. Okay? So, this is one
5 of the issues that is going on, and this is what Washburn is saying here.

6
7 —On page 8 of the printed sermon by Elder Prescott is this statement:

8 “We cannot regard the three persons of the Godhead as separable beings,
9 each one dwelling in and confined to a visible body the same as three human
10 beings. “There are three persons in the Godhead but they are so mysteriously and
11 indissolubly related to each other that the presence of each one is equivalent to the
12 presence of the others.” This is the doctrine of the Trinity as expressed in the
13 statement already quoted from the sermon, page 1, that the three, Father, Son and
14 Holy Ghost are “ONE PERSON.” He states that they are NOT distinct separate
15 persons but “One Person” and “that the presence of each one is equivalent to the
16 presence of the others.”

17 Christ himself teaches in John 17:21, 22 that the three persons of the
18 Godhead—

19
20 Now, notice: Right here, Washburn is saying that he believes that there are three Persons of the
21 Godhead; and, the anti-Trinitarians in Adventism today, they use this very article, but they cut
22 out certain portions of it. They use this very article to lead you to believe that Washburn agrees
23 with them, and they do not believe there are three Persons of the Godhead. So, no; Washburn is
24 not in agreement with the anti-Trinitarians; and, it is a misuse of his article to cut portions out of
25 it, to lead people to believe that he is agreeing with them. Okay?

26 So, notice what he says, going back to this paragraph.

27
28 —Christ himself teaches in John 17:21, 22 that the three persons of the
29 Godhead are three “separable beings.” For the disciples were “separable beings,”
30 and Christ compares the unity of the Father and the Son with the unity of the
31 disciples united in perfect unity of heart. Thus this statement of Elder Prescott’s is
32 absolutely contrary to John 17:21, 22, and I Corinthians 1:10.

33 If the teaching of this sermon of Elder Prescott be true, then of course as
34 the three, in the doctrine of the Trinity, are one person,—

35
36 He is going to get to an important point here.

37
38 —in the doctrine of the Trinity, are one person, when Christ was conceived and
39 born of the Virgin Mary, the Father was conceived and born of the Virgin Mary;
40 when Christ hung on the cross dying, the Father hung on the cross dying; when
41 Christ lay in Joseph’s new tomb the Father lay in Joseph’s new tomb; if the
42 person of Christ died the person of the Father which is counted one person, also
43 died; either the Father and the Holy Ghost died when Jesus died, or Jesus did not
44 die.

45 If Jesus was actually dead from Friday afternoon to Sunday morning the
46 Father and the Holy Ghost were also dead from Friday afternoon to Sunday

1 morning, if Prescott's sermon is correct. But Professor Prescott is very logical.
2 Which horn of this dilemma does he take?

3 I quote from a letter written to me by Elder J. F. Anderson, former pastor
4 of Takoma Park Church, dated January 16, 1940, 112 St. Louis Avenue, Fort
5 Worth, Texas:

6 "In answer to your question as to my conversation with Elder Prescott, it
7 was after I had spoken on the vicarious sacrifice of Christ, that he called me and
8 wanted to talk with me about it. He tried to convince me that Christ DID NOT
9 DIE AS THE SON OF GOD, as I had preached. And when he could not convince
10 me, he said, 'I do not appreciate your leaving me without a Christ for three days
11 and nights.' "And remember, Elder Washburn, this statement was made after he
12 had taken the position that the Son of God did not die but only the Son of Man."

13 Other teachers of the Trinity say that the death of Christ was not vicarious
14 but only his sufferings. But the wages of sin is DEATH not suffering. Christ's
15 sufferings alone could not pay the penalty. The Son of God must DIE to pay the
16 penalty of the broken law. For what the law could not do in that it was weak
17 through the flesh, God sending His own Son in the likeness of sinful flesh, and
18 (by a sacrifice for sin) (margin) condemned sin in the flesh, that the righteousness
19 of the law might be fulfilled in us. Romans 8:3, 4. The Son of God died that the
20 law of God might live in us.

21 If Christ did not die, we never could keep the law. Either Christ must die
22 or the law dies in us. That the law might live in us the Son of God died. But the
23 Trinity makes the death of Christ impossible, as Professor Prescott seems to teach,
24 therefore the Roman Trinity destroys the law. No wonder that the Papacy changes
25 and destroys the law of God, and substitutes tradition and human works.

26 As stated in the letter from Elder Anderson, we have the logical bold
27 denial of the death of Christ, the very foundation of the Gospel—"the son of God
28 did not die," only the son of man, only a human atonement. This is the only
29 logical position any man can take who believes the heathen Roman doctrine of the
30 Trinity, which is a twin sister of eternal torment and as true and logical as
31 purgatory and the Sunday Sabbath. No wonder that the Roman papacy is the
32 original teacher of both doctrines of the Trinity and eternal torment. Very
33 logically the Roman Church must have many human mediators but also many
34 human works to earn salvation or by purgatory, or the mass, or by the torments of
35 self-inflicted punishment to gain Heaven.

36 Because Christ being a part of the one person of the "Trinity" could not
37 die unless the Father and Holy Ghost all died with Him, according to this false
38 doctrine of the Trinity, if we accept the Catholic Trinity, we must accept that
39 which goes with it, human mediators and human works, for according to Elder
40 Prescott, the Son of God did not die; he resented the idea that the Son of God was
41 dead "three days and nights." The Christ of Professor Prescott was not dead but
42 alive from Friday afternoon to Sunday morning. IF THIS IS SO, THEN OUR
43 DEBT HAS NOT BEEN PAID, AND WE ARE ALL LOST. This is the logic of
44 Elder Prescott's adoption of the Roman doctrine of the Trinity.

45 The Bible teaches that the Son of God died, as the Son of God. For if
46 when we were enemies we were reconciled to God by the death of His Son: much

1 more being reconciled we shall be saved by his life. Romans 5:10. See also
2 Colossians 1:13–22, 1 Thessalonians 1:10. The words “Son of God” and “Christ”
3 are synonyms Matthew 16:16. And again and again the scriptures state that Christ
4 died for our sins, the foundation principle of the Gospel.

5 Nothing is clearer in the scripture than the truth that the Son of God died
6 for us and we have a Divine and not simply a human atonement. Those who
7 believe that the Son of God did not die quote an unpublished statement of Sister
8 White. “Deity did not sink and die, that would have been impossible.” This is all
9 very clear if we believe the Bible statement of death as found in Job 34:12, 14, 15:
10 Yea surely God will not do wickedly . . . If he (God) set his heart upon man, if he
11 (God) gathers unto himself His Spirit and His breath (God’s spirit and God’s
12 breath) all flesh shall perish together, and man shall turn again to dust.

13 WITH GOD IS THE FOUNTAIN OF LIFE. Psalm 36:9.

14 All life, angelic, human, animal, vegetable, comes from God and is simply
15 loaned for a time to God’s creatures. It was God’s life before the creature received
16 it. It is God’s life while they have it and if God takes back to Himself His own
17 life, the creature goes back where he was before he received the life of God. But
18 that life is not a separate person. It is the life of God, taken back by the Lord to
19 himself where it was, before being given to the creature. It is true that we are
20 partakers of the Divine nature, if we are Christians. But that does not mean that
21 we are conscious personalities in death. God takes back his life and we are dead.
22 And SO WAS CHRIST.

23 When Christ was begotten of the Father, He received the life of God, His
24 father. When Jesus died on the cross, he said, “Father into thy hands I commend
25 my spirit,”—

26
27 When Jesus died on the cross, He said, “Father, into thy hands I commend my spirit,”

28
29 —(or life) and the life of God was given back to the Father, and for a time, three
30 days and nights, that life was with the Father from whence it had come. In the
31 resurrection that life of God is restored to the one who died. Ps. 104:30. But
32 between his death on Friday afternoon, till Sunday morning, the Son of God was
33 dead.

34 HE POURED OUT HIS SOUL UNTO DEATH. Isaiah 53:12.

35 Read this clear statement from the *Spirit of Prophecy*, volume 3, page 203:
36 “When he closed his eyes in death upon the cross, the soul of Jesus did not go at
37 once to Heaven . . . ALL THAT COMPRISED THE LIFE AND
38 INTELLIGENCE OF JESUS REMAINED WITH HIS BODY IN THE
39 SEPULCHRE. AND WHEN HE CAME FORTH IT WAS AS A WHOLE
40 BEING. HE DID NOT HAVE TO SUMMON HIS SPIRIT FROM HEAVEN.”

41 This squarely contradicts the teaching of Elder Prescott. Truly as the
42 scripture says, “We have been reconciled to God by the death of His Son.” The
43 Son of God died for fallen man. We have a Divine atonement, all sufficient. That
44 papal doctrine of the Trinity destroys the Gospel and leaves us without hope, for it
45 compelled its defender, Elder Prescott, to deny that great scripture truth, that the
46 Son of God died for the sins of the world. Any doctrine that leads a man to deny

1 that the Son of God died must be an evil doctrine, an anti-Christian doctrine, not
2 from God but from Satan.

3 The distinct separate personality of the Father and the Son are absolutely
4 essential to the plan of salvation. It was essential, an absolute necessity that while
5 Christ was dead, the Father should live upholding all things and bringing Jesus
6 from the tomb. Christ is the one, only, mediator between God, the Father and
7 man. If the Father and the Son are “one person,” then Christ is a mediator
8 between Himself and man. Christ was made in the express image of His Father’s
9 person. The Father has a person. The Son has another, a distinct, a separate
10 person.

11 I beheld till the thrones were cast down and the Ancient of Days did sit
12 whose garment was white as snow and the hair of his head like the pure wool. His
13 throne was like the fiery flame and his wheels as burning fire. Daniel 7:9.

14 I saw in the night visions, and beheld one like the Son of man came with
15 the clouds of Heaven and came to the Ancient of Days and they brought him near
16 before him. Verse 13.

17 Here are two persons, distinct and separate in their personality. The
18 scriptures are as clear on this point as on any subject of Bible truth.

19 Because the heathen believed in some gods who had one body with more
20 than one head and because the Roman Church adopted that heathen idea, eternal
21 torment, the worship of dead men, the sign of the cross, and also the Trinity,
22 direct from heathenism, is the doctrine of the Trinity any more sacred than eternal
23 torment, the Sunday Sabbath, purgatory, or any other Pagan papal doctrine?
24 CERTAINLY NOT! And the fact that Christ is not the mediator in the Roman
25 church demonstrates that the Trinity destroys the truth that Christ is the one, the
26 only mediator.

27 The so-called Christian church, the Papacy, that originated the doctrine of
28 the Trinity, does not recognize him as the only mediator but substitutes a
29 multitude of ghosts of dead men and women as mediators. If you hold the Trinity
30 doctrine, in reality, Christ is no longer your mediator.

31 The Trinity doctrine like its author, Satan, is a destroyer; a bungling
32 absurd irreverent caricature, a blasphemous burlesque on the glorious free unity of
33 heart and purpose and perfect almighty love and creative life of the Father, Son
34 and Holy Spirit.

35 Many times in the New Testament we read of Christ praying to God. If the
36 three persons of the so-called Trinity were always together, always inseparable, 3
37 persons in 1 person, a very personal part one of another and as Elder Prescott
38 teaches that Christ was always Jehovah the father, WHY SHOULD CHRIST
39 PRAY? AND WAS HE NOT REALLY PRAYING TO HIMSELF?

40 When Jesus said, “I can of myself do nothing,” John 5:30, was he a
41 personal part of the “one person” of the Trinity? He recognized a person above
42 himself, a separate personality when he said, “MY FATHER IS GREATER
43 THAN I,” John 14:28, he surely looked up to a person greater than Himself.
44 While he was NOT “one person” with the Father, as the scripture and Spirit of
45 Prophecy have stated, yet he was in absolute harmony with His Father, and
46 rendered to Him perfect obedience, an example to every angel and every creature

1 in the universe. And when sin is over forever and “when all things shall be
2 subdued unto Him, then shall the Son also be subject unto Him, that God may be
3 all in all.” 1 Corinthians 15:28. These and many other scriptures make the
4 doctrine of the Trinity impossible.

5 When Jesus came to this world as a human being, he took the same risk
6 that every man faces, the “risk of failure and eternal loss.” It was possible for
7 Jesus to fail, to fall into sin and to be lost. I quote one of the most beautiful,
8 pathetic statements found in the *Spirit of Prophecy. Desire of Ages*, page 49: “Into
9 the world where Satan claimed dominion God permitted His Son to come, a
10 helpless babe subject to humanity. He permitted Him to meet life’s peril in
11 common with every human soul, to fight the battle as [e]very child must fight it at
12 the risk of failure and eternal loss.”

13 “The heart of the human father yearns over his son. He looks into the face
14 of his little child, and trembles at the thought of life’s peril. He longs to shield his
15 dear one from Satan’s power, to hold him back from temptation and conflict. To
16 meet a bitterer conflict and a more fearful risk, God gave His only begotten son,
17 that the path of life might be made sure for our little ones.”

18 “Herein is love. Wonder O heavens! And be astonished O earth.”

19 If Christ, as was possible, had suffered “failure and eternal loss,” if the
20 Trinity doctrine that Christ was “one person” with the Father is true, then the
21 Father would also have been lost, and the universe annihilated. This whole
22 beautiful passage indicates as separate a personality for the Heavenly Father and
23 His Son, as of any earthly father and son.

24 The whole Trinity doctrine is utterly foreign to all the Bible and the
25 teachings of the *Spirit of Prophecy*. Revelation gives not the slightest hint of it.
26 This monstrous heathen conception finds no place in all the free universe of our
27 Blessed Heavenly Father and His Son, our Lord and Saviour, Jesus Christ.

28 The three distinct, separate persons of the Godhead were present at the
29 baptism of Jesus,—
30

31 These brothers that use this passage to emphasize the Pioneers’ rejection of the Trinity doctrine,
32 they leave off these parts out of this passage.

33 Notice what he is going to say here.
34

35 —The three distinct, separate persons of the Godhead were present at the
36 baptism of Jesus, who, when coming out of the water, heard the Father’s voice
37 proclaiming, “This is my beloved son,” and the Holy Spirit descended upon Jesus
38 in the form of a dove, in divine benediction. The Father, the first person of the
39 three, spoke from Heaven of his son, the second person, and the Holy Spirit, the
40 third person of the three, confirmed the word of the Father that Jesus was the
41 beloved Son of God. Here are the three distinct persons that the Spirit of Prophecy
42 calls the “Heavenly trio.” *Series B*, No. 7, page 62.—
43

44 So this man that they are using as evidence to support their case opposes one of the primary
45 tenants of their argument.
46

1 —On page 8 of Professor Prescott's sermon, he says that the Spirit of God
2 and the Spirit of Christ and Christ are "equivalent Expressions," that is, that
3 Christ is the Holy Spirit and the Holy Spirit is Christ. So the logic of Professor
4 Prescott's teaching is that the Father, the Son, and the Holy Spirit are "one
5 person," the Holy Spirit is Christ and the Father, Son, and Holy Spirit are "one
6 person." When therefore he emphasizes the expression, "the Person of Christ," he
7 must mean that the Father and the Son and the Holy Spirit are one person, "the
8 person of Christ."

9 The Catholic teaching of the Trinity (3 persons in 1 person) is a
10 monumental falsehood, and a fountain of deadly evil.

11 God has given a distinct, a separate personality to every being in the
12 universe, angelic and human, an independent, a distinct individuality and
13 personality and desires that we should preserve that individuality and personality
14 distinct and separate from that of every other being. Thus there is given to
15 everyone the right of choice, freedom, liberty; and how glorious are the privileges
16 of liberty, to choose the will of God and thus be in perfect oneness, unity with all
17 who love and obey God, the fountain of life and liberty.

18 SO GOD CREATED MAN IN HIS OWN IMAGE IN THE IMAGE OF
19 GOD CREATED HE THEM. Genesis 1:27.

20 If God was a trinity, (3 in 1 person), man created in his image was a
21 trinity. But he is not. God has given to every person in the universe a separate
22 distinct person and a will, a personality of his own. Into that separate sacred
23 personality even God does not intrude. He gives every person the liberty to make
24 his own choice.

25 In the garden of Gethsemane Jesus prayed, saying, O my Father, if it be
26 possible, let this cup pass from me, nevertheless not as I will, but as thou wilt.
27 Matthew 26:39. Here the will of Jesus was that the cup of agony and death should
28 pass from him. But he surrendered freely his own will to His Father's will.

29 THIS WAS THE UNITY OF FREEDOM, OF LIBERTY.

30 The Father has one person with his own Divine will. The Son was a
31 distinct separate person with an individual will of His own. The Son was free to
32 make his personal choice and freely he chose the will of His Father rather than his
33 own will.

34 HERE BETWEEN THE GLORIOUS FATHER AND HIS ONLY
35 BEGOTTEN SON AND ALSO THE HOLY SPIRIT IS PERFECT DIVINE
36 LIBERTY AN EXAMPLE TO ALL HIS CREATURES, TO HIS CHURCH.

37 The liberty God desired His people to enjoy is enjoyed in glorious
38 heavenly perfection by the "three living persons of the Heavenly trio, the Father,
39 Son and Holy Spirit." *Series B*, No. 7, page 62.—

40
41 One of the passages that some in the anti-Trinitarian movement—not all, but some—claim has
42 been manipulated by others and Ellen White,—some do not make that claim, but some do—the
43 very passage that they say really is not the writings of Ellen White, Washburn is using to make
44 his case, that the Heavenly Trio is the Father, the Son, and the Holy Spirit.

45 So, Washburn is not on their side of the argument, even if they are referring to him to try
46 to make that case.

1
2 —WHERE THE SPIRIT OF THE LORD IS THERE IS LIBERTY.
3 2 Corinthians 3:17.

4 There is liberty in Heaven where the Father, Son and Holy Spirit are. God
5 made us free and leaves us free to all eternity on earth and in Heaven, and the
6 glory of righteousness is that without a shade of compulsion we freely choose to
7 do the will of our glorious God. But in the Catholic Church, Roman or Greek,
8 where the Trinity had been borrowed from Satan's pagan religion, there is no
9 liberty, only bondage and tyranny, cruelty, darkness, death.

10 Where the Trinity is the central doctrine, one man supreme, the Pope,
11 tyrannizes over the bishops; the bishops over the priests; and the priests over the
12 people.—

13
14 He left out that the Pope tyrannizes over the Cardinals, the Cardinals over the Bishops, the
15 Bishops over the Priests, and the Priests over the people.

16
17 —This is the natural, the logical fruit of their central, key doctrine, the Trinity. No
18 one can deny this fact that where the Trinity is made the supreme test, there is
19 tyranny, cruelty, torture, death. And when finally in desperation men rise up and
20 destroy the Catholic Church, whether Roman or Greek, the pendulum swings and
21 there is tyranny, destruction, infidelity, despotism, ruin. This was seen in the
22 French revolution where the streets of Paris ran with blood, and in the terrible
23 revolution in Spain and in the fearful upheaval in Russia where infidelity, force,
24 murder, darkness, are reigning supreme worse than in the darkest heathen lands.
25 Men trained under the Catholic trinity principle, when they revolt, set up another
26 government on the same principle, despotism, tyranny.

27 The heathen doctrines of the Trinity, supreme in the Catholic Church,
28 Roman and Greek, blots out the light of God given liberty, fills the world with
29 darkness and blood, either when it is logically enforced as the only religion, or,
30 when men filled with the same spirit, revolt and take revenge in the same way that
31 they have suffered, and set up another government on the same principle,
32 despotism, dictatorship.—

33
34 And if you are not familiar that this is an historical fact, for years we have offered a book—I do
35 not know if we still have it—called *Ecclesiastical Megalomania*, by John Robbins. If you get
36 that book, you will see the historical documentation that this is true, that all these political
37 systems that have brought despotism and dictatorships to the world are nothing more than
38 spinoffs from the Catholic Church.

39
40 —No one living can deny that where the Trinity was the supreme doctrine
41 there has come horrible bondage, destruction, ruin; liberty utterly lost. Look at
42 Italy, Spain, Russia; Hitler an Austrian Catholic, Stalin studied for the priesthood,
43 Franco in Spain, Mussolini in Italy. The world is in torment from action and
44 reaction of the blasphemous doctrine of the Trinity. The fruit of the Trinity is only
45 evil, only cruel, despotic, the opposite of the glorious personal liberty in Heaven

1 of the Father and the Holy Spirit, of the Son of God and of His children, on earth,
2 the sons of God.

3 The Catholic heathen doctrine of the Sunday Sabbath is just as sacred as
4 the Catholic pagan doctrine of the Trinity and no more so. Elder Prescott has as
5 much authority to advocate the Sunday as the Sabbath as to teach that the Father
6 and Son are “one person,” “Jehovah-Jesus.” If he believes the words of Christ that
7 the disciples are to be ONE as Christ and the Father are ONE, he can never again
8 say they are “one person.” And if he will believe the following on page 422 of
9 *Ministry of Healing*: “They are one in purpose, in mind, in character, but not in
10 PERSON. IT IS THUS THAT GOD AND CHRIST ARE ONE,” he will never
11 again borrow the central doctrine of Romanism to teach to Seventh-day
12 Adventists.

13 Seventh-day Adventists claim to take the word of God as supreme
14 authority and to have “come out of Babylon,” to have renounced forever the vain
15 traditions of Rome. If we should go back to the immortality of the soul, purgatory,
16 eternal torment and the Sunday Sabbath, would that be anything less than
17 apostasy? If, however, we leap over all these minor, secondary doctrines and
18 accept and teach the very central root, doctrine of Romanism, the Trinity, and
19 teach that the son of God did not die,—
20

21 And this next emphasis in the boldface is the one in this letter that I made.
22

23 —If, however, we leap over all these minor, secondary doctrines and accept and
24 teach the very central root, doctrine of Romanism, the Trinity, and teach that the
25 son of God did not die, even though our words seem to be spiritual, is this
26 anything else or anything less than apostasy? **and the very Omega of**
27 **apostasy?**—
28

29 FROM THE AUDIENCE: Did you put those very words in there?

30 BROTHER PIPPENGER: I bold-faced it. He put it.

31 He was calling it “the Omega of apostasy.” Those in his group in that timeframe were
32 saying that what was happening in Adventism was the Omega of apostasy. Here he is dwelling
33 upon the Trinity, but he has not stopped yet. He is going to point out two more issues that bring
34 this position in.

35 And these two more issues is the introduction of the modern translations of the Bible (the
36 Catholic bibles). This is what allows Prescott and others to teach their Catholic doctrines, and
37 the issue of the Daily.

38 So, the Trinity, the Daily, and the introduction of the Catholic bibles, according to
39 Washburn and his group, was the Omega of apostasy.

40 Page 9:
41

42 —Thank God for the *Spirit of Prophecy*! In the printed copy of Elder
43 Prescott’s sermon, note that he quotes profusely—
44

45 This is an interesting comment. Notice his logic here. I like this logic.
46

1 —Thank God for the *Spirit of Prophecy*! In the printed copy of Elder
2 Prescott's sermon, note that he quotes profusely from the teachings of Sunday-
3 keeping ministers of other churches;"—
4

5 How often do the theologians today refer to fallen apostate Protestantism and Catholic
6 theologians to argue these foolish doctrines! So, Prescott was doing this very thing.

7 It says,
8

9 —note that he quotes profusely from the teachings of Sunday-keeping ministers
10 of other churches; from the *I ams of Christ*, Samuel H. Giesy, from Peter Payne,
11 Thomas Dehany Barnard, James M. Campbell and H. Grattan Guinness, in his
12 sermon he quotes—
13

14 Now, he went through and he counted. He was into this abomination, into this Omega of
15 apostasy. He went through and he counted every time Prescott used a word from apostate
16 Protestantism.

17 He said.
18

19 —in his sermon he quotes 1205 words, while he only quotes from the *Spirit of*
20 *Prophecy* 75 words; 16 words from outside popular preachers to 1 word from the
21 blessed light God has given to this people by His Holy Spirit. If he would read the
22 writings of the *Spirit of Prophecy* more and the teachings of popular Sunday-
23 keeping ministers less, if he would in simple faith take the teachings of the
24 Testimony of Jesus, he would not make the mistake of teaching the heathen
25 doctrine of the Trinity or bringing in any other arguments to overthrow the
26 established settled faith of the people who believe the great closing message.
27 Letter by J. S. Washburn (to be continued in Part 24 of this series).
28

29 And this is probably the place that we should break this reading off. He is now going to go in
30 and talk about when he worked with him [Elder Prescott] 40 years prior to this. It would be the
31 early part of the 20th Century, because this is written in like the 1940s time period, after he is
32 commenting on Adolph Hitler and Mussolini. So, it is in that timeframe.

33 He is now going to go into the second part of this letter, and he is going to move away
34 from so much of the Trinity, and he is going to start talking about where Prescott picked up these
35 false teachings, from men like Conradi; and he deals with Jones and Waggoner, and the people in
36 that time period that go into apostasy and darkness, and Kellogg, and shows how he, himself
37 (Prescott), claims that the reason that he uses the Catholic bibles is that it allows him to teach the
38 new light of the Daily in the Book of Daniel.

39 And in our next presentation, we will finish this letter and put that into place.

40 I doubted that I could cover all this material in one presentation, but this is the perfect
41 cutoff point. He has put the abomination of the Trinity in place. He has identified that Prescott
42 is pushing this very view.

43 And you go down to an Adventist bookstore, and you read any biography about Prescott
44 and see if you walk away with an understanding that this man was promoting these kind of ideas
45 that is not there.

1 And in this subject we read a quote from *The Great Controversy* where Sister White
2 identified that one of the things that the Roman Church does is it goes back in and it changes
3 history. Every Seventh-day Adventist should know this.

4 I have a couple of very impossible-to-find books over in my bookcase that talk about the
5 Catholic Church is the power that assassinated Abraham Lincoln.

6 And you ask an American citizen today who assassinated Abraham Lincoln, and they will
7 say John Wilkes Booth; and, they do not realize that there were like, I think, 18 people arrested
8 with Booth, and they were all Jesuits. They do not realize that Abraham Lincoln said, “I am
9 about to be assassinated by the Catholic Church. The Jesuits are going to assassinate me.” All
10 that history has been removed, covered up by the Catholic Church and changed.

11 And that is not the only history. That is just an easy one to demonstrate.

12 And you go down to your Adventist bookstores and you look at the historical narratives
13 of these men that Washburn is going to now deal with, that he was living with—the Prescotts,
14 the Daniells—and they are all placed in the best possible light, which is okay to do in terms of
15 Christianity at one level; but, those that do not learn from their mistakes in the past are destined
16 to repeat them. And Prescott, and Daniells, and Conradi, and Waggoner, and Jones and Kellogg
17 did not leave a positive impact on Adventism. They are the ones that led Adventism to the point
18 which is called in the Spirit of Prophecy, the Omega Apostasy, which is the rejection of the
19 foundational truths of Adventism, and their reception of the doctrines of Rome.

20 We will continue this reading in our next presentation.

21 Shall we pray?

22
23
24 Benediction: Heavenly Father, we thank you that the men that you were using in this period that
25 we are reading from were faithful to their calling and that their testimony was recorded that it
26 might shed light for us here at the end. We are in a difficult juncture in this study where we have
27 the responsibility to deal with a false anti-Trinitarian movement among us, but at the same time
28 to be clear about the inroads of Romanism that have come into Adventism from this period of
29 time that is the Omega Apostasy; and, we ask for your continued Grace and Wisdom to
30 accomplish this delicate task as we proceed. In Jesus’s name, amen.

THE GODHEAD IN PROPHECY

Presentation by Jeff Pippenger

PART 24

Invocation by Brother Jeff Pippenger: Heavenly Father, we thank you for the sacred hours of the Sabbath. We thank you for bringing us through another week to this period of time that we can have a more perfect closeness with you. We ask that you would give us a double blessing at this time, that you would provide for us the Holy Spirit that He might guide the words and thoughts that are spoken and open our heart and minds that we can receive what you have for us. We ask that you continue to pour your Latter Rain out upon us and your people around the world through an opening of the understanding of your Word. We thank you that you have given us insight into the truths that are impacting the world and your Church at this time, and we ask that you would help these truths be used by your Holy Spirit to awaken us to our need of preparation that we might be faithful in the work that we have to accomplish for ourselves, that you might be able to use us to accomplish the faithful work for others. In Jesus's name, amen.

BROTHER PIPPENGER: I will say some more about this book in this series; but, this is called *The Struggle for the Prophetic Heritage*, by Gilbert M. Valentine; and, this was a hard book for me to read, because his take on the history that he is dealing with, I have no evidence that it is the correct presentation of that history.

And the reason that he has the title, *The Struggle for the Prophetic Heritage*, is he is telling how the General Conference struggled to take the writings of Ellen White from the White Estate and take control of them. Of course, he thought this was the right thing to do, and he approaches this subject from this point of view, and he deals with the history from Sister White's death into, basically, the mid-1930s.

I want to pull something out of here. You will see where I am going in a minute.

He takes some of the players in this history that the evidence that I have come across identifies that the fruits of their ministries in this time period were on the wrong side of the question, and he places them in a good light; and, he places those that were, what I understand to be, on the right side of the question in a negative light. And I am going to give you an example of that, in relation to the letter that we are reading [by J. S. Washburn].

Because, the letter that we have been reading, that we are halfway through, was by Brother J. S. Washburn. And in here, in the opening of this book, he [Valentine] is going to talk about A. G. Daniells, who was the General Conference president.

And in this particular series, if you remember, we read a rather long Manuscript Release where Sister White says that A. G. Daniells should not be a General Conference president any longer, that he was unconverted, and that he was being directed by angels that were expelled from Heaven.

So, Sister White's take upon A. G. Daniells does not square with Valentine's take on A. G. Daniells. There is a possibility that when she said that in 1910 that later on he repented and that he [Valentine] is just dealing with a time period after 1910; but, we are going to address that here, too.

But, in his identifying the role of A. G. Daniells in taking control of the White Estate from the family of the Whites and taking it into the control of the General Conference, he deals with certain characters, and right here he is dealing with A. G. Daniells, and he is describing his

1 frustration with the fact that he was removed from being a General Conference president in 1922,
2 many years after he should have been removed.

3 But, I am going to cut into this and you will see where I am going in a moment.

4 It says,

5
6 **Arthur G. Daniells** played a prominent role in the conflict and in its
7 resolution.

8 As president of the General Conference from 1901 until 1922 he knew
9 well the challenges of being responsible for managing finances and personnel in a
10 large organisation and he was acquainted first-hand with the perplexities that
11 arose from the tensions with Elmshaven. He understood the frustrations of C. H.
12 Watson.—

13
14 The General Conference president during this period of time.

15
16 —Following his being dropped from the General Conference presidency, he had
17 accepted the role of secretary of the General Conference under W. A. Spicer. He
18 found it difficult for quite some time, however, not to feel bitter over the
19 slanderous political tactics and the damaging smear campaign on the part of his
20 enemies that preceded the 1922 San Francisco session. Pamphlets with false
21 accusations had been widely circulated by a conservative Columbia Union pastor,
22 J. S. Washburn, and there had been intense lobbying against him by
23 fundamentalist pastors at the session which politicised the process and marred the
24 entire session. These activities bitterly divided the delegates and Daniells felt that
25 the campaign had led to his not being returned to the presidency. Gilbert M.
26 Valentine, *The Struggle for the Prophetic Heritage*, “Historical Context: The
27 People And The Times,” p. 31.

28
29 Now, he goes on. He is still dealing with certain players in this history; but, he has
30 identified the man that we are reading [the letter] from as the ring leader in this rebellion against
31 A. G. Daniells.

32 And as he is concluding the chapter where he is dealing with the different personalities of
33 this time period that he is going to address, because this is taking place during the Great
34 Depression in the United States, this General Conference president at this time, he uses the
35 Depression to shut down certain Unions and certain Conferences in the United States; and, it just
36 so happens that some of the Conferences that he is shutting down and retiring people out of are
37 these “rebels in the camp” that are opposing them.

38 As he is summarizing this, he says,

39
40 As the full weight of the economic slump was felt in 1930, the Autumn
41 Council of 1931, which met at Omaha, Nebraska, recommended that the 12 union
42 conferences in the continental US be reduced to 8 and that the 58 local
43 conferences be reduced to 48. The savings to be gained from this plan were
44 estimated to be US \$225,000, enough to fund the appropriation for one entire
45 overseas division. These attempts to reduce administrative overheads by reducing
46 the number of conferences, however, met with vigorous opposition and a shrill

1 underground campaign of slander, vilification and charges of apostasy against
2 General Conference leadership that made things very difficult and uncomfortable
3 for Watson and his team." The Columbia Union rebels saw no room for
4 compromise. For Washburn and his compatriots it was "war to the hilt." *Ibid.*,
5 p. 38.
6

7 I am trying to be fair-minded in this. The man we are reading [the letter] from, some people are
8 saying that he is the ring leaders of the Columbia Union rebels. Okay? So, how can we know
9 here almost a hundred years later, one way or the other?

10 Now, when we first started on Washburn, it was because he had caused A. G. Daniells so
11 much grief.

12 And in this book, in one of the parts of this book, W. C. White was wanting to release
13 certain compilations from the White Estate, and the General Conference was preventing from
14 doing so, and he [Valentine] deals with this struggle that was going on.

15 And one of the compilations that W. C. White wanted to release was on the Health
16 Message. And he [Valentine] even admits in this book that probably one of the reasons that that
17 was prevented from being released is because it would have been an embarrassment to
18 A. G. Daniells, who everyone knew never gave up flesh food, and it was an open understanding.

19 When we had been in Korea, the few times we have been there, we worked with a family
20 that they trace their roots of Korean Adventism right back to the very beginning. Their family
21 was there when Adventism arrived in Korea. The one brother that is a dentist there that hosted
22 us a couple of time, his grandfather was the only Adventist that was executed by the Japanese in
23 World War II. I mean, there were several of them that were gathered up, and put in jail, and
24 persecuted, and punished in Korea by the Japanese in World War II; but, the only one that was
25 actually killed was his grandfather. So, his family is a well-known family in Korea, in
26 Adventism.

27 And they tell us that when Korea accepted Adventism, they all very easily became
28 vegetarians because they eat meat and fish in Korea, but the culture has the ability to be
29 vegetarian very easily because of all the vegetables they eat anyway. So, they immediately
30 became vegetarians, and were staunch vegetarian Adventists, until A. G. Daniells visited. And
31 after he was there a week or two, he threw a fit and said, "I can't take it any longer. Go get one
32 of those chickens and kill it and cook it for me." And from that point on, Adventism in Korea
33 has been un-vegetarian. Okay?

34 So, those were the fruits of A. G. Daniells that this Valentine man is unwilling to
35 acknowledge.

36 Louis Conradi of Germany, who he admits in the book was one of the problems in
37 Adventism, he told the German brethren, in the beginning of World War I, that it was their
38 Christian responsibility to join the military and serve and bear arms. That was Conradi's
39 position, and it caused a division among the Adventists over there. And, he was not capable of
40 prevailing in that position, even though he was the Conference president over there, until
41 A. G. Daniells came over and supported him in that position, and that is what produced the
42 Seventh-day Adventist Reform Movement.

43 The accreditation of the medical schools in Adventism, the premier figure to push the
44 accreditation of the medical schools was A. G. Daniells in 1907, who said they would not be
45 worth a nickel if they did not have worldly accreditation.

1 And because the medical schools were accredited, the theology schools, they reached the
2 point where those that were studying in the schools of theology in Adventism that were not
3 accredited, that wanted to send graduate students to Loma Linda, which had been accredited, the
4 Accreditation Board of Loma Linda said, “Well, if you take those students into your student
5 body from schools that haven’t been accredited, then your rating will be lowered.” And it was
6 because of this that the schools of theology in Adventism went ahead and were accredited, too.
7 And the man that opened the door to that is A. G. Daniells. Okay?

8 So, when this guy [Valentine] is placing A. G. Daniells in such a neutral role at best, it
9 does not square with the facts of history; and, he is contrasting him with Washburn, who we are
10 reading from.

11 Let me put one more thing in here about A. G. Daniells, from *The Broken Blueprint*, by
12 Vance Ferrell.

13
14 In 1935, worn out with the cares of years, Daniells came to Loma Linda
15 and gave five talks to the faculty and students.

16 One evening, a medical student found him walking in the hallway.
17 Daniells was weeping. Turning to the young man, in an agony of voice Arthur
18 said, “*Obey the Spirit of Prophecy. I didn’t and paid the price!*”

19 A few weeks later, Daniells was diagnosed with cancer and entered the
20 Glendale Sanitarium. Stricken with grief at the actions he had pushed forward
21 which had been so instrumental in damaging our entire educational system, he
22 sent out an urgent request that three men come to his room. They were
23 G. A. Roberts, president of the California Conference; Roy Cottrell, former China
24 missionary and currently chaplain at Glendale; and George B. Starr, a close friend
25 of Ellen White in Australia, by that time retired. All three were faithful to the
26 Spirit of Prophecy writings. Elder Daniells asked the three ministers to anoint him
27 for healing.

28 Stepping outside the room to discuss the matter, the three said to one
29 another, “How can we pray for his healing when, for years, he has persistently
30 gone against the Spirit of Prophecy instruction in his diet and so many other ways
31 and has never changed?”

32 Politely, they refused Daniells’ request to anoint him. He got other men to
33 pray for him, and soon after (1935) died. Vance Ferrell, *The Broken Blueprint*,
34 “Aftermath of the Council”, p. 344.

35
36 So, I want you to understand that when it comes to the book where Daniells is put in a
37 neutral at best, or a good light, his nemesis is the man we are reading from, J. S. Washburn.

38 I also want you to understand that this is a publication from Australia, supporting the
39 Pioneer position of the Godhead, and rejecting the Trinity position. I do not know if this is a
40 well-known ministry in Australia, or just a group of people that have presented this publication.

41 But, this here [“What Did The Pioneers Believe?” by Lynwood Beachy], from my
42 understanding this comes from the main ministry in the United States that promotes the Godhead
43 issue.

44 And both of the publications quote from the letter that we are reading from
45 J. S. Washburn.

1 And if you noticed in our last presentation, we read for an hour and we only got halfway
2 through. I am not going to count the paragraphs. You can count the paragraphs if you wish.

3 But, when they [these publications] quote from this letter, it is from here to here
4 [indicating approximately two or three paragraphs]. This is how many paragraphs they quote
5 from, and not one time do they reference that J. S. Washburn is in disagreement with their
6 position, that he believes that the Holy Spirit is a Person, that Jesus is a Person, and that God the
7 Father is a Person. All they quote from is that he rejects the Catholic position of the Trinity, and
8 that it is the Omega of Apostasy that the Adventist Church has accepted this doctrine; because,
9 Washburn is saying that, but he is not saying it from the same premise that they are.

10 In this publication from Australia, it is not just a minor reference. This is at the close of
11 this presentation. This is where, in a book such as this, where you are promoting an idea, you
12 putting your punch line at the end. Washburn's letter is the punch line here at the conclusion of
13 this publication.

14 Also it is the punch line of here [the publication from the main U.S. ministry of the
15 Godhead issue]. And you will see what I mean. In here, it does not just quote these few
16 paragraphs [of the Washburn letter] out of here; it tells us about Washburn.

17
18 Washburn was the son of a sabbatarian Adventist pioneer, Calvin
19 Washburn, who had joined the Advent Movement during the Millerite Movement
20 of the 1840s.—

21
22 So, his dad was a Millerite Pioneer.

23
24 As a youth, J. S. Washburn, had many opportunities to meet the founding
25 pioneers of the Seventh-day Adventist Church. Washburn claimed a rich
26 Seventh-day Adventist heritage. He was converted by J. N. Andrews at 11 years
27 old; baptized by James White at 12; and, began preaching at 21.—

28
29 Okay. So, she has a background.

30
31 —He worked in the Iowa Conference. It was from here that he came as a
32 delegate to the 1888 General Conference. The spiritual struggle that occurred at
33 this meeting left him groping about his own spiritual life, a problem that he later
34 sorted through by counseling with Ellen White.

35 At this time he also began a correspondent with Mrs. White that lasted
36 through the rest of her life, until her death in 1915.—

37
38 Now, remember, the one guy [Valentine] is saying, "This is the leader of the Columbian Union
39 rebels."

40 But, anyway, I am passing over some.

41
42 —There is a most remarkable story regarding Washburn, 1888, and Ellen
43 White. J. S. Washburn was the nephew of George I. Butler—

44
45 That was a General Conference president.

1 —He was 16 years old in the year 1888, the year that Brothers Waggoner
2 and Jones delivered to the Adventist Church the special message of Righteousness
3 by Faith. When he first heard the message, he rejected it because he felt it was
4 contrary to the established teachings of the Adventist Church concerning the Law
5 of God; thus, he sided with Brother Uriah Smith and J. H. Morrison in their
6 disavowal of the doctrine. It was during this time that he first realized that Sister
7 White was in full agreement with Jones and Waggoner. This knowledge led him
8 to question Mrs. White's position as the Lord's special messenger.

9 After a short time of struggle, he met with Sister White, and his doubts
10 were dissolved. He later recalled, "I went to have a visit with her at her tent at the
11 Ottawa meeting. I told her that I had always thought and believed that she was a
12 prophet, but I was disturbed by the Minneapolis episode. I thought that Uriah
13 Smith and J. H. Morrison were right.

14 "Do you know why J. H. Morrison left the conference? she asked me.

15 "I replied, yes.

16 "Then she told me just what Morrison had said to me and the revelation of
17 her apparently super human knowledge of that private, confidential conversation
18 frightened me."—

19
20 She asked him, "Do you know why Morrison left?"

21 And the only person that knew why Morrison left was because of him, because Morrison
22 came to him and said, "I am leaving for this reason," and no one was around.

23 So, she asked him that question, and then she told him what he said. In other words, she
24 is letting him know that God was allowing her to see what went on. And this scares him. He
25 realizes, "Whoa! God was watching everything!"

26
27 —"I realized that there was one who knew secrets. Sister White told me
28 of her guide in Europe, who had stretched his hand and said, 'There are mistakes
29 being made on both sides of this controversy.'

30 "Then she added that the Law in Galatians is not the real issue of the
31 Conference. The real issue is Righteousness by Faith."

32 After this meeting, J. S. Washburn and wife became dear friends with
33 Ellen White. Brother Washburn was the pastor of the Seventh-day Adventist
34 Church in Washington. Mrs. White was a visitor in their home on occasion, and
35 the Ellen White Estate has on record several letters that Sister White wrote to the
36 couple, "May the Lord continue to bless the church in Washington is my prayer. I
37 know the Lord blessed me when I was with you, and He blessed His people.
38 Much love to all in your household, and much love to those whom we took sweet
39 counsel together in our precious meeting. The Lord lives and reigns. Praise His
40 holy name." [From a publication of the main U.S. ministry of the Godhead
41 issue.]

42
43 She was not treating him as a Columbian Union rebel. Okay?

44 So, once this placed such a high regard on J. S. Washburn, it then selects about six or
45 seven paragraphs—out of 17 pages, is it?—to uphold a position that he would oppose, **that he**
46 **would oppose.**

1 So, those people that are dealing with the Godhead issue often draw people in, because
2 here at the end of the world as Laodiceans, we do not know what the Pioneers believed, and they
3 come to you and say, “Do you realize that the Pioneers believed that the Holy Spirit was simply
4 the influence of the Father and the Son?”

5 And people say, “I don’t know.”

6 So, when you break out the Pioneer quotes that are in this book [from Australia], if you
7 have any regard for the Pioneers, you are suddenly drawn into this and you realize, “Well, we’re
8 not teaching what the Pioneers are teaching.” And suddenly you are on your way of falling into
9 the trap that we dealt with early on, that the Jews dealt with in the time of Christ. Because, in the
10 time of Christ, there were a group of Jews that could not accept that He was God. Why?
11 Because, their pioneers of the Old Testament had been taught correctly, “Hear, O, Israel, the
12 LORD thy God *is* one LORD,” and they could not turn loose of the pioneer position concerning the
13 Godhead, that there was a new revelation in the time of Christ concerning the Godhead.

14 But, Sister White says we are now in the Dispensation of the Holy Spirit. So, Adventism
15 is paralleling that History of Christ, and we can show that this so from many prophetic angles.

16 So, what I am wanting you to see, trying to be fair, is that there are people on one side of
17 the argument that say that J. S. Washburn is a Columbian Union rebel, and their sympathies lie
18 with A. G. Daniells. Okay?

19 And we are going to continue reading his letter now. We cut off the first half of the letter
20 where he was dealing primarily with the Trinity. But, I am on page 9 [of the letter].

21 Now he is going to tell about his early connection with Prescott.

22 It says,

23
24 By J. S. Washburn [All emphasis in the original]
25 Continued from Part 23 of this series
26

27 —A little more than 40 years ago I was working with Elder Prescott in
28 England.—
29

30 Now, as you read this with me, you are going to see question marks in parentheses. What he is
31 trying to do here, he is identifying amazement. You know, when he is talking about Daniells
32 found new light or Prescott found new light, and he puts that question mark in parentheses, what
33 he is saying there is, “I don’t really believe that this is new light. That is simply their claim.”
34 That is what this means, and he is going to do this several times here; so, I want you to
35 understand that.
36

37 —A little more than 40 years ago I was working with Elder Prescott in
38 England. Beginning there and almost constantly since then he has been teaching
39 “new light,”(?) constantly criticizing the original message of which Sister White
40 says in *Early Writings*, “Woe unto him that shall move a block or stir a pin of
41 these messages.” page 258.

42 Even before he came to England he made a great campaign for the so-
43 called Testimonies of Anna Rice, who claimed the gift of Prophecy. In a
44 tremendous testimony from Australia, Sister White unmasked the dangerous
45 teaching of these false prophecies and reproved those who had pushed these
46 teachings on our people.—

1
2 W, W, Prescott had been pushing Anna Rice (the false prophetess) until Ellen White says, “This
3 is false prophecy.” Okay?

4 So, what he is saying is that Prescott has had this proclivity to be gathering all this
5 darkness and calling it new light for many, many years.
6

7 —Elder Prescott has often told me how greatly he appreciated being
8 associated with Dr. Waggoner and learning his wonderful “new light.” For some
9 time they lived in the same house. When Dr. Waggoner began teaching Pantheism
10 (God in everything), Elder Prescott followed as a pupil follows his teacher. Then
11 at conferences, etc., they both visited Dr. Kellogg in Battle Creek and worked in
12 harmony with him. After a few years, when Elder Prescott had become the editor
13 of the *Review*, Elder W. C. White said to me, “Professor Prescott has as truly
14 taught Pantheism as Dr. Kellogg has taught it, and yet made no acknowledgment
15 of his wrong teaching.” With the hope that Elder Prescott would make this matter
16 right, I requested that he make an acknowledgment in the *Review* of his mistake,
17 as wide as his wrong teachings had been made. But my kindly suggestion was
18 indignantly and emphatically refused. If he had been willing to acknowledge this
19 wrong, he might have been kept from many strange teachings later on, contrary to
20 our great message.

21 When Elder Prescott and Dr. Waggoner were in England, Elder Conradi
22 was at the head of all the work in Europe and they were often together and Elder
23 Prescott learned some of the Conradi theology. In the summer of 1931 L. R.
24 Conradi wrote a letter to the editor of the *Review* finding fault with *The Great*
25 *Controversy*. He asserted that Sister White had made quotations from history that
26 were false. He further says in the same letter, “I well remember when the LIGHT
27 OF THE NEW DAILY came to my mind some forty years ago. I was again and
28 again met with Sister White’s statement to the contrary. . . . But this settlement of
29 the Daily was but the first step to the second one.”—
30

31 Now, the brothers back then that were on the wrong side of the issue, they specifically
32 acknowledge—and this is one where it is marked—that when they accepted the new light of the
33 Daily, that it is Christ’s Sanctuary ministry, that they are in opposition to Ellen White.

34 Yet, today, the theologians at the end of the world will teach you, “Well, Ellen White
35 never took no position on the Daily.” But, here Conradi and Waggoner, they knew full well
36 what her position was. Waggoner, in his statements, says very plainly when he makes a
37 statement about the Daily, he says it was clear that Sister White took the Pioneer position;
38 therefore, she is a false prophet. Those are my words, but that was his conclusion.

39 Let me back up. When you find that Conradi is leading out and finding “errors” in *The*
40 *Great Controversy*, we met this in Germany, the home of Louis Conradi, when we had the
41 meeting with the pastors and the university professors from Germany of the Adventist Church.
42 And one of the university professors, when we were laying out the 2520 and those lines of truth
43 (and they were not receiving any of it!), but the one university that is a professor of History, that
44 teaches the theological students in Germany Biblical history, he flat told us, he said, “I can take
45 every date that we identify as Seventh-day Adventists:—and when he said it, he meant 1798 and
46 1844; he meant every date—“I can take every date and show you why that is wrong.”

1 Of course, that is when Conradi began, back then. That is what he [Washburn] is saying,
2 that Conradi began to find “errors” in the book *The Great Controversy*, and he is saying that
3 Prescott picked this up from Conradi.

4
5 — He asserted that Sister White had made quotations from history that
6 were false.”—

7
8 And if you have ever studied the 1919 Bible Conference—and Seventh-day Adventists
9 unfortunately have not done it—if you do not understand a little bit about the 1919 Bible
10 Conference, then you should not say anything about the comments that Sister White makes about
11 the Daily. Okay? About the silence.

12 Because, the 1919 Bible Conference has to do with these issues, and it is here where
13 Prescott (and there are others there) is pushing the premise that there are “errors” in *The Great*
14 *Controversy* that needs to be changed.

15
16 —He further says in the same letter, “I well remember when the LIGHT OF THE
17 NEW DAILY came to my mind [Conradi] some forty years ago. I was again and
18 again met with Sister White’s statement to the contrary. . . . But this settlement of
19 the Daily was but the first step to the second one.” Thus L. R. Conradi with the
20 Daily as his first step in the Light (?), he took the second, and third steps, etc.,
21 etc., into the “light”(?) of final and complete apostasy. HE, CONRADI, THE
22 ORIGINATOR OF THE new view of the DAILY, IN OUR TIME, LEFT HIS
23 EXAMPLE AS A WARNING. At the head of the way, THE DAILY (NEW
24 VIEW), AND AT THE END OF THE WAY A COMPLETE AND UTTER
25 DENIAL OF THE LAST MESSAGE. This is the logic of the NEW VIEW OF
26 THE DAILY, because it denies the *Spirit of Prophecy* as Conradi himself states.

27 I have a letter in the handwriting of Dr. E. J. Waggoner, dated
28 November 22, 1909, in which he discusses the DAILY at length. He says: “I
29 knew the view that Prescott held in London, and which Conradi teaches in his
30 German book on Daniel and do NOT see how anybody who has regard to the
31 scriptures can hold any other view, I mean anyone who regards the scriptures as
32 above all other books and sufficient in themselves. Early Writings most clearly
33 and decidedly declares for the OLD VIEW.”—

34
35 Paganism.

36 This is Waggoner in the 1888 frame. Those are his words, and then it says,

37
38 —Thus Dr. Waggoner sets the Bible squarely against the *Spirit of Prophecy* and
39 with a covert sneer at the *Testimonies* declares for the NEW view of the Daily and
40 identifies the teachings of Conradi and his own (Dr. Waggoner’s view with
41 Prescott’s view).

42 CONRADI ORIGINATED THIS MODERN IDEA AND LED
43 PROFESSOR PRESCOTT INTO THE LIGHT(?). CONRADI AND
44 WAGGONER BOTH APOSTASIZED AND DIED OUTSIDE THE
45 MESSAGE.—

1 Now, years ago I was in Camp Cedar Falls—it was not Camp Cedar Falls. It was up by
2 Camp Cedar Falls. And I do not know what the point was, but I made the point that Jones went
3 out in apostasy, and Waggoner went out in apostasy; and, I had never really found out the exact
4 details of what happened to Waggoner at the end of his life. Washburn is probably is correct
5 here. I am not denying it.

6 But, after that meeting, an elderly old lady came up to me, and she was pretty upset. She
7 said, “I want you to know that Waggoner was my uncle, and he died from a heart attack
8 preparing a sermon for that Sabbath, and that he was a Seventh-day Adventist to the end.”

9 But, I am sorry. I have Waggoner’s declaration where he rejects the Sanctuary message
10 and the Spirit of Prophecy, and all of the truths of Adventism; but, that does not mean that he
11 may not have remained as a Seventh-day Adventist pastor to the very end. So, I am just letting
12 you know that even if he was a pastor, he was in abject darkness.

13
14 —BUT PROFESSOR PRESCOTT STILL PERPETUATES THE CONRADI-
15 WAGGONER APOSTATE DOCTRINE.

16 When we were working together in England, I noticed that Professor
17 Prescott used the American Revised translation of the Bible. I asked why he did
18 not use the Authorized Version. He said, “I will show you why I use the A. R. V.”
19 Then he turned to Daniel 8th chapter and showed me that the Revised Version
20 was much more favorable to his new view of the ‘Daily,’ than the Authorized
21 Version, and he has used the Revised ever since; and that is WHY he uses it. It
22 suits the Conradi-Waggoner view of the Daily. In England, Professor Prescott
23 said to me, “If I can only get these new views taught in America, I will change the
24 whole face of our work.” And this he has evidently been trying to do for the last
25 40 years.

26 Shortly before the close of the last century he returned to the U. S. and a
27 few years later he became editor of the *Review and Herald*. After a time he started
28 a series of articles on Daniel to bring out this NEW VIEW OF THE DAILY.
29 Sister White told him he was making a mountain out of a molehill. And she
30 requested him NOT TO PUSH THIS VIEW in the *Review*. So he was cut down
31 there and soon after started the *Protestant Magazine*, a regular anti-Catholic
32 paper, in which he taught the NEW VIEW and moved nearly all the prophetic
33 dates of the prophecies.—

34
35 If you do not understand AD508 as the Daily, then you have to grips with those time prophecies,
36 and you begin to move them. It is just the logic of that false teaching.

37
38 —An edition of the book, *Bible Readings for the Home Circle*, REVISED
39 BY W. A. COLCORD, WHO HAD ACCEPTED THE CONRADI-
40 WAGGONER-PRESCOTT IDEA, and, (as he told me proudly that he was
41 ASSISTED IN THIS REVISION BY D. M. CANRIGHT, who as nearly all our
42 people know APOSTASIZED years before helping Colcord revise *Bible Readings*
43 *for the Home Circle*) had in it several pages of the NEW VIEW OF THE DAILY
44 with a 5-year sliding scale, moving nearly all the dates of our prophetic frame
45 work. We thank God that the *Review and Herald* cut out this absurd sliding scale
46 a few years ago and that *Bible Readings* now teaches the original message.

1 The *Protestant Magazine* was published a few years and as Professor
2 Prescott even held meetings with the Orangemen, who are politically anti-
3 Catholic, and there was danger that this anti-Catholic organ [publication] might
4 bring premature persecution (see *Testimonies*, volume 9, page 243) the *Protestant*
5 was brought to a sudden inglorious end.—
6

7 He could not teach his false doctrine in the *Review and Herald*; so, he raises up another
8 magazine to preach it in.
9

10 —At the General Conference in 1909, I had my last talk with Sister White,
11 in the house for years owned by Dr. Kress. Just before the conversation closed,
12 Sister White shook her head very sadly and said, “They are all tied up here in
13 Washington and there MUST BE A GREAT CHANGE.” One of the first changes
14 Sister White requested was that Professor Prescott should no longer be editor of
15 the *Review and Herald* and President of its association, but should do work in the
16 cities. Her son, J. E. White, told me it was NOT that Professor Prescott was such a
17 good city worker but that it was necessary to get him where his influence would
18 not destroy the faith and confidence of the readers of the *Review and Herald*.

19 In a letter written to Elder Daniels by Elder George B. Starr, June 21,
20 1930, he states that Sister White said to him, “I have my commission from the
21 Lord to see that he (Professor W. W. Prescott) DISCONNECTS from the *Review*
22 *and Herald*.” “Why,” she said, “Brother Starr, if that man remains on the *Review*
23 he will LEAD THIS WHOLE DENOMINATION ASTRAY.”

24 In a personal talk with Professor Prescott at Knoxville, Tennessee; he said
25 to me, “I have had to revise my belief of the *Spirit of Prophecy*. I have found that
26 *The Great Controversy* is full of mistakes.”—full of mistakes!—“In a personal
27 letter to me, he said that *The Great Controversy* “had to be revised to be in
28 harmony with the FACTS.” His profound researches among the writings of
29 UNINSPIRED MEN gave him the AUTHORITY and ABILITY to prove that the
30 INSPIRED PROPHET OF GOD was mistaken. Evidently he does not belong to
31 those who believe the Testimony of Jesus, the *Spirit of Prophecy*. See Revelation
32 12:17. No wonder that Sister White said if he remained as editor of the *Review* he
33 would lead the whole denomination ASTRAY. The years that have gone by have
34 confirmed that statement.

35 Professor Prescott in his sermons and articles uses the American Revised
36 Version without any indication, as other writers use the Authorized Version.—
37

38 Now, notice, here at the end of the world there are some of us that use the *King James Version*,
39 and we have no confidence in the Catholic versions of the Bible. And when people are first
40 confronted with this distinction of these two types of Bibles, there are certain questions arise in
41 their minds, and one of them is, “You know, Sister White used the *Revised Version*, sometimes.”

42 His argument, and it is a good argument that is not often thrown into this discussion at the
43 end of the world, is that you can selectively use it; but, when you do not tell your readers that it
44 is the *King James Version*, then you are being deceptive. And that is what Prescott was doing:
45 he was taking the Catholic versions and pulling quotes from those bibles out and putting them in.
46 And his readers knew that the rule was that when you used another Bible, you have to mark it is

1 the other bible, or your readers will think it is the *King James Version*. This was Prescott's
2 problem.

3
4 —Professor Prescott in his sermons and articles uses the American
5 Revised Version without any indication, as other writers use the Authorized
6 Version. Is this fair or honorable? All English-speaking writers use the
7 Authorized without any marks of identification, a universal understanding, and if
8 the Revised or any other version is used they indicate what version by initial
9 letters, R. V. for Revised Version, A. R. V. for American Revised Version, etc.
10 One who was not acquainted with the versions, in reading the articles of Professor
11 Prescott, might think Adventists had a different Bible of their own. I protest that
12 this is not fair or honorable. If a writer uses the A. R. V. or any other version he
13 must indicate the version. We have seen that the reason why Professor Prescott
14 uses the A. R. V. IS BECAUSE IT TEACHES THE APOSTATE CONRADI'S
15 DOCTRINE OF THE DAILY.

16 This message was settled, sealed by the *Spirit of Prophecy* before the
17 Revised Version was translated from two Catholic Manuscripts, the Vaticanus
18 and the Sinaitacus. The Revised has many Catholic errors in it.

19 The Authorized version is translated from manuscripts kept by the
20 Waldenses. "In a most wonderful manner it was preserved UNCORRUPTED
21 through all the ages of darkness," *The Great Controversy*, page 69. "The Church
22 in the wilderness and not the proud hierarchy enthroned in the world's great
23 capital, was the true church of Christ, the guardian of the treasury of truth, which
24 God has committed to the people to be given to the world." *The Great*
25 *Controversy*, page 64.—

26
27 Sister White is putting her seal of approval upon the *King James Version* here. He is making that
28 point.

29
30 —So the manuscripts kept by the Waldenses and translated into the Bible
31 of Luther, in German, and into the Authorized Version in 1611, in English, is the
32 "truth, uncorrupted, unadulterated."

33 Sister White quotes, as anyone is at liberty to quote, the Revised and other
34 versions where it is clearer and more modern English. However, she uses almost
35 entirely the Authorized edition, but always—

36
37 And that is my emphasis there, "always."

38
39 — indicates when the Revised or any other version is quoted.

40 But there are many falsehoods and blunders in the Revised Version,
41 translated from Catholic Manuscripts: "without my flesh shall I see God." Job
42 19:26 teaches the Catholic Immortality of the soul. The Catholic Purgatory is
43 directly taught in the Revised Version, of 2 Peter 2:9. The Revised Version
44 translates Revelation 22:14, "Blessed are they that wash their robes," instead of
45 "do His commandments," which must please those who oppose the Sabbath truth.
46 The R. V. in Matthew 14:30 omits the word "boisterous" and gives us this crude

1 absurdity, "When Peter saw the wind, he was afraid." No wonder! In the margin
2 of the R. V., Revelation 13:18, instead of the number of the beast being 666, the
3 margin of the R. V. gives 616. Does Elder Prescott believe the number of the
4 beast is 666 or 616? The glorious close of the Lord's prayer in the R. V.,
5 Matt. 6:13, is omitted. "For thine is the kingdom and the power and the glory
6 forever. Amen." Yet those words are quoted by Sister White in the *Mount of*
7 *Blessing*. She thus seals the Authorized Version as the true word of God. In
8 Revelation 8:7, the R. V. says "a third part of the earth (instead of "trees" in
9 Authorized) was burned up." Who believes this Revised Version, impossible
10 untruth! The whole text Acts 8:37 is omitted in the R. V., yet that text is quoted in
11 full in Volume 8 of the *Testimonies* and thus sealed as the word of God by the
12 Holy Spirit.

13 THE REVISED VERSION IS NOT THE TRUE COMPLETE WORD OF
14 GOD, FIRST, BECAUSE IT IS NOT ALL THERE AND SECOND, BECAUSE
15 IT IS NOT ALL THERE STRAIGHT.

16 Does Professor Prescott, who uses the A. R. V. as the only authoritative
17 word of God, believe in the immortal soul? Job 19:26 R. V., in purgatory, 2 Peter
18 2:9 R. V.? Does he believe that "do his commandments" in the Authorized
19 Version is a wrong translation? Does he believe that Peter "saw the wind"
20 Matthew 14:30 A. R. V.? Does he believe that 616 is the number of the beast?
21 Margin, A. R. V., Revelation 13:18. Does he believe that "For thine is the
22 kingdom and the power and the glory forever, Amen," should be cut out of the
23 Lord's prayer? A. R. V. Matthew 6:13. Does he believe that a third part of the
24 earth was burned up? , (a physical and historical falsehood)! Revelation 8:7, A. R.
25 V. Does he believe that Acts 8:37 should be cut out of the Bible and that Sister
26 White was wrong in quoting it? If he believes ALL THESE THINGS, he should
27 continue using the A. R. V. as the complete authoritative Word of God. If not, he
28 should use the grand old Protestant Authorized Version, that was accepted as the
29 supreme foundation of this message long before the Revised Version was
30 translated.

31 Professor Prescott believes that the R. V. teaches his NEW VIEW OF
32 THE DAILY. It also teaches that Peter saw the wind. One is as true as the other.

33 The *Spirit of Prophecy* tells us that the word of God was preserved
34 "uncorrupted" by the Waldenses. *The Great Controversy*, 69. "The church in the
35 wilderness and not the proud hierarchy enthroned in the world's capital, (Rome)
36 was the true church of Christ, the guardian of the treasures of truth which God had
37 committed to his people to be given to the world." *The Great Controversy*, 64.
38 These were the manuscripts of the Received text translated into the Bible of
39 Luther in German and translated into English in 1611 as the Authorized Version,
40 while the Revised Version was translated mainly from the "Vaticanus"
41 manuscript preserved in the Vatican in Rome, and the "Sinaitacus" kept in a
42 Catholic convent, Which is the true Word of God???

43 When the Holy Spirit through God's appointed prophet endorses the
44 Manuscripts of the Waldenses as "uncorrupted and unadulterated" then they ARE
45 THE "BEST ATTESTED MANUSCRIPTS" and NOT the "Sinaitacus" and the
46 "Vaticanus" kept by the Roman Church, from which the R. V. was translated. On

1 this authority, the Testimony of the Holy Spirit, we may rest as final and decisive.
2 To a Seventh-day Adventist, there is no appeal from this authority. On this rock,
3 brethren, we may all build for eternity, and the “gates of Hell shall not prevail
4 against it.”

5 In the *Ministry* of March 1939, appeared an article by Professor
6 Prescott,—
7

8 Who started the *Ministry Magazine*? He is another character in Adventism. He is the character
9 in Adventism that hid this Chart [referring to the 1850 Chart] because it stood against his
10 understanding of the Daily. Who started the *Ministry Magazine*? Leroy Froom.
11

12 —In the *Ministry [Magazine]* of March 1939, appeared an article by
13 Professor Prescott, based on quotations from Catholic writers which states that the
14 position of Adventist on the number of the beast is not correct, that is, that the
15 Latin words “Vicarius Filii Dei” in which the number 666 is found is not the true
16 title of the Pope. There is abundance of evidence on this point which Professor
17 Prescott had not seen, and yet he takes the position that his own researches are
18 final, that he had seen all that was to be seen, and that the pioneers of this
19 movement were all wrong and his judgment against them was correct and final.
20 There is a logical result of his setting up his authority for many years to overthrow
21 the established faith of the body on one point after another, or as, Sister White
22 said, to “lead this whole denomination astray.”

23 In the Revised Version of Revelation 13:18, the margin gives 616 as the
24 number of the beast instead of 666. Does Professor Prescott believe that 616 is the
25 number of the beast? He takes away the established faith of the Body and gives us
26 nothing solid or certain in its place. Is Professor Prescott a builder or a destroyer?
27 Does he confirm the faith of the people of God? Or has he been for more than
28 40 years a bank of clouds and darkness? He followed the false prophecies of Anna
29 Rice. He accepted the Pantheistic doctrine of Dr. Waggoner and Dr. Kellogg and
30 held them for years. He accepted the Conradi-Waggoner doctrine of the NEW
31 VIEW OF THE DAILY and both the founder and teacher of that doctrine
32 apostatized completely and died outside the fold. He perpetuated their theology
33 that moved nearly all the dates of our prophetic framework.

34 Following the Conradi theology, he discarded the Authorized Version and
35 took the American Revised Version as authority, based on Catholic Manuscripts
36 because it was more nearly in harmony with the Conradi version of the Daily.
37 When the Lord Himself through His prophet, removed Professor Prescott from the
38 editorship of the *Review and Herald*, because he was “leading the whole
39 denomination astray” and his anti-Catholic magazine came to a sudden inglorious
40 end, he did not obey the request of the prophet that he work in the cities but
41 remained in Washington to do “literary work.” Then, with Conradi, he taught that
42 the principal book given us by the Lord, *The Great Controversy* was full of
43 mistakes (that the prophet of God was mistaken) and that his wisdom is superior
44 to that of the prophet.

45 He teaches that we are wrong on the number of the beast and now
46 embraces the pagan papal doctrine of the Trinity that the Father and the Son are

1 “one person,” “Jehovah-Jesus,” when Jesus in John 17:21, 22 and the *Spirit of*
2 *Prophecy* directly state that they are “NOT one person,” and then he follows this
3 Catholic doctrine of the Trinity to its logical end, affirming that the Son of God
4 did not die, thus absolutely contradicting the Word of God and forever destroying
5 our hope, a fitting climax to his developing program of “changing the whole face
6 of our work” and the faith of this people, a program followed by him as many
7 years as Israel wandered in the wilderness.

8 Professor Prescott is a courteous, cultured, educated gentleman. Personally
9 I regard him very highly. But his teachings are thus the more dangerous and
10 destructive.—

11
12 There have been so many people that because of whatever circumstances you have to take a
13 position against what they teach, and there are people that lose their way over the argument
14 because they know those people, and “they are just wonderful Christians”; whereas, you are not
15 necessarily that sweet, calm demeanor that they think qualifies someone to be a wonderful
16 Christian.

17 But, we read a quote in this series where Sister White says, “We do not oppose men
18 because they are bad men, but because they are teachers of error.” And, Prescott was “a nice
19 guy.”

20
21 —Personally I regard him very highly. But his teachings are thus the more
22 dangerous and destructive. He has not strengthened the confidence of our people
23 but has paralyzed the faith of many. I do not say that he has followed ALL the
24 teachings of Conradi and Waggoner, but a number of them he has perpetuated,
25 and when they with A. T. Jones, Fletcher and many others have given up the faith,
26 he has continued to teach their destructive theories. We thank God that a number
27 of our leading brethren have seen the terrible danger of his ruinous teaching.
28 However kindly or beautiful or apparently profound his sermons or articles may
29 be, when a man has arrived at the place where he teaches the heathen Catholic
30 doctrine of the Trinity, and denies that the Son of God died for us, is he a true
31 Seventh-day Adventist? Is he even a true preacher of the Gospel? And when
32 many regard him as a great teacher and accept his unscriptural theories, absolutely
33 contrary to the *Spirit of Prophecy*, it is time that the watchmen should sound a
34 note of warning.

35 The Lord is calling on all his army of faithful workers to stand firm,
36 unshaken, as the great enemy of God has marshaled the myriads of fallen angels
37 and wicked men for the last terrific battle of the great controversy. He has told us
38 to encourage one another, to strengthen the weak hands and confirm the feeble
39 knees. And here is as educated, cultured man, with great ability, who might have
40 been a safe wise leader, a rock of strength to God’s people, and yet for 40 years
41 he has taught one new discovery (?) after another of the mistakes and false (?)
42 teachings of our pioneers and even dared to criticize the Messenger of God. Has
43 God called him or any other man in such a time as this to weaken the hands of our
44 valiant army of workers and to publish our “false (?)” teaching before our
45 enemies? Is this the work of God or is it the work of the destroyer?—
46

1 Now, I want to remind you here, we are dealing with several issues now. There are a lot of balls
2 up in the air. This is the manuscript that the anti-Trinitarians in Australia and in the United
3 States pull from to have this article express the Pioneer rejection of the Catholic doctrine of the
4 Trinity; but, in so doing, they are leading you to believe that this author believed that the Holy
5 Spirit was simply the influence of the Father and the Son, as they believe. But, the paragraphs
6 where that is denied by this author, they do not put in their publications. Okay?

7
8 —The *Spirit of Prophecy* in *Series B*, No. 7, p. 57, says: “One thing is
9 soon to be realized, the great apostasy, which is developing and increasing and
10 waxing stronger and will continue to do so until the Lord will descend from
11 Heaven with a shout. We are to hold fast the first principles of our denominated
12 faith, and go forward from strength to increased faith. Ever we are to keep the
13 faith that has been substantiated by the Holy Spirit of God from the earlier events
14 of our experience until the present time . . . If we needed the manifest proof of the
15 Holy Spirit’s power to confirm truth in the beginning; after the passing of the
16 time, we need today all the evidence in the confirmation of the truth when souls
17 are departing from the faith and giving heed to seducing spirits and doctrines of
18 devils?”—

19
20 What is being referred here by the *Spirit of Prophecy* is that there is an apostasy that waxes great
21 until the very end of the world, and this is the Omega Apostasy, *Omega* being the last letter in
22 the Greek alphabet; and, therefore, this apostasy that is waxing great, Sister White is tying in
23 with the Foundations of Adventism. It is a sweeping away of the Foundations of Adventism;
24 and, the anti-Trinitarians will tell you that it is simply the introduction of the Trinity message.

25 So, Washburn here is building a big case, and they are taking just a portion of his case, in
26 a moment, to draw his conclusions about what the Omega of Apostasy is. They are saying it is
27 that Adventism has accepted the Trinity, but they are leaving a whole side of his argument out;
28 because, this next paragraph is one that they quote.

29
30 —The false teaching of the personality of God making him simply an
31 essence and not a personality was the “Alpha of Apostasy.” Another phase of
32 false doctrine on the personality of God, might become the “Omega of deadly
33 apostasy,” *Series B*, No. 2, page 16. “Few see the meaning of the present
34 apostasy, but the Lord has lifted the curtain and has shown me its meaning and the
35 result that it will have if allowed to continue. We must now lift our voices in
36 warning.” *Series B*, number 7, page 37.—

37
38 Okay? So, they are going to identify that this apostasy is the Trinity, while Washburn is totally
39 in disagreement with their understanding of the Godhead.

40 We are almost done [referring to the notes].

41
42 —The apostasy in the days of Dr. Kellogg was in regard to the personality
43 of God. Then He was regarded as an ESSENCE pervading all nature. Being
44 checked by the powerful Testimony of the Prophet of God, it is bound to come
45 back later in a modified form. The *Spirit of Prophecy* has plainly indicated this.
46 “THE RESULTS OF THIS INSIDIOUS DEVISING WILL BREAK OUT

1 AGAIN AND AGAIN,” and it HAS BROKEN OUT AGAIN, and is still on the
2 personality of God. Now Professor Prescott, once associated with Dr. Kellogg,
3 takes up the subject of the personality of God again, but this time, asserts the
4 Father and the Son are “one person,” and that the Son of God could not die,
5 Satan’s teaching through heathenism and the Papacy, of the doctrine of the
6 Trinity, leading us back to Papal theology and darkness, and absolute destruction
7 of all our hope that springs from the death of the Son of God. TO KNOW GOD
8 ARIGHT IS LIFE EVERLASTING. And this is life eternal, that they might know
9 thee the only true God, and Jesus Christ, whom thou hast sent. John 17:3. A false
10 conception or false knowledge of God is eternal death.

11 Books that contain God’s special message are counted full of mistakes, or
12 thrown entirely out of publication. The Lord, through His prophet, has named the
13 three books most needed today. Largely through the teachings of Professor
14 Prescott, one of these is criticized as being full of mistakes, and one has been
15 thrown out of publication. If God has ever spoken to this people the following
16 words are the eternal truth of God.

17 “*Patriarchs and Prophets, Daniel and the Revelation and The Great*
18 *Controversy* are needed now as never before . . . the very books most needed.”—

19
20 You know, in these publications of the anti-Trinitarians, they will take quotes from Uriah Smith
21 where he believed that in God the Father, that Jesus was the Son that at some time in the past had
22 been created, and that the Holy Spirit was the influence of either the Father or the Son. Uriah
23 Smith believed that, and you will find those quotes from Uriah Smith in his publications.

24 But, you will not find the quotes where later on Uriah Smith renounced that position.
25 Those are not in there. Those are the kinds of literary work that are put into these arguments of
26 anti-Trinitarianism; because, Uriah Smith backed away from that, and his book is one of the
27 three books that were recommended.

28
29 —Mrs. E. G. White in *Review and Herald*, February 16, 1905. “*Daniel and the*
30 *Revelation, The Great Controversy and Patriarchs and Prophets* would make
31 their way. They contain the very message the people must have, the special light
32 God has given his people. The angels of God prepare the way for these books in
33 the hearts of the people. . . . Of all the books that have come [forth] from the press
34 those mentioned have been of the greatest consequence in the past and are at the
35 present time.” *Special Testimonies in regard to Royalties*. [Now known as *Special*
36 *Instruction Regarding Royalties*.]—

37
38 But in her comments on the controversy of the Daily in the early part of the 20th Century, she
39 referred to the men that want to go in and change the books. The book they wanted to change
40 was Uriah Smith’s book, *Thoughts on Daniel the Revelation*. They wanted to remove what he
41 taught about the Daily, because he taught the Pioneer position of the Daily.

42
43 —One word of God is worth infinitely more than ten thousand words of
44 men. “Heaven and earth shall pass away but my word shall not pass away.”

45 “The past fifty years have not dimmed one jot or principle of our faith as
46 we received the great and wonderful evidences that were made certain to us, in

1 1844 after the passing of the time ... NOT A WORD IS CHANGED OR
2 DENIED.—

3
4 “Not a word is changed or denied”; yet, when they corrected the singular error on this [1843]
5 Chart, as we have dealt with previously, and produced this [1850] Chart, they clarified the Daily.
6 And here where there is no reference over here [on the 1843 Chart] on the Daily being Paganism,
7 when this [1850] Chart is corrected, in this Chart it says, “*Pagan Dominion or The DAILY taken*
8 *away. Dan. 11:31. 508.*”

9
10 —NOT A WORD IS CHANGED OR DENIED. That which the Holy Spirit
11 testified to as Truth after the passing of the time in our great disappointment is the
12 SOLID FOUNDATION OF TRUTH.” *Series B*, number 7, pages 57 and 58.

13 Teachers of the doctrine of the Trinity often use figures of speech to
14 explain its mysteries that cannot be understood. The *Spirit of Prophecy* has clearly
15 stated the falsehood and danger of some of these illustrations. We quote from
16 *Series B*, No. 7, P. 62: “Such representations as the following are made, ‘the
17 Father is the light invisible; the son is the light embodied. The spirit is the light
18 shed abroad: . . . another representation: The Father is like the invisible vapor, the
19 son is like the leaden cloud; the spirit is rain fallen and working in refreshing
20 power.’

21 “All these spiritualistic representations are simply nothingness. They are
22 imperfect, untrue. The Father cannot be described by the things of earth. The
23 Father is all the fullness of the Godhead bodily and is invisible to mortal sight.
24 The Son is all the fullness of the Godhead manifested . . . The Comforter that
25 Christ promised to send after he ascended to Heaven, is the Spirit in all the
26 fullness of the Godhead making manifest the power of Divine grace to all who
27 receive and believe in Christ as a personal Saviour. There are 3 living persons of
28 the Heavenly Trio, in the name of these three great powers—the Father, the Son
29 and the Holy spirit—those who receive Christ by living faith are baptized.”—

30
31 This portion of Washburn’s letter is not in there. But, when they have to deal with this quote,
32 they are confronted with this quote; and, do you know what their argument is on that quote?
33 That where it says at the end, “the Father, the Son and the Holy spirit,” that the word *spirit* is not
34 capitalized and, therefore, is not identifying the Third Person of the Godhead. That is the kinds
35 of arguments that are brought forth.

36 Now, remember, about two or three presentations ago we read a quote from the *Spirit of*
37 *Prophecy*, where Sister White says that on these subjects, on these kinds of fanaticisms, those
38 people that are holding on to the false positions, they are not going to receive the truth on their
39 false positions. That is what she says. So, I am not suggesting that what we are teaching here is
40 going to be a tool that pulls a lot of people out of this position of anti-Trinitarianism in
41 Adventism; but, it may help some that are in the valley of decision over these issues, to get more
42 serious about the information that is being handed off to them.

43
44 —One of the mightiest proofs of the Divine inspiration of Sister White is
45 that she saw clearly through the dangerous false teachings on the personality of

1 God and warned the people of God in this power statement. "THERE ARE
2 THREE LIVING PERSONS" NOT "ONE PERSON."—

3
4 They do not put that in there.

5
6 —"The more simple the education of our workers, the less connection they have
7 with the men whom God is NOT leading, the more will be accomplished. Work
8 will be done in the simplicity of true Godliness, and the old, old times will be
9 back when under the Holy Spirit's guidance, thousands were converted in a day."
10 *Series B*, number 7, page 63.

11 "For if when we were enemies, we were reconciled to God by the DEATH
12 OF HIS SON much more being reconciled we shall be saved by His life." See
13 *Ministry of Healing*, page 422.

14 "The Unity that exists between Christ and His disciples does not destroy
15 the personality of either. They are one in purpose, in mind, in character, BUT
16 NOT IN PERSON. IT IS THUS THAT GOD AND CHRIST ARE ONE."

17
18 Now, the Appendix: we have reached the conclusion here.

19 20 APPENDIX

21 In 1933 there was published by Fleming H. Revell Co. a volume by
22 W. W. Prescott, entitled *The Spade and the Bible*. In the chapter, "Light on New
23 Testament Words," an effort was made to prove that "Vicarius Filii Dei" was not
24 the title of the Pope and that the Mark of the Beast contains "his name or the
25 number of his name," in other words that "the mark" is the name of the beast.
26 That is to say that the number 666 is the Mark of the Beast. On page 448 of *The*
27 *Great Controversy* are found the words, "What then is the change of the Sabbath
28 but the sign or mark of the authority of the church . . . the mark of the beast."

29 At least three times the Spirit of the Lord has spoken emphasizing the fact
30 that the mark of the beast is Sunday. Why then this confusing statement by
31 Professor Prescott that the mark of the beast is the name, the number of the beast?
32 "To the law and the testimony, if they speak not according to this word it is
33 because there is no light in them."

34 In the same chapter, Professor Prescott throws doubt on "Vicarius Filii
35 Dei." It is argued in the *Ministry* [Magazine of the SDA Church] that the title of
36 the pope is "Vicar of Christ" not Vicar of the Son of God. But is not this simply a
37 play upon words? For is not Christ the Son of God? Matthew 16:16. But the very
38 words, "Vicarius Filii Dei" are given as the title of the pope in the *Donation of*
39 *Constantine*, a document reputedly found on the tomb of St. Peter in the
40 8th century, now admitted by Roman Catholics to be spurious but nevertheless
41 made use of by the popes when they were climbing into power. But while they
42 repudiate the document they still cling tenaciously to the title, "Vicar of the Son
43 of God," or "Vicar of Christ."

44
45 If you do not know what the *Donation of Constantine* is, it is a letter where the Emperor of
46 Rome, Constantine, wrote a letter saying that he gives his whole territory, the whole Roman

1 Empire, over to the Catholic Church. And in the 8th Century, miraculously this document winds
2 up on St. Peter's tomb in the Vatican. After a period of time, everyone, even Catholicism,
3 admits that this is a Catholic forgery.

4 But, in the meantime, once in the 8th Century it is put in place, the popes used this forged
5 document to say, "The territory of the former Roman Empire was given to us by Constantine.
6 This is our territory!" And they made use of that document to take control of what they took
7 control of.

8 And, Washburn is dealing with this here.

9 And in that, they make the claim the title of the Pope is *Vicarius Filii Dei*.

10
11 —We quote from the *Donation of Constantine* by Coleman as given in
12 Gratian's Decretum, "Blessed Petrus in Terris, Vicarius Filii Dei." From the
13 Treatise of Lorenzo Valla on the Donation of Constantine P. 12. See also Ferraris
14 *Ecclesiastical Dictionary* issued by Extypographia Polyglotta, S. C. de
15 Propaganda Fide, Rome, in 1890, under the Title *Papa* on page 43.

16 The *Donation of Constantine* using the Exact title "Vicarius Filii Dei" was
17 referred to by many popes as authority for the assumption that, as a Roman
18 Catholic priest in conversation with me asserted, the Pope is Christ on earth;
19 "Vicarius Filii Dei." These popes used this forged edict of Constantine to prove
20 their divine authority; Leo IX, Urban II, Euginius III, Innocent III, Gregory IX,
21 Innocent IV, Nicolas III, Boniface VIII and John XXII. There is much more, yea
22 an overflowing abundance of authority to prove that Uriah Smith was right when
23 he taught that "Vicarius Filii Dei," the real and comprehensive title of the Pope
24 contained the number of the beast 666, and when the Holy Spirit through His
25 prophet endorsed the book, *Daniel and the Revelation* and classes it with *The*
26 *Great Controversy*, how can Professor Prescott or any Adventist minister or any
27 real student of history presume to throw doubt and confusion and darkness on the
28 Mark of the beast or the number of his name? When God speaks, true history
29 must, and always does, respond with a unanimous "Amen."

30 THE DEATH OF THE SON OF GOD

31 The great central truth of the Bible and of all Revelation is the death of the
32 Son of God. Around that solemn, glorious fact is clustered the whole Bible and all
33 of Divine revelation. Take away the death of the Son of God for sinners and the
34 whole Bible crumbles and our hope is perished for all eternity.

35 A human atonement is no atonement; even the death of a good man, a
36 perfect man, is powerless to save. If Jesus died as a man only, if the very Son of
37 God did not die for us, we are lost; sunk in hopeless darkness, in endless death.

38 The death of a sinless angel could not save us. He alone through whom
39 God our Father created all things, all angels, all humanity, He, the Son of God,
40 must die, must thus give His life anew to dying men. This He could do only by
41 dying in our stead, dying for us. "An angel's life would not pay the debt, nothing
42 but the death and intercession of God's Son would pay the debt." *Early Writings*,
43 127.

44 Jesus said to the angels, "that He should by His death save many, that the
45 life of an angel could not pay the debt." *Early Writings*, 150.

1 “Said the angel, think ye that the Father yielded up His Beloved Son
2 without a struggle? No, No, it was even a struggle with the God of Heaven,
3 whether to let guilty man perish or to give His beloved Son to die for him.” *Early*
4 *Writings*, 151.

5 “An angel’s life would not pay the debt. Nothing but the death and
6 intercessions of His Son would pay the debt. . . . He suffered His beloved Son to
7 die for man’s transgressions.” *Early Writings*, 152.

8 “The death of God’s beloved Son on the cross, shows the immutability of
9 the law of God.” *Testimonies*, volume 2, page 201.

10 Someone may ask “how could the Son of God die?”

11 Whether we can understand how it could be, or not, we must believe it.
12 “Great is the mystery of Godliness.”

13 How could the Son of God be conceived and born of the Virgin Mary and
14 come up through helpless babyhood, through childhood to manhood. The Infinite
15 God takes care of the “HOW.” We can only believe it is so, or we are lost in
16 eternal night.

17 “By FAITH are ye saved.”

18 Fearful is the condemnation of the Jews who refused to believe that Christ
19 rose from the dead. What shall we say of Adventist ministers who deny that He
20 even DIED much less rose from the dead.

21 “Be astonished, O ye Heavens at this, and be horribly afraid.”
22 Jeremiah 2:12.

23 Brought up from childhood as a Seventh-day Adventist I am startled,
24 terrified to know that any man claiming to believe this great Truth should hold
25 any doctrine whose logic would cause him to deny the death of the Son of God.

26
27 Oh Jesus, Lamb of God, Oh thou Son of God, my Saviour,
28 THOU HAST DIED FOR ME.

29 “Who gave His only Son to die
30 To die for the sins of the world,
31 That all who believe in His Holy Name
32 Should see their God.”

33
34 So, there are several issues in this letter. One is, is that those people that promote the
35 Pioneer position of a Godhead that consists of the Father and the Son, and identify that the Father
36 and the Son’s spiritual influence is what is identified as the Holy Spirit, those people that try to
37 perpetuate that Pioneer teaching are paralleling the history of Christ when the Jews could not see
38 that Christ was God, based upon the pioneer position of their history that, “Hear, O Israel: The
39 LORD our God is one LORD.” Deuteronomy 6:4 (KJV).

40 But at the same time, they are taking the Catholic definition of the Trinity to another level
41 by identifying that what has now been understood about the Godhead, as expressed several times
42 in the *Spirit of Prophecy* clearly, that there are three Persons of the Heavenly Trio: the Father,
43 the Son, and the Holy Spirit, and implying and teaching that that is the Trinity. That is not so.
44 And in their attempt to uphold their position, they are misrepresenting the historical documents
45 that they are using to uphold this position.

1 But, this does not change the fact that the reality of it is, is that the Seventh-day Adventist
2 Church has been going into deeper and deeper darkness through these years and is now
3 perpetuating the teachings that W. W. Prescott was so zealous to promote.

4 And the idea that we would continually change how we express the Godhead in
5 Adventism through the years is most definitely a prophetic fulfillment of the Omega of
6 Apostasy; because, the Bible teaches (if you turn to Isaiah, chapter 4) that at the end of the
7 world, all the churches are going to come into agreement with the papal church.

8 And if you read the *Seventh-day Adventist Bible Commentary*—and we are closing with
9 this—if you read the *Seventh-day Adventist Bible Commentary*, they are wrong on this. They say
10 the “one man” here is Christ in verse 1 of Isaiah 4; and, there is no way that this is Christ.

11 It says [in Isaiah, chapter 4, beginning at verse 1],

12
13 “¹ And in that day”—

14
15 What day? If you go back to Isaiah, chapter 2, verse 2, it says,

16
17 “² **And it shall come to pass in the last days**, that the mountain of the LORD's
18 house shall be established in the top of the mountains, and shall be exalted above
19 the hills; and all nations shall flow unto it.” Isaiah 2:2 (KJV).

20
21 And this vision continues on. There is no break from chapter 2 to chapter 4.

22 So, in verse 1 of chapter 4, when it says,

23
24 —“² And in that day”—

25
26 In the last days, “And it shall come to pass in the last days.” As historicists, when we are
27 applying prophecy at the end of the world, are we looking for a literal or a spiritual
28 application? Spiritual.

29 So, in verse 1, it says,

30
31 —“¹ And in that day”—*in the last days*—“seven women shall take hold of one
32 man,”—

33
34 What is a *woman* in Bible prophecy, spiritually?

35 FROM THE AUDIENCE: A church.

36 BROTHER PIPPENGER: A church.

37 What does the word *seven* represent?

38 FROM THE AUDIENCE: Complete.

39 BROTHER PIPPENGER: Complete, perfect. In the last days, all the
40 churches, seven churches,

41
42 —“shall take hold of one man”—

43
44 And this *one man* is the man of sin. This is the Papacy.

45
46 —“shall take hold of one man, saying, We will eat our own bread,”—

1
2 And what is *bread* in Bible prophecy? It is doctrine. All the churches will say, “We will
3 continue to be the Baptists, we will continue to be the Methodists, we will continue to be the
4 Episcopalians; we will eat our own bread.”

5
6 —“and wear our own apparel:”—
7

8 What is *apparel*?

9 FROM THE AUDIENCE: Righteousness.

10 BROTHER PIPPENGER: Our righteousness, what identifies whether we
11 are lost or saved.

12 The Baptist identification of righteousness, “We will keep that garment.” The
13 Methodist will keep their definition of *righteousness*, “We will wear our own garment;
14 we will keep our own doctrines, and eat our own bread.”

15
16 —“only let us be called by thy name, to take away our reproach.” Isaiah 4:1
17 (KJV).
18

19 And Sister White, if you study out this *reproach*, is the reproach that comes at The Sunday Law
20 crisis, when the whole world turns against Sabbathkeepers. At The Sunday Law crisis, all of the
21 churches are brought into unity with the one man, the man of sin. But, in order to be brought
22 into unity, not only are they going to have to receive the mark of the beast, they are going to have
23 to—what?—form their doctrinal understanding in order to be acceptable to the Papacy.

24 So, when you watch the transition through the years of how Adventism is expressing the
25 Godhead, you can read what they teach now in the Dallas General Conference Session, and you
26 can read it with an understanding of, “Yeah, that is what Sister White is talking about, three
27 Persons of the Heavenly Trio”; or, you can read it from the other side, saying, “No. That is an
28 okay understanding for the Catholic Trinity.” We have used words to prepare our own bread.

29 And those that receive the mark of the beast here in this verse are contrasted in the Bible
30 with those that receive the Seal of God. And one of the things that the people that receive the
31 Seal of God get victory over is what?

32 FROM THE AUDIENCE: The Beast and his image?

33 BROTHER PIPPENGER: The Beast and his image, but go to Revelation 14,
34 verse 11, people that are going to receive the mark of the beast. It says,
35

36 “¹¹And the smoke of their torment ascendeth up for ever and ever: and they have
37 no rest day nor night, who worship the beast and his image, and whosoever
38 receiveth the mark of his name.” Revelation 14:11 (KJV).
39

40 They are contrasted with those that get victory over his name. Okay? The ones that are going to
41 receive the mark of the beast, they want to eat their own bread and wear their own garment.
42 They simply want to be called by his name. They do not get victory over his name. And those
43 that receive the Seal of God, they get victory over his name, and over his number, and over the
44 image, and over the Beast.

45 And in Revelation 13, verse 17, it says,
46
47

1 “¹⁷ And that no man might buy or sell, save he that had the mark, or the name of
2 the beast,”—

3
4 “Only let us be called by thy name . . .” Isaiah 4:1 (KJV).

5
6 —“or the number of his name. ¹⁸Here is wisdom. Let him that hath
7 understanding count the number of the beast: for it is the number of a man;”—

8
9 And who is this man? This is the man that all of the churches take hold of.

10
11 —“and his number is—not 616, it is—“Six hundred threescore and six.”
12 Revelation 13:17-18 (KJV).

13
14 And in the Bible, what does the number 6 represent? It represents man. Okay? Man was
15 created in the sixth day.

16 The threefold union in modern Babylon, the last kingdom to oppose God is the Sixth
17 Kingdom in Revelation 17; and, the False Prophet is one part of that kingdom, the Beast is one
18 part of that kingdom, and the Dragon is one part of that kingdom. They are all part of the Sixth
19 Kingdom: 666.

20 So, there are a variety of ways that the number 666 is marked in the Scriptures; but, the
21 number of his name is the number of man, 666. It is the same man. Okay? It is the man of sin,
22 divided into 3 ways. And the man of sin has a foundational doctrine, and that doctrine is that
23 there is one god that manifests himself in three ways.

24 What are the three ways that he manifests himself as? The Beast, the Dragon, and the
25 False Prophet. The number of his name is 666. It has to do with the Doctrine of the Trinity.

26 Shall we pray?

27
28
29 Benediction: Heavenly Father, we thank you for the Sabbath where we can come together and
30 set aside the cares of the week. We thank you for getting us through a rather long reading. We
31 needed to put that in the record. We thank you that you have allowed us to be awakened to these
32 truths at the end of the world, that as we look back and review this history that leads your people
33 to this position here where the world is coming apart with natural disasters, the economy is
34 collapsing around us, the Third Woe of Islam is boiling out throughout the Middle East. When
35 we come to this time period, we recognize that as your people we are sound asleep in our
36 Laodicean condition, and we are wrapped up in the many winds of doctrine that are blowing
37 through Adventism; and we are unfamiliar with what the Foundations are and, therefore, are off
38 the Platform. We ask forgiveness for this. And as we go back and research the ways that we
39 have been led into this condition, we ask your forgiveness if we have overstepped our bounds in
40 addressing some of these historical figures, but we need to be prepared with the historical
41 evidence to understand where we are and to give a word in due season for those that are being
42 led astray from some of these winds that are blowing through Adventism. We thank you for
43 being with us in this presentation and ask for your continued guidance as we proceed. In Jesus’s
44 name, amen.

THE GODHEAD IN PROPHECY

Presentation by Jeff Pippenger

PART 25

Invocation by Brother Jeff Pippenger: Heavenly Father, as we bring this study to a conclusion in the next couple of presentations, we ask that your Holy Spirit would guide and direct. We are at the point now where some of the teachings that we are going to address are more serious, more pointed in terms of the positions that exist in Adventism concerning the Godhead. We ask that you would help us be clear and that the things we address will be easily understood and would be edifying for your people. As we begin, we ask that you grant us the presence of your Holy Spirit, that you would take control of the Words and thoughts that I have, that only your words and your thoughts would be expressed and that you prepare the hearts and minds of your people that are listening to this, to receive it as you wish. We ask that you would accompany this message with your Holy Spirit that it might do a work of awakening and preparing your people for the times in which we are living, when many winds of doctrine are blowing. Please pour your Latter Rain out upon us by opening our understanding to your Word. And we thank you for all these things in Jesus's name. Amen.

BROTHER PIPPENGER: It may not appear this way to those of you that have this complete series on DVD, but this presentation, No. 25, is following No. 24; but, we did No. 24 several weeks ago. Much time has elapsed in between these two presentations, just because of the circumstances here at our ministry, traveling, and other concerns.

We left off in the last two presentations by reading through a letter by Elder Washburn that was written many, many years ago. And the reason for including that complete letter in the presentation was twofold: I had intended, as I was doing this series—this series, if you remember, is simply morning and evening worship that we were doing here over a period of time, and I was being real casual about all the different truths that I addressed as I went along. I was not being specific to dealing with the Godhead alone. I was allowing myself to go on to other subjects. And I had initially intended to include one more study before we brought this to a conclusion, and that study was on the four generations of Adventism, based upon [the Book of] Joel. Joel is fulfilled three times, and it is fulfilled in the time of Christ, in the time of the Millerites, and then here at the end of the world.

But, Joel, in chapter 1, is set in the context of the Fourth Generation; and, Elder Washburn's letter had some light to contribute to that study of the four generations, which I do not intend to do. But, I at least intend to give a brief overview so that you understand the logic of that letter.

What I am saying is that letter has two points of reference, at minimum, for us. One of them is, is that when the Lord opened up the understanding that Joel is fulfilled in the fourth Generation, both in the time of Christ and in the time of the Millerites, and here at the end of the world, then He opened up that there are four generations of Adventism. And the First Generation—and it is not a sequence of time. If you want to see a more detailed explanation of this, you can access the presentations that we did here recently in Northern California at the Leoni Meadows Prophecy School—but, the First Generation of Adventism begins in the Millerites, and it begins with Ellen White's first open vision which took place in December of 1844 in Portland, Maine; and, her last open vision was in Portland, Oregon, 40 years later in

1 1884. We mark that as the First Generation because of the history that is connected with that.
2 And you have to ask yourself why did Sister White cease having open visions, visions that were
3 taking place in front of the church family to confirm the Spirit of Prophecy. And if you
4 understand the way the Lord works, you have to see something in the fact that the first open
5 vision was in Portland, Maine, and the last was in Portland, Oregon; because, Jesus illustrates the
6 end from the beginning.

7 But, if you go back into the history of the last open vision in 1884, you find that in 1882
8 Uriah Smith began to print in our periodicals and teach in our schools. Based upon a rebuke that
9 he received from Sister White, he began to print and teach that when Sister White had a vision, it
10 was inspired; but, the *Testimonies* were not inspired. So, he was saying there were some
11 portions of what Sister White wrote were inspired, others were not.

12 In 1883 the General Conference president [George Ide Butler], piling on with Uriah
13 Smith, began a series of ten articles in the *Review* that appeared for over a ten-month period,
14 where he said that the Inspiration of the Bible was prioritized: when Moses and Jesus were
15 speaking, that was the highest form of Inspiration. And then he went down and he showed
16 different categories of Inspiration in the Bible, ultimately getting to a point where he lists out
17 several passages in God's Word that were not Inspired.

18 So, in 1882 and 1883, you see the leadership—and he was teaching this. Butler was not
19 only putting this in the *Review*; it was being taught in our schools. So, in 1882 and 1883 you see
20 the leadership of the Adventist Church rejecting the Inspiration of the Spirit of Prophecy, and
21 then rejecting the Inspiration of the Bible. And in 1884, the open visions ceased for Adventism.
22 A new generation began.

23 And Sister White was not silent to this. You can go back in and see that she was dealing
24 with Uriah Smith's foolishness and Butler's foolishness.

25 But, four years later, in 1888, if you look closely, what happened in 1888 at the
26 Minneapolis General Conference Session, according to the Inspired historical record of Sister
27 White, both the Spirit of Prophecy and the Bible were rejected by the leadership of the Adventist
28 Church. And this is the Second Generation. This is where we began wandering in the
29 wilderness of apostasy.

30 And the Second Generation is a generation that Sister White deals with in *Testimonies*,
31 volume 1, where she has a dream. She sees a procession coming of men that she knew well—
32 you can read of this dream and look at the details carefully—and they are coming to her house.
33 And she turns and looks again, and this procession has turned into a Catholic procession, and
34 they circle her house, saying her house is proscribed. And she cannot understand what is going
35 on. She cannot understand how these men that she knew turned into Catholics, nor why they
36 would proscribe her house.

37 And the only answer that is given to her in this dream for them proscribing her house is,
38 "Because you have spoken against our holy order." So, this Second Generation is the
39 establishment of a holy order in Adventism that takes control of the Ellen White Estate. It takes
40 control of her writings.

41 And recently, when we were dealing with this in the Leoni Meadows series on these four
42 generations, recently this book [*The Struggle for the Prophetic Heritage*] was written by an
43 Adventist, [Gilbert M. Valentine], that documents the history of the General Conference taking
44 control of the Ellen White Estate against Sister White's stated wishes; and, it was more about the
45 battle that took place after she died, taking control of that Ellen White Estate from her son,
46 Willie White. And it documents that history.

1 And it points out one of the things that I find interesting that the Ellen White Estate was
2 in Elmhaven, which is in California; and, two weeks after Willie White died, all of the materials
3 had been moved to Takoma Park, to the General Conference. And this [book] documents the
4 struggle in that period beginning with Sister White's death in 1915, on through the early 1930s.
5 And that is the Second Generation, the generation that has rejected the Spirit of Prophecy; it has
6 rejected the Bible; and it is wandering in darkness. And the first thing that it is going to do is
7 establish a holy order and take control of the Ellen White Estate.

8 And the Third Generation, by the way, is the generation that some of what we are dealing
9 with here references; because, Sister White, when she is dealing with the Alpha Apostasy and
10 they are in the time period of John Harvey Kellogg, she points forward to the Omega Apostasy.
11 And referring to the Omega Apostasy, one of her classic statements concerning the Omega
12 Apostasy is "Books of a new order would be written."

13 And in this Third Generation, after they have taken control of the Ellen White Estate,
14 then the books of the new order come into the Third Generation, where not only do we have
15 *Questions on Doctrine* that promotes the Evangelical Gospel in Adventism but in this history of
16 this Third Generation we have books and teachings that are turning the prophetic understanding
17 of the Millerites upside down.

18 And so in this Third Generation, you have the books of the new order being written; and,
19 this Third Generation goes until 1989, when Daniel 11, verse 40, is fulfilled with the collapse of
20 the Soviet Union, and the Fourth Generation of Adventism begins.

21 And the Fourth Generation of Adventism is based upon [the Book of] Joel, and Joel is
22 fulfilled in our history, and in the time of the Millerites, and in the time of Christ.

23 And when John the Baptist and Christ were dealing with their history, which was also the
24 Fourth Generation of Joel prophetically, if you remember what they said, they said, "You
25 generation of vipers." So, when you get to the Fourth Generation of Joel, you are in the
26 generation of vipers.

27 And it is not just John the Baptist and Jesus being mean-spirited. The Fourth Generation
28 is where the Lord accomplishes the Everlasting Gospel, and the Everlasting Gospel is the work
29 of Christ in producing two classes of worshippers based upon a prophetic testing message, and
30 that is in agreement with Genesis 3:15 where there is a promise that He would put enmity
31 between the seed of the serpent and the seed of Christ.

32 The Everlasting Gospel produces these two classes of worshippers, and the one class of
33 worshippers that are on the wrong side of the issue, they are of the seed of Satan, and Satan is the
34 serpent. They are the generation of vipers. The Fourth Generation is the generation of vipers,
35 because this is where the Everlasting Gospel is accomplished; and, where those that reject the
36 message of that time will develop the character of Satan: vipers.

37 So, this is what we dealt with in Leoni Meadows more carefully.

38 And in this book [*The Struggle for the Prophetic Heritage*], the 1930s time period—and I
39 am saying that in general—which is the conclusion of the Second Generation; the "holy order"
40 has been established; they take control of the Ellen White Estate; and, then after the Second
41 Generation, then the Third Generation from the 1930s to 1989, books of a new order are written.
42 This is where the "holy order" sustains itself by printing the fallacies that it promotes.

43 But, in that crisis time that this book addresses, there were men that were opposing the
44 direction that it was going; and, one of them is Washburn. And Washburn is the article that we
45 read into the record in our past two presentations during this time period.

1 So, one of the reasons that I was reading that into the record is because I intended to deal
2 with the four generations of Adventism before we brought this to a conclusion; and, I wanted
3 those that were willing to see, to see something in that, and it was this: Men as such as
4 Washburn, or B. G. Wilkinson that wrote *Truth Triumphant*, in *Our Authorized Bible:*
5 *Vindicated*, the reason that Wilkinson is writing the book *Our Authorized Bible: Vindicated* is
6 because he is making a defense on the attack against the *King James [Version] Bible* that is
7 going on in Adventism; because, if you read that book, you are not going to see that he is
8 opposing Adventism in that book because he was in a very precarious situation.

9 This book [*The Struggle for the Prophetic Heritage*] documents that in that history, the
10 men that were defending the *King James Version Bible*, the men that were resisting the change of
11 the understanding of the Daily from Paganism to Christ's Sanctuary ministry, the men that were
12 resisting the introduction of the Catholic teaching of the Trinity, they were on the black list of
13 these General Conference brethren. And the General Conference brethren, in the 1930s, based
14 upon the premise of the Great Depression, they consolidated down the conferences in the United
15 States—what we call in the political world, *gerrymandering*.

16 In the House of Representatives, each state has so many representatives, based upon the
17 population. And if Arkansas has 10,000 people this voting cycle, then they have so many
18 representatives in the House of Representatives. But, in the next voting cycle, if they have
19 changed to 2 million people, then they are going to have more representatives that get elected to
20 the Congress of the United States. So, they have to come together and remake the districts for
21 these new political officials.

22 And invariably, in the political world, when they are making these new political districts,
23 the party that is in control of that state, if the Democrats are in control of Arkansas as they are
24 now and as they are right now doing the work of reassessing how many House of
25 Representatives people are going to be elected, they are dividing up the new voting districts. Hot
26 Springs is going to get one, as an example. They are making those decisions.

27 Invariably, the Democrats draw up the boundaries of these areas in order to make sure the
28 Democrats get more people put into Congress. That is called *gerrymandering*.

29 And that is what happened, according to this book [*The Struggle for the Prophetic*
30 *Heritage*] in the 1930s. Based upon the Great Depression, they determined that the way to keep
31 the finances in the General Conference under control was to reduce down some of the unions and
32 conferences in the United States; and it just so happens, that when they reduced these
33 conferences down, these men such as Washburn and Wilkinson, they are retired. Their
34 conferences are closed down. There are no longer conferences. Their ability to have an
35 influence in the church at large is eliminated.

36 And in this book [*The Struggle for the Prophetic Heritage*], the author of this book
37 [Gilbert M. Valentine], he believes the General Conference did the right thing by taking control
38 of the Ellen White Estate. He approaches it from the wrong side of the history.

39 And in this book, when he is dealing with Washburn (the man that we read from), he
40 calls them—what is the label that he puts on them?—he identifies Washburn as the ringleader in
41 a group of people that he calls the “Columbian Union rebels.” Washburn is the “ringleader” of
42 the Columbian Union rebels, because he has been protesting the change of the Daily to Christ's
43 Sanctuary ministry. He has been protesting that now we are using these Catholic bibles instead
44 of the *King James Version*. He has been protesting that we are changing our understanding of
45 the Godhead to the Catholic understanding of the Trinity. Okay? Washburn is a rebel in this
46 history. He gets gerrymandered out of influence.

1 So, I wanted to read his letter into the record so that we could deal with that history in a
2 correct way, and see more of the context of the last two presentations.

3 But, I also wanted to deal with it because in this letter, this is one of the primary
4 references in the Godhead issue, the anti-Trinitarians in Adventism. This is one of their
5 publications, [“What Did The Pioneers Believe?” by Lynnford Beachy]³⁰. This goes through and
6 this will give you several references of the Pioneers’ understanding of the Trinity and the
7 Godhead in order to suggest that we are supposed to maintain the Pioneer position of the
8 Godhead.

9 But in doing this, in the back of here, they quote from Washburn’s letter that we read into
10 the record in our last two presentations; but, they only take certain paragraphs out of it, just
11 certain paragraphs. They do not take the whole record.

12 And this is a publication from Australia is pretty much the same thing. This is titled,
13 “The Living Voice of the Lord’s Witnesses,”³¹ and maybe they work together, but no doubt this
14 ministry in Australia is doing the same work as this ministry [Lynnford Beachy] in the United
15 States. And this publication [from Australia] also quotes from the Washburn letter. But in so
16 doing, all they do is quote the passages from Washburn where he is saying that the Trinity
17 Doctrine is the Omega Apostasy in Adventism, because that is one of their premises.

18 And what I am saying is, that is dishonest. When someone is trying to uphold the
19 teaching and they are forced to employ dishonesty, that is a warning flag to anyone who will see.

20 Why am I saying that they are dishonest?

21 So, let us go into our notes now, and I will try to explain why they are dishonest.

22 23 24 **THE OMEGA APOSTASY** 25

26 In both of these publications you are going to see this quote from Washburn’s letter, but
27 you are going to see that 90 percent of his letter is not included in these publications. And here,
28 under “The Omega Apostasy,” here is what they love to quote from Washburn. It says,
29

30 “Seventh-day Adventists claim to take the word of God as supreme
31 authority and to have ‘come out of Babylon,’ to have renounced forever the vain
32 traditions of Rome. If we should go back to the immortality of the soul, purgatory,
33 eternal torment and the Sunday Sabbath, would that be anything less than
34 apostasy? If, however, we leap over all these minor, secondary doctrines and
35 accept and teach the very central root, doctrine of Romanism, the Trinity, and
36 teach that the son of God did not die, even though our words seem to be spiritual,
37 is this anything else or anything less than apostasy? and the very Omega of
38 apostasy?” J. S. Washburn.
39

40 So, Washburn is here saying that if we accept the Trinity, which was being pushed in this
41 history, that this is the Omega Apostasy.

³⁰ “What Did The Pioneers Believe,” Compiled August, 1996, and updated January, 2006, by Lynnford Beachy,
HC 64, Box 128B, Welch, West Virginia 24801, USA, 6th Printing by Smyrna Gospel Ministries.

³¹ “The Living Voice of the Lord’s Witnesses,” Prepared and Published by: Restitution Ministries, P.O. Box
7137, Kariong, NSW 2250, Australia.

GOD DID NOT DIE

Okay. Now, before I respond to that, I want to put in the record here these next three paragraphs. If you paid attention to what Washburn said, the third line from the bottom of his quote, it says, “. . . and teach that the son of God did not die, ...”

I am not saying that I understand everything that Washburn believed about the Trinity, about the Godhead. So, I want to put in the record, if he actually believed that the Divine Son of God died at the cross—and there are people that believe that—I want to put in the record that he was wrong on that; and, these next three paragraphs tell us that it was not Jesus’s divinity that died at the cross: it was the Son of Man that died at the cross.

So, this is *The Seventh-day Adventist Bible Commentary*, volume 5, page 1113.

“When the voice of the angel was heard saying, ‘Thy Father calls thee,’ He who had said, ‘I lay down my life, that I might take it again,’ ‘Destroy this temple, and in three days I will raise it up,’ came forth from the grave to life that was in Himself. **Deity did not die.** Humanity died, but Christ now proclaims over the rent sepulcher of Joseph, ‘I am the resurrection, and the life.’ In His divinity Christ possessed the power to break the bonds of death. He declares that He had life in Himself to quicken whom He will.

“‘I am the resurrection, and the life.’ **This language can be used only by the Deity.** All created things live by the will and power of God. They are dependent recipients of the life of the Son of God. However able and talented, however large their capabilities, they are replenished with life from the Source of all life. Only He who alone hath immortality, dwelling in light and life, could say, ‘I have power to lay down my life, and I have power to take it again.’ All the human beings in our world take their life from Him. He is the spring, the fountain of life.

“‘I am the resurrection, and the life.’ He who had said, ‘I lay down my life, that I might take it again,’ came forth from the grave to life that was in Himself. Humanity died: **divinity did not die.** In His divinity, Christ possessed the power to break the bonds of death. He declares that He has life in Himself to quicken whom He will.” *The Seventh-day Adventist Bible Commentary*, volume 5, 1113.

So, this really is not germane to our study here. I just want you to know that as I am quoting from Washburn, if he happened to believe that the Divine Son of God actually died at the cross, I am not supporting him in that position. But what I am saying is, the anti-Trinitarians, who I call “the Godhead people,” and I know they are sensitive to certain words and they fall into the trap, you know, that you are not supposed to hang a person upon one word. And as you interact with the Godhead people, you will find that there are just certain words that you can use and they will jump all over you.

Now, one of those words is *Trinity*. But, I agree with them on that. All right?

Okay. What does the word *Baal* mean? **What does the word *Baal* mean?** Does anyone know? *Lord*.

So, if I was to pray up here now and my prayer was, “Lord, grant us the Holy Spirit in this presentation,” and I said, “Baal, grant us the Holy Spirit in this presentation,” you would rightly say, “You know what? What are you using *Baal* for?”

And I could say, “Well, it means the same thing. It means *Lord*.

There are words that we should not use, and the word *Trinity*, just because we have started using it in the 1930s and putting it in our books and giving it lip service from the pulpit, this is a Catholic word that defines the understanding of God as expressed by Catholicism. And I just have a hunch that it is offensive to the Lord when He hears His people saying that the Godhead is the Trinity; because, He knows how many of His faithful people were put to death during the 1260 years for opposing the understanding of the Trinity. And, He expects us at the end of the world to be those that have the greatest light of all time: We should understand these things.

So, I have a little bit of sympathy with the Godhead people, as I call them, on how sensitive they are to the word *Trinity*. But, some of the other issues that they make, I think they are smoke screens or deceptions in his discussion. So, that, I am putting in the record as we proceed.

A FALSE WITNESS

It is a false witness when they use the Washburn letter to support their position. If you have to support your position by being dishonest, then there is something wrong. Because, the Godhead people will teach you—(the anti-Trinitarians, however they want to call themselves; I know some of them will get offended if I am calling them the Godhead people because this is the issue that they carry to Adventism, is the correct understanding of the Godhead)—they will tell you that there are the Father, whose is God; and, the Son, who is the only Begotten Son; and, that the Holy Spirit is simply this spiritual power that comes from either the Father or the Son; but, the Holy Spirit is not the Third Person of the Godhead: the Holy Spirit is not a Person. It is God the Father's or God the Son's Spirit.

In this article, if you remember the last two presentations, Washburn, when he is arguing against the Trinity that is being brought in to Adventism in that history, he is quoting Sister White.

Notice, when he is quoting Sister White, here is the reference that he is quoting, under “A False Witness,” *Series B*, No. 7, pages 62 – 63.

Now, I have this first paragraph in here because there is something that I want to say about it, too. So, let us read through these paragraphs carefully.

“I am instructed to say, The sentiments of those who are searching for advanced scientific ideas are not to be trusted. Such representations as the following are made: ‘The Father is as the light invisible: the Son is as the light embodied; the Spirit is the light shed abroad.’ ‘The Father is like the dew, invisible vapor; the Son is like the dew gathered in beauteous form; the Spirit is like the dew fallen to the seat of life.’ Another representation: ‘The Father is like the invisible vapor; the Son is like the leaden cloud; the Spirit is rain fallen and working in refreshing power.’ “—

1 Now, in one of these anti-Trinitarian Godhead publications, they take this quote, this paragraph,
2 from Sister White. This is more dishonesty. That is what I want to deal with in this paragraph.

3 They take this quote because she is talking here about Kellogg's Pantheism. So, they
4 take this quote where she is addressing Kellogg's Pantheism, and they say, "Now, look it, based
5 upon what she is saying here, Kellogg had accepted the Catholic teaching of the Trinity, because
6 he is expressing these three Gods as the vapor, the vapor materialized, the vapor being poured
7 out, all these spiritualistic terms. He is dealing with three entities: the Father, the Son, and the
8 Holy Spirit."

9 So, they are making the claim that the Pantheism of Kellogg, that Kellogg built this
10 understanding based upon the Trinity; and, they are making that claim, based upon this
11 paragraph, in this one publication. Now, this is dishonest. Okay? Because, you are going to see
12 in a couple of paragraphs later that Sister White specifically upholds three Persons of the
13 Godhead. They do not include the following paragraphs. They just simply say, "This is what
14 Kellogg was teaching, these spiritualistic ideas of the Father, the Son, and the Holy Spirit, and
15 that this is the Catholic Trinity; but, we believe that it is only the Father and the Son and there is
16 no Holy Spirit involved."

17 Yet, in the very quote from Sister White that they are making this claim, three paragraphs
18 later, she is going to identify Three Persons of the Heavenly Trio. And they leave that out.
19 Okay? They leave that out. It is dishonest!

20 But, back to my original premise here, this passage is the passage that Washburn refers to
21 in his article where he is identifying that the Trinity is the Omega Apostasy.

22 Okay. So, let us take the next paragraph.

23
24 —"All these spiritualistic representations are simply nothingness. They
25 are imperfect, untrue."—*and they are!*—"They weaken and diminish the Majesty
26 which no earthly likeness can be compared to. God cannot be compared with the
27 things His hands have made. These are mere earthly things, suffering under the
28 curse of God because of the sins of man. The Father cannot be described by the
29 things of earth. **The Father is all the fullness of the Godhead bodily**, and is
30 invisible to mortal sight."—

31
32 Next paragraph:

33
34 —"**The Son is all the fullness of the Godhead manifested.** The Word of
35 God declares Him to be 'the express image of His person.' 'God so loved the
36 world, that He gave His only begotten Son, that whosoever believeth in Him
37 should not perish, but have everlasting life.' **Here is shown the personality of**
38 **the Father.**

39 "The Comforter that Christ promised to send after He ascended to heaven,
40 is **the Spirit in all the fullness of the Godhead,**"—

41
42 Sister White has just said the Father, the Son, and the Spirit are all the fullness of the Godhead.
43 She is identifying Three Persons, and she is saying this is the correct understanding in opposition
44 to this spiritualistic representation about God being a vapor, and Jesus being the dew, and all that
45 foolishness.

1 So, when she is talking about that foolishness, she is not denying Three Persons of the
2 Godhead. She is clarifying that the Godhead cannot be illustrated by things of Creation.

3 Now, she goes on to say—this paragraph that we are in; this is the paragraph that
4 Washburn uses in his article where he is opposing the introduction of the Trinity. This is one of
5 the paragraphs that the anti-Trinitarian Godhead people, they will not put in their publications;
6 because, it stands opposed to what they believe.

7 It says,

8
9 —“The Comforter that Christ promised to send after He ascended to
10 heaven, is the Spirit in all the fullness of the Godhead, making manifest the power
11 of divine grace to all who receive and believe in Christ as a personal Saviour.
12 **There are three living persons of the heavenly trio; in the name of these three**
13 **great powers—the Father, the Son, and the Holy Spirit**—those who receive
14 Christ by living faith are baptized, and these powers will co-operate with the
15 obedient subjects of heaven in their efforts to live the new life in Christ.”
16 *Series B*, No. 7, 62, 63.

17
18 So, Washburn is not agreeing with their [the anti-Trinitarians] premise that it is only the
19 Father and the Son, and there is no Third Person of the Godhead. Washburn is basing his
20 understanding of the Godhead upon Sister White’s commentary; but, they take Washburn as
21 identifying the Trinity as the Omega, in order to make their case that the Omega Apostasy in
22 Adventism is the reception of the Trinity of Catholicism. And if you have to be dishonest to
23 prove your point, then you know that the Lord is not leading in your conclusions.

24 Underneath we have our Pioneer understanding.

25 26 27 OUR PIONEER UNDERSTANDING

28
29 This is James White, and you can find several Pioneers that will express this. You can
30 find several in here [the Lynwood Beachy publication, “*What Did The Pioneers Believe?*”]. All right?

31 Now, I want you to remember: If the fact that the Pioneers believed as we are going to
32 read Elder White’s statement here, if the fact that all the Pioneers believed this way makes it
33 true, then we need to switch to Sundaykeeping, because all the Pioneers were Sunday-keepers.
34 Okay? We do not base truth upon the consensus of Pioneer understanding. We base truth upon
35 the Word of God. And when the Pioneers agree with the Word of God, we agree with the
36 Pioneers.

37 So, this historical argument needs to be carefully analyzed.

38 This is where James White is writing *The Life of Joseph Bates*. Here it says,

39
40 “. . . ‘Respecting the trinity, I concluded that it was an impossibility’—and this is
41 *Joseph Bates*—“ ‘Respecting the trinity, I concluded that it was an impossibility
42 for me to believe that the Lord Jesus Christ, the Son of the Father, was also the
43 Almighty God, the Father, one and the same being. I said to my father, ‘If you can
44 convince me that we are one in this sense, that you are my father, and I your son;
45 and also that I am your father, and you my son, then I can believe in the trinity.’”
46 James White, *The Life of Joseph Bates*, 210.

1 Now, notice, this is the Catholic understanding of the Trinity, is that there is one God,
2 and that in some places He will manifest Himself as the Holy Spirit. In another place, this same
3 God will manifest Himself as the Son, and in another place, He will manifest as the Father. And
4 that is what Bates is dealing with here: “If you can convince me,”—because he was arguing with
5 his father, or discussing this with his father, and he was saying, “Dad, if you can convince me
6 that we are really the same being, that I am your son and I am also your father and you are my
7 son, and you are also my father and we are the same being, then I can believe in the Trinity.”

8 But, Brothers and Sisters, that is not a definition of the Godhead as set forth in
9 Inspiration. Sister White says there are Three living Persons: the Father, the Son, and the Holy
10 Spirit, and they are distinctly different. That is not making the claim that they are all the same
11 God that manifests themselves at different times in three ways.

12 And, also, you will notice that Joseph Bates, here, what does he say about the Holy
13 Spirit? Nothing; because, the Pioneer understanding was that the Holy Spirit was not the Third
14 Person of the Godhead. It was the presence, the influence, the power of the Father and the Son.

15 So, one of the things that is foisted upon us in this discussion with the Godhead people is
16 that to accept Sister White’s clear definition (the Bible’s definition) that there are Three Persons
17 of the Godhead is to accept the Doctrine of the Trinity. And it is not! The Doctrine of the
18 Trinity is not what Sister White expressed.

19 Okay. So, what I am saying here is that there is some manipulation here.

20 You know, there was a time not so long ago where Kathy and I were in a restaurant and
21 this waiter, he was a magician; and, when he gets done with his customers, he does some magic
22 tricks, if they will let him. And I watched this guy, and he was doing this thing with the coins,
23 and he had, like people do now, a shaved head. So, with a real fast hand, he put this coin on top
24 of his head, and the people that he was dealing with, they did not see it. But the coin was on top
25 of his head, and he kept doing the thing with his hands, and, you know, “Where is the coin?”

26 And he had this woman holding her hand out, and he goes like this [nods forward his
27 head quickly], and the coin comes out of the air and drops in her hand. And they were just
28 amazed at this sleight of hand that he was doing. And he did a few things like that.

29 And I saw a couple of the things how he did it, you know, because I was at an angle
30 where I could see it.

31 He came over to our table when he was taking away the money, and he was doing the
32 coin thing with Kathy, and I watched him because I was across the table. She did not see it and
33 did not feel it, but he was [writhing his body around] around, and he just casually touches her
34 shoulder and he puts the coin on her shoulder. So, the coin is gone, and she is wondering where
35 it is; and, I am looking at the coin on her shoulder. And he says, “Oh, it is on your shoulder.”

36 That is what is going on here. This is sleight-of-hand. **This is sleight-of-hand.** They are
37 suggesting that to accept the understanding of the Godhead being Three Persons of the Heavenly
38 Trio is the Trinity doctrine. It is not. **It is not!** It is totally a different concept.

39 But, because we [as Seventh-day Adventists] are not so familiar with it here at the end of
40 the world, because we are Laodiceans and we are unfamiliar with Pioneer history, it is pretty
41 easy to mislead us along this line. Because, you can bring all the Pioneer testimony to say, “This
42 is the way that we believe: that it was just the Father and just the Son, that the Holy Spirit was
43 not the Third Person of the Godhead; and the Pioneers were fighting against the Trinity and to
44 accept this new light on the Godhead that comes in this point in history, that the Holy Spirit is
45 the Third Person of the Godhead is to accept the Trinity.” That is sleight of hand. The Trinity is
46 NOT identifying Three Persons of the Heavenly Trio. Okay? Just keep that in mind.

THE LAST APOSTASY—OMEGA

In his article Washburn quotes from Sister White, from *The New York Indicator*, February 7, 1906. It says,

“One thing it is certain is soon to be realized,—**the great apostasy, which is developing and increasing and waxing stronger**, and will continue to do so until the Lord shall descend from heaven with a shout.” *The New York Indicator*, February 7, 1906.

The Godhead people are claiming that the reception of the Trinity doctrine into Adventism is the Omega Apostasy. Okay? And one of my problems with that is by them defining the final Apostasy, the one that Sister White is referring to as waxing greater and greater to the end, by defining it as the Trinity, they are eliminating our ability to see that the Omega Apostasy is so many other things.

But, Brothers and Sisters, one of the tricky parts of this presentation is, I agree with them. I think the Seventh-day Adventist Church has purposely—I will even say *purposely*—some of the men have purposely worked to bring our understanding of the Godhead into agreement with the Catholic understanding of the Trinity. That actually went on. That is what makes this subject a little bit harder to explain and isolate.

But, that is not the only thing that we [as Seventh-day Adventists] have done to try to get close to Rome. I mean, we have given medals to the Pope of Rome. We have allowed Catholic representatives to come into our General Conference Sessions and do presentations. We have let Catholic priests come and give Week of Prayer at our universities. So, the fact that the Adventist Church is drawing closer and closer to the Catholic Church is part of an overall symptom of where the Adventist Church is head at the end of the word; because, at this time in Earth’s history, you and I as Seventh-day Adventists, we either are developing the image of Christ or the image of the beast, one of two images. And the Beast is Catholicism. We either are becoming more Christian (developing the image of Christ) or more Catholic (developing the image of the beast).

And in agreement with this, you can document the inroads of Catholicism into Adventism through the years. So, yeah, I am not going to argue that we made a change in the 1930s where we started substituting things in our hymnals that never said “Trinity” before, and we put in “Trinity.” And when we do the compilations by Sister White {though she never uses the word *Trinity*}, into the subtitles we will put the word *Trinity*. That has happened.

What I am arguing is that the Omega Apostasy is something much broader, much more important to understand than simply the Godhead issue. Okay?

APOSTASY, n. [Gr. a defection, to depart.] 1. An abandonment of what one has professed; a total desertion, or departure from one’s faith or religion.

APOSTASY, the definition is an abandonment of what one has professed, a total desertion, or departure from one’s faith or religion. It is a rejection of everything, not simply the understanding of the Godhead.

Now, the point of reference for the Godhead people, where they begin to make their case about these issues, is the Alpha Apostasy in the time of John Harvey Kellogg. And this is one of

1 the passages that would be often referred to by these brethren. It says from “Selected Messages,
2 book 1, page 203:

3
4 The Living Temple: the Presence and Personality of God

5
6 “Finally my son said to me,”—
7

8 Okay. In this crisis of Kellogg promoting Pantheism in his book, *The Living Temple*, Willie
9 White sits down with Ellen White and says, “You need to read some of this book.”

10 She has already told Willie White, “I don’t need to read it, because the Lord has shown
11 me the error of it, without reading it.”

12 But, he is saying, “No, you need to read it so you have some points of reference.”
13 That is what is going on here.
14

15 —“Finally my son said to me, ‘Mother, you ought to read at least some
16 parts of the book, that you may see whether they are in harmony with the light
17 that God has given you.’ He sat down beside me, and together we read the
18 preface, and most of the first chapter, and also paragraphs in other chapters. As
19 we read, **I recognized the very sentiments against which I had been bidden to**
20 **speak in warning during the early days of my public labors. When I first left**
21 **the State of Maine, it was to go through Vermont and Massachusetts, to bear**
22 **a testimony against these sentiments. ‘Living Temple’** ”—*Kellogg’s book*—
23 **“contains the alpha of these theories.** I knew that the omega would follow in a
24 little while; and I trembled for our people. I knew that **I must warn our brethren**
25 **and sisters not to enter into controversy over the presence and personality of**
26 **God.** The statements made in ‘Living Temple’ in regard to this point are
27 incorrect. The scripture used to substantiate the doctrine there set forth, is
28 scripture misapplied.” *Selected Messages*, book 1, 203.
29

30 Concerning the presence and personality of God.

31 And in *The Living Temple* you have the Alpha of these errors.

32 And sometimes in Adventism—like I brought in here earlier, the several books I have
33 that talk about the Alpha and Omega Apostasy in my own bookcase, and different authors in
34 Adventism have formed different conclusions about the Omega Apostasy is—and sometimes
35 when we deal with the Alpha and Omega, we forget the very basic point of what the Alpha and
36 the Omega is.

37 Who is the Alpha and Omega?

38 FROM THE AUDIENCE: Christ.

39 BROTHER PIPPENGER: Jesus. He is the Alpha and the Omega, the Beginning
40 and the Ending, the First and the Last. And what is the primary understanding of that?

41 Well, there might be more than one understanding, but that is primary?

42 Well, one of the primary understandings of that is that Jesus illustrates the End from the
43 Beginning. He is the Alpha and the Omega.

44 So, when we are making our application of what the Omega is to be, then whatever it is,
45 knowing Christ the way He is, it is going to be the same as the Alpha; because, the beginning
46 and the ending always align up.

1 And the Alpha of these errors that in *The Living Temple*, Sister White dealt with in her
2 early ministry, when she was going through Maine, Vermont, Massachusetts, and even on her
3 way up to Canada.

4 Notice this next quote from *Selected Messages*, pages 26 – 27.

5
6 “In 1850 my husband and myself visited Vermont, Canada, New
7 Hampshire, and Maine.”—*the same history*—“The meetings were held in private
8 houses. It was then next to impossible to obtain access to unbelievers. The
9 disappointment in 1844 had confused the minds of many, and they would not
10 listen to any explanation of the matter. They were impatient and unbelieving, and
11 many seemed rebellious, coming out in a most decided manner **against their past**
12 **Advent experience**. Others dared not go to this length, and deny the way the
13 Lord had led them. These were glad to hear arguments from the Word of God
14 which would harmonize our position with prophetic history. As they listened to an
15 explanation of the disappointment which had been so bitter to them, they saw that
16 God indeed led them, and they rejoiced in the truth. This awakened the most bitter
17 opposition on the part of those who denied our past experience.”—

18
19 So, the Alpha of error, one of the characteristics of it is the rejection of the Foundations; and, that
20 is what she says about Kellogg, too: The teachings in *The Living Temple* destroy the
21 Foundations. And when she dealt with the Alpha of this in her early experience, one of the
22 things she notes is they were rejecting the early Advent experience, which they had just come out
23 of.

24 Notice the next paragraph. This is another characteristic.

25
26 —“But we had a still worse element to meet in a class **who claimed that**
27 **they were sanctified, that they could not sin, that they were sealed and holy**,
28 and that all their impressions and notions were the mind of God. Conscientious
29 souls were deceived by the pretended piety of these fanatics. Satan had worked
30 artfully to have these deluded ones accept the Sabbath, as through their influence,
31 while professing to believe one part of the truth, he could crowd upon the people a
32 great many errors. He could also use them to good advantage to disgust
33 unbelievers, who pointed to these inconsistent, unreasonable ones as
34 representatives of Seventh-day Adventists. This class urged upon the people
35 human tests and manufactured crosses, which Christ had not given them to
36 bear.”—

37
38 And then in the third paragraph, here is a third characteristic.

39
40 “They claimed to heal the sick and to work miracles. **They had a satanic,**
41 **bewitching power**; yet they were over-bearing, dictatorial, and cruelly
42 oppressive. The Lord used us as instruments to rebuke these fanatics, and to open
43 the eyes of His faithful people to the true character of their work. Peace and joy
44 came into the hearts of those who broke away from this deception of Satan, and
45 they glorified God as they saw His unerring wisdom in setting before them the
46 light of truth and its precious fruits in contrast with satanic heresies and delusions.

1 The truth shone in contrast with these deceptions like clear gold amid the rubbish
2 of earth. (*The Review and Herald*, Nov. 20, 1883)”; *Selected Messages*, book 2,
3 26–27 (1958).

4
5 So, the three characteristics here in her early history, which she referred to as she and her
6 son Willie were reading the book, *The Living Temple*, she saw this very same Alpha of errors in
7 *The Living Temple* was a rejection of the Foundations, a holier-than-thou theology, and
8 spiritualism. I mean, is not “bewitching power” spiritualism?

9 And in another place where she is talking about this history, from *Life Sketches*,
10 page 280:

11
12 “About this time we received a special invitation to attend a conference in
13 Waterbury, Vt. We decided to go, but let brethren R. and A. have our horse to
14 visit the brethren in Canada East and Vermont, while we took the cars for Boston
15 and New Ipswich. It took us two days to go forty miles to Washington, N. H., by
16 private conveyance. The blessing of the Lord attended our meetings in
17 Washington.”—

18
19 That is a town in New Hampshire. This is the same trip.

20
21 —“We then rode fifteen miles to visit Bro. S. who was befogged with
22 **spiritualism.**” *Life Sketches*, 280.

23
24 Okay. The Alpha of errors that she sees in the book, *The Living Temple*, is spiritualism.
25 The Omega Apostasy is the apostasy that produces spiritualism in Adventism. Okay?
26 Now, notice a Biblical example of the Omega Apostasy in Adventism. This is from
27 *Spiritual Gifts*, volume 4, page 84.

28 What I am saying is, when the Omega Apostasy arrives at the end of the world, it is going
29 to be manifested by those that reject the message of warning, being wrapped up in spiritualism.
30 And Sister White dealt with this manifestation in the 1850s; and, when she read the book, *The*
31 *Living Temple*, with her son, she identified that this very same seed of error was in the book, *The*
32 *Living Temple*, spiritualism, as she first dealt with. And the Alpha illustrates the Omega.

33 In the life of King Saul, we see the history of Adventism. It says,

34
35 “King Saul

36
37 “When Saul inquired for Samuel, the Lord did not cause Samuel to appear
38 to Saul. He saw nothing. Satan was not allowed to disturb the rest of Samuel in
39 the grave, and bring him up in reality to the witch of Endor. God does not give
40 Satan power to resurrect the dead. But Satan’s angels assume the form of dead
41 friends, and speak and act like them, that through professed dead friends, he can
42 the better carry on his work of deception. Satan knew Samuel well, and he knew
43 how to represent him before the witch of Endor, and to utter correctly the fate of
44 Saul and his sons. . . .

45 “Saul knew that in this last act,”—
46

1 This is the last act of the first king of Ancient Israel, and it is prefiguring the last act of the last
2 king of modern Israel; because, Jesus illustrates the end from the beginning.

3
4 —“Saul knew that in this last act, of consulting the witch of Endor, he cut
5 the last shred which held him to God. He knew that if he had not before willfully
6 separated himself from God, this act sealed that separation, and made it final. He
7 had made an agreement with death and a covenant with hell. The cup of his
8 iniquity was full.” *Spiritual Gifts*, volume 4, 84.

9
10 So, when Sister White is saying the Alpha Apostasy is spiritualism, and the Alpha illustrates the
11 Omega which is spiritualism, we have a Biblical illustration of Saul representing God’s people at
12 the end of the world that seal their fate (their cup of iniquity is full) with the witch of Endor
13 (spiritualism). This is just what the Omega Apostasy is.

14 But, notice what she says that Saul did: “He made an agreement with death and a
15 covenant with hell.”

16
17 Isaiah 28:14-18

18
19 Go to Isaiah 28, beginning in verse 14.

20 When Saul is illustrating God’s people at the end of the world in his action with the witch
21 of Endor, Sister White says that he makes an agreement with death and a covenant with hell. His
22 cup of iniquity is full.

23 And in Isaiah 28:14—and there is a passage where Sister White is quoting from Isaiah 28
24 and 29, and she says, “These words will be literally fulfilled.”

25 But, in verse 14 it says,

26
27 “¹⁴Wherefore hear the word of the LORD, ye scornful men, that rule this
28 people which *is* in Jerusalem.”—

29
30 Was Saul the ruler of God’s people, the ruler of Jerusalem?

31 FROM THE AUDIENCE: (Affirmations.)

32 BROTHER PIPPENGER: Was he a scornful man?

33 FROM THE AUDIENCE: (Affirmations.)

34 BROTHER PIPPENGER: Okay.

35
36 —“¹⁵Because ye have said, We have made a covenant with death,”—

37
38 A what? Ah, that is what Saul did, according to Sister White. He had made an agreement with
39 death and a covenant with hell.

40 Verse 15:

41
42 —“¹⁵Because ye have said, We have made a covenant with death, and with hell
43 are we at agreement; when the overflowing scourge shall pass through, it shall not
44 come unto us: for we have made lies our refuge, and under falsehood have we hid
45 ourselves: ¹⁶Therefore thus saith the Lord GOD, Behold, I lay in Zion for a
46 foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he

1 that believeth shall not make haste. ¹⁷ Judgment also will I lay to the line, and
2 righteousness to the plummet: and the hail shall sweep away the refuge of lies,
3 and the waters shall overflow the hiding place. ¹⁸ And your covenant with death
4 shall be disannulled, and your agreement with hell shall not stand; when the
5 overflowing scourge shall pass through, then ye shall be trodden down by it.”
6 Isaiah 28:14-18 (KJV).
7

8 The Omega Apostasy is spiritualism. The rejection of truth will produce spiritualism in
9 those represented by Saul, as those represented by the Alpha Apostasy in Adventism.

10 Do you follow my logic?

11 Now, the reason that I am putting this in the record is because the Godhead people are
12 giving us a definition of the Omega Apostasy that is much too narrow to actually qualify for the
13 Omega Apostasy. That is an imbalance. Okay?
14
15

16 THE OMEGA DELUSIONS

17

18 Notice in Isaiah 66, verses 1 through 5, which is in your notes.
19

20 “Thus saith the LORD, The heaven *is* my throne, and the earth *is* my
21 footstool: where *is* the house that ye build unto me? and where *is* the place of my
22 rest? For all those *things* hath mine hand made, and all those *things* have been,
23 saith the LORD: but to this *man* will I look, *even* to *him that is* poor and of a
24 contrite spirit, and trembleth at my word.

25 “He that killeth an ox *is as if* he slew a man; he that sacrificeth a lamb, *as*
26 *if* he cut off a dog’s neck; he that offereth an oblation, *as if he offered* swine’s
27 blood; he that burneth incense, *as if* he blessed an idol. Yea, they have chosen
28 their own ways, and their soul delighteth in their abominations. **I also will choose**
29 **their delusions,**”—
30

31 And the reason I am reading this is because this is another illustration of Adventism at the end of
32 the world, and the Lord says He is going to choose their delusions, in the plural. There is not just
33 one way to bring the Omega Apostasy upon you. There are many ways. The response to
34 fulfilling the Omega Apostasy is to receive the delusion that has been designed for you, but it is
35 delusions, in the plural.

36 You will reject one truth, and delusion will come on you; and you will reject a different
37 truth, and a different delusion comes on you in agreement with that truth [using individuals in the
38 audience as an example]. I will reject another truth, and a delusion that corresponds to that truth
39 will come on me. The Omega Apostasy is not a singular issue. It is all the winds of doctrine that
40 are blowing in Adventism, and this wind is designed to give me a certain delusion that prevents
41 me from receiving the Seal of God; and this wind of doctrine is designed for you. That is the
42 point that I am trying to make here.

43 Returning to Isaiah 66:
44

1 —“I also will choose their delusions and will bring their fears upon them; because
2 when I called, none did answer; when I spake, they did not hear: but they did evil
3 before mine eyes, and chose *that* in which I delighted not.”—
4

5 Why do they get these delusions? Because it gives them a message: “When I called,
6 they would not hear.” They refused His message.

7 Is not the final warning message a message from Christ?
8

9 —“when I called, none did answer; when I spake, they did not hear: but they did
10 evil before mine eyes, and chose *that* in which I delighted not.

11 “Hear the word of the LORD, ye that tremble at his word;—
12

13 This is two classes here: the one that trembles at His Word, and the other one who is sacrificing
14 a lamb that Christ says is like slicing a dog’s neck; two classes: one that trembles at His Word,
15 and the other that are wrapped up in a false worship.
16

17 “Hear the word of the LORD, ye that tremble at his word; Your brethren
18 that hated you,”—
19

20 The one class hates you.
21

22 —“that cast you out for my name’s sake, said, Let the LORD be glorified: but he
23 shall appear to your joy, and they shall be ashamed.” Isaiah 66:1–5 (KJV).
24

25 It is the Everlasting Gospel.
26
27

28 STRONG DELUSION 29

30 But, what I want you to see: When these two classes are developed in Adventism, the
31 one class that is going to receive the mark of the beast, there is a whole variety of delusions that
32 come onto them. It is not simply because they have accepted the Trinity Doctrine, and it is not
33 simply because they have accepted the truth that the Godhead is three persons: the Father, the
34 Son, and the Holy Spirit; because, that does not bring delusion you. That is the truth of the
35 Godhead.

36 Notice what Sister White says in connection with Isaiah 66.
37

38 “One who sees beneath the surface, who reads the hearts of all men, says
39 of those who have had great light: ‘They are not afflicted and astonished because
40 of their moral and spiritual condition.’ Yea, they have chosen their own ways,—
41 plural—“and their soul delighteth in their abominations.”—plural—“**I also will**
42 **choose their delusions,**”—plural—“and will bring their fears upon them; because
43 when I called, none did answer; when I spake, they did not hear: but they did evil
44 before Mine eyes, and chose that in which I delighted not.’ “—
45

46 Now, notice what she ties together. From *Testimonies*, volume 8, page 249, she says,

1 —“ ‘God shall send them **strong delusion,**’ ”—*This is 2 Thessalonians,*
2 *chapter 2*—“ ‘that they should believe a lie, because they received not the love of
3 the truth, that they might be saved,’ ‘but had pleasure in unrighteousness.’
4 Isaiah 66:3, 4; 2 Thessalonians 2:11, 10, 12.

5 “The heavenly Teacher inquired: ‘What stronger delusion can beguile the
6 mind than the pretense that you are’ “—*are what?*—“ ‘**building on the right**
7 **foundation**’ ”—
8

9
10 Okay. These people that receive the strong delusion, they are building on a different foundation
11 than this Foundation right here [indicating the 1843 and 1850 Charts]. It is about the
12 Foundations. It is about the foundational truths.

13 And Sister White says Kellogg’s pantheistic teachings, they swept away the Foundations.
14 Okay? It is about the Foundations.
15

16 —“ ‘ **that you are building on the right foundation** and that God accepts your
17 works, when in reality you are working out many things according to worldly
18 policy and are sinning against Jehovah? Oh, it is a great deception, a fascinating
19 delusion, that takes possession of minds when men who have once known the
20 truth,’ ”—*this is Seventh-day Adventists*—“ ‘men who have once known the truth,
21 mistake the form of godliness for the spirit and power thereof; when they suppose
22 that they are rich and increased with goods and in need of nothing, while in reality
23 they are in need of everything.’ ” *Testimonies*, volume 8, 249.
24
25

26 THE WARNING MESSAGE

27
28 A couple of more thoughts along this line from *Acts of the Apostles*, page 266.
29

30 “Especially solemn is the apostle’s statement regarding those who should
31 refuse to receive ‘the love of the truth.’ ‘For this cause,’ he declared of all who
32 should **deliberately reject the messages of truth,**”—
33

34 The strong delusion is brought about because there is a testing warning message that is brought
35 to this generation that men deliberately reject.
36

37 —“ ‘God shall send them strong delusion, that they should believe a lie: that they
38 all might be damned who believed not the truth, but had pleasure in
39 unrighteousness.’ **Men cannot with impunity reject the warnings that God in**
40 **mercy sends them. From those who persist in turning from these warnings,**
41 **God withdraws His Spirit, leaving them to the deceptions**”—*in the plural*—
42 “**that they love.**” *Acts of the Apostles*, 266.
43

44 Now, of course this is not in the record of this recording here; but, yesterday I was
45 discussing with some friends that over the past four or five days I have been having an email
46 dialogue with a well-known self-supporting minister who emphasizes country living. And there

1 is a passage where Sister White is dealing with Anna Phillips, a false prophet, for teaching (Anna
2 Phillips teaches, and Sister White mentions this in this passage) that the formation of the image
3 of the beast takes place after probation closes. Anna Phillips taught that, and Sister White
4 responds to her, saying, “You are teaching that the formation of the image of the beast takes
5 place after probation closes, and the Lord has shown me clearly that the image of the beast will
6 be formed before probation closes, for it is the great test of the people of God by which their
7 eternal destiny will be decided.” [See 2SM 80.1-4 below.]

8
9 Chap. 9 - Earmarks of Erroneous Teaching: Further Communications to
10 Mr. J. M. Garmire [re the teachings of Anna Rice Phillips]

11 Since visiting your house Sabbath afternoon, August 23, some things have
12 rested on my mind to say to you. **I have no hesitancy in saying that Anna's**
13 **visions are not of God.** The dreams that the members of your family have had are
14 a deception of Satan. . . . {2SM 80.1}

15 Satan saw that he could work upon your fruitful imagination, and lead
16 you, with others, into his net. Did God give you that time message? No; for no
17 such message comes from the true Source of light. . . . **Time has proved you to**
18 **be a false prophet, and Anna's visions false exercises.** God never works in this
19 way. {2SM 80.2}

20 **Satan has other and stronger delusions prepared for you.** You will
21 claim, if you have not already done so, that you have a work to do in connection
22 with Anna's visions, corresponding to that of the mighty angel that came down
23 from heaven, whose glory lightened the earth. Satan sees that your mind is all
24 ready to be impressed with his suggestions, and he will use you to your own ruin,
25 unless in the name of the Lord you break the shackles that bind you. . . . {2SM
26 80.3}

27 **Several times, during our conversation, in which you became very**
28 **much in earnest, you repeated the sentence, "O consistency, thou art a**
29 **jewel!" I repeat the same with decided force to you. You say that Anna's**
30 **visions place the forming of the image of the beast after probation closes.**
31 **This is not so. You claim to believe the testimonies; let them set you right on**
32 **this point. The Lord has shown me clearly that the image of the beast will be**
33 **formed before probation closes; for it is to be the great test for the people of**
34 **God, by which their eternal destiny will be decided.** {2SM 80.4}

35
36 So, I get drawn into this dialogue with this self-supporting minister; and, he is saying that
37 the image of the beast is The Sunday Law. So, I start with him and I send him in one of my
38 emails where Sister White makes a distinction in *The Great Controversy* between the image of
39 the beast and the mark of the beast and saying, “You know, you cannot be saying that they are
40 the same thing.”

41 “Yes, they are the same thing! Probation closes at The Sunday Law. She is talking about
42 the image of the beast being The Sunday Law.”

43 And we labor for a while.

44 And I go out to finalize these notes this morning, and I have an email from this guy, and
45 he says, “It’s really ironic.” He says, “You are twisting this quote to say that the image of the
46 beast test is a test that comes before The Sunday Law. And by making that claim, you’re making

1 The Sunday Law test meaningless. If I don't pass the image of the beast test, then I have already
2 failed the test and The Sunday Law test is meaningless."

3 And I responded to him. We had already dealt with that. I had given him several
4 examples, **several example**, from the Bible and the Spirit of Prophecy of a progressing testing
5 process.

6 So, he was willfully, to my understanding, to my human discernment, closing his eyes to
7 these truths.

8 So, he sends me an email this morning saying, "Isn't it ironic that by your identifying the
9 image of the beast is something that takes place before The Sunday Law that you make The
10 Sunday Law test meaningless?"

11 And I emailed back to him, and I said, "Yeah, there's irony in this, Pastor; because, the
12 very first time I heard you"—somebody had insisted that I listen to a presentation of this man.
13 He was an up and coming star in self-supporting ministry, because he had a wonderful sermon
14 that everyone was talking about.

15 And the sermon was this: He goes through, and he documents that all the counsel to get
16 into the country that Sister White has that took place before 1888 when the Blair Bill was
17 introduced, that all that counsel was, in the near future we are going to have to get to the country;
18 and, then everything she says about country living after 1888 when the Blair Bill was introduced,
19 then we should already be in the country." And he bases this understanding upon the
20 abomination of desolation, which Jesus refers to in Matthew 24, verses 14 through 16.

21 And he said when that was fulfilled, as Sister White sets forth in *The Great Controversy*,
22 that the signs of the Pagan Rome's authority, their standards when it was placed in the holy
23 precincts of the temple, which extended outside the walls of Jerusalem, that that was a
24 fulfillment of the abomination of desolation, and it was a sign, a warning message to the
25 Christians in Jerusalem that they were to flee and get out of the city. Because, when Rome
26 returned—because Rome mysteriously withdrew—from accepting that warning message, the
27 Christians in Jerusalem flee, and when Rome returns and destroys the city, Sister White tells us
28 that not a Christian was destroyed in the destruction of Jerusalem."

29 But, Sister White says that this history, the abomination of desolation that Jesus refers to
30 in Matthew 24, verses 14 through 16, that it illustrates The Sunday Law at the end of the world.
31 And this pastor's claim to fame was that he takes that history and he shows that the banner of
32 Rome was placed in the sacred precincts of the Congress of the United States in 1888. And
33 based upon Sister White's information, at that point Christians are to flee into the country, based
34 upon this history.

35 And I told him that I agreed with him on that sermon.

36 But, I find it ironic that his claim to fame is that he is identifying a warning message that
37 precedes The Sunday Law. 1888 is a warning message that precedes The Sunday Law, based
38 upon the history of the abomination of desolation.

39 The warning of the standards of Rome being placed in the sacred precincts was a warning
40 message for the Christians in Jerusalem to get out of Jerusalem (before The Sunday Law), before
41 Rome returned.

42 And now, this very subject he can no longer see. And from my human perspective—it is
43 right here, "**Men cannot with impunity reject the warnings that God in mercy sends them.**
44 **From those who persist in turning from these Warnings, God withdraws His Spirit, leaving**
45 **them to the deceptions that they love.**"

1 The point being here is that this is happening right now. The warning message that this
2 brother is struggling over, from my human perspective, has to do with The Sunday Law.

3 The warning message that another may be struggling with might be dress reform; it might
4 be country living. It might be the inroads of Catholicism into the Catholic Church; but, it is not
5 simply the Doctrine of the Trinity being accepted by the Adventist Church.

6 The definition of the Omega Apostasy by these anti-Trinitarians is not in agreement with
7 the Omega Apostasy in the Bible and the Spirit of Prophecy. Okay? That is another component
8 that I want to put into the record.

9 And when we come back now, we will start dealing with the specific doctrinal
10 aberrations of those people that I am calling the Godhead people.

11 Shall we close with a word of prayer?

12
13
14 Benediction: Heavenly Father, we wish to be among those that tremble at your Word, among
15 those that receive the Seal of God in the near future, among those that receive the warning
16 messages that you present to us. We pray for those in Adventism that are not recognizing the
17 unfolding of the prophetic message that is designed to awaken and prepare us. We ask that
18 somehow, someday, if possible, you would remove the blinders from their eyes. And we wish
19 for the discernment that allows us to see some of the smoke and mirrors that are in Adventism
20 concerning these testing issues. We wish to have the discernment to understand that those that
21 need to uphold their doctrinal premises through misrepresenting the truth are demonstrating
22 fruits that cannot bear the Seal of God's endorsement, and that this, too, needs to be considered,
23 not only the doctrinal error itself. We ask that you continue in our next presentation to bring this
24 message into clarity and to a conclusion. In Jesus's name, amen.
25

THE GODHEAD IN PROPHECY

Presentation by Jeff Pippenger

PART 26

Invocation by Brother Jeff Pippenger: Heavenly Father, once again we ask that your Holy Spirit would accompany this message and help us bring it to a conclusion, and give us the discernment and the wisdom to tie up any loose ends that may be still open. We want to be clear about the arguments that we are setting forth in terms of the misunderstanding that is going on over the Godhead issue in Adventism. We ask that as we begin this study that you would grant us the presence of your Holy Spirit to both of those that are here listening and myself, that you would overrule any wrong thoughts that I may have and take control of my mind and let the words and the information be shared and be of such a nature that they can edify and strength and prepare your people for this final crisis. Please pour out your Latter Rain by opening your Word to our understanding. We thank you for all these things in Jesus name. Amen.

BROTHER PIPPENGER: If you remember back several presentations ago, we identified that in the history of Christ, one of the primary reasons that the Jews could not receive Christ as the Messiah is that they had an understanding of the Godhead based upon their foundational messenger Moses, who identified for them that “Hear, O, Israel, the LORD our God is one LORD.” Deuteronomy 6:4 (KJV). Because Israel was standing upon the pioneers of their history’s position on the Godhead when Christ came into their history and identified that He, too, was God, they could not accept that understanding.

And we went over that study and identified that we are now, according to Sister White, in the Dispensation of the Holy Spirit; and that paralleling the final history of Ancient Israel, the end of Ancient Israel now that we are at the end of modern Israel that there is a phenomenon, a repeat of history, that is going on among us, where there are some in Adventism that cannot see that the Holy Spirit is the Third Person of the Godhead; and, their misunderstanding is a parallel to the misunderstanding in the history of the Jews.

We read into our studies after that the document by Washburn. The reason that we did this in connection with the Godhead issue is to show that those people that promote this teaching of anti-Trinitarianism in Adventism, they use the testimony of the Pioneers and of the early mean in Adventism in an inappropriate way, taking parts of their statements and using them to support their claim. We brought that out with Washburn’s article to just demonstrate a little bit of the fruits of their arguments of their position, where the Bible says, “By their fruits, ye shall know them.”

We pointed out that in the very article that they refer to Washburn that he is quoting Sister White saying that there are Three living Persons of the Heavenly Trio: the Father, the Son, and the Holy Spirit; and, they do not include that when they are quoting from his article, but they use his emphasis on the Trinity being a doctrine that is the Omega of Apostasy in Adventism; and, they would lead an uninformed reader to believe that Washburn believed the Godhead as they do. And how they believe it is that it is the Father and the Son; the Holy Spirit is simply the Spirit of either the Father or the Son. And this is deceptive.

We then took a little bit of time in our last presentation to identify that Kellogg’s Pantheism contained in it the Alpha of fanaticisms and delusions that Sister White had dealt with

1 in her early ministry in the 1850s. That Alpha was threefold, at least: the false idea of
2 sanctification, spiritualism, and a denial of the Foundations.

3 And, of course, when Sister White deals with Kellogg's teaching of Pantheism, she
4 identifies it as spiritualism and an attack on the foundational truths of Adventism.

7 SAFETY FROM THE DELUSIONS

9 And she references often that it has to do with the personality of God; and, this is where
10 we are going to take this up. I am going to your notes now, reading from *Manuscript Releases*,
11 volume 8, page 320.

13 “**The Lord never denies His Word.** Men may get up scheme after
14 scheme, and the enemy will seek to seduce souls from the truth, but **all who**
15 **believe that the Lord has spoken through Sister White, and has given her a**
16 **message, will be safe from the many delusions** that will come in in these last
17 days.” *Manuscript Releases*, volume 8, 320.

19 And the many delusions that come in the Last Days are the delusions that fulfill the Omega
20 Apostasy.

21 And here Inspiration is saying that a protection against these delusions is the writings of
22 Sister White.

23 Okay. So, when it comes to dealing with this issue of the Godhead, anti-Trinitarianism,
24 Inspiration has told us that we need to place our confidence not only in the Bible but also in the
25 Spirit of Prophecy.

28 THE CLAIM

30 This is *Manuscript Release*, number 760, pages 9-10. This not *Manuscript Releases*; this
31 is a manuscript that was released. And beginning on page 9, it says,

33 “Those who seek to remove the old landmarks are not holding fast; they
34 are not remembering how they have received and heard. Those who try to bring in
35 theories that would remove **the pillars of our faith concerning the sanctuary or**
36 **concerning the personality of God or of Christ**, are working as blind men. They
37 are seeking to bring in uncertainties and to set the people of God adrift without an
38 anchor.” *Manuscript Release*, number 760, 9-10.

40 Now, this is a very important comment to come to grips with.

41 My argument is that the foundational truths—and we have identified this in this series—
42 are the truths on this [1843] Chart here. And the 1850 Chart that corrects the mistake that
43 impacted these two time prophecies [the 2520 and the 2300], it contains all these same
44 foundational truths that are here [gesturing to the 1850 Chart]; and then, over here in this [lower
45 left-hand] corner [of the 1850 Chart], you have what we call The Pillars of Adventism, the truths

1 that were established from 1844 to 1846: the Sanctuary, the Third Angel's Message, the
2 Sabbath, and the Law of God., those truths that are known as The Pillars.

3 Now, you will notice in this quote that Sister White says, ". . . the pillars of our faith
4 concerning the sanctuary **or concerning the personality of God or of Christ**, . . ."

5 The anti-Trinitarians—this is important to understand. Follow me on this—are saying
6 that the personalities of God and of Christ is a pillar.

7 Initially, when I was first confronted with this thought, I thought, "Well, I don't see it on
8 the Charts; but Sister White says it, so, where is it on the Charts?"

9 And I would also say that there is not a great deal of historical evidence that supports the
10 idea that the personality of God or the personality of Christ was taught by the Millerites or the
11 early Adventists in these histories [referring to the Charts].

12 But the claim that is being made here—now, follow me—the claim that is being made
13 here by these people is that all the Pioneers—remember, [holding up the pictures of certain
14 Pioneers displayed on the cover of the publication of "*What Did The Pioneers Believe?*"]—all
15 the Pioneers had a specific view of the Godhead; and, therefore, it is a pillar, and that the
16 Godhead is dealing with the personality of God and the personality of Christ.

17 When I was confronted with this quote, I had to take it by faith that Sister White was not
18 making any mistakes here; and, therefore, the personality of God and the personality of Christ
19 had to be on these Charts.

20 So, my conclusion was is that, yes, the personality of God and the personality of Christ is
21 on these Charts, right here and right here [indicating the cross displayed in the center on each of
22 the 1843 and 1850 Charts]. The personality of God the Father is demonstrated at the cross: "For
23 God so loved the world, that he gave his only begotten Son, . . ."; and, the personality of Christ
24 is on the Charts in the same place, that He would leave Heaven and come all the way to Earth to
25 redeem us and suffer; and, not just to suffer, but suffer the death of the cross.

26 So, my understanding is that, yes, the personality of God is on these Charts that represent
27 the Foundation and Pillars. But, that is not the Godhead. The Godhead is not God's personality;
28 the Godhead is the definition of what is the makeup of "God," and His personality is a different
29 thing.

30 We are going to deal with that as we go on.

33 THE ALPHA

35 The next quote, from *Selected Messages*, book 1, pages 203 – 204:

37 "Few can discern the result of entertaining the sophistries advocated by
38 some at this time."—

40 And Sister White is talking about Kellogg's pantheistic views: "Few can understand
41 what happens when you accept these pantheistic views."

42 And what are his pantheistic views? Is that God is in everything: He is in the
43 chair; He is in the couch; He is in the rocks; He is in the trees. God is everywhere. And
44 if God is everywhere, then God is everything, and sin is not sin; and, it is spiritualism.

1 —“But the Lord has lifted the curtain, and has shown me the result that would
2 follow. **The spiritualistic theories regarding the personality of God,**—

3
4 “God is everywhere.”

5 Sometimes she talks about the “presence of God,” these false teachings about the
6 “presence of God; He is in everything.”

7
8 —“**The spiritualistic theories regarding the personality of God,** followed to
9 their logical conclusion, **sweep away the whole Christian economy.**” *Selected*
10 *Messages*, book 1, 203–204.

11
12 Okay. That was the problem with identifying that God is a presence that is in everything.

13 Now, notice this next quote from *Bible Training School*, March 1, 1906; and, this
14 quote here is the one that Washburn uses, only you can also find this quote in *Bible*
15 *Training School*. It says,

16 17 18 **THE PILLAR—THE PERSONALITY OF THE FATHER**

19
20 “The Father cannot be described by the things of earth. The Father is all
21 the fullness of the Godhead bodily,”—

22
23 Remember, we read this quote [within Washburn’s letter] in our last presentation.

24
25 —“and is invisible to mortal sight. The Son is all the fullness of the Godhead
26 manifested. The word of God declares Him to be ‘the express image of His
27 person.’ ‘God so loved the world that He gave His only begotten Son, that
28 whosoever believeth in Him should not perish, but have everlasting life.’ ”—

29
30 Notice the next sentence.

31
32 —“**Here is shown the personality of the Father.**”—

33
34 When Sister White is talking about the personality of the Father in connection with the
35 Alpha Apostasy and Kellogg, the Godhead people will tell you that she is referencing that
36 all the Pioneers had this specific understanding of the Godhead; but, Sister White is here
37 defining what the personality of the Father is, in her understanding, and it is that He was
38 willing to give His only begotten Son.

39 So, it is not about the Godhead. It is about the sacrifice that both the Father and the Son
40 did to redeem mankind. And that sacrifice is on both of these [1843 and 1850] Charts.

41
42 —“The Comforter that Christ promised to send after He ascended to
43 heaven, is the Spirit in all the fullness of the Godhead, making manifest the power
44 of divine grace to all who receive and believe in Christ as a personal Saviour.
45 There are three living persons of the heavenly trio. In the name of these three
46 powers,—the Father, the Son, and the Holy Ghost, those who receive Christ by

1 living faith are baptized, and these powers will cooperate with the obedient
2 subjects of heaven in their efforts to live the new life in Christ.” *Bible Training*
3 *School*, March 1, 1906.

6 THE PERSONALITY OF THE SON

7
8 And then from Philippians 2, verses 6 through 8, we see the personality of the
9 Son.

10
11 “Who, being in the form of God, thought it not robbery to be equal with God: But
12 made himself of no reputation, and took upon him the form of a servant, and was
13 made in the likeness of men: And being found in fashion as a man, he humbled
14 himself, and became obedient unto death, even the death of the cross.”
15 Philippians 2:6-8 (KJV).

16
17 There is the personality of the Son.

18 What am I saying? I am saying that when Sister White is addressing Kellogg’s apostasy,
19 and she is connecting with that apostasy Pantheism, that it is an attack or a misrepresentation of
20 the personality of God, it is not anything to do with the Godhead. It is not about the Pioneer
21 understanding that the Godhead consisted of the Father and the Son, and the Holy Spirit was not
22 the Third Person. IT IS ABOUT THEIR PERSONALITY, that God was willing to sacrifice His
23 Son, and that Christ was willing to be sacrificed. And that is when you are reading the history of
24 Kellogg and the personality of God or of Christ is being discussed, that is their personality.

25 Now, you can see underneath here the definition of PERSONALITY from *Webster’s*
26 *1828 Dictionary*.

27
28 PERSONALITY: That which constitutes an individual a distinct person,
29 or that which constitutes individuality. The personality of an intelligent being
30 extends itself beyond present existence to what is past, only by consciousness—

31 Direct application or applicability to a person; as the personality of a
32 remark.

33
34 PERSONALITY: That which constitutes an individual a distinct person, or that which
35 constitutes individuality. PERSONALITY is about the person.

36 Okay. GODHEAD is not about the person. GODHEAD is about the structure of God, **of**
37 **God**. It is about the nature; it is not about the person.

40 SIX SERMONS

41
42 Now, many in Adventism are not aware of whom George Storrs is; but, George Storrs,
43 we are going to read a biography of him. He became famous in Millerite History in the 1841-42
44 time period. He had six sermons.

45 How many in the room know about George Storrs’s six sermons? Raise your hand if you
46 know about George Storrs’s *Six Sermons*.

1 FROM THE AUDIENCE: (Complies.)

2 BROTHER PIPPENGER: How many of you understand that as Seventh-day
3 Adventists we do not believe in the immortality of the soul? We believe that only God is
4 immortal—okay?—that man is mortal.

5 Well, George Storrs, in the Millerite time period, he came to focus on this truth about the
6 mortality of man and the immortality of God. And as he studied it out, there were added truths
7 that come into connection with that, and one of them is that man, when he dies, is not punished
8 for eternity. So, when it comes to the immortality of the soul—the **non-immortality of the**
9 **soul**—it was George Storrs that the Lord used to bring this truth into the Millerite Movement in
10 the 1841-1842 time period, and this truth allows God's people (the Millerites during that time
11 period), the majority of them, to understand that God is not a God that punishes people for
12 eternity in the burning flames.

13 So, this truth, you can also argue that it is a truth about the personality of God that came
14 into this history [indicating the 1843 and 1850 Charts].

15 What are the two great deceptions of the Roman Catholic Church that all their other
16 deceptions are premised upon? Sunday sacredness, and the immortality of the soul.

17 Right there at the beginning of Millerite History, with George Storrs's six sermons—that
18 is what they were called. They became so famous that they are called "his *Six Sermons*"—that
19 truth was presented to them, and that is pretty much a foundational truth as well.

20 And the immortality of the soul? You could also understand that to have to do with the
21 personality of God.

22 I will give you from the Ellen White CD-ROM, and the part of the Pioneer writings you
23 can find this brief biography of George Storrs, it says.

24
25 "George Storrs (1796–1879). Millerite minister and editor. Storrs was
26 born in New Hampshire, and as a child was afraid of God due to sermons he
27 heard on the eternal torments of hell. In his mid-teens he sought to understand the
28 goodness of God, and was converted and joined the Congregational Church at age
29 19. He joined the Methodist Church and ministry in 1825, working as an itinerant
30 preacher until 1836, focusing much on abolition. In 1837 he read a tract by
31 Deacon Henry Grew that started his study of man's state in death, leading him to
32 reject the concept of natural immortality. His first publication on this topic was in
33 1841, and the next year he published his *Six Sermons*.

34 "That same year Storrs heard the Advent message and was impressed
35 enough to arrange for Charles Fitch to hold a series of tent meetings in Albany,
36 New York, attended by thousands. He accepted the message himself and became
37 an Advent preacher. At the same time his *Six Sermons* on conditional immortality
38 received wide distribution in North America and England. Fitch wrote Storrs in
39 January 1844 that he was joining Storrs on this teaching. In contrast William
40 Miller publicly rejected Storrs's position. Storrs was best-known as the editor of
41 the *Bible Examiner* (1843–1880), which he continued to edit after he renounced
42 his Adventist views." Ellen White CD-ROM, Pioneer Authors, George Storrs.

43
44 The point being is, if you are going to go back in this history [of the 1843 and 1850
45 Charts] and look for truths that you would call "pillar truths," or "foundational truths" that
46 connect with the personality of God and of Christ, the reality of it is, is the truths you can point

1 to are represented on these Charts, on the crosses. God's personality is His willingness to give
2 His Son to redeem; and the Son is willing to be given in order to redeem us. And perhaps you
3 could argue that this teaching that came in by George Storrs, that God is not a God that burns
4 people for eternity to punish them for the sins of a very brief lifetime, is also about the
5 personality of God.

6 But the Godhead people teaches you that this pillar that Sister White is referring to, that
7 is under attack by the pantheistic teachings of Kellogg, is the teachings of the Godhead that all
8 the Pioneers upheld. And the Godhead is not PERSONALITY.

9 Notice that you have a definition of GODHEAD. It says,

10
11 "GODHEAD: 1. Godship; deity; divinity; divine **nature** or essence;
12 applied to the true God, and to heathen deities. 2. A deity in person; a god or
13 goddess."—

14
15 Okay. The personality of God and the Godhead: two different things. In this definition it says,
16 "divine nature."

17
18 —"NATURE: 3. The essence, **essential qualities or attributes of a**
19 **thing**, which **constitute it what it is**; as the nature of the soul; the nature of
20 blood; the nature of a fluid; the nature of plants, or of a metal; the nature of a
21 circle or an angle. When we speak of the nature of man, we understand the
22 peculiar constitution of his body or mind, or the qualities of the species which
23 distinguish him from other animals. When we speak of the nature of a man, or an
24 individual of the race, we mean **his particular qualities or constitution**; either
25 the peculiar temperament of his body, or the affections of his mind, his natural
26 appetites, passions, disposition or temper. So of irrational animals. *Webster's*
27 *1828 Dictionary*.

28
29 NATURE means the essence, essential qualities or attributes of a thing, which constitute
30 it what it is,

31 In the Godhead, for these anti-Trinitarians in our midst, consists of God the Father, and
32 God the Son; and, they do not like to have me express it the way that I am going to express it
33 now. This is one of the places where they will hang you for a word. But, they also teach that
34 Jesus is a created Being.

35 Now, they do not say that, and if they are out there watching this, this is going to drive
36 them up the wall. They always get defensive about this. They will say that Jesus is the only
37 begotten Son. They do not want to say that Jesus is a created being; but, as they definite that
38 Jesus is the only begotten Son, they define it as He is brought forth from the Father. Okay? At
39 some point, way beyond our ability to understand, Jesus is brought forth from the Father.

40 And, I am telling you, Brothers and Sisters, if you type in the word *begotten* into a Bible
41 concordance, you will see that the definition of *BEGOTTEN* in the Bible is *procreation*.

42 My daughter here is my begotten daughter; and, her son here, my grandson, is her
43 begotten son. It was the procreation of myself and my wife that created her, and it was the
44 procreation of him from her and her husband. To be *begotten* is creation.

45 So, they do not want to say that Christ is a created Being, because for some reason that
46 sounds too Arian for them. They want to emphasize *begotten*. But, that is what it is. They are

1 teaching that God is the only true God. Only He hath immortality, and at some time in ages past,
2 He created Christ—they do not like to hear that—He begot Christ; and that the Holy Spirit is
3 simply the influence of the two of them. And that is the “nature” of the Godhead that they
4 define.

5 And then they take the nature of the Godhead as defined by Catholicism; and, the nature
6 of the Godhead as defined by Catholicism is that there is one God that manifests Himself in three
7 different ways: He appears either as the Son here, or as the Father here, or as the Holy Spirit
8 here [gesturing across the podium]. And either of those definitions, those are the nature of the
9 Godhead, whether it is the anti-Trinitarians in our midst or the Trinity.

10 A third definition of the Godhead, the one that Inspiration upholds, is that the Godhead
11 consists of Three Persons: the Father, the Son, and the Holy Spirit.

12 But, the point here being that whatever one of those definitions you want to choose,
13 whether it is the anti-Trinitarian or the Arian definition; or, the Trinity, the Catholic definition;
14 or, the Godhead as set forth in the Bible and the Spirit of Prophecy, those are NOT the
15 personality of God. That is the nature of the Godhead.

16 It is a different issue when you are taking the passages where Sister White is talking
17 about Kellogg’s pantheistic views as found in the Book, *The Living Temple*, being an attack upon
18 the personality of God. It means something different if those views are attacking God’s
19 personality, or if they are attacking the Godhead. And they will leave you to believe that it is
20 attacking the Godhead, not the personality.

21 22 23 **ANCIENT ISRAEL’S PRECONCEPTIONS**

24
25 So, as I mentioned, here is Ancient Israel’s preconceptions that prevented them from
26 understanding who the Messiah is: Deuteronomy 6:4, “Hear, O Israel: The LORD our God is one
27 LORD.”

28 Ancient Israel believed that God was One, period; One singular Being. So, when Jesus
29 comes into the scene of history and He says, “I am God. Before Abraham was, I *am*,” the Jews
30 said, “No way. This guy is claiming to be God, and our pioneer position on this subject was that
31 there’s only one God, not two.” And they could not see who Christ was in that history; thus,
32 prefiguring our history.

33 Because, the truth of the Godhead is a truth that has developed over time; and, the full
34 understanding of the Godhead comes into history in the 1880s, when Sister White begins to write
35 *The Desire of Ages*. She removes all doubt, for anyone that wants to see, that the Godhead is
36 Three Persons: the Father, the Son, and the Holy Spirit. And when this truth comes into history,
37 it stands counter to the Pioneer position. But, no one even knows about that very much here at
38 the end of the world. All we know is that we are in our Laodicean condition, and we are rich and
39 increased with goods, and do not recognize that we are blind, and naked; and, we do not know
40 anything about the foundational truths. This is one of the things the Lord has to do is to lead
41 those people that are willing to be led back to the Foundations of Adventism.

42 And some of us, as we are starting to have a little bit of appreciation for the Pioneers,
43 someone will come to us and say, “Did you know that all the Pioneers believed that the Godhead
44 consisted of the Father, and the Son; and, the Holy Spirit wasn’t the Third Person of the
45 Godhead?”

46 And, usually you will say, “Well, no. I really didn’t know that.”

1 And then they will be put something like this [the publication, “*What Did The Pioneers*
2 *Believe?*”]. And you start reading, and all the Pioneers, that is what they believed. Sure, enough,
3 that is what they believed!

4 And then they tell you, “And you know what? The Omega Apostasy is accepting the
5 Catholic position of the Trinity.” And, of course, they are “experts” on defining what the
6 definition of the *TRINITY* is in Catholicism: It is One God that manifests Itself three ways.

7 And while they are teaching you the definition of the Trinity, they will very subtly teach
8 you that the understanding of the Godhead, as expressed so clearly in the Spirit of Prophecy, that
9 that is also the Trinity. And it is not. IT IS NOT! This is the sleight of hands; this is the smoke
10 and mirrors. It is a totally different thing.

11 When Sister White says that the Godhead is Three Persons (the Father, the Son, and the
12 Holy Spirit), that is not the definition of the Trinity in Catholicism; that is apples and oranges.

13 But, you are so overwhelmed, possibly, by the fact that you did not understand that the
14 Pioneers did not believe that the Third Person of the Godhead was the Holy Spirit. You are so
15 overwhelmed with this new revelation and the evidence is right before you; and, you do not
16 know that when the historical documentation (the Pioneers’ statements) are being given to you,
17 you do not know that they have used the process of selection to select which passages from the
18 Pioneers they are going to give you. They are willing to take Pioneers’ statements and leave out
19 the part of those Pioneers’ statements that would totally reject their premise.

20 And you are living in Adventism, and you look around and say, “Sure enough, I can see
21 that somewhere along the line of history that Adventism went the wrong way; so, perhaps these
22 people are right. This is where we went the wrong way.” Ah, it is very deceptive. **It is very**
23 **deceptive.**

24 But, it does not agree with the Bible and the Spirit of Prophecy.

27 THE JEWS MISUNDERSTOOD THE NEW DISPENSATIONAL LIGHT

28
29 Notice under “The Jews Misunderstood the New Dispensational Light”; because, this is
30 what we are repeating. We are repeating this misunderstanding of Ancient Israel here in modern
31 Israel. *The 1888 Materials*, page 572:

32
33 “The lessons of Christ were often misunderstood, not because He did not
34 make them plain, but because the minds of the Jews, like the minds of many who
35 claim to believe in this day, were filled with prejudice. Because Christ did not
36 take sides with the Scribes and Pharisees, they hated Him, opposed Him, sought
37 to counteract His efforts, and to make His words of no effect.

38 “Why will not men see and live the truth? Many study the Scriptures for
39 the purpose of proving their own ideas to be correct. They change the meaning of
40 God’s Word to suit their own opinions. And thus they do also with the testimonies
41 that He sends.”—

42
43 What do they do? They change the meanings of the Bible and the Spirit of Prophecy to suit their
44 own opinions.

45
46 —“They quote half a sentence, leaving out the other half,”—

1
2 They quote a few paragraphs from Washburn, leaving out 50 paragraphs of Washburn.

3
4 —“which, if quoted, would show their reasoning to be false. God has a
5 controversy with those who wrest the Scriptures, making them conform to their
6 preconceived ideas.” *The 1888 Materials*, 572.
7

8 9 **A PRECONCEPTION IN MODERN ISRAEL**

10
11 From the beginning of the Bible to the end, the very first thing in the Bible says, “In the
12 beginning God,” and that word *God* is *Elohim*, (it is plural). It could be understood as the Father
13 and the Son.
14

15 “In the beginning God [**eloim; plural; the Father and the Son**] created the
16 heaven and the earth. And the earth was without form, and void; and darkness *was*
17 upon the face of the deep. And the Spirit [**the Holy Spirit**] of God moved upon
18 the face of the waters.” Genesis 1:1–2 (KJV).
19

20 The very first thing that is mentioned in the Bible is identifying the nature of the Godhead. “In
21 the beginning *Elohim* [plural] created the heaven and the earth.” And the Third Person of the
22 Godhead “moved upon the waters.”

23 If you understand the Rule of First Mentioned, you need to understand that.

24 And, of course, all the books of the Bible meet and end where? In the Book of
25 Revelation.

26 Notice, Revelation 1, verses 4 and 5.
27

28 “John to the seven churches which are in Asia: Grace *be* unto you, and peace,
29 from him which is, and which was, and which is to come [**the Father**]; and from
30 the seven Spirits [**the Holy Spirit**] which are before his throne; And from Jesus
31 Christ, [**the Son**] *who* is the faithful witness, *and* the first begotten of the dead,
32 and the prince of the kings of the earth. Unto him that loved us, and washed us
33 from our sins in his own blood, . . .” Revelation 1:4–5 (KJV).
34

35 Of the Rule of First Mentioned, the first thing that is mentioned in the Bible is the nature of the
36 Godhead, and the first thing that is mentioned in the Book of Revelation is that the Revelation is
37 sent to us by the Father, by the Son, and by the Holy Spirit.

38 And, [the Book of] Revelation is the end. Jesus illustrates the end with the beginning [the
39 Book of Genesis]. He illustrates Revelation with Genesis 1, versus 1 and 2.

40 *Selected Messages*, book 3, page 32:
41

42 “The Bible must be your counselor. Study it and the *testimonies* God has
43 given; **for they never contradict His Word.**”—
44

45 The *Testimonies* never contradict the Bible. Of a lot of issues in Adventism, that is a hard one
46 for people to internalize. The *Testimonies* never contradict the Bible.

1
2 —“If the *Testimonies* speak not according to the word of God, reject them.
3 Christ and Belial cannot be united.” *Selected Messages*, book 3, 32.
4

5 There is Sister White’s comment: “If any of my writings disagree with the Bible, reject me as a
6 prophetess. Reject all my writings.” That is what she is saying here. The Bible and the Spirit of
7 Prophecy never contradict one another.

8 And the Bible, the first thing it says is that the God who created Heaven and Earth was
9 *Elohim*, and [They] worked in conjunction with the Holy Spirit.
10
11

12 THE THREE GREAT POWERS OF HEAVEN 13

14 And the anti-Trinitarians, the Godhead people, they do not like for you to do this. There
15 are certain books, and they do not want you to use the book *Evangelism*; because, *Evangelism* is
16 a compilation that they say pulls these truths out of context and puts the wrong slant upon them;
17 and, they would not like me using right here *The Seventh-day Adventist Bible Commentary*,
18 because “this, too, is not a complete document; this snippets.”

19 But, it does not matter. I have looked at where these passages come from, and I am
20 comfortable in my own understanding that they are in context; and, I just want to put something
21 in the record here from *The Seventh-day Adventist Bible Commentary*, volume 7, page 442.

22 The Bible and the Spirit of Prophecy never contradict themselves.
23

24 “The Godhead was stirred with pity for the race, and the Father, the Son,
25 and the Holy Spirit gave themselves to the working out of the plan of
26 redemption.”—
27

28 Here, Sister White is saying the Godhead is the Father, the Son, and the Holy Spirit.
29

30 —“Those who proclaim the third angel’s message must put on the whole
31 armor of God, that they may stand boldly at their post, in the face of detraction
32 and falsehood, fighting the good fight of faith, resisting the enemy with the word,
33 ‘It is written.’ Keep yourselves where **the three great powers of heaven**, the
34 Father, the Son, and the Holy Spirit, can be your efficiency. These powers work
35 with the one who gives himself unreservedly to God. The strength of heaven is at
36 the command of God’s believing ones. The man who takes God as his trust is
37 barricaded by an impregnable wall. . . .

38 “The **eternal heavenly dignitaries**—God, and Christ, and the Holy
39 Spirit—arming them [the disciples] with more than mortal energy, . . . would
40 advance with them to the work and convince the world of sin.

41 “We are to co-operate with **the three highest powers in heaven**,—the
42 Father, the Son, and the Holy Ghost,—and these powers will work through us,
43 making us workers together with God.

44 “Those who are baptized in **the threefold name of the Father, the Son,**
45 **and the Holy Spirit**, at the very entrance of their Christian life declare publicly
46 that they have forsaken the service of Satan and have become members of the

royal family, children of the heavenly king.” *The Seventh-day Adventist Bible Commentary*, volume 7, 442.

Now, the reason that I have those in there is there are four references there where Sister White is identifying the Godhead as the Father, the Son, and the Holy Spirit; and, it is in agreement with Genesis 1, verses 1 and 2; and, the Book of Revelation, because they never contradict themselves.

But, it is amazing. I have read it. I knew it in theory for a long time from what Sister White said. If you hold onto a preconceived idea, you can read something and miss the truth; because, your preconceived idea prevents you from seeing it. But, I have actually seen it happen so many times now that I just do not understand that intellectually. I do not understand to this day how it happens, but I have seen it happen. I see people that have a preconceived idea, and they can read very plain passages of the Bible and the Spirit of Prophecy, and they just cannot see.

And, that is what I am saying here. The Godhead people, the anti-Trinitarians, they would have an answer for Genesis 1:1 and 2. They have an answer for Revelation 1, verses 4 and 5. They cannot see these things.

And they have answers for what Sister White just said.

But one of my points here that I want to put into the mix is if these four statements here where she is saying the Godhead is the Father, the Son, and the Holy Spirit, if that is the definition of the Trinity and therefore is the Omega Apostasy; and, therefore, is the rejection of truth that is going to cost me eternal salvation, then God is not fair.

If God can allow Sister White to so casually say over and over again that the Godhead is the Father, the Son, and the Holy Spirit and, yet, by me taking that at face value that what she is saying is that the Godhead is the Father, the Son, and the Holy Spirit, and by me receiving that at face value and that is what is Omega Apostasy that cost me my eternal salvation, then God is not fair.

GOD DOES NOT WORK THAT WAY, not the God of the Bible and the Spirit of Prophecy.

There are certain truths that will cost me my eternal salvation, but He is crystal clear with me what they are. He makes sure that I understand them. He makes them where I can understand them, if I will.

And, Brothers and Sisters, I can see very easily why anyone can read statements like this and understand that Sister White is saying that there are Three Persons of the Heavenly Trio that make up the Godhead: the Father, the Son, and the Holy Spirit.

These kinds of statements are too easily understandable in the English language for the Lord to use them as the means to purge the unfaithful from Adventism in the time of 2 Thessalonians, chapter 2, when those that receive the mark of the beast will receive strong delusions. It just does not work for me. It is not sensible.

There is another quote under here where Sister White calls them “the three great Worthies.” She consistently identifies the Godhead as the Father, the Son, and the Holy Spirit. *Sermons and Talks*, volume 1, page 367.

[NOTE: The following quote is included, although not read into the record.”]

1 “Here is where the work of the Holy Ghost comes in, after your baptism.
2 You are baptized in the name of the Father, of the Son, and of the Holy Ghost.
3 You are raised up out of the water to live henceforth in newness of life—to live a
4 new life. You are born unto God, and you stand under the sanction and the power
5 of the three holiest Beings in heaven, who are able to keep you from falling. You
6 are to reveal that you are dead to sin; your life is hid with Christ in God. Hidden
7 ‘with Christ in God’—wonderful transformation. This is a most precious promise.
8 When I feel oppressed and hardly know how to relate myself toward the work that
9 God has given me to do, I just call upon the **three great Worthies**, and say: You
10 know I cannot do this work in my own strength. You must work in me, and by
11 me, and through me, sanctifying my tongue, sanctifying my spirit, sanctifying my
12 words, and bringing me into a position where my spirit shall be susceptible to the
13 movings of the Holy Spirit of God upon my mind and character. And this is the
14 prayer that every one of us may offer.” *Sermons and Talks*, volume 1, 367.

17 **GOD NEVER CONTRADICTS HIMSELF**

18
19 Notice this quote in our notes from *Selected Messages*, book 1, page 161.

20
21 “God never contradicts Himself. Scripture proofs are misapplied if forced
22 to testify to that which is not true. Another and still another will arise and bring in
23 supposedly great light, and make their assertions. But we stand by the old
24 landmarks.” *Selected Messages*, book 1, 161.

25
26 Now, Brothers and Sisters, the claim here is that one of the old landmarks is the Pioneer
27 understanding of the Godhead.

28 Show it to me there [indicating the 1843 and 1850 Charts]. And my response to you
29 there is that I can see the personality of God as a landmark, as a Pillar on these Charts, right here
30 at the cross. Okay?

31 I can even see the immortality issue here: God alone is immortal. We are mortal. And
32 because of sin, if we do not repent and come to this cross, we are going to die because we are
33 mortal.

34 Those kinds of truths have an impact on God’s personality I can see on here; but, you
35 cannot see the Godhead on these Charts that represent the Foundations and Pillars.

36 You cannot see the Pioneer understanding of the Godhead on these Charts any more than
37 you can an endorsement that we are supposed to keep Sunday because all the Pioneers kept
38 Sunday. It is not there.

39 So, God never contradicts Himself.

40 Notice the next quote from Psalm 12:6 and 7. I like this quote for a couple of reasons.

41 Recently I came to understand—I never knew this; maybe you this, but I did not know
42 this—that when they translated the *King James Bible*, it took seven years. It took 2520 days to
43 translate the *King James Bible*.

44 And Psalm 12, verses 6 and 7 says,
45

1 **“The words of the Lord are pure words:** as silver tried in a furnace of earth,
2 purified seven times.”—

3
4 The Bible has been purified *seven times*. This Bible, it took *seven times* to translate this Bible
5 into the *King James Version*.

6 But, what I want you to see is the next verse.

7
8 —“Thou shalt keep them, O Lord, **thou shalt preserve them from this**
9 **generation forever.**” Psalm 12:6–7 (KJV).

10
11 The psalmist here is, I assume, David. David is saying from his generation forever, He will
12 preserve His Word.

13 Do you believe His Word?

14 FROM THE AUDIENCE: Amen.

15 BROTHER PIPPENGER: Do you believe that He will preserve this Word?

16 FROM THE AUDIENCE: Amen.

17 BROTHER PIPPENGER: Because, God never contradicts Himself, right? So,
18 this Word is going to be preserved.

21 **THREE THAT BEAR RECORD**

22
23 Do you realize, of course though, if you are going to accept the Pioneer position of the Godhead,
24 that you have to come to believe that there are a couple of verses in the Bible that do not belong
25 there. They are right underneath that quote from 1 John 5, verses 6 through 8. Let us read this
26 together.

27 The anti-Trinitarians, the Godhead people, will tell you that these verses were added by
28 the Catholic scribes during the years shortly after the time of Christ and when the Bible was
29 being developed, you know, the early four, and five, six hundreds; and, they will take you back
30 to historians that will document that these verses come from the corrupted text that we call the
31 Vaticanus and not from the pure text that is the Received Text.

32 So, you can go into places that have these Biblical works that deal with these verses and
33 try to demonstrate from the two streams of Bible translations (the Received Text by which the
34 *King James Version* is produced, and the Vaticanus which produces the Catholic Bible).

35 There are men that went back there and demonstrated that these verses here do not belong
36 to the Received Text. And if that is your preconceived opinion, you can go find those authors to
37 make the argument that these verses have actually pushed into the *King James Version* and they
38 do not belong there.

39 Those people that teach this do not teach you that when you are in those bookstores, you
40 can go to the other shelf and you can find the historians and the theologians that prove just the
41 opposite, that, “Yes, without a doubt, these verses were in the Received Text.”

42 Of course, we do not know that; because, we do not understand that this issue that we call
43 Arianism, it has been a controversy in the Christian Church since the 3rd, 4th, 5th Century.

44 Sometimes, as Adventists, we understand it at one level, right here [indicating the Ten
45 Kingdoms on the lower left corner of the 1843 Chart]. What does this tell us?

46 What does this tell us, Brother Alfonzo? Right here, who are these?

1 BROTHER ALFONZO: The Arians.
2 BROTHER PIPPENGER: Ah, the Arians.
3 The Arians, they had to be what, according to Daniel 7?
4 FROM THE AUDIENCE: Plucked up.
5 BROTHER PIPPENGER: They had to be plucked up in order to place the
6 Papacy on the throne of the Earth.
7 And why did they have to be plucked up? Because, their beliefs were standing in
8 contradiction with the Catholic beliefs.
9 And what were the Arian beliefs? The Arian beliefs were that it was just the Father and
10 the Son, and that the Son was a created being [holding up his index finger of each hand]. Hmm,
11 no Holy Spirit. That was the Arian belief.
12 So, from this time period, whether you accept the Arian belief, you reject the Arian
13 belief, you reject the Trinity, from this time period where these horns are being plucked up, the
14 controversy over these verses has been dealt with by Bible students. So, you can go get books
15 from that time period on, for hundreds of years, dealing with these verses, arguing whether these
16 verses were in the Received Text or in the Vaticanus text. It just depends on which book you
17 want to pick up, because there are books that can conclusively show that these verses are in the
18 Received Text.
19 And these verses says this,
20
21 “This is he that came by water and blood, *even* Jesus Christ; not by water only,
22 but by water and blood. And it is the Spirit that beareth witness, because the Spirit
23 is truth. For there are three that bear record in heaven, the Father, the Word, and
24 the Holy Ghost: and these three are one. And there are three that bear witness in
25 earth, the Spirit, and the water, and the blood: and these three agree in one.”
26 1 John 5:6–8 (KJV).
27
28 Now, if this is really in the Bible, boy, that is a pretty clear endorsement that the Godhead is
29 made up of Three: the Father, the Son, and the Holy Spirit.
30 If you do not believe that that is the Godhead, then you need to get these verses out of the
31 Bible.
32 But, what does the psalmist say? What does David say? “O Lord, thou shalt preserve
33 them from this generation forever.”
34 Do we believe that?
35 FROM THE AUDIENCE: (Affirmations.)
36 BROTHER PIPPENGER: Do we believe that all the Bible prophets are speaking
37 about the end of the world?
38 What is David telling us? That the Bible, it has been preserved.
39 For us to open our thought process to the possibility that there are things in the Bible that
40 were added by Satan—whew!
41 What if we determined to remove those verses out of the Bible in order to sustain our
42 position of Arianism?
43 Let us look what Revelation says, Revelation 22, verses 18 and 19.
44
45 “For I testify unto every man that heareth the words of the prophecy of this book,
46 If any man shall add unto these things, God shall add unto him the plagues that

1 are written in this book: And if any man shall take away from the words of the
2 book of this prophecy, God shall take away his part out of the book of life, and
3 out of the holy city, and *from* the things which are written in this book.”
4 Revelation 22:18–19 (KJV).

5
6 There was a time, and I forget the discussion, but there was a guy that was disagreeing
7 with me on some—the logic of the discussion is that I went to these verses, because somehow,
8 someway I believed he was either adding to the Bible or taking from it. I do not remember. And
9 his response to these verses was, “Yes, this is talking about the Book of Revelation. It says if
10 any man take away from the words of **this** prophecy.” And he said, “I agree with that, but I am
11 not taking anything or adding anything to the Book of Revelation. I am doing it to the other
12 books.”

13 Notice this next comment by Sister White from *Fundamentals of Christian Education*,
14 page 386, if you are tempted to think that along those lines.

15
16 “The doctrines of grace and truth are not really understood by the larger
17 number of our students and church members. Blindness of mind has happened to
18 Israel. For human agents to misconstrue and put a forced, half truthful, and
19 mystical construction upon the oracles of God, is an act which endangers their
20 own souls, and the souls of others. ‘For I testify unto every man that heareth the
21 words of the prophecy of this book. If any man shall add unto these things, God
22 shall add unto him the plagues that are written in this book: and if any man shall
23 take away from the words of the book of this prophecy, God shall take away his
24 part out of the book of life, and out of the holy city, and from the things which are
25 written in this book.’ Revelation 22:18, 19.”—

26
27 Then she quotes Revelation 22:18, 19, which we just read; and, then she says this.

28
29 —“Those who, by their human construction, shall make the Scripture to utter that
30 which Christ has never placed upon it, weaken its force, making the voice of God
31 in instruction and warnings to testify falsehood, to avoid the inconvenience
32 incurred by obedience to God’s requirements, have become signboards, pointing
33 in the wrong direction, into false paths, which lead to transgression and death.

34 “The testimony of the Alpha and Omega in regard to the punishment for
35 making nonessential one word spoken by the mouth of God, is the fearful
36 denunciation that they shall receive of the plagues that are written in the book;
37 their names shall be taken out of the book of life, and from the holy city.”
38 *Fundamentals of Christian Education*, 386–387.

39
40 To disregard what David says that He is going to preserve His Word from that point
41 forever, and then to argue that 1 John 5, verses 6 through 8, should not be in the Bible in
42 order to uphold your premise concerning the Godhead is to call down the Plagues in the
43 Book of Revelation upon yourself.

FAITH

What is faith?

The 1888 Materials, page 71:

“We want to learn how to believe—that it is simply taking God at His word—but it is impossible to learn this unless we place ourselves in that position where we will be submissive to God. Our will must be on God’s side, not on the side of Satan. The result of proving the forgiving love of God is to be perfectly reconciled to God’s will. Then the human will and the divine become united. Every faculty must be kept in its place, all consecrated to God; every faculty working in God’s order, performing His will and purpose.” *The 1888 Materials*, 71.

Faith is simply taking God at His Word.

And, Brothers and Sisters, I can go to David and simply read his words where he says He is going to preserve His Word from this point forever; and then by faith say, “Well, if he says that, then when I turn to 1 John and read there are Three that give witness, by faith, simply taking God at His Word, I can accept that that is part of His Word.” And I do not have to run down the road that somehow, someway, back hundreds of years ago that this Catholic teaching of the Trinity was inserted into the Bible. Because, that is the claim.

Now, underneath that in your notes you have the definition of ARIAN.

“ARIAN, a. Pertaining to Arius, a presbyter of the church of Alexandria, in the fourth century; or to his doctrines.”—

That is how long this argument has been going on, since the 4th Century.

—“ARIAN, n. One who adheres to the doctrines of Arius, who held Christ to be a created being, inferior to God the father in nature and dignity, though the first and noblest of all created beings; and also that the Holy Spirit is not God, but created by the power of the Son. *Webster’s 1828 Dictionary*.

Arianism is to believe that Christ is a created—“Don’t say *created*! Arianism is to say that Christ is the only begotten of the Father, and that the Holy Spirit is not the Third Person of the Godhead. It is simply the influence of the Father or of the Son.” That is Arianism.

This is an understanding that has been in Christianity for 1600 years, and the Pioneers were Arians.

But, we do not know about the Millerite History, so we do not understand that the Millerites consisted of all the Protestant Churches; but, primarily it was two groups. And the two churches that made up the majority of the Millerites, of those churches the one was called The Christian Connection. James White came from The Christian Connection. At least half of the majority of the Millerites came from the church called The Christian Connection.

And, you know with Protestant Churches, they all have their own little reason for existing. The easy one to say is the Baptist Church.

1 What is the main premise of the Baptist Church? Baptism by immersion, not sprinkling.
2 Okay? This is where they separated from the Roman Church. The Roman Church sprinkles
3 water on you when you are a baby and you are all set for life.

4 But, the Baptists learned from the Bible that you have to baptize by immersion when you
5 are old enough to understand what it means.

6 But, The Christian Connection, what was The Christian Connection's purpose for being?
7 They were Arians. Their whole purpose was that God, the Father; God, the Son; no Holy Spirit;
8 and, the Son is a created Being.

9 We do not know that; because, at the end of the world in Laodiceaville, we no longer
10 know the foundational truths or the foundational history. So, when someone comes along and
11 says, "Hey, it is a Pillar that we were Arians; and, we need to return to Arianism; because by
12 accepting what Sister White said, that there are Three Persons of the Heavenly Trio: the Father,
13 the Son, and the Holy Spirit, you have just accepted the primary doctrine of Rome, which is the
14 Trinity. And this is the Omega Apostasy"; because we do not know these things, we are tempted
15 to believe these things.

16 17 18 **OUR PIONEER UNDERSTANDING** 19

20 This is our Pioneer understanding, and we have read that before by James White, *The Life*
21 *of Joseph Bates*, page 210.

22
23 [NOTE: The following quote has been included, although it was not read again into the
24 record.]

25
26 ". . . 'Respecting the trinity, I concluded that it was an impossibility for me
27 to believe that the Lord Jesus Christ, the Son of the Father, was also the Almighty
28 God, the Father, one and the same being. I said to my father, 'If you can convince
29 me that we are one in this sense, that you are my father, and I your son; and also
30 that I am your father, and you my son, then I can believe in the trinity.'" James
31 White, *The Life of Joseph Bates*, 210.

32 33 34 **HE—THE SPIRIT** 35

36 John 16: 12 through 14:

37
38 "I have yet many things to say unto you, but ye cannot bear them now."—

39
40 Who is speaking here?

41 FROM THE AUDIENCE: Christ.

42 BROTHER PIPPENGER: Christ. Okay.

43
44 —"I have yet many things to say unto you, but ye cannot bear them now.
45 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth:"—
46

1 Grammatically, what is the “he” there? Grammatically, what is the term there? Is that not what
2 they call a *personal pronoun*?

3 I think that is a *personal pronoun*. I am not a grammar major.

4 But, the point is, Jesus is defining someone distinctly different than Himself. Okay?

5
6 —“Howbeit when **he, the Spirit of truth, is come, he will guide you into all**
7 **truth:**”—

8
9 “Howbeit when I go, I will send you the Spirit, and it will be me, and I will guide you into all
10 truth.” He is using a personal pronoun here. Whoever this personal pronoun is, it is not Christ.
11 It is something else.

12
13 —“Howbeit when he, the Spirit of truth, is come, he will guide you into all
14 truth:”—

15
16 And I know now, I guarantee you, when these DVDs go out, I will get corrected on the correct
17 term grammatically. So, thank you for whoever is going to do it; but, I only need it once. I do
18 not want to get flooded (laughter).

19
20 —“for he shall not speak of himself;”—

21
22 Now, people do not get this. They should get this.

23
24 —“he will guide you into all truth: for he shall not speak of himself;—

25
26 What does the Bible teach us about how the Bible was written?

27 FROM THE AUDIENCE: Holy men of old.

28 BROTHER PIPPENGER: Holy men of old—

29 FROM THE AUDIENCE: Spake as they were moved.

30 BROTHER PIPPENGER: —spake as they were moved by?

31 FROM THE AUDIENCE: The Holy Ghost.

32 BROTHER PIPPENGER: The Holy Ghost? Okay.

33 So, the whole Bible has been inspired by the Holy Spirit; correct?

34 FROM THE AUDIENCE: (Confirmations.)

35 BROTHER PIPPENGER: But, what is Jesus saying?

36 What did He just say? Even though the whole Bible is directed, guided by the Holy
37 Spirit, He is not going to be saying anything about Himself.

38 Do we have a precedent for that? When Jesus was here on Earth, was He talking about
39 Himself?

40 FROM THE AUDIENCE: No.

41 BROTHER PIPPENGER: He was talking about the Father.

42 This takes us back to our previous study. In the time of Christ, Jesus was not received by
43 the Jews partially because their pioneer understanding of the Godhead prevented them from
44 understanding that He was God, even though He was saying He was God.

45 But, even though He was saying that He was God directly to you—and we have dealt
46 with this already in previous presentation in this series—even though He was telling them plainly

1 He was God, the reality of it is, He was not speaking of Himself. He was introducing them to the
2 Father.

3 But, Sister White says we are now in the Dispensation of the Holy Spirit; and, Jesus
4 plainly tells us that the Holy Spirit is not going to say anything about Himself. He is going to be
5 speaking about Christ, and about the Father.

6 So, the fact that we can read the Word of God, and we can read the Spirit of Prophecy
7 that the Holy Spirit is the Third Person of the Godhead is sort of mysterious and vague, why is
8 that so? Because, He does not speak of Himself. He has not taken the time in God's Inspired
9 Word, in both the Bible and the Spirit of Prophecy, to lift up who and what and how and where
10 and when He is. It is of the threefold Persons of the Heavenly Trio. The Holy Spirit has been
11 specifically marked as the One that has the least information.

12 Anyway,

13
14 —“for he shall not speak of himself; for but whatsoever he shall hear, *that* shall
15 he speak: and he will show you things to come. He shall glorify”—*who*?

16
17 Who is saying this?

18 FROM THE AUDIENCE: Jesus.

19 BROTHER PIPPENGER: The Holy Spirit is to glorify Jesus.

20 Who is Jesus going to glorify?

21 FROM THE AUDIENCE: The Father.

22 BROTHER PIPPENGER: The Father. Okay. This is the dispensational
23 sequence of unfolding the understanding of the Godhead. The Godhead is in the truth that is
24 right there in the very first two verses of the Bible; but, the understanding of it takes place
25 through the three dispensations of the Father, the Son, and the Holy Spirit.

26
27 —“He shall glorify me: for he shall receive of mine, and shall show *it* unto you.”
28 John 16:12–14 (KJV).

29
30 Now, the Arian view and the Pioneer view is that the Holy Spirit is not the Third Person.
31 Okay? And for me to believe that He is the Third Person, as understood by the anti-Trinitarian
32 Godhead people in our midst, for me to believe that the Third Person of the Godhead is the Holy
33 Spirit is apostasy and an abomination. It is the Omega.

34 Look at what Sister White says in *Manuscript Releases*, volume 7, page 298:

35
36 “We have been brought together as a school, and we need to realize that
37 **the Holy Spirit, who is as much a person as God is a person**, is walking
38 through these grounds, that the Lord God is our keeper, and helper. He hears
39 every word we utter and knows every thought of the mind.” *Manuscript Releases*,
40 volume 7, 298.

41
42 If the Holy Spirit is not the Third Person of the Godhead, and I am believing it and I am going to
43 be judged and rejected because of it, then I am going to protest that God is not fair; because, this
44 is just too plain. This is too plain.

45 Notice the next quote from *Manuscript Releases*, volume 20, page 68.

1 “The Holy Spirit always leads to the written word. **The Holy Spirit is a**
2 **person;**—“**The Holy Spirit is a person;** for He beareth witness with our spirits
3 that we are the children of God. When this witness is borne, it carries with it its
4 own evidence. At such times we believe and are sure that we are the children of
5 God. What strong evidence of the power of truth we can give to believers and
6 unbelievers when we can voice the words of John, ‘We have known and believed
7 the love that God hath to us. God is love; and he that dwelleth in love dwelleth in
8 God, and God in him.’

9 “**The Holy Spirit has a personality,** else He could not bear witness to our
10 spirits and with our spirits that we are the children of God. **He must also be a**
11 **divine person,** else **He could not search out the secrets which lie hidden in the**
12 **mind of God.** ‘For what man knoweth the things of a man save the spirit of man,
13 which is in him; even so the things of God knoweth no man, but the Spirit of
14 God.’” *Manuscript Releases*, volume 20, 68.

15
16 Wow! Sister White, here, just really crossed the line. She not only said the Holy Spirit was a
17 Person, she said He was a Divine Person.

18
19 *Series A*, No. 10, page 37, says,

20
21 “The prince of the power of evil can only be held in check by the power of
22 God in **the third person** of the Godhead, the Holy Spirit.” *Series A*, No. 10, 37.

23
24 Wow! Pretty black and white there.

25 Now, earlier on—I am going to back up. Keep your finger there. That one says “the
26 prince of the power of evil,” Satan, “can only be held in check by the power of God in the third
27 person of the Godhead, the Holy Spirit.”

28 Now, keep your finger there. I just want to remind us of page 5, from *Manuscript*
29 *Releases*, volume 8, page 320, under “Safety from the Delusions.” It says,

30
31 “**The Lord never denies His Word.** Men may get up scheme after
32 scheme, and the enemy will seek to seduce souls from the truth, but **all who**
33 **believe that the Lord has spoken through Sister White, and has given her a**
34 **message, will be safe from the many delusions** that will come in in these last
35 days.” *Manuscript Releases*, volume 8, 320.

36
37 Do you believe the Lord spoke through Sister White?

38 FROM THE AUDIENCE: (Affirmations.)

39 BROTHER PIPPENGER: You know, I do not know English well, and do not say
40 it if I am saying that right. My English grammar is not good; but, English is my first language.
41 And as I read what she says about the Holy Spirit being the Third Person of the Godhead, there is
42 just no way to reject what she says there, other than rejecting the Spirit of Prophecy; or,
43 assuming that somehow, someway, some spy got in to the Ellen White Estate and substituted
44 some things in her writings. And that is just too much foolishness for me to even consider.

45 Because, when David says that He is going to protect the Word of God from that
46 generation forever, the Word of God includes the Spirit of Prophecy.

1 Now, Brothers and Sisters, when it comes to this issue of the Godhead, it is important, if I
2 believe as the Arians in our midst teach that the Holy Spirit is not a Person, it is important for me
3 to tell you. [For example:]

4
5 BROTHER PIPPENGER: Brother Diego, it is important for me to teach
6 you if I believe this, that you have to understand that the Holy Spirit is not the
7 Third Person of the Godhead; the Holy Spirit is simply the influence of the Father
8 and of the Son. You have to understand this; because, if you do not understand
9 that, then you are entering into the Omega Apostasy and you are going to be lost.
10 So, it is essential for me to teach you the truth about the Holy Spirit.

11
12 Are you following my logic?

13 14 15 NOT ESSENTIAL

16
17 Notice the next quote, from *Act of the Apostles*, page 52:

18
19 **“It is not essential for us to be able to define just what the Holy Spirit**
20 **is.”—**

21
22 Why? Because, He did not speak of Himself. It is not essential for us; but, it
23 would be impossible, even if He wanted to, because He does not speak of Himself.

24
25 —**“It is not essential for us to be able to define just what the Holy**
26 **Spirit is.** Christ tells us that the Spirit is the Comforter, ‘the Spirit of truth, which
27 proceedeth from the Father.’ It is plainly declared regarding the Holy Spirit that,
28 in His work of guiding men into all truth, ‘He shall not speak of Himself.’
29 John 15:26; 16:13.

30 **“The nature of the Holy Spirit is a mystery. Men cannot explain it,”—**

31
32 And yet, if I am an Arian in our midst, it is essential that I explain it to; because, if you do
33 not understand it the way I define it, you are going to be lost! Do you see my point here?
34 It is a subtle point, but it is a fact.

35
36 —**“The nature of the Holy Spirit is a mystery. Men cannot explain it,**
37 **because the Lord has not revealed it to them. Men having fanciful views may**
38 **bring together passages of Scripture and put a human construction on them, but**
39 **the acceptance of these views will not strengthen the church. Regarding such**
40 **mysteries, which are too deep for human understanding, silence is golden.”** *Acts*
41 *of the Apostles*, 52.

42
43 Now, that is just one of the issues: the Holy Spirit is not the Third Person of the
44 Godhead. It is simply the influence of the Father and of the Son.

THE ONLY-BEGOTTEN SON

Another Arian teaching is that Jesus is begotten, which is my understanding. Run the word BEGOTTEN in your Bible. Take the Concordance and look. The definition of BEGOTTEN is *created*. And that is Arianism: Jesus is a created Being. So, let us consider that; because remember, if we have a reverence for the authority of the Spirit of Prophecy, we will be protected from the delusions of the Last Days. So, what does the Spirit of Prophecy say about Christ being a created Being?

“Jesus declared, ‘I am the resurrection, and the life.’ **In Christ is life, original, unborrowed, underived.** ‘He that hath the Son hath life.’ The divinity of Christ is the believer’s assurance of eternal life.” *The Desire of Ages*, 530.

Now, Brothers and Sisters, the Godhead people would tell you that the assurance of eternal life is recognizing that Jesus is the Son of God; and, by that they mean that you have to believe that He is God’s Son. Okay? And they place that definition in the context that He is the only begotten Son and, therefore, He was brought forth from the Father, and therefore He is a created Being.

But, here, Sister White says that Christ’s life was unborrowed and underived. You have the meaning for DERIVE underneath there.

DERIVE, v.i. To come or proceed from. Power from heaven derives. *Webster’s 1828 Dictionary*.

It says, “To come or proceed from.” To derive something is to take something from.

But, Ellen White says that Christ’s life was underived. It did not come from anywhere. It was original with Him. It was unborrowed; it was underived.

And she goes one step further. She says, “The divinity of Christ”—she is defining DIVINITY as *immortal*. She says, “The divinity of Christ is the believers’ assurance of eternal life.” She is saying, the fact that Christ’s life measures with the life of God, that His life is unborrowed and underived and that that is our assurance of eternal life.

And they are saying that the fact that Jesus is God’s Son, the only Begotten, that Jesus was brought forth from the Father that that is where our assurance of salvation is. You may not have heard this argument from them, but I guarantee they know what I am talking about if they are watching.

They go so far to say, if you have ever dealt with them (and this always comes up), if you do not believe that Jesus is the Son in the sense that He was brought from the Father, if you do not believe that, then you are only “role playing.” That is the term they use, “It is just role playing. You are just pretending He is the Son and pretending He is the Father.” And this is a big issue with them. They are claiming that to believe that Jesus is the only Begotten Son requires that you believe that He is a created Being; and, yet, here Sister White is saying that when it comes to Christ’s divinity that His divinity is based upon that He had life in Himself that came from nowhere else. It was unborrowed and underived and that this is our assurance of eternal life. This position of the anti-Trinitarians [(the Godhead people)] is an absolute 180 degrees contradiction with the Spirit of Prophecy.

1 Because, my Brothers and Sisters, it is impossible to understand heavenly things by
2 earthly things. When you and I think about the father and son, what do we think about? Our
3 family. Okay? If we are going to define the relationship of the Father and the Son in Heaven by
4 our human existence—and that is the term that the Lord chose to use with us, is it not?

5 FROM THE AUDIENCE: (Confirmations.)

6 BROTHER PIPPENGER: He says, “I am the Father; He is the Son.” He gave us
7 those terms. So, He says, “You have to believe this by faith,” sure enough.

8 But, what does it demand, my Brother Austin? If you have a father and you have a son,
9 you have to have a mother. By human terms, you have to have a mother. So, is it role-playing,
10 or is it taking God simply at His Word, when He says “Father and Son,” that you need to relate
11 to this by faith?

12 But, understand, that in our human experience that we can understand what it means, that
13 He is the Father, and the Son. It is heavenly existence, not earthly existence.

14 *Review and Herald*, April 5, 1906:

15
16 “While God’s Word speaks of the humanity of Christ when upon this
17 earth, it also speaks decidedly regarding His pre-existence. The Word existed as a
18 divine being, even as the eternal Son of God, in union and oneness with His
19 Father. From everlasting He was the Mediator of the covenant, the one in whom
20 all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be
21 blessed. ‘The Word was with God, and the Word was God.’ Before men or angels
22 were created, **the Word was with God, and was God.**” *Review and Herald*,
23 April 5, 1906.

24
25 John 1:1:

26
27 “In the beginning was the Word, and the Word was with God, and the Word was
28 God.” John 1:1 (KJV).

29
30 It takes a certain amount of faith to even come close to understanding the basic premise
31 of that; but, it is impossible for human beings to understand that “In the beginning the Word was
32 with God, and the Word was God.” We cannot understand that. To make that understanding a
33 salvational test is to put a human construction on something that human beings cannot
34 understand.

35 *Manuscript Releases*, number 20, page 395:

36
37 “No one of the angels could become a substitute and surety for the human
38 race, for their life is God’s; they could not surrender it. On Christ alone the human
39 family depended for their existence. He is **the eternal, self-existent Son**,”—

40
41 Do you catch what Sister White is saying there?

42 FROM THE AUDIENCE: (Affirmations.)

43 BROTHER PIPPENGER: A perfect angel could not accomplish the work at the
44 cross, because their life had been given to them. It required that Jesus accomplished the work on
45 the cross because His life had not been given to Him. It was His life.

46 Do you follow that? That is what she says.

1
2 —“No one of the angels could become a substitute and surety for the
3 human race, for their life is God’s; they could not surrender it. On Christ alone
4 the human family depended for their existence. He is **the eternal, self-existent**
5 **Son**, on whom no yoke had come. When God asked, ‘whom shall I send, and who
6 will go for Us?’ Christ alone of the angelic host could reply, ‘Here am I; send
7 Me.’ He alone had covenanted before the foundation of the world to become a
8 surety for man. He could say that which not the highest angel could say—‘I have
9 power over My own life. I have power to lay it down, and I have power to take it
10 again’ [see John 10:18].” *Manuscript Releases*, number twenty, 395.

11
12 FROM THE AUDIENCE: Amen.

13 BROTHER PIPPENGER: He is eternal. **He is eternal.**

14 15 16 THE FATHER AND THE SON

17
18 Now, notice Matthew 22:29 and 30.

19
20 “Jesus answered and said unto them,”—

21
22 Who is He speaking to? He is speaking to the Sadducees. They had come to Jesus with a
23 trick question. They say a man marries a woman and he dies; and, fulfilling the law of Moses,
24 the woman is given to his brother (the husband’s brother), and that man dies, and it goes down
25 through a series of brothers dying. He has been with all these brothers as a wife. And the
26 Sadducees, who do not believe in the resurrection, they do not believe in angels, they are trying
27 to set Jesus up to prove that He is a false teacher.

28 So, they say, “In the Resurrection,” because they do not believe in it. They are saying,
29 “Jesus, you believe in the Resurrection. This wife has been married to seven brothers. In the
30 Resurrection, which one of those brothers is her husband?” Whoa!

31 What does Jesus say?

32
33 —“Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor
34 the power of God. For in the resurrection they neither marry, nor are given in
35 marriage, but are as the angels of God in heaven.” Matthew 22:29–30 (KJV).

36
37 Well, what is Jesus saying? Is He saying that heavenly reality is different than earthly
38 reality?

39 Is He saying that the makeup of the family here on Earth is different than what is
40 represented in Heaven? That is exactly what He is saying. He is not saying this specifically, but
41 He is saying, when “the Father and the Son” are used to explain the relationship and the work of
42 the Father and the Son, it is portrayed that way to speak to our hearts about the love between a
43 Father and a Son, that the Father would actually allow His Son to be sacrificed for the sins of
44 those that did not deserve to be sacrificed for; but, He is not saying this is identifying the same
45 relationship of a father and a son that exists here on Planet Earth, any more than the marriage
46 relationship here on Planet Earth is going to be repeated in the Earth made new.

1 I am going to jump down. Go to page 13 of your notes. I have a quote out of context.³²

2 There was once a brother I know. And I have heard this discussion come up more than
3 once, but there was a brother that I know, and from my human perspective—I do not know. I am
4 not trying to judge him—I am just trying to put this story in context.

5 I mean, we all have weaknesses. Okay? We all have temptations that are designed as a
6 part of who we are. Not everyone has the same. But, I think the weakness of this brother is
7 probably—he probably has a weakness for women more than some do. Okay?

8 And in our time around this brother, there were a couple of times where the subject came
9 up about marriage in Heaven and sexual relationship in Heaven. Okay? And what I am saying
10 is I think that this was a concern of his because of what appears to be a weakness in his
11 character.

12 I mean, if you are seeking to go to Heaven to simply carry on the pleasures of Earth, you
13 are not going to get to Heaven. Heaven is not about the pleasures on Earth. Heaven is about
14 spending eternity with Christ. That is what I am saying here.

15 But, in the context of all this, this is where we took him to, *Selected Messages*, book 1,
16 page 173.

17
18 “There are men today who express their belief that there will be marriages
19 and births in the new earth; but those who believe the Scriptures cannot accept
20 such doctrines. The doctrine that children will be born in the new earth is not a
21 part of the ‘sure word of prophecy’ (2 Peter 1:19). The words of Christ are too
22 plain to be misunderstood.

23 “They should forever settle the question of marriages and births in the new
24 earth. Neither those who shall be raised from the dead, nor those who shall be
25 translated without seeing death, will marry or be given in marriage. They will be
26 as the angels of God, members of the royal family.

27 “I would say to those who hold views contrary to this plain declaration of
28 Christ, Upon such matters silence is eloquence. It is presumption to indulge in
29 suppositions and theories regarding matters that God has not made known to us in
30 His Word.”

31
32 Underline that one: “It is presumption to indulge in suppositions and theories regarding matters
33 that God has not made known to us in His Word.”

34
35 Brothers and Sisters, God has not made known to us in His Word how God came into existence.
36 It is not there. For us to claim that Jesus is the only Begotten and, therefore, somewhere in
37 eternity past, so long ago, that it cannot be understood by us “that Jesus was brought from the
38 Father, and therefore Jesus is a created Being,” **that is not marked in His Word, and it is a**
39 **supposition that we should not be touching.**

40 But, that is not necessarily what she is talking about here. She is talking about marriage
41 in the New Earth. She says,
42

³² The notes provided to the audience in 2012, the date of this presentation; however, the notes provided to this transcriber in 2018 shows the quote referred to, to be contextually in place within the notes.]

1 —“It is presumption to indulge in suppositions and theories regarding matters that
2 God has not made known to us in His Word. We need not enter into speculation
3 regarding our future state.

4 “To my ministering brethren I would say, ‘Preach the word; be instant in
5 season, out of season’ (2 Timothy 4:2). Do not bring to the foundation”—
6

7 She is talking about “Do not bring to the foundation.” What is the Foundation? Do not
8 bring truths on this [gestures to the 1843 and 1850 Charts]. Do not place the Godhead
9 understanding on this [again gestures to the 1843 and 1850 Charts]; because it is not
10 there.

11 Of course, that is not what she is speaking about here. She is talking about
12 marriage in the New Earth.
13

14 —“Do not bring to the foundation wood, and hay, and stubble—your own
15 surmisings and speculations, which can benefit no one.

16 “Christ withheld no truths essential to our salvation. Those things that are
17 revealed are for us and our children, but we are not to allow our imagination to
18 frame doctrines concerning things not revealed.” *Selected Messages*, book 1, 173.
19

20 My point here is this: When it comes to our earthly relations, to the nature of our
21 families and the makeup of the family, it is not an illustration of what the family is going to be
22 like in Heaven, anymore than trying to reason in our understanding of the father and son is valid
23 to reason into God the Father and God the Son. It has not been revealed. We certainly have no
24 information of a mother, unless we are Catholics. It is foolishness to go into those areas where it
25 has not been revealed. That is my point that I am trying to settle here with this story about
26 marriages in Heaven. Heavenly things cannot be defined by earthly things, and should not be.

27 Okay. We are almost done.
28
29

30 **THIS DAY HAVE I BEGOTTEN THEE**

31
32 Psalms 2:1-9; Acts 4:25-27; Acts 13:28-33; Hebrews 1:1-6
33

34 The argument that is made is that Jesus is the only Begotten Son. They do not want to
35 say that *begotten* means *created*; but, all you have to do is run the word *begotten* in the Word of
36 God. It is mentioned over and over again. It is *procreated*.

37 My son is begotten of me. He is my creation.

38 So, the argument is that they do not want to say that Jesus is a created Being, because that
39 is too blatant of Arianism.

40 I do not know why they are not willing just to say, “Hey, we uphold the teachings of
41 Arius as the Pioneers did”; but, they want to say “only Begotten.”

42 And they want to suggest that Jesus was begotten, that He was brought into existence at
43 some time way back into eternity past. And we just read a quote there where Sister White says
44 that we are not to speculate on things that are not set forth in God’s Word. And, there is no
45 information that allows us to speculate when, where, how, what it means that Jesus was the only
46 Begotten.

1 If there is any, if there is any inclination in God's Word about when Jesus was begotten,
2 it does not agree with their premise.

3 And as we take up this final subject before we close, I want you to know that I am not
4 making any claim about this. All I am doing is my claim about where we are going to go right
5 now is this is the only inference in God's Word about where Jesus was begotten, and it does not
6 agree with their [the anti-Trinitarians'] claim. Okay?

7 Go to Psalm chapter 2, verses 1 through 9.

8
9 “¹Why do the heathen rage, and the people imagine a vain thing? ²The kings of
10 the earth set themselves, and the rulers take counsel together, against the LORD,
11 and against his anointed, *saying*,”—

12
13 And we are going to show that in the Book of Acts that this is identified as the Lord's anointed
14 here is Christ, and that the kings of the Earth are Pilate, and Herod, and the Jews, the people that
15 put Him on the cross. This was fulfilled at the cross.

16 Verse 3:

17
18 —“³Let us break their bands asunder, and cast away their cords from us. ⁴He
19 that sitteth in the heavens shall laugh: the LORD shall have them in derision.”—

20
21 We recently put a quote from Sister White in one of our newsletters where it says that Christ was
22 never known to laugh; but, God does laugh in the Scriptures. Here the Lord laughs at the
23 foolishness of the wicked. Okay?

24
25 —“⁴He that sitteth in the heavens shall laugh: the LORD shall have them in
26 derision. ⁵Then shall he speak unto them in his wrath, and vex them in his sore
27 displeasure. ⁶Yet have I set my king upon my holy hill of Zion. ⁷I will declare
28 the decree: the LORD hath said unto me, Thou art my Son; this day have I
29 begotten thee. ⁸Ask of me, and I shall give *thee* the heathen *for* thine inheritance,
30 and the uttermost parts of the earth *for* thy possession. ⁹Thou shalt break them
31 with a rod of iron; thou shalt dash them in pieces like a potter's vessel.” Psalm
32 2:1-9 (KJV).

33
34 Here is a point where God the Father is saying, “This day I have begotten thee,” and it is in a
35 time period where the Lord is giving Him the enemies. He is bringing the enemies to derision,
36 whenever that time period is.

37 Now, go to Acts 4, verses 25 through 27.

38 I want to emphasize again. I am not making a claim about when Christ was begotten. I
39 am simply saying this is the only place in the Scriptures where there is some inference about it,
40 and it does not square with the Godhead people's inference of when Christ was begotten.

41 Beginning in verse 25 of Acts, chapter 4, speaking of what we have just read in Psalm 2.

42
43 “²⁵Who by the mouth of thy servant David hast said, WHY DID THE HEATHEN RAGE,
44 AND THE PEOPLE IMAGINE VAIN THINGS? ²⁶THE KINGS OF THE EARTH STOOD UP, and the rulers
45 were gathered together against the Lord, and against his Christ.”—

1 In Psalm 2, it said “against the LORD, and against his anointed, ...” But, Jesus was
2 anointed at the baptism. That is when He became Christ. So, here Psalm 2 is being
3 applied to the time of the cross.

4
5 “²⁷For of a truth against thy holy child Jesus, whom thou hast anointed, both
6 Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were
7 gathered together, ...” Acts 4:25-27 (KJV).

8
9 Now got to Acts 13, beginning at verse 28.

10
11 ²⁸And though they found no cause of death *in him*, yet desired they Pilate that he
12 should be slain. ²⁹And when they had fulfilled all that was written of him, they
13 took *him* down from the tree, and laid *him* in a sepulchre. ³⁰But God raised him
14 from the dead: ³¹And he was seen many days of them which came up with him
15 from Galilee to Jerusalem, who are his witnesses unto the people. ³²And we
16 declare unto you glad tidings, how that the promise which was made unto the
17 fathers,”—

18
19 By the context here, **by the context here**, what is the day that He has begotten Him? Hmm.
20 Verse 33,

21
22 —³³God hath fulfilled the same unto us their children, in that he hath raised up
23 Jesus again; as it is also written in the second psalm, THOU ART MY SON, THIS DAY
24 HAVE I BEGOTTEN THEE.” Acts 13:28-33 (KJV).

25
26 The resurrection.

27 What happens at the resurrection? We just read it. He continues to be on Earth for a
28 period of time.

29 How many days? Forty days.

30 Then He ascends to Heaven, and what takes place in Heaven? The inauguration of the
31 Holy Place, of Christ’s ministry as High Priest.

32 Okay. This is the place where He sits down on the throne with His Father. Right?
33 Let us go to Hebrews 1, verses 1 through 6.

34
35 “¹God, who at sundry times and in divers manners spake in time past unto the
36 fathers by the prophets, ²Hath in these last days spoken unto us by *his* Son,
37 whom he hath appointed heir of all things, by whom also he made the worlds;
38 ³Who being the brightness of *his* glory, and the express image of his person, and
39 upholding all things by the word of his power, when he had by himself purged our
40 sins, sat down on the right hand of the Majesty on high:”—

41
42 When does He sit down with the Majesty on High?

43 FROM THE AUDIENCE: When He has purged our sins.

44 BROTHER PIPPENGER: When He has purged our sins at the cross.

45 Right?

1
2 —“⁴Being made so much better than the angels, as he hath by inheritance
3 obtained a more excellent name than they. ⁵For unto which of the angels said he
4 at any time, THOU ART MY SON, THIS DAY HAVE I BEGOTTEN THEE? And again, I WILL BE TO
5 HIM A FATHER, AND HE SHALL BE TO ME A SON? ⁶And again, when he bringeth in the
6 firstbegotten into the world, he saith, AND LET ALL THE ANGELS OF GOD WORSHIP HIM.”
7 Hebrews 1:1-6 (KJV).
8

9 The inference here is that Jesus becomes the only Begotten in the death, resurrection, and
10 ascension and inauguration into the Holy Place, when He began His high priestly ministry.

11 But, when was Jesus crucified? When was He crucified?

12 FROM THE AUDIENCE: (No discernible response.)

13 BROTHER PIPPENGER: 31AD?

14 And I thought He was crucified from the foundation of the world.

15 And when was the foundation of the world? It was when the Plan of Redemption was put
16 in place, was it not?

17 There was the inference that Jesus was the only Begotten of the Father when the Plan of
18 Redemption was put in place, just as He was the Lamb slain from the foundation of the world,
19 when the Plan of Redemption was put in place.

20 But, what was the first thing that Jesus did after He was resurrected, the first thing? Well,
21 the first thing you could say is He folded His clothes, but what was the second thing? He
22 ascended to the Father, right?

23 FROM THE AUDIENCE: (Affirmations.)

24 BROTHER PIPPENGER: He went to His Father to see if His sacrifice was
25 acceptable, correct?

26 FROM THE AUDIENCE: (Affirmation.)

27 BROTHER PIPPENGER: All right. That was the first thing that He did; and,
28 then He comes back.

29 What was He making sure of? That the Plan had been fulfilled. He was the Lamb slain
30 from the foundation of the world. He was slain from the very beginning of the Plan of
31 Redemption, and it was not put in place, it was not fulfilled, it was not marked in history until the
32 cross.

33 But when was He the only Begotten? Well, the inference here is that He becomes the
34 only Begotten right there in inaugural ceremony.

35 And how did He mark the inaugural ceremony? How did He let the Disciples know that
36 His work in the Holy Place of the Sanctuary began? He poured out His Spirit on the Day of
37 Pentecost.

38 So, what I am saying is, and I have said this more than once now, I am not making a
39 claim that I have any idea of when Jesus became the only Begotten Son of the Father. What I am
40 saying is, is that Inspiration tells us that it has something to do with the Plan of Redemption. It
41 has more to do with the Plan of Redemption than it has to do with the relationship between the
42 Father and the Son, as understood by human beings that live in a family that is made up of a
43 mother, a father, and children. It has something to do with the Plan of Redemption.

44 And to place an understanding of the only Begotten as a definition of the Son being a
45 creation of the Father and demanding that you accept that He is created of the Father in order to
46 truly understand that He is the Son is a human concept that cannot be backed up by God's Word.

1 And to place that understanding in the context that this is the Omega Apostasy by which
2 you will be rejected by the Lord and Lost, it is a terrible concept to be foisting upon God's
3 people here at the end of the world.

4 Let me read this passage from *Selected Messages*, book 1, pages 305 – 306. And I am
5 going to drop to page 13. I am going to cut off the first paragraph because of time.

6
7 [NOTE: The following first part of the referenced quote is included within this
8 transcript, although not read into the record because of time constraints at the presentation.]
9

10 “The work of the Saviour on earth was finished. The time had come for
11 Him to return to His heavenly home. ‘And he led them [the disciples] out as far as
12 to Bethany, and he lifted up his hands, and blessed them. And it came to pass,
13 while he blessed them, he was parted from them, and carried up into heaven’
14 (Luke 24:50, 51).

15 “As Christ ascends while in the act of blessing His disciples, an army of
16 angels encircle Him as a cloud. Christ **takes with Him the multitude of captives.**
17 He will Himself bring to the Father **the first fruits of them that slept,** as an
18 evidence that He is conqueror of death and the grave. At the portals of the city of
19 God, an innumerable company of angels await His coming. As they approach, the
20 escorting angels address the company at the gate in triumphant tones:—

21
22 ‘Lift up your heads, O ye gates;
23 And be ye lift up, ye everlasting doors;
24 And the King of glory shall come in.’
25

26 ‘Who is this King of glory?’ the waiting angels inquire.
27

28 ‘The Lord strong and mighty,
29 The Lord mighty in battle.
30 Lift up your heads, O ye gates;
31 Even lift them up, ye everlasting doors;
32 And the King of glory shall come in.’
33

34 “Again the waiting angels ask, ‘Who is this King of glory?’ and the
35 escorting angels reply, in melodious strains, ‘The Lord of hosts, he is the King of
36 glory’ (Psalm 24:7–10). Then the portals of the city of God are opened wide, and
37 the angelic throng sweep through.
38

39 BROTHER PIPPENGER: [Continuing with the quote from *Selected*
40 *Messages*, book 1, pages 305 – 306]: “There is the throne, and around it the
41 rainbow of promise.”—
42

43 And this is the Pentecostal inauguration of the Sanctuary.
44

45 —“There are seraphim and cherubim. The angels circle round Him, but Christ
46 waves them back. He enters into the presence of His Father. He points to His

triumph in this antitype of Himself—the wave sheaf—those raised with Him, the representatives of the captive dead who shall come forth from their graves when the trump shall sound. He approaches the Father, and if there is joy in heaven over one sinner that repents, if the Father rejoices over one with singing, let the imagination take in this scene. Christ says: Father, it is finished. I have done Thy will, O My God. I have completed the work of redemption. If Thy justice is satisfied, ‘I will that they also, whom thou hast given me, be with me where I am’ (John 17:24). And the voice of God is heard; justice is satisfied; Satan is vanquished. ‘Mercy and truth have met together; righteousness and peace have kissed each other’ (Psalm 85:10). The arms of the Father encircle the Son, and **His voice is heard, saying, ‘Let all the angels of God worship him’ (Hebrews 1:6).’** *Selected Messages*, book 1, 305–306.

This is where this “begotten” aspect of Christ is marked by the Bible and the Spirit of Prophecy. It has to do with the Plan of Redemption.

But, now let us look at Hebrews 1, verse 5, which we read. I just want to draw one thought out of it. Verse 5 says,

“For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?”—

Now, who is speaking here? This is the Father.

—“And again,”—*the Father said; again He said*—“**I will be to him a Father, and he shall be to me a Son?**” Hebrews 1:5 (KJV).

They are not role-playing, are they? He is saying, “I will be to Him a Father, and He will be to Me a Son.” Those positions of a father and son have something that is beyond our human understanding.

But, this verse seems to imply that they agreed upon this designation in order to illustrate the Plan of Redemption to fallen men. It does not seem to square with the concept of the anti-Trinitarians that if you do not truly believe that Jesus was begotten, that Jesus was created by the Father, then you do not really believe that He is the Son. And if you do not believe that He is the Son of the Father, then you do not have eternal life. It is a wresting of God’s Word.

A few quotes to close; *Counsels to Writers and Editors*, page 93:

“Keep your eyes fixed on the Lord Jesus Christ, and by beholding Him you will be changed into His likeness. Talk not of these spiritualistic theories. Let them find no place in your mind. Let our papers be kept free from everything of the kind. Publish the truth; do not publish error. **Do not try to explain in regard to the personality of God. You cannot give any further explanation than the Bible has given.** Human theories regarding Him are good for nothing. Do not soil your minds by studying the misleading theories of the enemy. Labor to draw minds away from everything of this character. It will be better to keep these subjects out of our papers. Let the doctrines of present truth be put into our

1 papers, but give no room to a repeating of erroneous theories.” *Counsels to*
2 *Writers and Editors*, 93.

3
4 Here, if nothing else, Sister White is saying that this discussion about the personality of God, it is
5 not the Present Truth Message. She is saying, “Don’t put the subject of the personality of God in
6 your papers. Put Present Truth in your papers. Don’t be making the issue of the anti-Trinitarians
7 in our midst over the personality of God beings destroyed because the Adventist Church has
8 accepted the doctrine of the Trinity into your papers; put Present Truth into your papers.” Do
9 you see the distinction there, or do you think I am stretching it: “It will be better to keep these
10 subjects out of our papers. Let the doctrines of present truth be put into our paper, but give no
11 room to repeating of erroneous theories”?

12 The next quote is from *Medical Ministry*, page 92.

13
14 **“In regard to the personality and prerogatives of God, where He is,**
15 **and what He is, this is a subject which we are not to dare to touch.** On this
16 theme silence is eloquence. It is those who have no experimental knowledge of
17 God who venture to speculate in regard to Him. Did they know more of Him, they
18 would have less to say about what He is. The one who in the daily life holds
19 closest communion with God, and who has the deepest knowledge of Him,
20 realizes most keenly the utter inability of human beings to explain the Creator.”
21 *Medical Ministry*, 92.

22
23 *Manuscript Releases*, volume 18, page 222, in closing:

24
25 **“The subject of speculation regarding God’s personality we will not**
26 **venture to express**, except in the language of the Word which represents His
27 personality. There is to be no discussion over this question lest God would give
28 unmistakable revelation of what He is that would extinguish the one who dares
29 venture on the holy ground in his speculative theories, as some ventured to do in
30 opening the ark to see what was in it as its power and how God was manifested.
31 The men were slain for their curiosity science.”—

32
33 Slain for opening the ark, because they were venturing on the subject of the personality of God.

34
35 —“Let human beings consider that by all their searching they can never
36 interpret God

37
38 “But, no, Brother Jeff, God is the Father and the Son, and the Holy Spirit is simply their
39 spirit; and, Jesus is a created Being. He is the Son. If you don’t believe that, you’re lost.”
40 Speculation, Brothers and Sisters.

41
42 —“When the redeemed shall be pure and clean to come into His presence, they
43 will understand that all that has reference to the eternal God, the unapproachable
44 God, cannot be represented in figures.”—

45
46 It cannot be represented in the figure of the father and the son.

1
2 —“It is safe to contemplate God, the great and wonderful God, and Jesus Christ,
3 the express image of God. God gave His only begotten Son to our world, that we
4 might through His righteous character behold the character of God. In heaven we
5 shall be in the eternal presence of God.” *Manuscript Releases*, volume 18, 222.
6

7 Those people that get drawn into this controversy of Adventism based upon the Pioneer
8 position are being seduced to take positions that are in direct contradiction with the Bible and the
9 Spirit of Prophecy, though they know it not.

10 And early on in this series, we read a passage that we commented on that those people
11 that are wrapped up in this delusion, they will not be able to hear what we are saying; and, I am
12 certain this is so. And this presentation is not for those. It is for those that are in the valley of
13 decision on this foolishness, because it is sweeping around the world; and, there are very few
14 Adventist pastors that are willing to respond to it, because they are too busy managing their
15 church families, or their Conferences, or their Unions to understand that people are getting swept
16 into this Arian teaching that the Pioneers held until the 1880s when Christ opened the truth of the
17 Godhead through the work of the Spirit of Prophecy.

18 I hope that we see that this theory that is being presented in Adventism is based upon
19 some falsehoods, by selectively taking portions of witnesses to bring into the play and leaving
20 out parts of their testimony that would contradict your faulty position; that it requires taking
21 understandings across the board against Inspiration in terms of the makeup of the Godhead, in
22 terms of the immortality of Christ, in terms of the Divinity of the Holy Spirit as the Third Person
23 of the Godhead; and, that it misrepresents the delusions connected with the Omega Apostasy at
24 the end, which are delusions that are brought about by a variety of errors, not simply one.

25 And, it is unfortunate that the culture of Adventism today plays into one of their premises
26 that we are trying to draw closer to Catholicism, because that unfortunately is true. So, when
27 they make their claim that we are trying to become more Catholic and, therefore, we are trying to
28 make our understanding of the Godhead to more represent the Catholic understanding of the
29 Trinity, unfortunately that is true. But, that does not confirm the false premises that that they
30 have built.

31 Shall we pray?
32
33

34 Benediction: Heavenly Father, we want to understand your personality and your character as
35 you have revealed in your Word, the Bible and the Spirit of Prophecy; and, we want that
36 understanding to change us into your image that we might receive the Seal of God in the near
37 future, that we might be among the privileged that are allowed to spend eternity with you and to
38 come to truly know your personality, your character, your makeup. We understand that this
39 Arian teaching that is in Adventism is causing many of your people to stumble and to develop
40 misunderstandings about the foundational truths of Adventism. We ask perhaps that someday,
41 somehow that this material that we are sharing here can be used by your Holy Spirit to uphold
42 some of those people that are heading in that direction out of the fire, and that it might also better
43 prepared some of us that are on the right side of this issue to have some more thorough
44 arguments as we labor with the brethren that are going in that direction. We thank you for
45 allowing us to take the time necessary to put this study in place, and we ask a blessing upon it as
46 it goes forth to your people, wherever they may be. In Jesus’s name, amen.