

THE SHUT DOOR
WILLIAM MILLER IN THE SPIRIT OF PROPHECY
By Jeff Pippenger: Tennessee Lesson One

Opening Prayer: Heavenly Father, as we come before you this morning we ask that you would grant us the presence of your Holy Spirit. We ask that the words that are spoken up here will be words for your glory and your honor and words that you have designed to edify and strengthen your people. We ask that you would set aside the human agent, the human thoughts, that they might not be involved in this presentation. We want the truth to be clearly portrayed for us to see, for us to receive, for us to eat. We ask that you would make that happen. We ask that you would send your angels and that you would keep the evil influences away from this place. We thank you for being with us throughout this prophecy school so far. We ask that you would continue to be with us throughout this day, and bless us with information and light, but also help us to remember that the Sabbath is coming here in not very many hours and that we need to be getting our minds and our hearts ready for that event as well. We thank you for all these things in Jesus's name. Amen.

JEFF PIPPENGER: I do not know how many of you have looked at the study on Time Prophets, but part of that study shows that all of the prophets' names correspond to their ministry. And one of the conclusions of that study is when you get to Ellen White, you realize that her name, Ellen Gould White, in fact even Harmon, corresponds to her ministry and that her name is symbolically represented in the message to Laodicea. Ellen Gould White, when you understand the definition of those three words, is the threefold remedy for Laodicea.

And we are going to start here. We are going to start by looking at William Miller, the man the Lord used to raise the Foundations of Adventism. The following is a brief biography of William Miller, which we probably all know.

But it is interesting that WILLIAM means *will* and *helmet*; and *helmet* in the Bible is *salvation*. And William Miller is the man that did the Lord's will as he brought salvation to God's people.

“‘As I was fully convinced,’ says Miller, ‘that all Scripture given by inspiration of God is profitable (2 Timothy 3:16); that **it came not at any time by the will of man**, but was written as holy men were moved by the Holy Ghost (2 Peter 1:21), and was written ‘for our learning, that we through patience and comfort of the Scriptures might have hope’ (Romans 15:4), I could but regard the chronological portions of the Bible as being as much a portion of the word of God, and as much entitled to our serious consideration, as any other portion of the Scriptures. I therefore felt that in endeavoring to comprehend what God had in His mercy seen fit to reveal to us, I had no right to pass over the prophetic periods.’ — Bliss, page 75.” *The Great Controversy*, 324.

“Those who proclaimed this warning gave the right message at the right time. But as the early disciples declared, ‘The time is fulfilled, and the kingdom of God is at hand,’ based on the prophecy of Daniel 9, while they failed to perceive that the

death of the Messiah was foretold in the same scripture, so Miller and his associates preached the message based on Daniel 8:14 and Revelation 14:7, and failed to see that there were still other messages brought to view in Revelation 14, which were also to be given before the advent of the Lord. As the disciples were mistaken in regard to the kingdom to be set up at the end of the seventy weeks, so Adventists were mistaken in regard to the event to take place at the expiration of the 2300 days. In both cases there was an acceptance of, or rather an adherence to, popular errors that blinded the mind to the truth. **Both classes fulfilled the will of God in delivering the message which He desired to be given**, and both, through their own misapprehension of their message, suffered disappointment.” *The Great Controversy*, 352.

- Isaiah 59:17 (KJV)

“¹⁷ For he put on righteousness as a breastplate, and an **helmet of salvation** upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloak. (See also Ephesians 6:17 and 1 Thessalonians 5:7-8.)

And MILLER is someone that grinds grain, separates the wheat from the chaff, and this is how the Lord used William Miller, is to separate the wheat from the chaff from God’s Word, as he accomplished God’s will and brought a message of salvation in the Millerite history. And if you would receive it, I do not think that is an accident.

Miller: a person who owns or operates a mill, esp. a mill that grinds grain into flour.

“The knowledge of God is not to be gained without mental effort, without prayer for wisdom in order **that you may separate from the pure grain of truth** the chaff with which men and Satan have misrepresented the doctrines of truth. Satan and his confederacy of human agents have endeavored to mix the chaff of error with **the wheat of truth**. We should diligently search for the hidden treasure, and seek wisdom from heaven in order to separate human inventions from the divine commands. The Holy Spirit will aid the seeker for great and precious truths which relate to the plan of redemption. I would impress upon all the fact that a casual reading of the Scriptures is not enough. We must search, and this means the doing of all the word implies. As the miner eagerly explores the earth to discover its veins of gold, so **you are to explore the word of God for the hidden treasure** that Satan has so long sought to hide from man. The Lord says, ‘If any man willeth to do his will, he shall know of the teaching.’ John 7:17, Revised Version.

“The word of God is truth and light, and is to be a lamp unto your feet, to guide you every step of the way to the gates of the city of God. It is for this reason that Satan has made such desperate efforts to obstruct the path that has been cast up for the ransomed of the Lord to walk in. You are not to take your ideas to the Bible, and make your opinions a center around which truth is to revolve. You are to lay aside your ideas at the door of investigation, and with humble, subdued hearts, with self hid in Christ, with earnest prayer, you are to seek wisdom from God. You should feel that you must know the revealed will of God, because it

concerns your personal, eternal welfare. The Bible is a directory by which you may know the way to eternal life. You should desire above all things that you may know the will and ways of the Lord. You should not search for the purpose of finding texts of Scripture that you can construe to prove your theories; for the word of God declares that this is wresting the Scriptures to your own destruction. You must empty yourselves of every prejudice, and come in the spirit of prayer to the investigation of the word of God.” *Review and Herald*, September 11, 1894.

William Miller was born at Pittsfield, Massachusetts. His formal schooling consisted of only 18 months, but he became self-taught through his strong habit of reading. He also early began to write, composing poetry and keeping a diary. His reading exposed him to infidel authors who influenced him in the direction of deism. He became a justice of the peace in his late twenties, and fought in the War of 1812. Several experiences during this conflict turned his mind toward a personal God. By 1816 he was converted, and began Bible study in earnest. He wrote, ‘The Scriptures . . . became my delight, and in Jesus I found a friend.’

By 1818 in his study of the prophecies he concluded that Jesus would return ‘about 1843.’ In 1831 he began to share his studies in public in small settings, after strong conviction and providential guidance to do so. After meeting J. V. Himes, a prominent editor, in 1839, the way was opened to preach to large groups in major cities. While opposed by many, his preaching, and that of others who caught the Advent message, made a significant impact, with up to 100,000 accepting belief in the soon coming of Christ. Ellen Harmon heard him in Portland, Maine, in March of 1840 when she was 12 years old. She recounted, “Mr. Miller traced down the prophecies with an exactness that struck conviction to the hearts of his hearers. He dwelt upon the prophetic periods, and brought many proofs to strengthen his position. Then his solemn and powerful appeals and admonitions to those who were unprepared, held the crowds as if spellbound.” *Life Sketches*, 20.

William Miller: 1782–1849.

We are going to begin looking at Miller as illustrated in the Spirit of Prophecy.

THE MESSENGER HIMSELF

In *The Great Controversy*, page 336, it says,

“The instigator of all evil sought not only to counteract the effect of the advent message, but to destroy **the messenger himself**. Miller made a practical application of Scripture truth to the hearts of his hearers, reproving their sins and disturbing their self-satisfaction, and his plain and cutting words aroused their enmity. The opposition manifested by church members toward his message emboldened the baser classes to go to greater lengths; and enemies plotted to take his life as he should leave the place of meeting. But holy angels were in the throng, and one of these, in the form of a man, took the arm of this servant of the

Lord and led him in safety from the angry mob. His work was not yet done, and Satan and his emissaries were disappointed in their purpose.” *The Great Controversy*, 336.

Inspiration says that William Miller was the messenger of the First Angel. This we need to understand because we are the messengers of the Third Angel, and Jesus illustrates the end with the beginning. And the work that Miller accomplished in that history is paralleling and prefiguring the work that the Lord is calling us to accomplish here in our history.

Miller was used to announce the opening of the Judgment; the Lord is attempting to use us to announce the close of the Judgment. Miller is someone we need to understand.

In *Early Writings*, page 235, it is pointed out that Miller’s message was not received openly and in a friendly fashion. There was resistance, indicating that we also will have resistance if we take up this message. It says,

“Ministers who would not accept this **saving message**”—

Part of the name of William is *helmet*, which is the helmet of salvation. He brought a message of salvation.

“Ministers who would not accept this **saving message** themselves hindered those who would have received it.”—

It does not say that lay people hindered him. It says the ministers hindered him, and it says,

—“The blood of souls is upon them. Preachers and people joined to oppose this **message from heaven** and to persecute William Miller and those who united with him in the work. Falsehoods were circulated to injure his influence; and at different times after he had plainly declared the counsel of God, applying cutting truths to the hearts of his hearers, great rage was kindled against him, and as he left the place of meeting, some waylaid him in order to take his life. But angels of God were sent to protect him, and they led him safely away from the angry mob. His work was not yet finished.” *Early Writings*, 235.

Now, Brothers and Sisters, there are many arguments over this message but there are some specific arguments over this message. I can give you a list of them. I am just going to touch a couple of them here so we can deal with this next passage.

The 2520 here [referring to the 1843 Chart], that is one of the arguments. Okay? What I believe to be the symbol of all of the arguments is right here [referring to the 1843 Chart], the Daily. The Daily to me represents the whole attitude of rejecting the foundational truth.

But notice this next quote. And there are other arguments, but I have pointed to the 2520 and the Daily on purpose, to make a point.

THE COMMENCEMENT OF THE CHAIN OF TRUTH

Sister White says this:

”God sent his angel”—WHOA! WE ARE GOING TO DEAL WITH THAT—“God sent **His angel** to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God’s people. **The commencement**”—NOW, BROTHERS AND SISTERS, IT DOES NOT SAY “THE CONCLUSION.” IT SAYS—“**The commencement of the chain of truth was given to him**, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there **a perfect chain of truth**. That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe.”—

Next paragraph:

—“As he followed down the prophecies, he saw that the inhabitants of the earth were living in the closing scenes of this world’s history, yet they knew it not. He looked at the churches and saw that they were corrupt; they had taken their affections from Jesus and placed them on the world;”—NOTHING NEW UNDER THE SUN, IS THERE?—“they were seeking for worldly honor, instead of that honor which cometh from above; grasping for worldly riches, instead of laying up their treasure in heaven. He could see hypocrisy, darkness, and death everywhere. His spirit was stirred within him. God called him to leave his farm, **as He called Elisha** to leave his oxen and the field of his labor to follow Elijah. With trembling, William Miller began to unfold to the people the mysteries of the kingdom of God, carrying his hearers down through the prophecies to the second advent of Christ. With every effort he gained strength. **As John the Baptist heralded the first advent of Jesus and prepared the way for His coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God.**

“I was carried back to the days of the disciples and was shown that God had a special work for **the beloved John** to accomplish. Satan was determined to hinder this work, and he led on his servants to destroy John. But **God sent His angel** and wonderfully preserved him. All who witnessed the great power of God manifested in the deliverance of John were astonished, and many were convinced that God was with him, and that the testimony which he bore concerning Jesus was correct. Those who sought to destroy him were afraid to attempt again to take his life, and he was permitted to suffer on for Jesus. He was falsely accused by his enemies and was shortly banished to a lonely island, where the Lord sent His angel to reveal to him events which were to take place upon the earth and the state of the church down to the end—her backslidings and the position which she should occupy if she would please God and finally overcome.”—

Next paragraph.

—“The angel from heaven came to John in majesty, his countenance beaming with the excellent glory of God. He revealed to John scenes of deep and thrilling interest in the history of the church of God and brought before him the perilous conflicts which Christ’s followers were to endure. John saw them passing through fiery trials, made white and tried, and, finally, victorious overcomers, gloriously saved in the kingdom of God. The countenance of the angel grew radiant with joy and was exceeding glorious, as he showed John the final triumph of the church of God. As the apostle beheld the final deliverance of the church, he was carried away with the glory of the scene and with deep reverence and awe fell at the feet of the angel to worship him. The heavenly messenger instantly raised him up and gently reproofed him, saying, ‘See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.’ The angel then showed John the heavenly city with all its splendor and dazzling glory, and he, enraptured and overwhelmed, and forgetful of the former reproof of the angel, again fell to worship at his feet. Again the gentle reproof was given, ‘See thou do it not for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.’”—

Now, Brothers and Sisters, His angel is who came to John the Revelator and it is the same angel that came to William Miller. That is what Sister White is saying here, whoever “His angel” is. William Miller was not simply an angel that opened the prophecies to William Miller; it was God’s angel.

Next paragraph.

—“Preachers and people have looked upon the book of Revelation as mysterious and of less importance than other portions of the Sacred Scriptures. But I saw that this book is indeed a revelation given for the especial benefit of those who should live in the last days, to guide them in ascertaining their true position and their duty.”—

Now, Brothers and Sisters, I am going to ask you a question about this next sentence; so, think about it.

—“**God directed the mind of William Miller to the prophecies and gave him great light upon the book of Revelation.**” *Early Writings*, 229-232.

The first question that I am going to ask is: Do you believe in the authority of the Spirit of Prophecy?

FROM THE ATTENDEES: (Affirmative response.)

JEFF PIPPENGER: Then we believe that what she is saying here is correct.

Right?

FROM THE ATTENDEES: (Affirmative response.)

JEFF PIPPENGER: So, Sister White just said that William Miller was given great light on the Book of Revelation. Correct?

FROM THE ATTENDEES: (Affirmative response.)

JEFF PIPPENGER: Who did William Miller think was the first beast of Revelation 13?

We believe that it is the Papacy, do we not? And we believe that the second beast is the United States, do we not?

FROM THE ATTENDEES: (Affirmative response.)

JEFF PIPPENGER: Who did William Miller think the first beast was?

FROM THE ATTENDEES: Pagan Rome.

JEFF PIPPENGER: Pagan Rome.

Who did he think the second beast was?

FROM THE ATTENDEES: Papal Rome.

JEFF PIPPENGER: Papal Rome. Well, the great light he received on Revelation, it must not have been Revelation 13. Right?

FROM THE ATTENDEES: Right.

JEFF PIPPENGER: Okay. Have you ever looked at what William Miller thought Revelation 17 was?

Brothers and Sisters, it don't fit! Okay? The light he received on Revelation was not Revelation 13; it was not Revelation 17.

Now, William Miller had a very sound understanding of Revelation 2 and 3 and the Seven Churches; but, that understanding was in place in the Protestant world before William Miller was born. Okay? Now, that was not any light that he was given. That is just light that he accepted.

Now, what I am saying here is if we are going to go look at the writings and the understanding of William Miller, there is really only one place in the Book of Revelation where we can demonstrate that William Miller was given great light. Do you know where it is?

It is in the Seals and the Trumpets. And the Millerite understanding of the Trumpets and the Seals are reflected on this chart [referring to the 1843 Chart], and according to Sister White, William Miller was given great light on that portion of Scripture.

So, when the Biblical Research Institute of the Seventh Day Adventist Church today says, "We no longer accept the pioneer position of the Trumpets, whoa! That is the great light that was given to William Miller. It is scary times that we are living in.

Next paragraph.

"If Daniel's visions had been understood, the people could better have understood the visions of John. But at the right time, **God moved upon His chosen servant**, who, with clearness and in the power of the Holy Spirit, opened the prophecies and showed the harmony of the visions of Daniel and John and other portions of the Bible, and pressed home upon the hearts of the people the sacred, fearful warnings of the Word to prepare for the coming of the Son of man. Deep and solemn conviction rested upon the minds of those who heard him, and ministers and people, sinners and infidels, turned to the Lord and sought a preparation to stand in the judgment.

"**Angels of God accompanied William Miller in his mission.** He was firm and undaunted, fearlessly proclaiming the message committed to his trust. A world

lying in wickedness and a cold, worldly church were enough to call into action all his energies and lead him willingly to endure toil, privation, and suffering. Although opposed by professed Christians and the world, and buffeted by Satan and his angels, he ceased not to preach the everlasting gospel to crowds wherever he was invited, sounding far and near the cry, ‘Fear God, and give glory to Him; for the hour of His judgment is come.’” Ibid.

THE COMMENCEMENT OF THE CHAIN OF TRUTH

Now, Sister White said William Miller was given the commencement, the beginning, of the chain of truth concerning the prophecies. If you believe Sister White then we know that it is true.

The next paragraph is William Miller. Here is what William Miller says:

“From a farther study of the Scriptures, I concluded that the seven times of Gentile supremacy must **commence**”—THAT IS THE SAME WORD THAT SISTER WHITE USED, HE WAS GIVEN THE COMMENCEMENT—“that the seven times of Gentile supremacy must **commence** when the Jews ceased to be an independent nation at the captivity of Manasseh, which the best chronologers assigned to B. C. 677; that the 2300 days **commenced** with the seventy weeks, which the best chronologers dated from B. C. 457; and that the 1335 days **commencing** with the taking away of the daily, and the setting up of the abomination that maketh desolate, [Daniel 12:11] were to be dated from the setting up of the Papal supremacy, after the taking away of Pagan abominations, and which, according to the best historians I could consult, should be dated from about A. D. 508. **Reckoning all these prophetic periods from the several dates assigned by the best chronologers for the events from which they should evidently be reckoned**, they all would terminate together, about A. D. 1843. I was thus brought, in 1818, at the close of my two years study of the Scriptures, to the solemn conclusion, that in about twenty-five years from that time all the affairs of our present state would be wound up . . .” *Advent Review and Sabbath Herald*, April 18, 1854.

Now, Brothers and Sisters, according to the Spirit of Prophecy, God’s angel gave William Miller the commencement of certain prophecies and William Miller says, “The three prophecies that I was given the commencement for were the 2300 days, the 1335, and the 2520.” Wow!

If he was given the commencement of the 1335, what that means is that William Miller must have been right about what the Daily represented.

So, although you will have people saying, “Oh, Sister White never directly supports the pioneer position of the Daily,” Brothers and Sisters, this is a direct support of the Daily when she says he was given the commencement. And when you have those saying, “Oh, the 2520 is a big mistake,” Brothers and Sisters, I am sorry. According to the Spirit of Prophecy, God’s angel gave the 2520 to William Miller.

HIS ANGEL

Who is God's angel?
The Desire of Ages, page 99:

“The words of the angel, ‘I am Gabriel, that stand in the presence of God,’ show that he holds a position of high honor in the heavenly courts. When he came with a message to Daniel, he said, ‘There is none that holdeth with me in these things, but Michael [Christ] your Prince.’ Daniel 10:21.”—

“There is none that holdeth with me in these things, but Michael [Christ] your Prince.”

—“Of Gabriel the Saviour speaks ...”—

What was Gabriel speaking about there? He was not saying to Daniel, “There is none that holds with me in these things concerning the health message; there is none that holds with me in these things concerning salvation theology.” He was saying, “There is none that holds with me in these things concerning Bible prophecy.” That is what Gabriel was saying.

“I have now come to make thee understand what shall befall thy people in the latter days.” He is talking about prophecy.

He says, “By the way, Daniel, I Gabriel, there is no one that understands prophecy better than I except for Michael your Prince.” Is that how you understand it?

—“Of Gabriel the Saviour speaks in the Revelation, saying that ‘He sent and signified it **by His angel** unto His servant John.’ Revelation 1:1. And to John the angel declared, ‘I am a fellow servant with thee and with thy brethren the prophets.’ Revelation 22:9, R. V. Wonderful thought—that the angel who stands next in honor to the Son of God is the one chosen to open the purposes of God to sinful men.” *The Desire of Ages*, 99.

So, Brothers and Sisters, and we talk about what William Miller came to understand? We need to understand that what was given to him, it was not given to him from personal study and an impression that was derived from personal study. It was not even given to him by an angel. It was given to him by the angel Gabriel, and there is none that holds with the angel Gabriel except for Jesus Christ.

So, I think maybe when we approach the understandings that were established by William Miller in the beginning of this Movement, we need to recognize that those understandings are sacred ground and, before we so casually cast them aside, we need to take our shoes off. He was not simply a farmer; he was the messenger; he was the chosen one that was being directed by none less than Gabriel.

MILLER TYPIFIED

CALLED AS ELISHA

“God called him to leave his farm, as He called Elisha.”

Here are some of the things that Sister White says William Miller typified, because we are going to look at what he prefigured and we are going to apply it as we go through our studies today, off and on.

He was called as Elisha was called.

INSTRUCTED AS JOHN

“God directed the mind of William Miller.”

Brothers and Sisters, when we are told that God directed his mind, we need to set aside any foolish ideas we have about, “Well, maybe he wasn’t real smart. He was a farmer living in the 18th/19th Century.”

Remember Saul? When the Spirit of the Lord came upon Saul, King Saul, he prophesied with the prophets. When the Lord wants to direct a man’s mind, that direction is sanctified. It does not matter who he is. Even if you are tempted to say, “This is an 18th/19th Century farmer,” the truth that we have been told about him is that God was directing his mind.

THE MESSENGER HIMSELF

He is called “the messenger himself.”

A TYPE OF THE DISCIPLES

And he is also a type of the disciples.

The Great Controversy, page 351:

“The experience of **the disciples** who preached the ‘gospel of the kingdom’ at the first advent of Christ, **had its counterpart in the experience of those who proclaimed the message of His second advent.** As the disciples went out preaching, ‘The time is fulfilled, the kingdom of God is at hand,’ so **Miller and his associates** proclaimed that the longest and last prophetic period brought to view in the Bible was about to expire, that the judgment was at hand, and the everlasting kingdom was to be ushered in. The preaching of the disciples in regard to time was based on the seventy weeks of Daniel 9. The message given by Miller and his associates announced the termination of the 2300 days of Daniel 8:14, of which the seventy weeks form a part. The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period.” *The Great Controversy*, 351.

So Miller and his associates were also prefigured by John the Baptist and the disciples of Christ and the disciples of John.

A TYPE OF MOSES IN HIS DEATH

He is a type of Moses

Early Writings, page 258.

“God suffered him”—WILLIAM MILLER—“to fall under the power of Satan, the dominion of death, and hid him in the grave from those who were constantly drawing him from the truth. Moses erred as he was about to enter the Promised

Land. So also, I saw that William Miller erred as he was soon to enter the heavenly Canaan, in suffering his influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump.” *Early Writings*, 258.

A TYPE OF ELIJAH & JOHN

He is a type of Elijah and John the Baptist, and John the Revelator.
Early Writings, page 233:

“Thousands were led to embrace the truth preached by William Miller, and **servants of God** were raised up in **the spirit and power of Elijah** to proclaim the message. **Like John**, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance. Their testimony was calculated to arouse and powerfully affect the churches and manifest their real character. And as the solemn warning to flee from the wrath to come was sounded, many who were united with the churches received the healing message; they saw their backslidings, and with bitter tears of repentance and deep agony of soul, humbled themselves before God. And as the Spirit of God rested upon them, they helped to sound the cry, ‘Fear God, and give glory to Him; for the hour of His judgment is come.’” Ibid., 233.

It was the healing message. Do you know the word *heal* in the New Testament; do you know how it also can be translated? Salvation. Salvation and healing; they are interchangeable.

And WILLIAM means *salvation*. He brought the salvation message. His name corresponds to his ministry.

A TYPE OF ADVENTISM IN SPIRIT AND POWER

He was a type of Adventism. William Miller was prefiguring you and me here at the end of the world, if we were to receive it.

Early Writings, page 155:

“John came in the spirit and power of Elijah to proclaim the first advent of Jesus.”—AND WE JUST READ HOW JOHN WAS PREFIGURING WILLIAM MILLER—“I was pointed down to the last days”—OUR DAYS—“and saw that John represented those who should go forth in the spirit and power of Elijah to herald the day of wrath and the second advent of Jesus.” Ibid., 155.

So, if John was prefiguring Miller, and John was prefiguring us, then Miller was prefiguring us. Right?

A TYPE OF ADVENTISM IN METHOD OF STUDY

Miller is a type of how we are to study at the end of the world.

Now, do not answer. If I am invited to go to an Adventist church and I ask this question, I usually do not get any hands; but, in this group I am going to get a lot of hands. So instead of

answering this question vocally, just raise your hands because I am not sure that I will get all the hands.

How many of you know how many Rules of Interpretation in William Miller's Rules of Prophetic Interpretation?

Raise your hands. Raise your hands high.

FROM THE ATTENDEES: (Raising of hands.)

JEFF PIPPENGER: Well, let us do it this way: How many do not know?

FROM THE ATTENDEES: (Raising of hands.)

JEFF PIPPENGER: Well, we even have got a good thing to consider here.

About half of us do not know how many Rules of Prophetic Interpretation there are.

Now, you notice this next quote. It is going to tell us that God's people at the end of the world are going to be using William Miller's Rules of Prophecy if they are going to proclaim the Third Angel's Message. So if we are going to proclaim the Third Angel's Message at the end of the world and we do not know how many rules there are, let alone what they are or how to apply them, are we the ones proclaiming the Third Angel's Message?

Eyew, perhaps not? Here is what Sister White says:

"Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled 'Views of the Prophecies and Prophetic Chronology,' Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation:" *Review and Herald*, November 25, 1884.

And then she quotes the first five in that big paragraph.

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

And after she quotes the first five rules, she says this

"The above is a portion of these rules; and in our study of the Bible we shall all do well to heed the principles set forth. Ibid.

"Genuine faith is founded on the Scriptures; but Satan uses so many devices to wrest the Scriptures and bring in error, that great care is needed if one would know what they really do teach. It is one of the great delusions of this time to dwell much upon feeling, and to claim honesty while ignoring the plain utterances of the word of God because that word does not coincide with feeling. Many have

no foundation for their faith but emotion. Their religion consists in excitement; when that ceases, their faith is gone. Feeling may be chaff, but the word of God is the wheat.”—AND THE WORD *MILLER* IS SOMEONE WHO SEPARATES THE WHEAT FROM THE CHAFF—“And ‘what,’ says the prophet, ‘is the chaff to the wheat?’” Ibid.

“None will be condemned for not heeding light and knowledge that they never had, and they could not obtain. But many refuse to obey the truth that is presented to them by Christ’s ambassadors, because they wish to conform to the world’s standard; and the truth that has reached their understanding, the light that has shone in the soul, will condemn them in the Judgment. In these last days we have the accumulated light that has been shining through all the ages, and we shall be held correspondingly responsible. The path of holiness is not on a level with the world; it is a way cast up. If we walk in this way, if we run in the way of the Lord’s commandments, we shall find that the ‘path of the just is as the shining light, that shineth more and more unto the perfect day.’” Ibid.

Brothers and Sisters, those that proclaim the Third Angel’s Message will be employing the same Rules of Prophetic Interpretation adopted by William Miller.
How many are there? Fourteen.

A TYPE OF THE 144,000

Miller is a type of the 144,000. The 144,000 do not die, but he still is typifying the 144,000.

Prophets and Kings, page 227:

“Elijah was a type of the saints who will be living on the earth at the time of the second advent of Christ and who will be ‘changed, in a moment, in the twinkling of an eye, at the last trump,’ without tasting of death. 1 Corinthians 15:51, 52. It was as a representative of those who shall be thus translated that Elijah, near the close of Christ’s earthly ministry, was permitted to stand with Moses by the side of the Saviour on the mount of transfiguration. In these glorified ones, the disciples saw in miniature a representation of the kingdom of the redeemed. They beheld Jesus clothed with the light of heaven; they heard the ‘voice out of the cloud’ (Luke 9:35), acknowledging Him as the Son of God; they saw Moses, representing those who will be raised from the dead at the time of the second advent; and there also stood Elijah, representing those who at the close of earth’s history will be changed from mortal to immortal and be translated to heaven without seeing death.” *Prophets and Kings*, 227.

And William Miller was a type of an Elijah. Okay? Not in the fact that he was laid to rest, but in the fact that in the spirit and power of Elijah he brought the message announcing the opening of the Judgment, and he was prefiguring the 144,000 announcing the close of the Judgment.

That is what we are raised up to do, Brothers and Sisters. That is the Third Angel’s Message, to tell the world that Judgment closes. And the Third Angel’s Message

becomes present truth when the Judgment of the Living arrives, because that is the message.

THE ELIJAH TO COME

“The prophet Malachi declares: ‘Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.’ Here the prophet describes the character of the work. Those who are to prepare the way for the second coming of Christ are represented by faithful Elijah, as John came in the spirit of Elijah to prepare the way for Christ’s first advent.” *Testimonies*, volume 3, 62.

Prophecy—we have said it before, but we have not said it in this presentation. The Millerite history will be repeated to the very letter, and one of the things that have been marked by Inspiration as a component of the Millerite history is that the Lord used William Miller to assemble a group of rules that allowed the Millerites to identify the present truth message for their day and age.

There is a present truth message at the end of the world, but it is different from the Millerite message. The Millerite message was built upon time prophecies, and at the end of the world time is no longer. We have a different message.

There are different rules that are brought to light by the Lord at the end of the world that allow God’s people at the end of the world to identify and establish the special message at the end of the world.

One of those rules is a triple application of prophecy. It has been in the Bible since the Bible was written; but, today it has changed from truth to present truth.

One triple application of prophecy is what we just read of, if you will receive it. John the Baptist prepared the way for the first coming of Christ. Miller prepared the way for the second coming of Christ, but not the Second Coming of Christ to Earth. All Right? There is a prophetic coming of Christ that we are talking about here.

There are three comings of Christ. It is a triple application of prophecy. In the history of John the Baptist, Christ came from the earthly sanctuary; he came from Earth to the Heavenly Sanctuary; He came into the Most Holy Place. In Miller’s time the coming of Christ was from the Holy Place to the Most Holy Place. Those two fulfillments of Christ’s comings, concerning His coming involving the work He is doing in the Sanctuary, are connected with the triple application of prophecy. And when you take those two comings—His coming to the Holy Place and His coming to the Most Holy Place, and you take those characteristics and put them together—you will be establishing the characteristics of His third prophetic coming, and His third prophetic coming is when He comes to the Judgment of the Living at the end of the World.

And there are many ways to prove that this is a valid of observation: The Spirit was poured out when He came to the Holy Place at the time of Christ. The Spirit was poured out when He came to the Most Holy Place at the Midnight Cry in the Millerite history. And everyone knows that the Spirit is poured out when the Judgment of the Living begins. All right? It is easy to establish this. There are three comings of Christ, prophetically.

And Miller’s work was paralleling the Baptist’s work.

WILLIAM MILLER IN THE BIBLE

In the Bible, this is what is spoken of by William Miller in the Bible.
Sometimes we do not understand that William Miller is specifically identified in God's Word.

- Malachi 3:1-5 (KJV)

“¹Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple,”—

Who is the Lord whom we seek? It is Christ.

Did Christ suddenly come to His temple when He was here on Earth? Yes.

How many times? Twice. He came to His temple twice in that history and cleansed it twice. That is what is being identified here.

Of course, Malachi, if you would read it, he talks about two comings. Notice:

—“...**the Lord**, whom ye seek, **shall suddenly come to his temple**, even **the messenger of the covenant**, whom ye delight in: behold, **he shall come**, saith the Lord of hosts. ²But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap: ³And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. ⁴**Then** shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and **as in former years**. ⁵And I will **come near to you to judgment**; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts.”

It is twice mentioned there; He comes twice. He came twice in the time period that He was on Earth in the sense that He cleansed the temple twice.

Jesus is the messenger of the covenant; but, before He comes there is a messenger that prepares His way. When Jesus came to Earth, who was the messenger?

FROM THE ATTENDEES: John the Baptist.

JEFF PIPPENGER: When he came to the Most Holy Place on October 22, 1844, who was the messenger?

FROM THE ATTENDEES: William Miller

JEFF PIPPENGER: William Miller. And Malachi 3:1 is identifying William Miller.

SUMMARY

The Lord raised up William Miller as His messenger to announce the opening of the judgment. Miller had been typified by Elijah, John the Baptist, Moses and Elisha. He himself typified Adventism and the 144,000 at the end of the world. The angel Gabriel instructed Miller and directed his mind, showing him the starting point of the 1335 year time prophecy, the 2520 year time prophecy and the 2300 year prophecy. Miller had also been typified by the disciples,

particularly in their misunderstanding of the message of their time. Miller had been illustrated by Malachi as the messenger that would prepare the way for Christ, Who as the Messenger of the covenant came unexpectedly to the Most Holy Place on October 22, 1844.

Brothers and Sisters, William Miller typifies many things, and we have a couple of more things to point out that he typifies.

He typifies the Adventists at the end of the world that receive the mark of the beast. We will deal with that in our next presentation.

But he has also been prefigured by Elijah, John the Baptist, Elisha, Moses. He was God's messenger. All right?

You know, on our property we live there with my son and daughter and their two children, our grandchildren, and my mother-in-law who is not an Adventist Christian and we are helping her in her health situation. I think she is getting ready to pass on. She is at the end of leukemia. And then my wife and I; there are seven of us on that property, ten acres.

And Austin here, who is three years older than his little sister; I think she is twelve and he is fifteen.

How old are you Austin? Where is Austin? How old is Austin?

FROM AN ATTENDEE: Fourteen.

JEFF PIPPENGER: Fourteen, and she is eleven. But, you know, they treat me good on that property. I mean, I do not deserve this but I can be on one side of the property doing something, because when we are there we are usually doing something, and I can tell Autumn, three years younger than Austin, "Go over there and tell Austin to come here."

I do not have to tell them why I want them; I just go and say, "Go tell Austin I need him." And I am not the Dad or the Mom. I am just the Granddad. Okay?

And she can go over there and tell him and, you know what, Austin will come. He will come.

But, you know, if you have had a younger brother or sister then you know that—probably; I do not know if Austin—probably that would happen, and it does happen. When I am home, I use those kids probably at least ten hours a week working in the gardens, so this is not a made-up story. I use them. They do not like it, but I call them my garden slaves. Okay?

FROM THE ATTENDEES: (Laughter.)

JEFF PIPPENGER: So I know that when Autumn goes over to Austin on the other side of ten acres and says, "Papa wants you," he may think, "Ummm," but he does not; he is a nice obedient son. I am not making any criticisms of him.

You know what else I can do, and perhaps this is a little bit strange: My daughter, who is 34 or 35—what is she? Anyway, that is probably worse to say—right?—her being a woman. If she is over by me, I do not have to tell her why. I can say, "I need Austin," and she, too, will go and get and tell Austin, "Papa wants you." She will not ask me what for; she just goes and does it.

But, you know, when she goes and tells Austin, being the mother, Austin even has less ability to maybe, [he scrunches].

But if Autumn tells him, maybe he just thinks, "Argh, this is just my little sister," but he will do it. But if his mother tells him, there is less of that.

Brothers and Sisters, when it comes to William Miller, it was the angel Gabriel that gave him that message.

So here we are at the end of the world, and when men like Mark Finley will stand before God's people, and is being televised to how many of God's people we do not know, and makes a derogatory inference about these charts [referring to the 1843 and 1850 Charts], it is telling you that we have reached a time period paralleling the time period of Christ. Because, Brothers and Sisters, I worked with a man that was trained by Mark Finley, and he told me from his understanding of being trained by him and working with him, all the evidence that he had was that he was a genuine, honest Christian that wanted to do nothing but serve the Lord and win souls to the Advent Message.

So, when we reach the time in Earth's history that God's people somehow, in some mysterious way, have entered into a darkness to where they can point to this Chart [referring to the 1843 Chart], which Sister White says—and we are going to read it to you—is the Rock of Ages, and infer that we do not need any information from the Rock of Ages, then we are in a solemn, scary time. And the men in Adventism that are casting dirt upon these foundational truths need to repent publicly between the porch and the altar and get back on the platform before probation closes; because, this is not a message from William Miller. It is not even a message from the angel Gabriel. It is a message from Michael our Prince.

Shall we pray?

Closing Prayer: Heavenly Father, we understand that we are living at the end of the world, at the end of 6000 years of sin, the most degenerate generation of all of your creation. We understand that prophetically as your people, this church, we are dead, dry bones; we are Laodiceans and that we need to be awakened and prepared for the greatest time of trouble that has ever taken place. We understand through the authority of the Bible and the Spirit of Prophecy that the way that you awaken your people is through the prophetic Word. We ask that you empower that Word in each of our lives that you might awaken us to our personal responsibility of preparation and help us shake off the lethargy of Laodiceanism that we might become powerful instruments in your hands and be among those represented by Miller and his associates, and by John the Baptist and his associates, and by Elijah, that we might finish this work and go home with you soon. We ask in Jesus's name. Amen.

THE SHUT DOOR
THE SHUT DOOR AND THE MIDNIGHT CRY: PART ONE
By Jeff Pippenger: Tennessee Lesson Two

Opening Prayer: Heavenly Father, once again as we begin to consider the history of the Millerites and the implications it has for us here at the end of the world, we ask that your Holy Spirit would be with us, would clear our thoughts and our minds so that we can hear your voice and understand what you have for us. We ask that the human agent be set aside, that you would speak to us. We know that you have told us in the Book of Zechariah that in the time of the Latter Rain we should pray for the Latter Rain, and we ask that you would pour your Latter Rain upon us now, as it is evident from prophecy that we are in that time period, and we ask that you do so in agreement with what the Latter Rain is, that you would open up your Word unto us and feed us with the heritage that is found therein. We thank you for all these things in Jesus's name. Amen.

JEFF PIPPENGER: This presentation is called "The Shut Door and the Midnight Cry: Part One." The first rather long quote, which is a little bit over three pages long is from Gerard Damsteegt, who is a theologian professor at Andrews University that has written a book that we promote, that covers the history of the Millerites, called *Foundations of the Seventh-day Adventist Message and Mission*, and this is a passage from that book, covering the Millerite history. I do not intend to read it all, but I wanted to have it here in the quoted material.

"The periodical which most stoutly affirmed the validity of the Seventh Month movement and published correspondence of several Adventists who later became Sabbatarian Adventists was the *Day-Star*. This periodical published a variety of shut-door views, which seems to indicate that it was possible to believe in the correctness of the Seventh Month movement without necessarily holding to shut-door views as originally advocated by Miller, Hale and Turner. Soon after the Disappointment its editor, Enoch Jacobs, a former Methodist minister, opposed the idea of proclaiming the end of human probation, or that Christ had left the mediatorial throne, because this was unbiblical. He stated that he always should feel it his duty 'to point the enquiring penitent to Christ' but added that 'now especially, do I believe it our duty to comfort God's people.' Several months later Jacobs concluded from the condition among Adventists and their absence of missionary zeal for sinners that the time described in Rev. 22:11, 12 had arrived. This implied, according to him, that the 'ceasing of labor for an 'apostate church and dying world' a 'little while' before our mortal career is done, is not only a duty imposed upon those that 'are alive and remain,' but a process or exercise through which every child of God is called.' His shut-door concept, however, was not an extreme one, for he added that Rev. 22:11, 12 did not exclude the possibility of people changing 'their character, IF they make use of the means provided.' Thus he still could accept an invitation from individuals who did not make any profession of religion to lecture in a place where the Second Advent had never been presented. In commenting on this meeting he said

that ‘if God has any children in that place I doubt not that that occasion will bring them out where they will be ‘discerned.’” The door of Mt. 25:10 Jacobs defined as the door of the ‘Kingdom of heaven’ and not as the door of mercy. He also interpreted it as ‘this gospel of the kingdom’ (Mt. 24:14) or ‘the everlasting gospel’ (Rev. 14:6), which was the proclamation immediately preceding the establishing of the kingdom, which led him to conclude that ‘the truths concerning the Kingdom are its door.’ He further indicated that in the early 1840s the Lord opened the ‘effectual door’ to the world so that the proclamation of the coming kingdom gained access to the people and millions of Second Advent publications were scattered on a world-wide scope. He felt that this successful missionary enterprise was a fulfillment of the words to the Philadelphian church in Rev. 3:8: ‘I have set before thee an open door, and no man CAN SHUT IT.’ He added, however, that after October 22, 1844 the Adventists learned from experience that further mission efforts were unsuccessful because ‘there was no more access to the people-no more openings for proclaiming the ‘original ground of the Advent faith.’ ‘THE DOOR WAS SHUT!’ This understanding of the shut door was a reason that the door of Mt. 25:10 was also called the ‘door of access.’ As a theological reason behind the shutting of the door Jacobs pointed to a change in Christ’s ministry. The possibility of individual conversions, he said, had to be left in the hands of God. Cook, who joined the Sabbatarian Adventists for a while in 1846, stated emphatically that the door had been shut against those who had rejected the Advent truths. However, he felt that mercy was still available so that ‘honest souls, to whose minds these truths have not been fairly presented, may yet receive them.’

“He added that Christ had not left His mediatorial throne and had never pleaded for sinners in general, but still mediated as He had always done ‘for those only that commit their cause to him.’ Soon after this Cook baptized several persons and through his influence a few others were persuaded to leave the Baptist Church. After having visited various groups of Adventists who affirmed the validity of the 1844 movement, he observed that different individuals expressed themselves differently regarding the shut door. 1 Cook’s shut-door view was that ‘the great and effectual door that God had opened for proclaiming the ‘Everlasting Gospel’” (Rev. 14:6), the ‘door of access’ to the world, was closed. He remarked that ‘our sympathies now belong to Jesus-His truth and His people. . . . Now it is not my duty, nor yours to run about giving invitations among those who have rejected the call.’ Yet at the same time he would attend a Baptist church service and afterward give a Bible study to the preacher. This indicated that his shut-door concept was not an extreme one and allowed for an outreach to non-Adventists who had not rejected the Advent doctrine. Later, however, he compared the contemporary situation of the Adventists with that of Noah after the animals were in the ark. Pickands argued that the door of Rev. 3:8 was the ‘door of access’ which shut out the world and the churches from the Second Advent doctrine in the autumn of 1844, while the door of Mt. 25:10 would shut out the foolish virgins at the Second Advent. One correspondent suggested that in October 1844 the door of Mt. 25:10 was shut to the ‘foolish virgins’ who had rejected the new interpretation of the

coming of the Bridegroom but not to ‘the nominal professors of the different churches’ and ‘unbelievers who made no profession of religion’ in as far as they had not ‘sinned away their day of grace.’ To another correspondent new baptisms were evidence that ‘God’s administration of grace for the salvation of sinners, is yet extended!’ **In 1846 the *Day-Star* published the first vision of E. G. Harmon.**

“It seems that immediately after the Disappointment she held for a short time, ‘in common with the advent body, that the door of mercy was then for ever closed to the world.’ However, before she received her first vision in **December 1844, she ‘had given up the midnight-cry, and shut door, as being in the past.’** It was through this vision that she became convinced of **the validity of the Seventh Month movement and that there was a shut door on October 22, 1844.** 4 Her shut-door view that was published pertained to Adventists who had rejected the Midnight Cry and also to the wicked world.

“The *Day-Star* also printed articles advocating the ‘extreme’ shut-door position. One of them criticized the idea of some Adventists that, because of the refusal to accept truth, the church and the world had been rejected ‘as a whole’ with the exception only of some parts of the world on the basis that ‘all have not had the same light that some have.’ This writer then proceeded to argue that such a shut-door concept was incorrect because it was based on the rejection of truth and not on the completion of Christ’s atonement on October 22, 1844. He insisted that ‘if the door is shut, it is done by finishing the atonement, on the 10th day of the 7th month, and if the atonement is not finished, then the door is not shut, and all who come to Christ, in any land, may yet be saved.’ This writer also implied that the mystery of God was finished.

“According to other Adventists, the new interest in the Advent message and rumors of new conversions were evidence that probation for mankind had not yet been closed. In December 1844 an editorial in the *Advent Herald* stated: ‘The Tide Turning-Already our friends are sending in new subscribers’ and ‘we are happy to know that the efforts of our enemies to destroy us have gained the sympathy of many who had been indifferent, have made us many new friends, and greatly strengthened our old ones.’

“At the Low Hampton Conference of Adventists (December 28, 29, 1844) Himes urged three aspects of future missionary activity: (1) Comforting the saints who are still looking for the kingdom at hand; (2) arousing the professed Christian world once more to prepare for the Advent; (3) fully and freely proclaiming salvation to lost and perishing sinners. A few weeks later the Advent press was again in operation, and Himes declared, ‘I am more and more convinced that the door of salvation is open wide, and that we are to ‘preach the Gospel of the Kingdom to all the world,’ in the faith that sinners may and will be converted, until the end comes.’ In response to reports about new conversions and pressure of some of his colleagues Miller became gradually less dogmatic on the extreme

shut-door concept and **after the Jewish Karaite year 1844** had passed **he gave it up and returned to his original view of the Midnight Cry.**

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

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

“The Albany Conference was not very successful in uniting the believers. Some months later Hale was able to distinguish four major classes of Adventists: (1) Those who deplored or even **condemned their past Advent experience** and were strongly opposed to any further time calculations; (2) those **who expressed confidence in the former calculations and felt that the predicted events had taken place**; (3) those whose confidence had been shaken by the Disappointment so that they were now afflicted with **doubt**; (4) those who **continued setting time**, building their calculations upon anything they could find. Hale’s own position and that of the Adventist leaders in general may be described as a modified form of the fourth group. Convinced that the period of 2300 days had not yet expired, they continued to look with much caution for a new date for the Second Advent.

“The basic difference between the second and fourth group was that the former affirmed that the 2300 days had indeed ended on October 22, 1844, while the latter considered their fulfillment still in the future,—leading them to continue setting time for decades. It is on the second group, which became a minority without much influence among other Adventists after the Albany Conference, that attention will be focused here, for out of it emerged the SDA theology of mission. From these groups there arose in time the following major bodies: Evangelical Adventists, SDA, Advent Christians, Life and Advent Union, and ‘Age-to-come’ Adventists.” Gerard Damsteegt, *The Seventh-day Adventist Message and Mission*, 110–114.

Here Damsteegt is telling us about the history immediately after the disappointment of October 22, 1844; and, there was a controversy that took place at that time called *the shut-door controversy*, and he is dealing with a little bit of that history.

He begins talking about a publication called the *Day Star*. He is using that publication during that time period as a point of reference in this passage, and he is giving us some of the details of the controversy of the shut door.

Now, this may not seem that relevant to you; but, I want you to understand something here that we are going to try to establish. I do not know if this has been widely recognized before, but from my perspective this is very important. In every one of these movements of sacred history that prefigure the Movement of the 144,000, there is a special message. Sister White plainly says it; generally we understand that. Sister White says it over and over, in every generation there is a special message. What we are going to attempt to show you here is that it is not simply a special message; it is a message of the shut door. There is always a shut-door message.

Now, if this is true—and it is—it has important implications for us; because, there are a lot of voices in Adventism today, lots of voices. I mean, Feast Days, do we keep the feast days? What about God's holy name? What about the lunar sabbath? What about reapplying time prophecies? What about the Pioneer understanding of the Godhead? You can go on and on.

And if you want to just step back evaluate the various messages in Adventism, some of them may even be true, many of them may be fanaticism; but, from this study I hope you will see that when you are trying to attempt to determine what is the message here at the end of the world, the special message, if it is not a shut-door message it cannot be the message. The special message for each generation is a message concerning the shut door. You will see Sister White saying that, but I am leading you into it, to give you a heads up to where we are going.

THE SHUT DOOR

Immediately after October 22, 1844, there is a controversy over the shut door in the Millerite history; and, we are going to look at this and start to consider some of the implications of the fact that the Millerite history repeats.

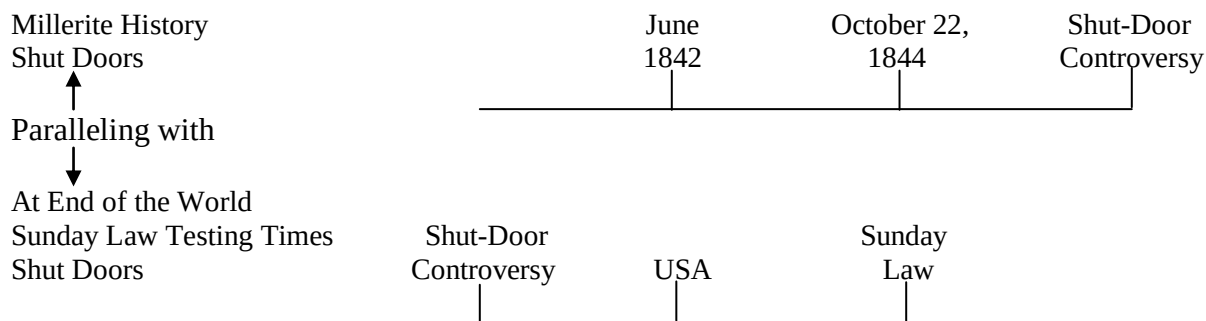


Figure No. 1

This is October 22, 1844. This waymark, October 22, 1844, for us in Adventism, this is paralleling the Sunday Law testing time.

And one of the things about the Millerite history repeating that we need to factor in—and we are going to deal with this a great deal probably today as we go on and this will be the first introduction to this—is that in the Millerite history there is a two-step close of probation that takes place.

The first step in June of 1842, the Protestant churches close their door against the First Angel's Message; and then on October 22, 1844, the parable of the ten virgins, the door closes. The door closes into the Holy Place and the door is opened into the Most Holy Place.

There are two closing doors: one here [June 1842, Figure No. 1]; one here [October 22, 1844, Figure No. 1]. The Protestants close the door of their probation against the message here [June 1842], and the foolish virgins of the Millerites close their door against the message here [October 22, 1844].

This is repeated in the Sunday Law testing time. Both of these waymarks at the end of the world in the Sunday Law testing time deal with the Sunday Law, but this is the Sunday Law in the USA and this is the conclusion of the Sunday Law test when Michael stands up and human probation closes.

But there are still two doors to close: The Sunday Law in the United States the door closes on Seventh Day Adventists in the United States; when Michael stands up the door closes on all mankind.

So there is a reversal that I want you to see. In the Millerite history, even though it is being repeated to the very letter, those outside of God's people are judged first. The Protestants close their door first, and then the door closes on the Millerites. But at the end of the world, we know that judgment begins at the House of God, and judgment closes first on Adventism and second on the world.

If you understand that, say "Amen."

FROM THE ATTENDEES: Amen.

JEFF PIPPINGER: Okay. So what I want you to see here is that immediately after October 22, 1844, there is a shut-door controversy. And that will be repeated because in every generation the special message is the message of the shut door.

But the shut-door controversy that takes place in Adventism at the end of the world, it takes place before the door closes because this history, though repeating to the very letter, has reversals that take place. All right? So that is what we are intending to deal with here in this presentation.

So in Elder Damsteegt's book he is dealing with this, and I would challenge you to take the time to read through this.

I challenge you to get the book and read the whole thing, but in this particular piece of the pie of this information, on page 13—now I am moving through it—at the end of the first paragraph there he points out that this *Day Star* publication that he is using for his point of reference to explain to us the shut-door controversy, this *Day Star* publication is the publication that published Ellen White's first vision. Okay? So they are right in the heart of what is going on.

When was Ellen White's first vision?

FROM THE ATTENDEES: December 1844.

JEFF PIPPINGER: December of 1844. Okay.

So in the second paragraph from Elder Damsteegt, it says,

"It seems that immediately after the Disappointment she [Ellen White] held for a short time, 'in common with the advent body, that the door of mercy was then for ever closed to the world.'"—

That is what they thought. Okay? They believed the end of the world was in 1843, and then they changed it and they believed the end of the world was in 1844. They believed all those prophetic implications about a closing door were fulfilled at the end of the world in 1844. They all believed in that, they were teaching it, they were proclaiming it to the world. So, when the

Disappointment came on October 23, 1844, suddenly what they had been teaching and believing about the shut door, they had to reevaluate. Okay?

And some people say this is proof that Ellen White was not a prophet, because she held onto a false understanding of the shut door, so she cannot be a prophet because she had a mistake. That is just a bunch of foolishness, but that is what he is dealing with here.

—“It seems that immediately after the Disappointment she [Ellen White] held for a short time, ‘in common with the advent body, that the door of mercy was then for ever closed to the world.’ However, before she received her first vision in **December 1844, she ‘had given up the midnight-cry, and shut door, as being in the past.’** It was through this vision that she became convinced of **the validity of the Seventh Month movement and that there was a shut door on October 22, 1844.** Her shut-door view that was published pertained to Adventists who had rejected the Midnight Cry and also to the wicked world.” Ibid.

Now, what is the Seventh Month movement? The Seventh Month movement is the light that came from Samuel Snow. Historically, it came from Samuel Snow; but, in reality, it came from William Miller. William Miller had written about it in a publication, and he mentions it long before that time and just left it. It was a thought. Samuel Snow picked up that article and began working with it and drew the conclusions. I am not downplaying Snow, but Miller was involved.

And Snow’s conclusion was that on October 22, in the seventh month of the Jewish year, that is when the fulfillment of the 2300 year prophecy would take place, in the seventh month of the Jewish year. So that movement that was catapulted, the Midnight Cry movement, based upon that new prophetic light is called *the Seventh Month movement* because they are predicting the return of the Lord in the seventh Jewish month. Amen?

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: That is the Seventh Month movement. There is a lot to say about it, but we need to deal a little bit with it.

So that is what Damsteegt is dealing with.

Then on the next page, page 13 in the fourth paragraph, it says,

“At the Low Hampton Conference of Adventists (December 28, 29, 1844)”—A
COUPLE MONTHS AFTER THE DISAPPOINTMENT—“Himes”—

Who is Himes? He is the man that the Lord used to take William Miller’s message and get it to the world. You know, he is like the movie stars now. They have a publicist, or whatever they call them, and they take them and make them well-known. That is what Himes did with this message.

He did a good work, did he not? And he is the primary one that prevented William Miller from accepting the light of the Third Angel’s message. So there are two sides to the Himes coin. When Sister White says those men that prevented Miller from receiving the Third Angel’s Message, the primary one was Elder Himes. We are just keeping it in perspective.

They had a conference in December 1844. They say,

—“At the Low Hampton Conference ... Himes urged three aspects of future missionary activity: (1) Comforting the saints who are still looking for the kingdom at hand; (2) arousing the professed Christian world once more to prepare for the Advent; ...”—

“What are we doing now? We thought the door was shut, but here two months later it is obvious that the door is not shut. What are we going to do? We still have got a work to do.”

So in this conference they are struggling with that. But notice the bottom of the paragraph, the last full sentence of that paragraph.

“... In response to reports about new conversions ...”—

I mean, you cannot really believe that probation is closed if people are converting to the Lord. Right? They are in a dilemma now. This is the shut-door dilemma.

—“... In response to reports about new conversions and pressure of some of his colleagues Miller became gradually less dogmatic on the extreme shut-door concept”—

Miller was the one who identified the shut-door concept. William Miller and the Millerites, from the very beginning—Brothers and Sisters, from the very beginning they understood they were fulfilling the parable of the ten virgins. And because of that, they had a concept about the end of the world coinciding with the shut door in the parable of the ten virgins. When the end of the world came in 1844, the door in the parable of the ten virgins shut. They held that view from the very beginning. That is William Miller’s understanding of the parable of the ten virgins and the shut door.

But, when the new light came at the Exeter Camp Meeting in the summer of 1844 and the Midnight Cry arrived, they suddenly changed their understanding of the parable of the ten Virgins. It took a totally different understanding in their minds and they set aside Miller’s former understanding of the parable of the ten virgins and they accepted this new light; because, now, this message of the Seventh Month, it was the Midnight Cry and it put a perspective on the parable of the ten virgins that they could not have seen before that.

You know, suddenly they understood the tarrying time of the first disappointment of March 22, 1844. Miller’s first view of the parable of the ten virgins was more of a general view.

Now, this may seem like, “blah, blah, blah, blah, blah”; but, it is nice to understand. It has implications. Okay?

Now, notice back to this paragraph:

“... In response to reports”—BECAUSE THEY ARE STRUGGLING WITH THE SHUT DOOR CONTROVERSY—“about new conversions and pressure of some of his colleagues Miller became gradually less dogmatic on the extreme shut-door concept, and **after the Jewish Karaite year 1844** had passed”—

When did it pass?

FROM THE ATTENDEES: (Varied responses.)

JEFF PIPPENGER: No. The Karaite year of 1844 ended when? March 22, 1845.

See, Miller held on; Miller held on. Right? Would not that be when it ended? Okay.

—“**after the Jewish Karaite year 1844** had passed **he gave it up**”—HE GAVE US HIS SHUT-DOOR CONCEPT—“and **returned to his original view of the Midnight Cry.**” Ibid.

Whoa! If you return to the original view of the Midnight Cry, then you know what you do? You say the Midnight Cry movement, in the summer of 1844, it was not valid. And in Ellen White’s vision in December of 1844, she saw a bright light set up at the beginning of the path which was the Midnight Cry; and, she saw that anyone that doubted or rejected that light—what happened to them?

FROM THE ATTENDEES: They fell off the path.

JEFF PIPPENGER: They fell off the path.

So when we find that William Miller returns to his former view of the parable of the ten virgins, it means William Miller has just rejected the Midnight Cry and he has just fallen off the path.

So this is important information.

“However, new interpretations of the Disappointment, relating it to Christ’s heavenly ministry, seemed to some to confirm the validity of the Seventh Month movement”—PEOPLE LIKE JAMES WHITE, JOSEPH BATES, AND ELLEN WHITE. THEY WERE SEEING THINGS IN A DIFFERENT LIGHT THAN MILLER AND HIMES — “and some kind of a shut-door concept, and created a strong controversy-even fanaticism-among Adventists.” Ibid.

“At the end of **April 1845 at Albany, New York**, a conference of Adventists was called together by Himes with the object of ending the confusion and division. Miller commented, ‘It need not be replied that it was convened to deliberate respecting, and if possible to extricate ourselves from the anarchy and confusion of BABYLON in which we had so unexpectedly found ourselves.’”—

William Miller in 1845 says, “We are having this conference now because of this shut-door controversy. There is so much confusion in the Millerites that we have turned into Babylon.”

Do you see that?

—“At the Albany Conference, chaired by [William] Miller, **it was decided to reject all new theological interpretations which had been developed since the Disappointment.**”—

And one of those theological interpretations was developed in December 1844, with the vision given to Ellen Gould Harmon. They just rejected the message of the hour.

—“Thus the conference refused to accept the newly developed views which recognized the special significance of the Seventh Month movement in salvation history.” Ibid.

Now he breaks down four groups that come out of that conference, one of the groups being the foundation of Adventism.

“The Albany Conference was not very successful in uniting the believers. Some months later Hale was able to distinguish four major classes of Adventists: (1) Those who deplored or even **condemned their past Advent experience** and were strongly opposed to any further time calculations; (2) those **who expressed confidence in the former calculations and felt that the predicted events had taken place**; (3) those whose confidence had been shaken by the Disappointment so that they were now afflicted with **doubt**; (4) those who **continued setting time**, building their calculations upon anything they could find. Hale’s own position and that of the Adventist leaders in general may be described as a modified form of the fourth group. Convinced that the period of 2300 days had not yet expired, they continued to look with much caution for a new date for the Second Advent.

“The basic difference between the second and fourth group was that the former affirmed that the 2300 days had indeed ended on October 22, 1844, while the latter considered their fulfillment still in the future,—leading them to continue setting time for decades. It is on the second group, which became a minority without much influence among other Adventists after the Albany Conference, that attention will be focused here, for out of it emerged the SDA theology of mission. From these groups there arose in time the following major bodies: Evangelical Adventists, SDA, Advent Christians, Life and Advent Union, and ‘Age-to-come’ Adventists.” Ibid.

Now, Brothers and Sisters, if it is true that in each of these reform movements—Noah, Elijah, John the Baptist, the Millerites, and here at the end of the world—if it is true that there is always a shut-door message, then there is probably some need to understand the shut-door message in the Millerite history and the shut-door controversy because the Millerite history is going to be repeated to the very letter. So, that is what we are trying to focus in on here: What implications does this have for us here at the end of the world?

Hear Sister White’s comments on her understanding of the shut door, *Selected Messages*, book 1, 62-63.

“It is claimed that these expressions prove the shut-door doctrine, and that this is the reason of their omission in later editions. But in fact they teach only that which has been and is still held by us as a people, as I shall show.” *Selected Messages*, book 1, 62-63.

She is responding to people saying, “Hey, she had the wrong view of the shut door. It used to be in her old books and they have taken them out because she is a false prophet and they are doing a cover-up.”

And she says, “No,” and now she is going to explain it.

“For a time after the disappointment in 1844, I did hold, in common with the advent body, that the door of mercy was then forever closed to the world. This position was taken before my first vision was given me.”—

Did John the Baptist have some misconceptions about Christ?

FROM THE ATTENDEES: (Affirmative response.)

JEFF PIPPENGER: Was he a prophet?

FROM THE ATTENDEES: (Affirmative response.)

—“It was the light given me of God that corrected our error, and enabled us to see the true position.

“I am still a believer in the shut-door theory, but not in the sense in which we at first employed the term or in which it is employed by my opponents.

“There was **a shut door in Noah’s day**. There was at that time a withdrawal of the Spirit of God from the sinful race that perished in the waters of the Flood. God Himself gave **the shut-door message** to Noah:”—

There was a shut door in Noah’s day, and there was a shut-door message in Noah’s day.

—“‘My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years’ (Genesis 6:3).

“There was **a shut door in the days of Abraham**. Mercy ceased to plead with the inhabitants of Sodom, and all but Lot, with his wife and two daughters, were consumed by the fire sent down from heaven.

“There was **a shut door in Christ’s day**.”—UPON THE TESTIMONY OF TWO OR THREE A THING IS ESTABLISHED—“There was **a shut door in Christ’s day**. The Son of God declared to the unbelieving Jews of that generation, ‘Your house is left unto you desolate’ (Matthew 23:38).

“Looking down the stream of time to the last days,”—OUR DAYS—“the same infinite power proclaimed through John: ‘These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth’ (Revelation 3:7).”—

There is a shut door at the end of the world. This is the last days.

Continuing on.

“I was shown in vision, and I still believe, that there was **a shut door in 1844.**”—AND THE MILLERITE HISTORY IS REPEATED TO THE VERY LETTER—“All who saw the light of the first and second angels’ messages and rejected that light, were left in darkness. And those who accepted it and received the Holy Spirit which attended the proclamation of the message from heaven, and **who afterward renounced their faith**”—IN THE MIDNIGHT CRY, AND AFTERWARD RENOUNCED THEIR FAITH IN THE SEVENTH MONTH MOVEMENT—“and **afterward renounced their faith and pronounced their experience a delusion, thereby rejected the Spirit of God, and it no longer pleaded with them.**

“Those who did not see the light, had not the guilt of its rejection. It was only the class who had despised the light from heaven that the Spirit of God could not reach. And this class included, as I have stated, both those who refused to accept the message when it was presented to them, and also those who,”—LIKE MILLER—“**having received it, afterward renounced their faith.** These might have a form of godliness, and profess to be followers of Christ; but having no living connection with God, they would be taken captive by the delusions of Satan. These two classes are brought to view in the vision—**those who declared the light which they had followed a delusion,** and the wicked of the world who, having rejected the light, had been rejected of God. No reference is made to those who had not seen the light, and therefore were not guilty of its rejection.” Ibid.

Now, when I am saying these things about Miller, I am not denigrating him. We are going to emphasize that he is also a type of Seventh Day Adventists at the end of the world who receive the mark of the beast. It has been documented for us what happened with him, and we need to look at it.

What happened to him? Brothers and Sisters, what happened to him was a progressive [holds up three fingers; i.e., threefold] testing process. The first mistake of Miller was trusting men. That is documented. He quit doing his own research; man, he was worn out. He was worn out and he was tired and he was trusting these men. That is a first problem for those of us who are going to receive the mark of the beast in Adventism.

His second problem, because he trusted men, he rejected the validity of the Seventh Month movement and the Midnight Cry; and, thereafter, he rejected the Third Angel, which means he rejected the Sabbath.

At the end of the world, God’s people that are here at the end of the world are trusting their husbands, or their wives, or the elders in the church, or the pastors in the church, or independent ministry speakers, or Conference leadership. Those who have developed their strength by trusting men will be led to reject the Midnight Cry. Sister White says so; Sister White says so. We are going to read the quote. She says it in more than one, but there is one that is just black and white.

And then thereafter, after rejecting the validity of the Seventh Month movement—and how do you reject the validity of the Seventh Month movement? Brothers and Sisters, the Seventh Month movement is established on these charts [referring to the 1843 and 1850 Charts]. The history of these charts is what leads to the Midnight Cry.

After rejecting the Foundations, the Midnight Cry, those of us at the end of the world that do so, that have trusted in men, “Oh, don’t listen to that stuff. Brothers and Sisters, we need the

love of God. We need the love of God. We need the righteousness of Christ. We don't need the maps and the charts, which we can't understand anyway. We don't need those arguments about the Daily and the 2520." Those men and women that trust that kind of input from other men will then reject the Midnight Cry as Miller did and they will have prepared themselves to do just exactly what William Miller did: reject the Third Angel; reject the Sabbath; and, receive the mark of the beast.

THE END FROM THE BEGINNING

- Revelation 1:8, 19 (KJV)

"⁸I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. ... ¹⁹Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."

Jesus illustrates the end from the beginning. Jesus illustrates the end of Adventism with the beginning of Adventism.

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

The Millerites fulfilled the parable of the ten virgins to the very letter, and we will do likewise.

"I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been**"—IN THE MILLERITE HISTORY—"and will be"—IN OUR HISTORY—"fulfilled to the very letter, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time." *Review and Herald*, August 19, 1890.

LAODICEANS

Review and Herald, August 19, 1890. This is the same article, by the way.

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

When the Lord spews the Laodiceans out of His mouth, He is spewing the foolish virgins out of His mouth. It is the same condition.

A SHUT-DOOR MESSAGE

It is those who by faith follow Jesus in the great work of the atonement who receive the benefits of His mediation in their behalf, while those who reject the light which brings to view the work of ministration are not benefited thereby. The Jews who rejected the light given at Christ's first advent, and refused to believe on Him as the Saviour of the world, could not receive pardon through Him. When Jesus at His ascension entered by His own blood into the Heavenly sanctuary to shed upon His disciples the blessings of His mediation, the Jews

were left in total darkness”—a door closed. There was a shut door—“left in total darkness to continue their useless sacrifices and offerings. The ministration of types and shadows had ceased. That door by which men had formerly found access to God was no longer open. The Jews had refused to seek Him in the only way whereby He could then be found, through the ministration in the sanctuary in heaven. Therefore they found no communion with God. To them the door was shut.”—

The door represents a dispensation. When Christ ends the dispensation of the earthly sanctuary in the time of the Jews, He opens the dispensation of the Heavenly Sanctuary. There may be a better word than *dispensation* to express it, but the door is identifying a progression of Christ’s work. When the door was closed in the Holy Place on October 22, 1844, Christ began a new dispensation of work.

—“To them the door was shut. They had no knowledge of Christ as the true sacrifice and the only mediator before God; hence they could not receive the benefits of His mediation.” *The Great Controversy*, 430-431.

“The condition of the unbelieving Jews **illustrates** the condition of the careless and unbelieving among professed Christians, who are **willingly ignorant of the work of our merciful High Priest**. In the typical service,”—

Now, Brothers and Sisters, when she is saying that we are willingly ignorant of the work of our High Priest, there are several passages in the Spirit of Prophecy—there are a few in the quoted material we are working with—that when you read it you can say, if you wish to, “Well, ‘professed Christians,’ she is talking about those people outside of Adventism.”

But you can also, the same passage, read it, “No, she is talking about Adventists.” And this one is not so blatant as others; but, I want you to know something. If it is true that the Latter Rain began to sprinkle on September 11, 2001—and it is absolutely air right that that is true—but, if it is true, that it means that Christ has begun a different work in the Heavenly Sanctuary, He has now begun the Judgment of the Living; He has now begun the work of blotting out sins of those who have sent their sins beforehand to Judgment. And what she is speaking about here is a group of people that are willingly ignorant of the work that He is doing in the Sanctuary. So maybe this is not speaking about the apostate Protestantism world.

“The condition of the unbelieving Jews **illustrates** the condition of the careless and unbelieving among professed Christians, who are **willingly ignorant of the work of our merciful High Priest**. In the typical service, when the high priest entered the most holy place, all Israel were required to gather about the sanctuary and in the most solemn manner humble their souls before God that they might receive the pardon of their sins and not be cut off from the congregation. How much more essential in this antitypical Day of Atonement that we understand the work of our High Priest and know what duties are required of us.” *Ibid*.

“Men cannot with impunity reject **the warning** which God in mercy sends them. **A message** was sent from heaven to the world in Noah’s day, and their salvation

depended upon the manner in which they treated that message. Because they rejected the warning, the Spirit of God was withdrawn from the sinful race, and they perished in the waters of the Flood. In the time of Abraham,”—

And she is pretty much repeating what she said in *Early Writings* in the previous quote, but notice the last expression because she is now putting it down to our day and age. She says,

—“Looking down to the last days, the same Infinite Power declares, concerning those”—US, CONCERNING SEVENTH DAY ADVENTISTS—“who ‘received not the love of the truth, that they might be saved’: ‘For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.’ 2 Thessalonians 2:10-12. As **they reject the teachings of His word**, God withdraws His Spirit and leaves them to the deceptions which they love.” Ibid.

In all the shut-door histories, all the illustrations of mankind rejecting their particular shut-door message, whether it is the antediluvians in the time of Noah, or the Sodomites, or the Jews, and all the other illustrations; or, the Protestants in the Millerite history being left in perfect darkness. All of those illustrations are pointing down to the end of the world when the greatest manifestation of this rejection and this delusion is fulfilled upon Seventh Day Adventists that do not receive the love of the truth and receive strong delusion.

We are in the most serious history of mankind. And if what we are saying is true, if we reject that, we go into the greatest delusion of all time. That is what all these histories are prefiguring; that is what all these warnings are. And all the warnings of all those histories had to do with a shut door, and there is a shut-door message in every generation.

And the shut-door message for us, Brothers and Sisters, is right underneath that quote, Daniel 11:41 and Daniel 12:1.

THE SHUT-DOOR MESSAGE

- Daniel 11:41; 12:1 (KJV)

“Dan. 11:41 He shall enter also into”—THE UNITED STATES—“the glorious land,”—AT THE SUNDAY LAW—“and **many countries**”—COUNTRIES SUPPLIED—“and **many ... shall be overthrown**: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

“Dan. 12:1 And **at that time shall Michael stand up**, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.”

And, Brothers and Sisters, when the Sunday Law comes to the United States the only people that are overthrown are Seventh Day Adventists. Those people outside of Adventism at the Sunday Law in the United States, it is a time of mercy for them. It is then they get to understand between Sabbath and Sunday. The people that are held accountable for the light of Sabbath and Sunday when the Sunday Law arrives in the United States are Seventh Day Adventists. So, when verse 41 says many are overthrown, when the King of the North, the Papacy, conquers the

United States at the Sunday Law, this is you and I here at the end of the world. And the door shuts. This is the shut-door message for Adventism, Daniel 11:41, and the Sunday Law testing time begins in verse 41 and it continues all the way through verse 45; and, then in Daniel 12:1 Michael stands up and the Sunday Law testing time is over and the door closes for all mankind.

This, Brothers and Sisters, is the shut-door message for God's people at the end of the world.

THE SUNDAY LAW

“The time has come for the true light to shine amid moral darkness.”—

Now, if you can remember—a friend of mine described these types of meetings very well, particularly when you are the one organizing them like Randy and those who have been doing the kitchen work, the video guys. They are doing more than listening to it. They are doing all the things behind the scene. You do not even realize what is going on in their lives in these week-long meetings, unless you do it one time and then you think, “Wow, I need to go thank them. That was a lot of work.”

And when you do these meetings, you are getting ready long before them. And the way my friend describes them, it is like there is a train that you need to catch and it is pulling away from the track and you are running to catch up with this train and you are running to catch up with this train, and you grab the rail of the caboose and you are pulling yourself upon it and you are just barely getting on the caboose and then the meeting is over.

FROM THE ATTENDEES: (Laughter.)

JEFF PIPPENGER: The meeting is over and you did not even know what has happened. So I realize that through this whole meeting you have been getting a whole lot of information, but there was a part that Brother Darrio [Taylor] was speaking earlier this week, where he was nailing down that the reality of the mark of the beast and the seal of God has to do with the development of character. And character, according to Inspiration, is thoughts and feelings combined go to make up moral character. Okay? So this is a nice quote that goes with what he was sharing with us earlier. It says,

“The time has come for the true light to shine amid moral darkness. The third angel's message has been sent forth to the world, warning men against receiving the mark of the beast or of his image in their foreheads or in their hands. To receive this mark means to come to **the same decision as the beast has done, and to advocate the same ideas, in direct opposition to the word of God.** Of all who receive this mark, God says, ‘The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.’”

“If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the word of God for Sunday observance, and yet you still cling to the false Sabbath, refusing to keep holy the Sabbath which God calls ‘My holy day,’ you receive the mark of the beast. When does this take place?—When you obey the decree that commands you to cease from labor on Sunday and worship God, while you know that there is

not a word in the Bible showing Sunday to be other than a common working-day, you consent to receive the mark of the beast, and refuse the seal of God. If we receive this mark in our foreheads or in our hands, the judgments pronounced against the disobedient must fall upon us. But the seal of the living God is placed upon those who conscientiously keep the Sabbath of the Lord.

“‘And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . The earth also was corrupt before God, and the earth was filled with violence. . . . And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.’ They were to be cut off because they had polluted the earth which God created to be enjoyed by a righteous people.

“‘**As it was in the days of Noah,**’ declared Christ, ‘so shall it be also in the days of the Son of Man.’ And is it not so? Any one who will look into the daily papers may see a long list of crimes—drunkenness, theft, robbery, embezzlement, murder. Sometimes whole families are murdered, that man’s desires to possess money or goods that do not belong to him may be gratified. The world is indeed becoming as it was in the days of Noah, because men openly disregard God’s commands.” *Review and Herald*, July 13, 1897.

Years ago, working in the ministry, I traveled for a long time with a brother named Jeff Were. We went to a meeting in Calistoga, California, and at lunchtime, the tables together there were probably twenty-five of us in that room and they were asking questions about the presentation.

The questions were on this subject: “Are you really saying that probation closes for Seventh Day Adventists first and it closes at the Sunday Law?”

“Well, yes.”

And everyone there—you can tell when people are understanding it—they are all getting it. And Brother Wier, he is saying, “You don’t really believe probation closes for Adventists at the Sunday Law, do you?” We had this conversation for quite a while there and he is the only one struggling with it.

You know, we get back to the ministry and he makes that an issue. And he holds that to this very day. Okay? If he has been in town, and this subject of this message comes up, that is what he is going to tell God’s people.

Now, I am using him because he has publicly done this over and over again. He believes it. He can defend it if he wishes to try, but he is representing one of many that are in a shut-door controversy today. There is a shut-door controversy in Adventism today over Daniel 11:41: Does probation close for Seventh Day Adventists at the Sunday Law?

Brothers and Sisters, there are people that argue against that.

Of course, my simple response to people that holds a similar view as he does as well: “Okay. If I am a Seventh Day Adventist and the Sunday Law that fulfills Revelation 13:11 arrives and the United States speaks as a dragon and the Sunday Law is here, this is the Sunday Law; and I do not have to keep Sabbath because my probation has not closed, can I stay in that condition for a day? How about a week? If I can stay for a week, then I can stay in that condition for a month; and if I can stay in that condition for a month, then I can stay for a year.

And I am just wondering, what kind of message can I give to those people outside of Adventism about Sabbath in that condition?

Brothers and Sisters, at the Sunday Law probation closes for Seventh Day Adventists. If the light of truth has been presented to you, showing that there is no justification for Sunday in the Word of God and you reject the Sabbath, you receive the mark of the beast.

And Sister White asks the question: When does this take place? At the Sunday Law.

You may not realize that there is a shut-door controversy going on in Adventism, but it has been going on for quite some time now.

THE TIME OF OUR VISITATION

“Oh, that the people might know **the time of their visitation!** There are many who have not yet heard **the testing truth** for this time. There are many with whom the Spirit of God is striving. The time of God’s destructive judgments”—

And Sister White tells us more than once, national apostasy is followed by national ruin. The time of God’s destructive judgments is immediately after the Sunday Law in the United States.

God’s judgments are in the land today. Okay? The tsunami, the earthquakes, these are God’s judgments; but, there is a special escalation of God’s judgments that takes place at the Sunday Law in the United States when the principal national apostasy is followed by national ruin is fulfilled. And this time period of God’s destructive judgments is a time of mercy for those that are outside of Adventism.

—“The time of God’s destructive judgments is **the time of mercy for those who have had no opportunity to learn what is truth.** Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, **while the door is closed**”—UPON SEVENTH DAY ADVENTISTS—“**to those who would not enter.**” *Testimonies*, volume 9, 97.

Brothers and Sisters, it is crystal clear in the Bible, in the Spirit of Prophecy, that probation closes for Adventists at the Sunday Law. And it is absolutely ridiculous to think otherwise. It turns the message of the Third Angel into absurdity. How can I uphold Sunday and give you a testimony about Sabbath?

But we have been told, in every generation there is a special message and that special message has to do with correctly understanding the shut door. The Millerite history is repeated to the very letter, but the dynamics of it is reversed because judgment began outside the Millerites first and then came to the Millerites; but, with us, judgment begins with us and goes outside of us.

So their shut-door controversy [referring to the Millerites] after this event [of October 22, 1844]; and, our shut-door controversy is underway. It is here, because we have to understand what it means before the door closes.

And, Brothers and Sisters, this is the time of our visitation.

MORE FAVORABLE POSITION

“Sinners who have not had the light and privileges that Seventh-day Adventists have enjoyed will, in their ignorance, be in a more favorable position before God than those who have been unfaithful while in close connection with His work and

professing to love and serve Him. The tears of Christ upon the mount came from an anguished, breaking heart because of His unrequited love and the ingratitude of His chosen people. He had labored untiringly to save them from the fate that they seemed determined to bring upon themselves, but they refused His mercy and **knew not the time of their visitation**. Their **day of privilege** was ending, yet they were so blinded by sin that they knew it not.” *Testimonies*, volume 4, 191.

Brothers and Sisters, this is the time of our visitation because the shut-door message is here.

THE PROPHETS ARE UNSEALED

“We have reached the period foretold in these scriptures. The time of the end is come,”—AND AT THE TIME OF THE END, WHAT DOES SHE SAY?—“**the visions of the prophets are unsealed, and their solemn warnings** point us to our Lord’s coming in glory as near at hand.” *The Desire of Ages*, 235.

“The Jews misinterpreted and misapplied the word of God, and **they knew not the time of their visitation**.”—

Why do we not understand the shut-door message? Because, we misunderstand the doctrine of the state of the dead?

FROM THE ATTENDEES: No.

JEFF PIPPENGER: because, we misunderstand the health message?

From the attendees: No.

JEFF PIPPENGER: It is because we misunderstand God’s prophetic Word; that is why we do not know the time of our visitation.

—“The years of the ministry of Christ and His apostles,—the precious last years of grace to the chosen people,”—THEY SPENT DOING WHAT? OH, THIS IS SCARY STUFF—“they spent in **plotting the destruction of the Lord’s messengers**.”—

Sister White says people were going to kill William Miller and the angels took him by the arm and led him through those crowds.

Does that get repeated here at the end?

It has happened in every other history.

—“they spent in **plotting the destruction of the Lord’s** messengers. Earthly ambitions absorbed them, and the offer of the spiritual kingdom came to them in vain. So today the kingdom of this world absorbs men’s thoughts, and they take no note of the rapidly fulfilling prophecies and the tokens of the swift-coming kingdom of God.

“‘But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.’ While we are not to know the hour of our Lord’s return, we may know when it is near. ‘Therefore let us not sleep, as do others; but let us watch and be sober.’ 1 Thessalonians 5:4-6.” Ibid.

In fact, there is a place that she says we are required to know when it is near. It will be just as fatal for us now to know it is near as it was for the antediluvians not to know that the Flood was coming. That is what she says. We are required to know when it is near.

And how do we know when it is near? The prophetic Word.

THE SIGNS OF THE TIMES

“Oh, how few know **the time of their visitation!** How few, even among those who claim to believe present truth, understand the signs of the times or what we are to experience before the end! We are today under divine forbearance; but how long will the angels of God continue to hold the winds, that they shall not blow?”

Testimonies, volume 6, 426.

Now, Brothers and Sisters, I will tell you something. As students of prophecy, the reason I have this quote in here, we are supposed to know that the angels began to hold the winds on September 11, 2001. If we do not know that, if we do not know that is when the time of our visitation began, man, the history that we are repeating there has never been a scarier history to repeat.

Now, notice this. This is Millerite history, but you tell me if it does not sound like today.

REPEATEDLY ILLUSTRATES

“**The watchmen** upon the walls of Zion should have been the first to catch the tidings of the Saviour’s advent, the first to lift their voices to proclaim Him near, the first to warn the people to prepare for His coming. But they were at ease, dreaming of peace and safety, while the people were asleep in their sins. Jesus saw His church, like the barren fig tree, covered with pretentious leaves, yet destitute of precious fruit. There was a boastful observance of the forms of religion, while the spirit of true humility, penitence, and faith—which alone could render the service acceptable to God—was lacking. Instead of the graces of the Spirit there were manifested pride, formalism, vainglory, selfishness, oppression. A backsliding church closed their eyes to the signs of the times. God did not forsake them, or suffer His faithfulness to fail; but they departed from Him, and separated themselves from His love. As they refused to comply with the conditions, His promises were not fulfilled to them.” *The Great Controversy*, 317.

“Such is **the sure result** of neglect to appreciate and improve the light and privileges which God bestows. Unless the church will follow on in His opening providence, accepting every ray of light, performing every duty which may be revealed, religion will inevitably degenerate into the observance of forms, and the spirit of vital godliness will disappear. **This truth has been [occasionally repeated] in the history of the church.**”—

FROM THE ATTENDEES: “**Repeatedly illustrated.**”

JEFF PIPPENGER: —“**repeatedly illustrated in the history of the church.** God requires of His people works of faith and obedience corresponding to the blessings and privileges bestowed. Obedience requires a sacrifice and

involves a cross; and this is why so many of the professed followers of Christ refused to receive the light from heaven, and, **like the Jews of old, knew not the time of their visitation.** Luke 19:44. Because of their pride and unbelief the Lord passed them by and revealed His truth to those who, like the shepherds of Bethlehem and the Eastern Magi, had given heed to all the light they had received.” Ibid.

Now, that sounds like our day and age, but notice what she says.

“An American Reformer

“An Upright, honest-hearted farmer, who had been led to doubt the divine authority of the Scriptures, yet who sincerely desired to know the truth, was **the man specially chosen of God** to lead out in the proclamation of Christ’s second coming. Like many other reformers, William Miller had in early life battled with poverty and had thus learned the great lessons of energy and self-denial. The members of the family from which he sprang were characterized by an independent, liberty-loving spirit, by capability of endurance, and ardent patriotism—traits which were also prominent in his character. His father was a captain in the army of the Revolution, and to the sacrifices which he made in the struggles and sufferings of that stormy period may be traced the straitened circumstances of Miller’s early life.” Ibid.

SUMMARY

The Lord raised up William Miller as His messenger to announce the opening of the judgment. Miller had been typified by Elijah, John the Baptist, Moses and Elisha. He himself typified Adventism and the 144,000 at the end of the world. The angel Gabriel instructed Miller and directed his mind, showing him the starting point of the 1335 year time prophecy, the 2520 year time prophecy and the 2300 year prophecy. Miller had also been typified by the disciples, particularly in their misunderstanding of the message of their time. Miller had been illustrated by Malachi as the messenger that would prepare the way for Christ, Who as the Messenger of the covenant came unexpectedly to the Most Holy Place on October 22, 1844.

After October 22, 1844 a controversy over the correct understanding of the closed door ensued among the various factions of the formerly united Millerites. Miller, as was the case with Noah, Abraham and John the Baptist had presented a “shut door” message. The shut door concept created a controversy **after** October 22, 1844. The shut door controversy typifies the controversy in Adventism over the message of Daniel 11:41 which occurs before the Sunday law in the United States.

October 22, 1844 typifies the Sunday law in the United States. In the Millerite history the door closed first for those outside of the Millerites and thereafter for the Millerites. At the end of the world the door closes first for Seventh-day Adventists and thereafter for those outside of Adventism. Therefore the repetition of the shut door controversy within Adventism takes place prior to

the Sunday law, which is typified by October 22, 1844, though the Millerite shut door controversy, took place after October 22, 1844.

That was Millerite history and it sounds identical to our history.

In the Millerite history that is going to be repeated to the very letter, why do we not take seriously the responsibility of rightly dividing the Word of Truth and being students of prophecy, as Sister White says every Seventh Day Adventist is called to be a student of prophecy?

When we take that seriously we will find that as the Millerite history is repeated to the very letter, there is one nuance that we have to factor in; and that is, the progression of the judgment that takes place in these two histories is reversed. This impacts many truths of these histories, these repetition histories.

The one that we are marking at this point is that at the Disappointment for the Millerites, there ensued a shut-door controversy. And in the midst of this shut-door controversy William Miller, worn out, worn out, Brothers and Sisters, worn out, failed to the temptation of trusting in men, which led him to the next step to reject the Midnight Cry, which prepared him to reject the Sabbath and, in so doing, he is prefiguring Seventh Day Adventists that are trusting in men, that are going to reject the Millerite history, the Midnight Cry and, in so doing, end up receiving the mark of the beast.

The environment that contributed to Miller making those mistakes was a controversy over the shut door. In all of these histories there is a shut door, and there is a shut-door message in all of these histories. When this is repeated in our day and age, the shut-door message is the last six verses of Daniel 11. There will be a controversy that ensues over this message, and in that environment some in Adventism will be driven to their knees in prayer, with Bibles opened, and others will be driven to the influence of men.

This controversy in Adventism [referring to “At the End of the World Sunday Law Testing Times/Shut Doors,” in Figure 1] takes place before the door closes. This controversy [referring to the Millerite history in Figure 1] took place after the door closes.

We have more to say on this.

Shall we have a word of prayer?

Closing Prayer: Heavenly Father, we wish to understand that you are even at the doors and that in the very near future the door of probation for your people is going to close as it has done so many times in the past; and that if we cannot understand the implications of this, and through the power of your Holy Spirit bring our life into agreement with this fact, that we are on the verge of receiving the mark of the beast and going into this strongest delusion that has ever taken place in the history of the world. We give you permission to do what it takes in each of our individual experiences to awaken us to the responsibilities connected with this understanding, and we thank you for the work that has been going on here this week. And as we break now for some physical food, we ask that you would bless that also and bless the hands that prepared it. We thank you for all these things in Jesus’s name. Amen.

THE SHUT DOOR

THE SHUT DOOR AND THE MIDNIGHT CRY: PART TWO

By Jeff Pippenger: Tennessee Lesson Three

Opening Prayer: Heavenly Father, we understand that these truths that you are opening to your people are large, deep, profound and that we need your wisdom. We need your Spirit in order to understand these things correctly; so, we would ask that you would grant us that. We ask that you would continue to pour your Latter Rain out upon us. We ask that you would bring conviction upon our hearts, upon our minds on the different areas in our lives that need to be turned over to you to be molded or shaped or eliminated. We ask that the time spent here of this week be part of that process of changing, too, of our hearts, of our characters. And as we begin to take up this next section of the study, we ask that you give us clarity of thought, that you would set the human instrument aside and speak to us through this history that is forewarning us about the history that we are in today. In Jesus's name, amen.

JEFF PIPPENGER: This is "The Shut Door and the Midnight Cry: Part Two."

Some of you did not make it early this morning, and our first presentation was on William Miller, and then the second presentation was on "The Shut Door and the Midnight Cry," and we pointed out that there was a controversy over the shut door immediately after October 22, 1844; and we pointed out that in every reform movement of sacred history there has always been a shut-door message.

The special message that comes to God's people at the end of the world is going to be a message identifying a shut door, and the shut-door message here at the end of the world is the last six verses of Daniel 11 that is identifying the Sunday Law in the United States, where the door closes upon Adventism begins the Sunday Law testing time and ultimately concludes when Michael stands up in Daniel 12:1 and the door of human probation is closed.

If there is going to be a special message for God's people at the end of the world, and there is going to be, it has to be a message that is identifying a shut door; because, in every one of the reformation movements the special message was dealing with the issue of a shut door. This helps us to set aside many of the winds that are blowing in Adventism today.

We have been looking at William Miller as a type, how he has been typified by earlier sacred people in the Word of God, but also how he typifies God's people here at the end. We have pointed out that he is a type of Elijah, a type of John the Baptist, Moses, Elisha, the Disciples.

We have been dealing with and we are going to take up this same thought that William Miller, though he is a saved man—and someone during breakfast asked me, "Well, I thought William Miller was saved."

And I said, "Yes, he is a saved man."

We have the quote in here, and I may not have read it all the way through; but, the angels of God, Sister White says, are waiting at his grave for the resurrection. He is a saved man.

But in spite of that, William Miller—and it is not an accident and this is not my human reasoning that I am forcing into that history. It is easy to see, if you are familiar with the typology of the Bible, and you all should be familiar with it because that was the main emphasis of William Miller, and Sister White said we should be using William Miller's Rules of Prophetic

Interpretation. And if you will go read those Rules you will see that the main thing that his Rules are dealing with is typology. We should be the experts on the types and antitypes of the Bible.

And he also typifies Seventh Day Adventists that will receive the mark of the beast at the shut door of the Sunday Law at the end of the world. And what his history tells us, when he lost his way it was a progressive testing process, and the first mistake he made was trusting human beings. I can totally, personally understand why he would fall into that trap. He was a worn out man. He had carried the weight of a message for many, many years and he had been telling the world with incredible resistance that the world is coming to an end on October 22, 1844, and he believed it down to his very soul, and then it did not happen. I mean, what kind of depression do you go into when that happens? It just did not happen.

But the men that believed in him that believed he had been used of the Lord. They rallied around him to support him, and he failed at that temptation because they were not the light that he should have been looking to and they gave him bad direction.

And the first thing that happens to Seventh Day Adventists at the end of the world that leads them on the road to receive the mark of the beast is they, for whatever reason—it can be different with each of us—we begin to trust in human beings.

The next thing that happened to Miller is, in the midst of the controversy of the shut door—and this is the controversy; this is the backdrop to all of this—Miller is going to make a series of wrong choices, but he is making it in the time when those that he has been associated with are in a controversy over the issue of the shut door. Okay? This controversy is going on. His first mistake is trusting human beings; his second mistake that is documented is that he determines that the Midnight Cry, the Seventh Month movement, was not of the Lord and he reverts to his original position on the Midnight Cry.

And Sister White had already had a vision, her first vision, and I believe this vision was more for him than most, saying that if you reject the bright light that is set up at the beginning of the path, the Midnight Cry, you go off the path. So he first began trusting in men; then he rejected the history that is represented for you today on these charts [referring to the 1843 and 1850 Charts] of the Midnight Cry; and this prepared him for his next mistaken, which was to reject the Third Angel's Message, to reject the Sabbath.

Today in Adventism we are having a shut-door controversy: Is Daniel 11:40-45 actually identifying that the next thing to happen in prophecy is the Sunday Law in the United States where probation closes for Seventh Day Adventists?

Now, most in Adventism they do not know anything about this controversy. You know, they have not heard about it; but, those of us who have heard about it, we realize there is a whole variety of voices in Adventism that will tell you why this is “a false teaching.” So there is a shut-door controversy going on.

Now, Brothers and Sisters, I am here to tell you that I am positive—I have interacted with people from any level of Adventism over this issue all the way to the General Conference—they have dealt with this. They have written their papers saying this is incorrect. Whether you understand that this teaching of the last six verses of Daniel 11 has already confronted the Adventist church from head to toe does not change the fact that it has; it can be documented that it has, there is a shut-door controversy going on in Adventism today. And because things are reversed in terms of the judgment here at the end of the world, our shut-door controversy comes before our door closes; William Miller's came after the door closes.

In the backdrop of this controversy of the shut door in Adventism, the first mistake is to trust human beings. The second mistake will be when you are tested over the return to the

Foundations of Adventism, because when you return to the Foundations of Adventism you are going to be confronted with coming to grips with the Midnight Cry.

And the Midnight cry, Brothers and Sisters, the Midnight Cry is prefiguring the Latter Rain. It is prefiguring the message that arrived on September 11, 2001. And if you reject that message, you are doing what Miller did. You are saying, “Nope. Don’t buy what happened in the summer of 1844. I am going to go back to a former position.” And the next thing that happens to you if you reject that message is you find yourself at the shut door receiving the mark of the beast.

Now, that is what we are taking up here; and there is more to add to it.

On page 21, *Early Writings*, page 14, says this—this is Sister White’s first vision, which if you are used to conceptualizing things the way I think we should be, when we see a first, we need to say, “Okay. This is the first. What is it telling us about the last?” Here is Sister White’s first vision, the warning here, is for those of us living at the end of the world. All right? Because, Jesus illustrates the end from the beginning; and, in her first vision, notice the warning.

DENYING THE LIGHT OF THE MIDNIGHT CRY

“On this path the Advent people were traveling to the city, which was at the farther end of the path. They had **a bright light set up behind them at the beginning of the path**, which an angel told me was **the midnight cry. This light shone all along the path** and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the Advent band, and they shouted, ‘Alleluia!’ **Others rashly denied the light behind them and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below.**’ *Early Writings*, 14.

This happened to Miller shortly thereafter.

“My attention was then called to William Miller. . . . At length William Miller raised his voice against **the light from heaven**. He failed in not receiving the message which would have fully **explained his disappointment and cast a light and glory on the past**, which would have revived his exhausted energies,”—THE LORD WAS WILLING TO REVIVE HIM. HE WOULD HAVE BROUGHT HIM BACK TO LIFE—“would have revived his exhausted energies, brightened his hope, and led him to glorify God. “ *Ibid.*, 257-258.

“If William Miller could have seen the light of the third message, many things which looked dark and mysterious to him would have been explained. . . .

“God suffered him to fall under the power of Satan, the dominion of death, and hid him in the grave from those who were constantly drawing him from the truth. Moses erred as he was about to enter the Promised Land. **So also**, I saw that William Miller erred as he was soon to enter the heavenly Canaan, in suffering his

influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump.” Ibid.

Here is His process in the midst of the shut-door controversy, Human Wisdom, trusting in it; denying the Midnight Cry, which is represented in the history of these charts [referring to the 1843 and 1850 Charts], and then rejecting the Third Angel’s Message, the Sabbath.

Human Wisdom, Deny Midnight Cry, Reject the Third Angel

Progressive Process

THE DAYS OF ELIJAH

It was a progressive testing process. This was a progressive testing process that he went through, and he is typifying God’s people at the end of the world that go through a progressive testing process.

“**Today,**”—THAT IS NOW—“**as in the days of Elijah,**”—AND MILLER IS A TYPE OF ELIJAH; SO—“**Today, as in the days of Elijah,**”—IN THE TIME PERIOD OF THE MILLERITES—“the line of demarcation between God’s commandment-keeping people and the worshipers of false gods is clearly drawn. ‘How long halt ye between two opinions?’ Elijah cried; ‘if the Lord be God, follow Him: but if Baal, then follow him.’ 1 Kings 18:21. And the message for today is: ‘Babylon the great is fallen, is fallen. . . . Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.’ Revelation 18:2, 4, 5.

“The time is not far distant”—

Now, notice that Sister White is talking about this Elijah time period; she is going to bring the Sunday Law right into it.

—“The time is not far distant when the test will come to every soul. The observance of the false sabbath will be urged upon us. The contest will be between the commandments of God and the commandments of men. Those **who have yielded step by step**”—NOTICE, ‘STEP BY STEP.’ THIS IS A PROGRESSIVE TESTING PROCESS, ‘STEP BY STEP’—“to worldly demands and conformed to worldly customs will then yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. At **that time**”—THE SUNDAY LAW TIME—“**the gold will be separated from the dross.**”—THE WHEAT FROM THE TARES, THE WISE FROM THE FOOLISH VIRGINS, THE LAODICEANS FROM THE PHILADELPHIANS—“At **that time the gold will be separated from the dross.** True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliance will then go out in darkness. Those who have assumed the ornaments of the sanctuary,”—

Brothers and Sisters, the only church in the world that has a sanctuary message is Adventists. We are the ones that ‘have assumed the ornaments of the sanctuary.’

—“Those who have assumed the ornaments of the sanctuary, but are not clothed with Christ’s righteousness, will then appear in the shame of their own nakedness.”—AT THE SUNDAY LAW. Revelation 18:2, 4, 5.” *Prophets and Kings*, 187-188.

This is the end of this progressive testing process that takes place step by step. But the Millerite history has given us a nice overview of what that step-by-step process is: It is a controversy over the shut door.

Then there is a determination on our part to either trust the Lord or trust man, and there is a rejection of the Foundations, and then there is the Sunday Law.

A PARALLEL PASSAGE

As Sister White says in the next passage, she is saying virtually the same thing but she is going to expand the thought here; and this is the thought that we are after at this point.

“The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing.”—EVERY WIND OF DOCTRINE IS NOW BLOWING IN THE ADVENTIST CHURCH, BROTHERS AND SISTERS—“Those who have rendered supreme homage to ‘science falsely so called’ **will not be the leaders then.**”—SHE IS GOING TO TALK ABOUT WHO IS THE LEADER AND WHO IS NOT THE LEADER—“Those who have trusted to intellect, genius, or talent **will not then stand** at the head of rank and file. **They did not keep pace with the light.** Those who have proved themselves unfaithful will **not then be entrusted with the flock.**”—

So I am not inserting my own preconceived ideas into this passage. She is going to tell us about the Sunday Law crisis and the leadership, before and after the Sunday Law crisis.

This has something to do with Miller. We will pull this back with Miller in a moment. He is a type of this.

—“In the last solemn work **few great men will be engaged.** They are self-sufficient, independent of God, and He cannot use them. The Lord has faithful servants, who in **the shaking, testing time** will be disclosed to view. There are precious ones now hidden who have not bowed the knee to Baal. They have not had the light which has been shining in a concentrated blaze upon you. But it may be under a rough and uninviting exterior the pure brightness of a genuine Christian character will be revealed. In the day time we look toward heaven but do not see the stars. They are there, fixed in the firmament, but the eye cannot distinguish them. In the night we behold their genuine luster.”

“The time is not far distant when the test will come to every soul.”—THIS IS SIMILAR TO THE PREVIOUS QUOTATION—“The mark of the beast will be urged

upon us. Those who have **step by step yielded**”—HERE IS THE PROGRESSIVE STEP PROCESS—“Those who have **step by step yielded** to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ’s righteousness, will appear in the shame of their own nakedness.

“When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ. Those who have been timid and self-distrustful will declare themselves openly for Christ and His truth.”—SO SHE IS TALKING ABOUT THE SUNDAY LAW; SHE IS DEALING WITH THE SUBJECT OF LEADERSHIP BEFORE AND AFTER THE SUNDAY LAW—“The most weak and hesitating in the church will be as David—willing to do and dare. The deeper the night for God’s people, the more brilliant the stars. Satan will sorely harass the faithful; but, in the name of Jesus, they will come off more than conquerors. Then will the church of Christ appear ‘fair as the moon, clear as the sun, and terrible as an army with banners.’

“The seeds of truth that are being sown by missionary efforts will then spring up and blossom and bear fruit. Souls will receive the truth who will endure tribulation and praise God that they may suffer for Jesus. ‘In the world ye shall have tribulation: but be of good cheer; I have overcome the world.’ When the overflowing scourge”—

Brothers and Sisters, the “overflowing scourge,” if you look at it closely, it is marking a special punishment at the Sunday Law for God’s people. The people in the world that reject the Sabbath at the end of the world, they have their price to pay; but, when the Bible and the Spirit of Prophecy is talking about the “overflowing scourge,” they are talking about this special punishment of Adventists for rejecting the Sabbath.

I have not got the time to prove that here, but it is very easy to see if you just break open your concordance and your Ellen White CD-ROM.

—“When the overflowing scourge shall pass through the earth, when the fan is **purging** Jehovah’s floor, God will be the help of His people. The trophies of Satan may be exalted on high, but the faith of the pure and holy will not be daunted.

“Elijah took Elisha from the plow and threw upon him his mantle of consecration. The call to this great and solemn work **was presented to men of learning and position**; had these been little in their own eyes and trusted fully in the Lord, He

would have honored them with bearing His standard in triumph to the victory. But they separated from God, yielded to the influence of the world, and the Lord rejected them.

“Many have exalted science and lost sight of the God of science. **This was not the case with the church in the purest times.**

“**God will work a work in our day that but few anticipate.** He will raise up and exalt among us those who are taught rather by the unction of His Spirit than by the outward training of scientific institutions. These facilities are not to be despised or condemned; they are ordained of God, but they can furnish only the exterior qualifications. God will manifest that He is not dependent on learned, self-important mortals.” *Testimonies*, volume 5, 80–82.

The shut-door message that comes to God’s people at the end of the world, one of the hard parts of it, one of the serious parts of it is, the reality of it is in this shut-door crisis time. The Lord is going to remove the leadership of the Seventh Day Adventist Church and replace it with men of his own choosing.

That does not mean that there is not some leaders in the Seventh Day Adventist Church that are now listening to the voice of the Lord and that they are still going to be sounding; but, the general rule of thumb, based upon Bible history and the Word of God, is that part of the crisis that we are confronted with here is the structure of Adventism comes to a close at the Sunday Law, and at that point the Lord takes the work into His own hands.

And this is illustrated, as we read I think in the last presentation, repeatedly in God’s Word.

THOSE WHO HAD FORMERLY LED IN THE WORK

Going back to Millerite history:

“As the churches **refused to receive the first angel’s message**, they rejected the light from heaven and fell from the favor of God.”—

We do not have any problem going back to the Millerite History and showing that the leadership then, the Protestant churches, the leaders of the Protestant churches in that history that were the ordained leaders by God during that time period. This was Sardis; the Protestant churches were God’s representative in that history. We do not have any problem saying that the Lord set them aside in the Millerite crisis and they went into perfect darkness. That is what Sister White says: The Protestant churches went into perfect darkness in the 1840s. We should remember that.

If we would remember that we would not be inclined to go back to those dark Protestant churches for evangelistic techniques, and so on and so forth. They went into perfect darkness. We have no problem saying that. But when we bring that history down here to the end of the world and say the same thing happens to the leadership now that happened then, and in every other reform movement, it gets a little bit harder to swallow.

—“They trusted to their own strength, and by opposing the first message placed themselves where they could not see the light of the second angel’s message. But

the beloved of God, who were oppressed, accepted the message, ‘Babylon is fallen,’ and left the churches.

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

This is the Midnight Cry, now; she says that:

—“This was the midnight cry, which was to give power to the second angel’s message. Angels were sent from heaven to arouse the discouraged saints and prepare them for the great work before them. The most talented men were not the first to receive this message. Angels were sent to the humble, devoted ones, and constrained them to raise the cry, ‘Behold, the Bridegroom cometh; go ye out to meet Him!’ Those entrusted with the cry made haste, and in the power of the Holy Spirit sounded the message, and aroused their discouraged brethren. This work did not stand in the wisdom and learning of men, but in the power of God, and His saints who heard the cry could not resist it. The most spiritual received this message first, and **those who had formerly led in the work were the last to receive and help swell the cry**, ‘Behold, the Bridegroom cometh; go ye out to meet Him!’

“In every part of the land, light was given upon the second angel’s message, and the cry melted the hearts of thousands. It went from city to city, and from village to village, until the waiting people of God were fully aroused. In many churches the message was not permitted to be given, and a large company who had the living testimony left these fallen churches. A mighty work was accomplished by the midnight cry. **The message was heart-searching, leading the believers to seek a living experience for themselves. They knew that they could not lean upon one another.**” *Early Writings*, 237–238.

Now, if you drop down to the next quote, under where the subtitle is “October 16, 1844,” this is from the *Signs of the Times*; and this is a letter that William Miller wrote to Brother Himes.

The letter is from October 16, 1844. What is that? That is less than a week before October 22, 1844—right?—six days before.

Notice what he says,

OCTOBER 16, 1844

“Dear Brother Himes: I see a glory in the seventh month [movement] which I never saw before. Although the Lord had shown me the typical bearing of the seventh month, one year and a half ago,” —

Miller wrote about it a year and a half before, and Samuel Snow took his article and produced the message that we call “the Midnight Cry.” Miller had seen it long before that. Snow is the one that put it into the brethren’s hands.

—“Although the Lord had shown me the typical bearing of the seventh month, one year and a half ago, yet I did not realize the force of the types. Now, blessed be the name of the Lord, I see a beauty, a harmony, and an agreement in the Scriptures, for which I have long prayed, but did not see until today. ...” William Miller, *Signs of the Times*, October 16, 1844.

William Miller did not see the relevancy of the Seventh Month movement until six days before October 22, 1844. And that is what Sister White says, those that have formerly led in the work will be the last to receive it. Okay? Miller is typifying the fact that in these histories there is a transition in leadership. Okay? The former leaders have the most difficulty in understanding the new light.

For us today, I mean I can remember when I first became an Adventist somebody was teaching something about something that I had read it in a book, I had heard it from the pulpit. I do not know what the point of their sermon was, but I have heard this; I know it is a true fact. I cannot give you the documentation for it; but, many, many years ago IBM did a survey, did a study, and they found—and I do not remember the time periods—but they can document that when a company starts, it knows what its mission is; it goes to work; it begins to do its thing; it grows. And there is a certain point in time where every company is confronted with, they forget what their mission is and now they are managing their company. And from that point on, it is downhill unless they learn to reevaluate and reconnect with the fact with what their mission is. It is just a fact. They have proved it in the world.

Somewhere along the line—to me, this is the most gracious way we can say it—somewhere along the line the Adventist Church forgot what our mission is and we began managing the church. And when we are managing the church we have the greatest difficulty in seeing when the message for this time arrives. You know, “This is just causing problems and it is making it more difficult to manage things, let us squelch this. We have got a big corporation here to direct.”

Those that formerly led in the work were the last to recognize it, and William Miller typifies that. He was the last one to get the Midnight Cry.

A Special Testing Message

Christ’s Object Lessons, 127-128; and Sister White says this in several places:

“In every age there is a new development of truth, a message of God to the people of that generation.”—

And she does not say it here, but we demonstrated it last time—some of you were not here last time; so, when I say this, those who were here last time say, “Amen,” if you heard me say it last time: The message for each generation is always a shut-door message.

Say, “Amen,” if you understood that.

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: We went through that last time. It is always going to be a shut-door message.

There is a special message for each generation; and, although she is not saying it here, that message has to be about a shut door.

—“The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new.”—

This is an important principle to wrap your mind around. I know men in Adventism that will insist that they understand the Advent message as well as anyone, and they are giving, from my understanding, the correct description of what *justification* and *sanctification* is, and they have a pretty good view of the sequence of events in Revelation 14; but, they are unwilling to go back to the Old Paths. And according to this, if you do not accept the old truths, you do not know what the new truths are. You just do not. Okay?

—“The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began ‘at Moses and all the prophets’ and ‘expounded unto them in all the scriptures the things concerning Himself.’ Luke 24:27. But it is the light which shines in the fresh unfolding of truth that glorifies the old. **He who rejects or neglects the new does not really possess the old.**”—NO MATTER WHAT THEY SAY—“For him it loses its vital power and becomes but a lifeless form.” *Christ’s Object Lessons*, 127–128.

THE MESSENGER HE SENDS

“Not only is the growth of Christ’s kingdom illustrated by the parable of the mustard seed, but in every stage of its growth the experience represented in the parable is **repeated.**”—

Amen, Brother Daniels?

Brother Daniels and I have had a discussion on this particular passage here.

—“**For His church in every generation God has a special truth and a special work.** The truth that is **hid from the worldly wise and prudent** is revealed to the child-like and humble. It calls for self-sacrifice. It has battles to fight and victories to win. At the outset its advocates are **few**. By the great men of the world and by a world-conforming church, they are opposed and despised. See John the Baptist, the forerunner of Christ, standing alone to rebuke the pride and formalism of the Jewish nation. See the first bearers of the gospel into Europe. How obscure, how hopeless, seemed the mission of Paul and Silas, the two tentmakers, as they with their companions took ship at Troas for Philippi. See ‘Paul the aged,’ in chains, preaching Christ in the stronghold of the Caesars. See the little communities of slaves and peasants in conflict with the heathenism of imperial Rome. See Martin Luther withstanding that mighty church which is the masterpiece of the world’s

wisdom. See him holding fast God's word against emperor and pope, declaring, 'Here I take my stand; I can not do otherwise. God be my help.' See John Wesley preaching Christ and His righteousness in the midst of formalism, sensualism, and infidelity. See one burdened with the woes of the heathen world, pleading for the privilege of carrying to them Christ's message of love. Hear the response of ecclesiasticism: 'Sit down, young man. When God wants to convert the heathen, He will do it without your help or mine.'

"The great leaders of religious thought **in this generation**"—IN THIS GENERATION?—"sound the praises and build the monuments of those who planted the seed of truth centuries ago. Do not many turn from this work to trample down the growth springing from the same seed today? **The old cry is repeated**, 'We know that God spake unto Moses; as for this fellow [Christ in **the messenger He sends**], we know not from whence he is.' John 9:29. **As in earlier ages, the special truths for this time are found, not with the ecclesiastical authorities, but with men and women who are not too learned or too wise to believe the word of God.**" *Christ's Object Lessons*, 79.

When it comes to William Miller, he was the messenger. He was prefigured by all the other messengers of every reform movement. He brought a message, a shut-door message that tested that generation; and, he is prefiguring the message that comes here at the end of the world.

And I want to say something, and I want you to think about it. It is easy to understand; you will all get it.

This message at the end of the world, it is bullet-proof, it is airtight.

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: There is not one hole in it. It cannot be defeated by anything. Okay? There are no theologians, self-supporting ministers, pastors, laymen; there is no one that can blow a hole in the soundness of the final warning message that comes to the world, a message for this generation that is a shut-door message.

They might still argue that what we are presenting is not that one, but when the one comes that is the special message, the special shut-door message for the final generation, cannot be defeated. It is airtight.

So there is a term in the world—even the world knows this, and so do we in Adventism. Sister White talks about it—when this final airtight message comes, it cannot be defeated. So, what do you do when you cannot defeat a message but you want to?

What is the term in the world that we know?

FROM THE ATTENDEES: (Various responses.)

JEFF PIPPENGER: If you cannot beat the message, beat the messenger. Everyone knows that, even in the world.

Brothers and Sisters, this message here, the same thing: this message at the end of time will have to be labeled.

There are a lot of messages in Adventism, and the people who are involved in the messages are saying, "This is the message: You better start keeping the feast days!"

"There is a special message from Daniel 12 that we all need to understand before the time of the end; therefore, all the time prophecies are repeated at the end of the world in a day-for-a-day fashion. That is the special message!"

That is a message of Darkness, but there are a lot of voices out there in Adventism that are proclaiming that they have the special message. But this message, the message that all the other histories have prefigured, it is the message that shakes Adventism to its very foundation. Okay? So, it is not an obscure message. It is going to become the point of controversy in Adventism, and everyday it is only going to get more and more in focus. This is the shaking that every shaking in sacred history was prefiguring and pointing to. Okay?

So, when you understand that, then you understand this message is going to have to get labeled. They are going to know, they are going to be attacking this message on purpose. And, Brothers and Sisters, this message is airtight; so, you need to understand they are going to attack the messengers of this message. It has always been the case.

SOMEBODY IS TO COME

“The Jews tried to stop the proclamation of the message that had been predicted in the word of God; but prophecy must be fulfilled. The Lord says, ‘Behold, I send you Elijah the prophet, before the coming of the great and dreadful day of the Lord.’ Somebody is to come in the spirit and power of Elijah, and **when he appears**, men may say, ‘You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message.’

“There are many who cannot distinguish between the work of God and that of man. I shall tell the truth as God gives it to me, and I say now, If you continue to find fault, to have a spirit of variance, you will never know the truth. Jesus said to his disciples, ‘I have yet many things to say unto you, but ye cannot bear them now.’ They were not in a condition to appreciate sacred and eternal things; but Jesus promised to send the Comforter, who would teach them all things, and bring all things to their remembrance, whatsoever he had said unto them. Brethren, we must not put our dependence in man.”—

William Miller prefigures this. He gives us warning. He typifies to us that we must not put our dependence in man. We must not put our dependence in ourselves. When we hear a new thought from the Word of God, we invariably are going to have a preconceived idea. We see that new thought; it fits into our own understanding. We already know how it fits with us. Before we are so sure how we understand it, we need to go open the Word of God, read the verse the person said, and then check it out. We are not even supposed to trust our own flesh. When Jeremiah says “cease ye from flesh,” it means our own individual flesh as well as other people.

If there ever was a group in the history of the Earth that is going to fully understand the worthlessness of trusting in other human beings, in flesh, it is the 144,000. And the sooner we understand that principle, the sooner we begin to work of striving to be among the 144,000.

—“‘Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?’ You must hang your helpless souls upon Jesus. It does not become us to drink from the fountain of the valley, when there is a fountain in the mountain. Let us leave the lower streams; let us come to the higher springs. If there is a point of truth that you do not understand, upon which you do not agree, investigate, compare scripture with scripture, sink the shaft of truth down deep into the mine of God’s word. You must lay yourselves and your opinions”—AND YOUR OPINIONS. YOU CANNOT EVEN TRUST YOUR FLESH—“You must lay

yourselves and your opinions on the altar of God, put away your preconceived ideas, and let the Spirit of Heaven guide you into all truth.”—

You are faithless if you do not believe that the Holy Spirit is willing to accomplish that in you. You have to have the faith to know that the Holy Spirit is fully capable and totally willing to do this, if you are going to understand the message of the hour.

—“My brother”—THIS IS SISTER WHITE’S BROTHER, NOT HER SPIRITUAL BROTHER; HER BROTHER—“My brother said at one time that he would not hear anything concerning the doctrine we hold, for fear he should be convinced. He would not come to the meetings, or listen to the discourses; but he afterward declared that he saw he was as guilty as if he had heard them. God had given him an opportunity to know the truth, and he would hold him responsible for this opportunity. There are many among us who are prejudiced against the doctrines that are now being discussed. They will not come to hear, they will not calmly investigate, but they put forth their objections in the dark. They are perfectly satisfied with their position. ‘Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent.’

“This scripture applies to those who live under the sound of the message, but who will not come and hear it.”—

There was a brother telling me that he has invited someone here and he was hoping they would be here today, and maybe they will be here today. How many times have we heard that? How many times have we done that?

You know, you do everything you can without really twisting someone’s arm, “Come hear that.” And there is always, you know, a marriage, a cow to sell, a piece of land to buy.” And they are going to be held accountable for the truth that they did not come to hear if this is the truth.

—“How do you know but that the Lord is giving fresh evidences of his truth, placing it in a new setting, that the way of the Lord may be prepared? What plans have you been laying that new light may be infused through the ranks of God’s people? What evidence have you that God has not sent light to his children? All self-sufficiency, egotism, and pride of opinion must be put away. We must come to the feet of Jesus, and learn of him who is meek and lowly of heart. Jesus did not teach his disciples as the rabbis taught theirs. Many of the Jews came and listened as Christ revealed the mysteries of salvation, but they came not to learn; they came to criticise[stet], to catch him in some inconsistency, that they might have something with which to prejudice the people.”—

There is a fellowship; it is a church, it is a church that meets on a regular basis in Loma Linda. It is called Advent Hope. It is very supportive of the Pioneers and the foundational doctrine, but pretty much opposed to this message. And we had meetings in Loma Linda not too long ago and there was one of those people there on the back row with a laptop. One of the people who was sympathetic to what we are teaching, during the meeting he would float back behind the guy and would watch him on his laptop; and he was listening to everything that was being said, but he was not listening to anything that was being said. But he was listening to everything that was being said and anytime he thought there was something that could be argued with, he would very quickly type that statement down that the messenger had made and then put his comment in real quick where he thought that was a disagreement with the Bible or with the Spirit of Prophecy. And he was in the meeting the whole time doing that, making notes.

Brothers and Sisters, there are always spies in the midst; but what accountability are men like that going to be? It is scary.

—“Many of the Jews came and listened as Christ revealed the mysteries of salvation, but they came not to learn; they came to criticize, to catch him in some inconsistency, that they might have something with which to prejudice the people. They were content with their knowledge, but the children of God must know the voice of the true Shepherd. Is not this a time when it would be highly proper to fast and pray before God? We are in danger of variance, in danger of taking sides on a controverted point; and should we not seek God in earnestness, with humiliation of soul, that we may know what is truth?” *Review and Herald*, February 18, 1890.

Brothers and Sisters, you may not have caught it, but we just read two different quotes where Sister White says there is a messenger that is going to come. There is always a messenger that comes. So who is the messenger that comes at the end?

MILLER AND THOSE

“As John the Baptist heralded the first advent of Jesus and prepared the way for His coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God.” *Early Writings*, 229.

Those of us who accept this shut-door message at the end of the world are the messengers that proclaim this message. And, Brothers and Sisters, if you choose to do that, you must know that you are going to be pay a price for that. The gates of Hell will be opened against you.

All the messengers from Noah, Elijah, John the Baptist, Miller, all the messengers are prefiguring the messengers that take the final warning message here at the end of the world and finish the work that we may go home and live with Jesus. It is a privilege, but there is a cost involved.

THOSE

“John came in the spirit and power of Elijah to proclaim the first advent of Jesus. I was pointed down to the last days and saw that John represented **those** who should go forth in the spirit and power of Elijah to herald the day of wrath and the second advent of Jesus.” *Early Writings*, 155.

That is us. We are a type of John, a type of Miller, a type of Elijah.

EYE TO EYE

- Isaiah 52:7-11 (KJV)

“⁷How beautiful upon the mountains are the feet of him that bringeth good tidings,”—

What good tidings do we bring?

FROM THE ATTENDEES: (Various responses.)

JEFF PIPPENGER: Daniel 11:44, “Tidings out of the east and out of the north shall trouble him.” The shut-door message is Daniel 11:40-45, the good tidings message.

The message of salvation is the last six verses of Daniel 11. It is the shut-door message. It is the controversy in Adventism. It is where we either die or live in this period of time as Seventh Day Adventists.

—“⁷How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!—

Of course, this is the good tidings during the Latter Rain: Good tidings, good tidings, is fallen, is fallen.

“⁸Thy watchmen”—THAT IS YOU AND I, BROTHERS AND SISTERS—“Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.”—

Why will they see eye to eye? Because, they are going to grapple with the light that is opened up at this time period; and, Brothers and Sisters, we do not all instantly comprehend the light at the same time. And as that light is opened up, there is going to be struggles that take place to come together eye to eye.

We have seen one of those struggles yesterday. I praise the Lord that we are in such a place that we can have some of those struggles and work through them, where we can be eye to eye.

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: “⁹Break forth into joy, sing together, ye waste places of Jerusalem.”—WE ARE GOING TO REBUILD THE WASTE PLACES IF WE ARE FAITHFUL—“for the LORD hath comforted his people,”—

How does the Lord comfort His people? With the Comforter. This is the time of the Latter Rain.

—“he hath redeemed Jerusalem. ¹⁰The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. ¹¹Depart ye, depart ye”—BABYLON IS FALLEN, IS FALLEN—“Depart ye,

depart ye, go ye out from thence, touch no unclean *thing*; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.”

UNITY

“The great enemy of the church is determined to introduce among God’s people that which will result in disunion and variance. Schism and division are not the fruit of righteousness; they are of the evil one. The great hindrance to our advancement is the selfishness that prevents believers from having true fellowship with one another.

“The last prayer that Christ offered for his disciples before his trial was that they might be one in him. Satan is determined that this oneness shall not be; for it is the strongest witness that can be borne that God gave his Son to reconcile the world to heaven. But the union for which Christ prayed must exist among God’s people before he can bestow on the church the enlargement and power that he longs to bestow on it.”—

When is the enlargement and power bestowed?

FROM THE ATTENDEES: At the Sunday Law.

JEFF PIPPENGER: At the Sunday Law.

That was what He wishes to do. Brothers and Sisters, we are in the sprinkling of the Latter Rain right now; but, at the Sunday Law, when the church is purified, it is poured out without measure and, before that time, we must come into unity.

—“Unity should be recognized as the element of preservation in the church. Those who are united in church capacity have entered into a solemn covenant with God to obey his word, and to unite in an effort to strengthen the faith of one another. They are to be one in him, even though they are scattered the world over. This is God’s purpose concerning them, and the heart of the Saviour is set upon his followers fulfilling this purpose. But God cannot make them one with Christ and with one another unless they are willing to give up their way for his way.

“‘How beautiful upon the mountains are the feet of him that bringeth good tidings,’”—AND SISTER WHITE QUOTES FROM WHAT WE JUST READ FROM ISAIAH—“‘that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth. Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.’ Thus is portrayed the happiness and grace that will be revealed when unity and love abide in the church.” *Review and Herald*, May 12, 1903.

AS JOHN

“The preaching of the word is not to be undervalued. To preach the grand and solemn truths of the gospel which is to save men’s souls, is a sacred, holy work.”—SHE QUOTES ONCE AGAIN FROM THE SAME PASSAGE IN ISAIAH—“‘How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation,

that saith unto Zion, thy God reigneth.’ What an honor is conferred upon men who are called to be laborers together with God. **As John, they are to be messengers to proclaim the coming of Christ!**” *Review and Herald*, March 24, 1896.

We must come into unity if we are going to accomplish the work that we have been given.

THE SHUT-DOOR MESSAGE

“I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question, to unite the hearts of God’s dear waiting saints. And if one believed, and kept the Sabbath, and received the blessing attending it, and **then gave it up**:—AT THE SUNDAY LAW—“and broke the holy commandment, they would **shut the gates of the Holy City against themselves**,”—

The Sunday Law is where the door shuts. Daniel 11:41 is warning God’s people, the door is about to be shut. That is the shut-door message that tests this generation.

—“they would **shut the gates of the Holy City against themselves**, as sure as there was a God that rules in heaven above. I saw that God had children, who do not see and keep the Sabbath. They had not rejected the light on it. And at the commencement of the time of trouble,”—

This is the little time of trouble that begins at the Sunday Law in the United States when national apostasy is followed by national ruin.

—“And at the commencement of the time of trouble we were filled with the Holy Ghost as we went forth [Hosea 6:2, 3.] and proclaimed the Sabbath more fully. This enraged the church, and nominal Adventists, as they could not refute the Sabbath truth. And at this time, God’s chosen, all saw clearly that we had the truth, and they came out and endured the persecution with us.” *A Word to the Little Flock*, 18.

Part of the shut-door message is that there is a transition. When those that receive the mark of the beast in Adventism go out, the eleventh-hour workers that are now in Babylon come in. There is a twofold cleansing that takes place in this history, as there was in the Millerite history, as there was in the history of Christ. The Temple is cleansed twice. There are two doors that shut. The first door is shut at the Sunday Law in the United States upon Adventism. The second door shuts when Michael stands up. This is the shut-door message that is identified in the last six verses of Daniel 11. This is the controversy in Adventism that takes place; and, this Sunday Law issue brings about a time when the Lord places a new leadership into his Church as he removes the old.

And I am not really trying to be critical or point fingers. I am trying to be accurate to prophecy.

GREAT LIGHT AND OPPORTUNITIES

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

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

FROM THE ATTENDEES: Seventh Day Adventists.

JEFF PIPPENGER: Seventh Day Adventists.

—“and [Seventh Day Adventists] **those who have had great light and opportunities** and have not improved them, **will be the first to be left.**”—THE DOOR CLOSES ON ADVENTISM FIRST AT THE SUNDAY LAW—“They have grieved away the Spirit of God.”—THEY ARE GOING TO GO INTO STRONG DELUSION—“The present activity of Satan in working upon hearts, and upon churches and nations should startle every student of prophecy. The end is near. Let our churches arise. Let the converting power of God be experienced in the heart of the individual members, and then we shall see the deep moving of the Spirit of God. Mere forgiveness of sin is not the sole result of the death of Jesus. He made the infinite sacrifice not only that sin might be removed, but that human nature might be restored, rebeautified, reconstructed from its ruins, and made fit for the presence of God.” *Selected Messages*, book 3, 154.

THE DOOR CLOSES ON GOD’S HOUSE FIRST

- 1 Peter 4:17 (KJV)

“¹⁷For the time is *come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be of them* that obey not the gospel of God?”

JUDGMENT BEGINS THE SPIRITUAL GUARDIANS

This is part of the shut-door message. What I am trying to emphasize here, Brothers and Sisters, is what goes on in Adventism, in the Adventist Church in this time period, is a part of this message. It is part of it. It is not simply the Sunday Law in Daniel 11:41; it is the implications of what that is teaching us: what takes place with God’s people in this time period.

“The mark of deliverance has been set upon those ‘that sigh and that cry for all the abominations that be done.’ Now the angel of death goes forth, represented in Ezekiel’s vision by the men with the slaughtering weapons, to whom the command is given: ‘Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and **begin at My sanctuary.**’—

“Judgment must begin at the house of God.” It is not simply beginning at God’s Church and then to those outside the Church; it begins with those that have the greatest responsibility in God’s Church.

—“Says the prophet: ‘**They began at the ancient men** which were before the house.’ Ezekiel 9:1–6. The work of destruction **begins among those who have professed to be the spiritual guardians** of the people. **The false watchmen are the first to fall.** There are none to pity or to spare. Men, women, maidens, and little children perish together.” *The Great Controversy*, 656.

Why do they fall? Brothers and Sisters, William Miller tells us why: In the midst of a shut-door controversy they place dependence upon whom?

FROM THE ATTENDEES: Men.

JEFF PIPPENGER: And then what do they do?

FROM THE ATTENDEES: Reject the Midnight Cry.

JEFF PIPPENGER: They reject the Midnight Cry; then they receive the mark of the beast, according to the typology of William Miller. Amen?

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: Notice the next quote.

WE NEED NOT TO LOOK FOR THE MIDNIGHT CRY

“Here we see that the church—the Lord’s sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God’s power as in former days.”—

“This chart, we do not need this chart! All we need is the love of God, Brothers and Sisters. We do not need this chart.”

Brothers and Sisters, when we are rejecting the Foundations of Adventism, we are rejecting the Midnight Cry, and the Midnight Cry is where the manifestation of the power of God took place that prefigured the manifestation of the power of God in the Latter Rain. And Inspiration is clear that what leads these men to receive the mark of the beast is they reject the concept that all of these illustrations of the Latter Rain are to prefigure and to be repeated in the history of the Sunday Law at the end of the world.

—“They had taken the position that we need not look for miracles and the marked manifestation of God’s power as in former days. Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil.”—

Why? Why will He not do good or evil?

Brother Darrio, why?

DARRIO TAYLOR: He does not see us.

JEFF PIPPENGER: He does not see us; He does not see us.

—“He is too merciful to visit His people in judgment. Thus ‘Peace and safety’ is the cry from men who will never again lift up their voice like a trumpet to show God’s people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended

God. Men, maidens, and little children all perish together.” *Testimonies*, volume 5, 211.

No Oil

These marked manifestations represented by the Midnight Cry are not to be repeated at the end of the world? Notice *Review and Herald*, February 11, 1896.

“My mind was carried to **the future**, when the signal will be given. ‘Behold, the Bridegroom cometh; go ye out to meet him.’ But some will have delayed to obtain the oil for replenishing their lamps,—

What does the oil represent?

FROM THE ATTENDEES: Character.

JEFF PIPPENGER: Ah, you all know this quote. Usually we say the Holy Spirit. But what does she say?

—“But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable.” *Review and Herald*, February 11, 1896.

When you get to the point in our history where you are rejecting the manifestations of the power of God of past histories that are prefiguring and identifying that we are now living in the Latter Rain, you are reaching the point in time where it is almost too late to prepare a character for the seal of God, because the next thing that is going to happen is the Sunday Law and you will there demonstrate that you have prepared a character for the mark of the beast. And William Miller prefigured every step of this progressive testing process that takes place during the controversy over the shut-door message of the last six verses of Daniel 11.

SUMMARY

After October 22, 1844 a controversy over the correct understanding of the closed door ensued. The shut door concept created a controversy **after** October 22, 1844, and typifies the controversy in Adventism over Daniel 11:41 which occurs before the Sunday law. October 22, 1844 typifies the Sunday law in the United States. In the Millerite history the door closed first for those outside of the Millerites and thereafter for the Millerites. At the end of the world the door closes first for Seventh-day Adventists and thereafter for those outside of Adventism. The shut door controversy within Adventism takes place prior to the Sunday law, which is typified by October 22, 1844, though the Millerite shut door controversy took place after October 22, 1844.

William Miller was misled to reject any further developing light by men he had mistakenly placed confidence in. In so doing he rejected the fact that the Seventh Month Movement and the Midnight Cry were ordained and directed by the Lord. Thereafter he refused to accept the third angel’s message, including the Sabbath. In this history, though a saved man, Miller typifies unsaved Seventh-day Adventists at the end of the world that develop an experience based upon other men’s opinions. Those Adventists will then reject the repetition of the Midnight

Cry and thereafter reject the third angel's message and receive the mark of the beast. The rejection of the validity of the Midnight Cry took place after October 22, 1844 in the Millerite history, but the rejection of the Midnight Cry that takes place within Adventism occurs before the Sunday law arrives, thus preparing those who reject that truth for the mark of the beast.

The Millerite time period illustrates a progressive development of truth, thus typifying a progressive testing process at the end of the world. Miller first failed by trusting men, then rejecting the Midnight Cry, thereafter he rejected the Sabbath. Miller, typifying the leadership in his time, was among the last to accept the validity of Midnight Cry, thus typifying a change in leaders and workers that takes place with God's church as the Sunday law approaches and arrives.

Miller typifies a movement at the end of time which possesses a shut door message. That movement will be recognized. The message and the messengers will become the point of controversy. The messengers of that movement will be unified upon the message.

Shall we pray?

Closing Prayer: Father in Heaven, we know as human beings living here at the end of the world that it is a natural inclination of our carnal nature to trust in other human beings and to trust in ourselves, and we understand that it is not simply dangerous at this time to be doing that but it is deadly. We ask that you put conviction in the hearts and minds of all of us here that we do what is necessary to learn the principle, to learn the habit of depending upon you and your Word. Wean us from trusting other men and grant us your Holy Spirit in this work that we might understand that you are trying to raise us up into your image in order to glorify yourself in the coming crisis. And we thank you for the privilege and opportunity to understanding that you are now in the time of visitation and calling us to such a holy work. We ask you to grant us the grace and confidence to understand that you are fully willing to finish the work that you have begun in each and every one of us. We thank you for these things in Jesus's name. Amen.

THE SHUT DOOR
EVERY REFORM MOVEMENT
By Jeff Pippenger: Tennessee Lesson Four

Opening Prayer: Heavenly Father, we would rather have Christ, we would rather have You than any silver or gold that could be offered. And we know as Laodiceans living at the end of the world, if we do not do what we need to do to make that a reality in our life that possibility is soon to be removed from us. We ask that you would use the time that we are spending here to use the messages that you are bringing to us as tools in the hands of the Holy Spirit and your angels to convict us of a sense of urgency in connection with our own personal experience and salvation. As we take up this next study we ask that you would pour your Latter Rain out upon us again. Grant us your Holy Spirit and your angels to keep the evil influences from impacting our thoughts as we consider these words and set the human agent aside. We thank you for all these things in Jesus's name. Amen.

JEFF PIPPENGER: The name of this presentation is "Every Reform Movement."

And then if you would take your Bibles, just to put some context into what we are going to say here and turn to Isaiah 28. I will not go through Isaiah 28 in detail here, but I am going to throw out an understanding without taking the time to defend it so you will see an emphasis that we are going to place upon this study.

In Isaiah 28:1, it says, "Woe to the crown of pride, ... of Ephraim," and a *crown* represents a king, and a *king* represents leadership. And all the prophets are speaking about the end of the world, so this is talking about the leadership of Ephraim at the end of the world.

If you are not sure who Ephraim is at the end of the world, you will just have to drop down to verse 14 and it says,

- Isaiah 28:14 (KJV)

“¹⁴Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem.”

And Jerusalem at the end of the world, according to *The Testimonies*, volume 5, page 211, is the Seventh Day Adventist Church; so, this is a passage dealing with the leadership of the Seventh Day Adventist Church at the end of the world.

It is a crisis time; because, in verse 1 of Isaiah 28 it says that the crown of the pride of Ephraim is overcome with wine, and they are drunk. If you read the passage all the way through, they are drunk.

If you go to Isaiah 29, which is still this same thought by Isaiah, in verse 9 of Isaiah 29, it is still on the same theme. It says,

- Isaiah 29:9-12 (KJV)

“⁹Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. ¹⁰For the LORD hath poured

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

So, this is not just a woe against the leadership of the Seventh Day Adventist Church, it is a woe against all of Adventism at the end of the world that has somehow, someway become spiritually drunk where they do not understand the Books of Daniel and Revelation, which are the sealed books in the Bible. Prophecy has become sealed up to them, and in the midst of this pronouncement about this condition of God’s people at the end of the world, in Isaiah 28:9, the questioned is raised, “Whom shall he teach knowledge?”

And Daniel 12 tells us that there will be an increase of knowledge, and Daniel 12 tells us that the wise shall understand the increase of knowledge, but the wicked will not understand the increase of knowledge.

And then the very next book after Daniel, in Hosea 4:6, it says, “My people are destroyed for lack of knowledge: ...” So this increase of knowledge is of supreme importance; it is life and death at the end of the world when this pronouncement is being made against God’s people, both head and toe, learned and unlearned, a woe pronouncement, because they do not understand the book that is sealed.

The question is raised:

- Isaiah 28:9 (KJV)

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

And I understand that at this point Isaiah is going to identify the teaching technique which is used to identify the Latter Rain message. It says,

- Isaiah 28:10-12 (KJV)

“¹⁰For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: ¹¹For with stammering lips and another tongue will he speak to this people. ¹²To whom he said, This is the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear.”

All the prophets agree with one another. 1 Corinthians 14:32 says “And the spirits of the prophets are subject to the prophets,” which means this prophet [indicating with his left hand] is not going to disagree with this prophet [indicating with his right hand]; he is subject to this prophet [again indicating with his left hand]. The very next verse, verse 33 says, “For God is not *the author* of confusion, ...” If the prophets disagreed with one another there would be

confusion, and the spirits of the prophets are subject to the prophets. All the prophets are teaching the same message.

And here Isaiah says that this is the rest, this is the refreshing. And the *refreshing* in Acts 2 and 3 is commented on by another prophet, Ellen White in *The Great Controversy*, page 611, and she is very clear that the *refreshing* is the Latter Rain.

So here in Isaiah 28, all the prophets agree with one another. What is being discussed is the Latter Rain message: “This is the rest ...; this is the refreshing: ...,” and you know it is a message because it says, “... they would not hear.” If you cannot hear it, if you refuse to hear it, it is a message. Okay?

This is talking about the Latter Rain message. “Who will understand the increase of knowledge of the Latter Rain message?” And the way they will understand it, if they will understand it, is through the teaching technique of bringing line upon line, here a little, there a little.

Some of you may have seen the charts that we have here—they are not hanging up right now, and they do not need to be. We can look at them after. We can hang them up in some of the following presentations—which shows each of the reform movements parallel all of the other reform movements. This line of Moses lines up with the line of Elijah, lines up with the line of Noah, lines up with the line of Nehemiah, which lines up with the line of John the Baptist, which lines up with the line of the Millerites, which lines up with the line of the 144,000.

Of course, I said you did not have to do it right now, but I had a hunch that you might do it right now. Even for those of you who haven’t seen this, I do not know how productive it would be because you are way back there and this is fairly small.

[Holding up the chart entitled, “The Great Reformatory Movements, indicating points of references.]

This is the basic waymarks of every reform line up here [at the top of the chart], and this is an illustration of Nehemiah, Moses, Jesus, Noah, Elijah, Miller, and today: Line upon line, from here in the Bible, and there in the Bible. When we bring all these reform lines together, what is being illustrated is the sequence of events that takes place at the end of the world when the Latter Rain is poured out. That is what it is all about. It is the time period when the Lord raises up the 144,000 during the time period of the Latter Rain.

It is in Isaiah 28 where this teaching technique is set forth.

And this is where God’s people fall. Look at verse 13. It repeats this concept in verse 13 of Isaiah 28. And let me read 12 to just nail that home one more time.

- Isaiah 29:12 (KJV)

“¹²To whom he said, This is the rest”—

And by that you can understand the Seventh Day Adventist Church. Brothers and Sisters, the church in history that has been promised the Latter Rain is Laodicea. The seventh church, the final church, is the church that receives the final outpouring of the Holy Spirit. So when he is talking about a people, he says to the people, “To whom ... This is the rest,” and Sister White says the *refreshing* is the Latter Rain, and Isaiah says the *rest* is the *refreshing*, the people that were promised the Latter Rain is the Seventh Day Adventist Church. So, that is who is being discussed here.

“¹²To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this is the refreshing: yet they would not hear.”

The Latter Rain is the message that is refused to be heard, and we all know that in Adventism, even though we do not know it because we all know that Jones and Waggoner brought the Latter Rain message; but, they would not hear that message, would they?

That history is prefiguring our history.
And in verse 13 it says,

- Isaiah 29:13 (KJV)

“¹³But the word of the LORD”—

You know it is a message because it is the Word of the Lord, and with the Word of the Lord comes a message.

“¹³But the word of the LORD was unto them—UNTO WHOM? UNTO SEVENTH DAY ADVENTISTS THAT LIVE AT THE END OF THE WORLD—“precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.”

This particular teaching of line upon line, this connects with the Foundations of Adventism. This is what tests God’s people at the end of the world. This is where, if we fail, we fail here; we fail, we are broken over this message.

EVER THE SAME

So, now, if you will go to *The Great Controversy*, pages 343 - 345, it says,

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

It is the end of the week here. It has been a long week; but, for some reason you look much more subdued in this meeting than the first three this morning. Is everything all right?

FROM THE ATTENDEES: (Affirmative responses.)

JEFF PIPPGENER: All right.

“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**”— CHANGE FROM TIME TO TIME.

FROM THE ATTENDEES: No!

JEFF PIPPGENER: —“The principles of **God’s dealing with men are ever the same. The important movements of the present**”—

And what is the important movement of the present? The raising up of the 144,000 during the time period of the Latter Rain is the movement that all the prophets longed to be involved with. This is the important movement of the present time.

—“**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.”—

Sister White is talking about reform movements here, Brothers and Sisters, and now she is going to expand this thought. She says,

—“No truth is more clearly taught in the Bible than that God by His Holy Spirit especially directs His servants on earth in the great movements for the carrying forward of the work of salvation.”—

So, the messengers that are involved with this movement are being especially directed by the Lord during this time period.

Right? Is that how you read it? That is how I read it.

—“Men are instruments in the hand of God, employed by Him to accomplish His purposes of grace and mercy. Each has his part to act; to each is granted a measure of light, adapted to the necessities of his time, and sufficient to enable him to perform the work which God has given him to do. But no man, however honored of Heaven, has ever attained to a full understanding of the great plan of redemption, or even to a perfect appreciation of the divine purpose in the work for his own time. Men do not fully understand what God would accomplish by the work which He gives them to do; they do not comprehend, in all its bearings, the message which they utter in His name.

“‘Canst thou by searching find out God? canst thou find out the Almighty unto perfection?’”—

We have been talking about William Miller today. Did William Miller understand everything that was going on in his movement? No way, no way.

—“‘My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.’ ‘I am God, and there is none like Me, declaring’”—

Declaring what?

FROM THE ATTENDEES: The end from the beginning.

JEFF PIPPENGER: —“‘the end from the beginning, and from ancient times the things that are not yet done.’ Job 11:7; Isaiah 55:8, 9; 46:9, 10.”—

How does He portray the end from the beginning? Well, one of the most important ways that He does that—it is not the only way, but one of the most important ways—is by the lines of prophetic history that are repeated over and over again; these great reform movements. She is on the same thought here.

He portrays the end from the beginning. The reform movement of Noah is illustrating the reform movement of the 144,000.

Is not that what Jesus said, “As was the days of Noah”?

“Even the prophets who were favored with the special illumination of the Spirit did not fully comprehend the import of the revelations committed to them. The meaning was to be unfolded from age to age, as the people of God should need the instruction therein contained.

“Peter, writing of the salvation brought to light through the gospel, says: Of this salvation ‘the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister.’ 1 Peter 1:10-12.

“Yet while it was not given to the prophets to understand fully the things revealed to them, they earnestly sought to obtain all the light which God had been pleased to make manifest. They ‘inquired and searched diligently,’ ‘searching what, or what manner of time the Spirit of Christ which was in them did signify.’ What a lesson to the people of God in the Christian age, for whose benefit these prophecies were given to His servants! ‘Unto whom it was revealed, that not unto themselves, but unto us they did minister.’ Witness those holy men of God as they ‘inquired and searched diligently’ concerning revelations given them for generations that were yet unborn. Contrast their holy zeal with the listless unconcern with which the favored ones of later ages treat this gift of Heaven. What a rebuke to the ease-loving, world-loving indifference which is content to declare that the prophecies cannot be understood!

“Though the finite minds of men are inadequate to enter into the counsels of the Infinite One, or to understand fully the working out of His purposes, yet often it is because of some error or neglect on their own part that they so dimly comprehend the messages of Heaven. Not infrequently the minds of the people, and even of God’s servants, are so blinded by human opinions, the traditions and false teaching of men, that they are able only partially to grasp the great things which He has revealed in His word. Thus it was with the disciples of Christ, even when the Saviour was with them in person. Their minds had become imbued with the popular conception of the Messiah as a temporal prince, who was to exalt Israel to the throne of the universal empire, and they could not understand the meaning of His words foretelling His sufferings and death.

“Christ Himself had sent them forth with the message: ‘The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.’ Mark 1:15.

That message was based on the prophecy of Daniel 9. The sixty-nine weeks were declared by the angel to extend to ‘the Messiah the Prince,’ and with high hopes and joyful anticipations the disciples looked forward to the establishment of Messiah’s kingdom at Jerusalem to rule over the whole earth.” *The Great Controversy*, 343–345.

The first paragraph of this quote, just make sure we have that in the forefront of our mind: **“The important movements of the present have their parallel in those of the past, ...”**

A STUDY NOT CONDEMNED

Notice the next quote from *Testimonies*, volume 8, page 307.

“There is a study of history that is not to be condemned.”—

You know, there is a study of history that may very well be one of those studies of history that could be condemned, and it does not necessarily mean that the history that you are studying is incorrect history. But I know a study of history that I personally believe is going to keep many, many, many Seventh Day Adventists out of the Kingdom.

Do you know what it is? It is the history of the dragon. I know Sister White says that we need to understand the history of the dragon. We need to, but there is a limit to it. Okay?

In Adventism today I know some Adventists that can give you every movement of the dragon, from the Knights of the Templar, to the setting up of the United Nations, to the Rothschilds and the Rockefellers, everything that is going on behind the scenes now. And they spend hours upon hours drinking in this type of information.

And it may very well all be true, although you know it is not all true because what they are dealing with, they will tell you openly, is Mystery Babylon. It is a mystery, to begin with, and they know that Babylon is full of lies. At best they are speculating; they are giving their best analysis on these certain mysterious movements that take place.

But do you know what we are informed as Seventh Day Adventists in the Spirit of Prophecy over and over again? By beholding you become changed. And at this time period in Earth’s history, when we are supposed to be growing up into the full stature of Christ, having our character fully changed into His image, there is only one study that can make that happen, and it is this [holding of the Holy Word of God, the Bible]. It is not the conspiracy theories.

So there are studies of history that I think should be condemned, but there are some studies of history that should not be condemned. That is what she says.

“There is a study of history that is not to be condemned. Sacred history was one of the studies in the schools of the prophets. In the record of His dealings with the nations were traced the footsteps of Jehovah. So today we are to consider the dealings of God with the nations of the earth. We are to see in history the fulfillment of prophecy, to **study the workings of Providence in the great reformatory movements,**”—

... because God’s dealings with men is ever the same. And the reform movement that is most important is the reform movement where the Latter Rain is poured out upon the 144,000 and we are required to recognize that Movement, whether you understand it or not—we will have some

quotes on that tomorrow—that is our sign. That is the sign that Adventism lives or dies upon, according to Luke 21.

Sister White says Jesus pointed His followers to the Budding Trees of Spring, and what is it that causes the trees in Spring to bud in the Middle East?

FROM THE ATTENDEES: The Latter Rain.

JEFF PIPPENGER: It is the Latter Rain. That is our sign. If we do not see that sign, we die; and, that is illustrated in these reform movements over and over again.

—“We are to see in history the fulfillment of prophecy, to **study the workings of Providence in the great reformatory movements**, and to understand the progress of events in the marshaling of the nations for the final conflict of the great controversy.” *Testimonies*, volume 8, 307.

FAR BETTER

“Far better is it to learn, in the light of God’s word, the causes that govern the rise and fall of kingdoms. Let the youth study these records, and see how the true prosperity of nations has been bound up with an acceptance of the divine principles. Let him study **the history of the great reformatory movements**, and see how often these principles, though despised and hated, their advocates brought to the dungeon and the scaffold, have through these very sacrifices triumphed.” *Education*, 238.

THE FINAL REFORM MOVEMENT, PENTECOST AND 1844

“In visions of the night, representations passed before me of **a great reformatory movement among God’s people.**”—

All these reformatory movements are pointing forward to the final reformatory movement, and Sister White here in a dream saw this, in this testimony.

—“Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even **as was manifested before the great Day of Pentecost.** Hundreds and thousands were seen visiting families and opening before them the word of God.”—

Now, this, Brothers and Sisters, you know, we have a connection with a lot of people that are following this message. You know, they are on our mailing lists. We travel the world; we make friends that are into this message all over the world. We get emails, we get letters, we get phone calls. But in the recent past—you cannot know if this is true. I could be deceiving you, but it is true—in the recent past, what we hear all over the place is the resistance that is being brought against the message in our church families. Some people are all by themselves. You know, really, they are in a part of the vineyard where there is not just anybody else who are willing to this, and it is hurtful for them.

But notice this passage here. This is a nice promise.

—“Hundreds and thousands were seen visiting families and opening before them the word of God.”—

There is a point in time in this message where all of that is flipped upside down, and we will not have time to be worrying about the resistance we are getting. Our complaints—holy complaints—our complaints will be we do not have enough time to go minister to the people that want to find out what is happening on planet Earth before it is too late. So, we need to hang on, because it gets turned around in the very near future.

—“Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. **The world seemed to be lightened with the heavenly influence.** Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation **such as we witnessed in 1844.**” *Testimonies*, volume 9, 126.

This is the final reformation in Adventism, and there will be great light with it. And, of course, we know this reformation takes place in connection with Revelation 18:1: A mighty angel comes down out of heaven and the earth was lightened with his glory.

The manifestation of the power of God is represented by light.

In the next passage here, it is a long one and I do not intend to read it all, but I have it in here on purpose.

There are a couple of manifestations of the power of God in each of these reform movements, and they are represented one way or another by light, whether it is fire coming down out of Heaven in the story of Elijah, or the Mighty Angel that the Earth is lightened with His glory. The token of God’s power is light.

So, let us start here at the end of this long one, and I will not read it all. It is from *The Desire of Ages*, pages 463 - 465. But I want to put it in place, about light.

THE MANIFESTATION OF THE POWER OF GOD

“It was morning; the sun had just risen above the Mount of Olives, and its rays fell with dazzling brightness on the marble palaces, and lighted up the gold of the temple walls, when Jesus, pointing to it, said, ‘I am the light of the world.’

“By one who listened to these words, they were long afterward re-echoed in that sublime passage, ‘In Him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not.’ ‘That was the true light, which lighteth every man that cometh into the world.’ John 1:4, 5, R. V., 9. And long after Jesus had ascended to heaven, Peter also, writing under the illumination of the divine Spirit, recalled the symbol Christ had used: ‘We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto **a light that shineth in a dark place**, until the day dawn, and the daystar arise in your hearts.’ 2 Peter 1:19.

“In the manifestation of God to His people, light had ever been a symbol of His presence. At the creative word in the beginning, light had shone out of darkness. Light had been enshrouded in the pillar of cloud by day and the pillar of fire by night, leading the vast armies of Israel. Light blazed with awful grandeur about the Lord on Mount Sinai. Light rested over the mercy seat in the tabernacle. Light filled the temple of Solomon at its dedication. Light shone on the hills of

Bethlehem when the angels brought the message of redemption to the watching shepherds.

“God is light; and in the words, ‘I am the light of the world,’ Christ declared His oneness with God, and His relation to the whole human family. It was He who at the beginning had caused ‘the light to shine out of darkness.’ 2 Corinthians 4:6. He is the light of sun and moon and star. He was the spiritual light that in symbol and type and prophecy had shone upon Israel. But not to the Jewish nation alone was the light given. As the sunbeams penetrate to the remotest corners of the earth, so does the light of the Sun of Righteousness shine upon every soul.

“That was the true light, which lighteth every man that cometh into the world.’ The world has had its great teachers, men of giant intellect and wonderful research, men whose utterances have stimulated thought, and opened to view vast fields of knowledge; and these men have been honored as guides and benefactors of their race. But there is One who stands higher than they. ‘As many as received Him, to them gave He power to become the sons of God.’ ‘No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him.’ John 1:12, 18. We can trace the line of the world’s great teachers as far back as human records extend; but the Light was before them. As the moon and the stars of the solar system shine by the reflected light of the sun, so, as far as their teaching is true, do the world’s great thinkers reflect the rays of the Sun of Righteousness. Every gem of thought, every flash of the intellect, is from the Light of the world. In these days we hear much about ‘higher education.’ The true ‘higher education’ is that imparted by Him ‘in whom are hid all the treasures of wisdom and knowledge.’ ‘In Him was life; and the life was the light of men.’ Colossians 2:3; John 1:4. ‘He that followeth Me,’ said Jesus, ‘shall not walk in darkness, but shall have the light of life.’

“In the words, ‘I am the light of the world,’ Jesus declared Himself the Messiah. The aged Simeon, in the temple where Christ was now teaching, had spoken of Him as ‘a light to lighten the Gentiles, and the glory of Thy people Israel.’ Luke 2:32. In these words he was applying to Him a prophecy familiar to all Israel. By the prophet Isaiah, the Holy Spirit had declared, ‘It is too light a thing that Thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth.’ Isaiah 49:6, R. V. This prophecy was generally understood as spoken of the Messiah, and when Jesus said, ‘I am the light of the world,’ the people could not fail to recognize His claim to be the Promised One.” *The Desire of Ages*, 463–465.

And what I am trying to glean from here—and please go back and see if I am making the correct summary, when you have more time to look at these quotes closely—*light* in Bible prophecy is the symbol of the manifestation of the power of God.

As we look at these reform lines, we want to understand the symbols in order to mark correctly where the manifestations of God’s power goes.

THREE HISTORIES

Sister White often refers to three histories: the history of Christ, the history of the Millerites, and the history of the 144,000. In *The Great Controversy*, pages 611 - 612, this is one of those places and this is one of the places where there is a great deal of light.

“The angel who unites in the proclamation of the third angel’s message is to lighten the whole earth with his glory.”—

And who is this angel that unites with the Third Angel? That is what we call the Fourth Angel of Revelation 18.

And in Revelation 18, how many angels are there that we call “the Fourth Angel”? There are two. The first is in verses 1-3, and in verse 2 it says he cried “Babylon is fallen”; and in verse 4 it says, “And I heard another voice from heaven, saying, Come out of her, ...” So there are two different voices in Revelation 18, so there are two different angels. But we call Revelation 18 “The Fourth Angel.” No problem; we are dealing with prophetic symbolism.

And this is dealing with that angel of Revelation 18. It says,

“—A work of world-wide extent and unwonted power is here foretold.”—

Now she is switching back to the Millerite history. She introduced the history of the 144,000; now she drops back into the history of the Millerites

—“The advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel’s message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.

“The work will be similar to that of the Day of Pentecost.”—

Now she switches us back to the history of Christ. We have three histories here: the history of the 144,000, the history of the Millerites, the history of Christ; and, in all three of these histories the Spirit is poured out: it is poured out at Pentecost, it is poured out at the Midnight Cry, and it is poured out in the Latter Rain.

—“As the ‘former rain’ was given, in the outpouring of the Holy Spirit at the opening of the gospel,”—THAT IS PENTECOST; THAT IS THE OPENING OF THE GOSPEL—“to cause the upspringing of the precious seed, so the ‘latter rain’ will be given at its close for the ripening of the harvest. ‘Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.’ Hosea 6:3. ‘Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.’ Joel 2:23. ‘In the last days, saith God, I will pour out of My Spirit upon all flesh.’ ‘And it shall come to

pass, that whosoever shall call on the name of the Lord shall be saved.’ Acts 2:17, 21.

“The great work of the gospel **is not to close with less manifestation of the power of God than marked its opening.** The prophecies which were fulfilled in the outpouring of the former rain”—

Now, this is an important statement, Brothers and Sisters. When you are dealing with the message that we are sharing here, you will find that one of the arguments that pops up more than most here recently, in the recent years, is, “I have a problem with these guys saying that we are living in the Latter Rain.” Okay? They may not express it like that or with that tone of voice, but that is one of the arguments.

But notice what she says:

—“The prophecies which were fulfilled in the outpouring of the former rain”—
THAT IS AT PENTECOST, AT THE TIME OF CHRIST, THE FORMER RAIN—“The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel **are**”—ARE WHAT?

FROM THE ATTENDEES: Are again to be fulfilled.

JEFF PIPPENGER: —“**are again to be fulfilled in the latter rain** at its close. Here are ‘the times of refreshing’ to which the apostle Peter looked forward when he said: ‘Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.’ Acts 3:19, 20.

“Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works, with lying wonders, even bringing down fire from heaven in the sight of men. Revelation 13:13. Thus the inhabitants of the earth will be brought to take their stand.” *The Great Controversy*, 611–612.

What is my point on why this is important? Because, in the Pentecostal history—read it in Acts 2 and 3—when these men were speaking in tongues, sharing the message, and the Pharisees and the Jews were saying, “These men are drunk,” what did Peter say?

He says, “These men are not drunk. These men are a fulfillment of the prophet Joel.”

We are now in the fulfillment of Joel’s prophecy. In other words, at Pentecost Peter was saying, “The Holy Spirit is being poured out now.” And Peter was saying that in fulfillment of prophecy. He was part of the fulfillment; therefore, the prophecies that were fulfilled at the opening of the Gospel are to be repeated at the end. So, when we reach the Latter Rain time period, those people that are proclaiming the Latter Rain message, one of the things that they will be doing will be saying, “This is the Latter Rain.”

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: This is what it says right here. Read it in your Bibles, Acts chapters 2 and 3.

And how else, what would Zachariah mean? Zachariah 10:1: Pray for the Latter Rain in the time of the Latter Rain.

How in the world can I pray for the Latter Rain in the time of the Latter Rain if I do not know that I am in the Latter Rain?

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: Brothers and Sisters, you have to recognize it.

And maybe this is not the Latter Rain message. Maybe this is the deepest, darkest delusion that has come into history so far; but, when the Latter Rain comes, and the Latter Rain message arrives, those people that are involved with it will be identifying, "This is the Latter Rain." That is what Inspiration tells us.

So in these histories, there is a manifestation of light. All right?

What was the manifestation of light in the history of Pentecost? Tongues of fire.

What about in the history of the Millerites? August 11, 1840, a mighty angel comes down out of heaven. And Sister White says in *Early Writings*—and we will get to this quote—she says the mission of the First Angel—not the angel of Revelation 18—she says the mission of the First Angel was to lighten the earth with his glory. Because, you see, the First Angel is prefiguring the Fourth Angel.

It is the Fourth Angel in Revelation 18 that lightens the earth with his glory; but, Sister White takes those very words and applies it to the First Angel. And the First Angel came down out of heaven on August 11, 1840, in fulfillment of Revelation 10:1.

Light is the symbol that marks these histories.

MOSES, ELIJAH, JOHN THE BAPTIST, MILLER AND TODAY

We are going to look at five histories, to try to draw some thoughts from them: the history of Elijah; the history of Moses; and the three histories that we have already discussed, of Christ, the Millerites, and the 144,000.

We will begin with Moses at Pentecost.

MOSES: PENTECOST IN TYPE

"Never since man was created had there been witnessed such a manifestation of divine power as when the law was proclaimed from Sinai. 'The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.' Psalm 68:8. Amid the most terrific convulsions of nature the voice of God, like a trumpet, was heard from the cloud. The mountain was shaken from base to summit, and the hosts of Israel, pale and trembling with terror, lay upon their faces upon the earth. He whose voice then shook the earth has declared, 'Yet once more I shake not the earth only, but also heaven.' Hebrews 12:26. Says the Scripture, 'The Lord shall roar from on high, and utter His voice from His holy habitation;' 'and the heavens and the earth shall shake.' Jeremiah 25:30; Joel 3:16. In that great coming day, the heaven itself shall depart 'as a scroll when it is rolled together.' Revelation 6:14. And every mountain and island shall be moved out of its place. 'The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression

thereof shall be heavy upon it; and it shall fall, and not rise again.’ Isaiah 24:20.”
Patriarchs and Prophets, 340.

So what I am wanting you to see here is when Moses received the Law, which is the first Pentecost, at least to that time that was the greatest manifestation of divine power that had ever taken place.

And I am sure most of you have read it, the manifestation of divine power that took place in the Flood, Sister White says Satan himself was fearful of what was going on when the Flood came. That was such a manifestation of divine power at the Flood; yet, this one here, it was greater at Pentecost. That is what she said, right?

This comes after the Flood, right? Never since man was created had there been witnessed such a manifestation of the power of God.

Of course, the greatest manifestation is here at the end of the world.

ELIJAH

Now, the manifestation of God in the time of Elijah. We know what it is; fire came down out of Heaven.

“Did God forsake Elijah? O, no! he loved him no less when he felt forsaken of God and man than when, in answer to his prayer, fire flashed from heaven and illuminated the mountaintop.” *Review and Herald*, October 16, 1913.

Okay. That was a manifestation of divine power in that history.

JOHN THE BAPTIST

- John 1:4-9 (KJV)

“⁴In him was life; and the life was the light of men. ⁵And the light shineth in darkness; and the darkness comprehended it not. ⁶There was a man sent from God, whose name was John. ⁷The same came for a witness, to bear witness of the Light, that all *men* through him might believe. ⁸He was not that Light, but *was sent* to bear witness of that Light. ⁹*That* was the true Light, which lighteth every man that cometh into the world.

John 1:4-9 talks about the Light that was manifested in the history of Christ. We understand that. Christ was the Light of the world.

MILLER

And here is the quote that I am talking about, from *Early Writings*, under Miller and the Millerites, *Early Writings*, page 245. Read it in context. You may not see it as specific as you want to see it in this paragraph, but if you read the next two paragraphs after this, it is absolutely crystal clear, no wiggle room whatsoever. She is talking about the First Angel’s Message in the Millerite history. And she says,

“I was shown the interest which all heaven had taken in the work going on upon the earth. Jesus commissioned a mighty angel”—this is the First Angel—“to descend and warn the inhabitants of the earth to prepare for His

second appearing. As the angel left the presence of Jesus in heaven, an exceedingly bright and glorious light went before him. I was told that his mission was to lighten the earth with his glory and warn man of the coming wrath of God. Multitudes received the light. Some of these seemed to be very solemn, while others were joyful and enraptured. All who received the light turned their faces toward heaven and glorified God. Though it was shed upon all, some merely came under its influence, but did not heartily receive it. Many were filled with great wrath. Ministers and people united with the vile and stoutly resisted the light shed by the mighty angel. But all who received it withdrew from the world and were closely united with one another.” *Early Writings*, 245.

That is the mission of the angel of Revelation 18; but, that First Angel had the same work. It was a manifestation of the power of God when he descended on August 11, 1840.

TODAY

And then we have Revelation 18:1 here, the manifestation of the power of God that took place in that history.

- Revelation 18:1 (KJV)

“¹And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.”

So we are looking at five histories, if you are wondering what we are doing: Moses, Elijah, Christ, Millerites, and the 144,000.

Now we are going to identify in those histories where there was a manifestation of the power of God, that there is always a foundational work that is accomplished. Upon the testimony of two or three a thing is established. If we look at five histories, and our history is the fifth history, if we see a foundational work in those first four histories, then we know it is established that in our history there will be a foundational work that is accomplished by God’s people. Right? That is the argument that we are going to try to bring to bear here.

MOSES

A FOUNDATIONAL WORK

So in the history of Moses under *Fundamentals of Christian Education*, page 287:

“The Lord commanded Moses to go and speak unto Pharaoh, bidding him to allow Israel to leave Egypt. For four hundred years they had been in Egypt, and had been in slavery to the Egyptians. They had been corrupted by idolatry, and the time came when God called them forth from Egypt, in order that they might obey His laws and keep His Sabbath, which He had instituted in Eden. He spoke the ten commandments to them in awful grandeur from Mount Sinai, that they might understand the sacred and enduring character of the law, and **build up the foundation of many generations**, by teaching their children the binding claims of God’s holy precepts.” *Fundamentals of Christian Education*, 287.

Where do we draw that phrase from? Where do we find that phrase in the bible? Isaiah 58:12.

And who is it referring to? It is referring to the 144,000. They are going to be the ones; they are going to be the repairers of the breach, the restorers of the Paths to dwell in. They are going to “build up the foundation of many generations.”

But Moses did the very same thing by building up the Law of God. Right?

Now, do not miss this. We are going to deal with this as we go on, but the story of Moses here is the beginning of Ancient Israel, and the foundation of Ancient Israel was the Ten Commandments, the Law of God.

And when you get to the end of Ancient Israel, when Christ walked among men, when Stephen is about to be stoned to mark the end of Ancient Israel, the Jews, the Pharisees, they no longer understood what the foundation was. They professed to be the defenders of the foundation. They were the defenders of the Law, but the very Law itself embodied in Christ their Messiah stood in front of them and they did not know who he was. At the end of Ancient Israel the leadership of God’s people no longer understood what the foundation of their people was.

Hmm, any lessons we can draw there?

RESTORING THE OLD PATHS

“As the children of Israel had been compelled to work on the Sabbath, the sacredness of the day was not preserved. As slaves in Egypt, they had largely lost the knowledge of the Sabbath. This is the reason the commandments of God were given in awful grandeur upon Mount Sinai.” *Upward Look*, 124.

They were restoring the Old Paths. Sabbath was not new to them. It was a restoration of the Old Paths.

ELIJAH

A FOUNDATIONAL WORK

“In the full light of the sun, surrounded by thousands,—men of war, prophets of Baal, and the monarch of Israel,—stands the defenseless man, Elijah,”—

And Elijah is typifying who, among other things? William Miller and the 144,000.

—“apparently alone, yet not alone. The most powerful host of heaven surrounds him. Angels who excel in strength have come from heaven to shield the faithful and righteous prophet. With stern and commanding voice Elijah cries: ‘How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him. And the people answered him not a word.’ Not one in that vast assembly dared utter one word for God and show his loyalty to Jehovah.

“What astonishing deception and fearful blindness had, like a dark cloud, covered Israel! This blindness and apostasy had not closed about them suddenly; it had come”—STEP BY STEP—“it had come upon them gradually as they had not heeded the word of reproof and warning which the Lord had sent to them because of their pride and their sins. And now, in this fearful crisis, in the presence of the idolatrous priests and the apostate king, they remained neutral.”—

And, of course, you know what Sister White says. There is a well-known speaker that lives up in your neck of the woods. His name has been mentioned here for some of the “good work” he has done. I have only met him one time, and in that time we had like a 45-minute discussion on the Daily; and he did not want to accept the Pioneer position on the Daily, but he did not want to take Conradi’s apostate position on the Daily, either. He wanted to stay neutral. But Sister White says neutrality in a religious crisis is the worst form of apostasy against God.

That is what was going on here. They answered not a word. They were neutral.

—“they remained neutral. If God abhors one sin above another, of which His people are guilty, it is doing nothing in case of an emergency. Indifference and neutrality in a religious crisis is regarded of God as a grievous crime and equal to the very worst type of hostility against God.” *Testimonies*, volume 3, 280.

A foundational work, a foundational message of Elijah was, “Choose between Baal or God.” It had a message: Choose!

Do you know why? Because, a door is about to close; he had a shut-door message.

RESTORING THE OLD PATHS

“Elijah respected the Lord’s covenant with his people, although they had apostatized. With calmness and solemnity, he repaired the broken-down altar with twelve stones, according to the number of the twelve tribes of Israel. The disappointed priests of Baal, wearied with their vain, frenzied efforts, were sitting or lying prostrate on the ground, waiting to see what Elijah would do. They were filled with fear and hatred toward the prophet for proposing the test which had exposed their weakness and the inefficiency of their gods.” *Review and Herald*, September 30, 1873.

He restored the altar. He rebuilt the Old Paths. He did a foundational work.

JOHN THE BAPTIST

A FOUNDATIONAL WORK

John the Baptist in the history of Christ did a foundational work.

“John had been called to lead out as a reformer. Because of this, his disciples were in danger of fixing their attention upon him, feeling that the success of the work depended upon his labors, and losing sight of the fact that he was only an instrument through which God had wrought. But **the work of John was not sufficient to lay the foundation of the Christian church.** When he had fulfilled his mission, another work was to be done, which his testimony could not accomplish. His disciples did not understand this. When they saw Christ coming in to take the work, they were jealous and dissatisfied.

“The same dangers still exist. God calls a man to do a certain work; and when he has carried it as far as he is qualified to take it, the Lord brings in others, to carry it still farther. But, like John’s disciples, many feel that the success of the work

depends on the first laborer. Attention is fixed upon the human instead of the divine, jealousy comes in, and the work of God is marred. The one thus unduly honored is tempted to cherish self-confidence. He does not realize his dependence on God. The people are taught to rely on man for guidance, and thus they fall into error, and are led away from God.

“The work of God is not to bear the image and superscription of man. From time to time the Lord will bring in different agencies, through whom His purpose can best be accomplished. Happy are they who are willing for self to be humbled, saying with John the Baptist, ‘He must increase, but I must decrease.’” *The Desire of Ages*, 181–182.

And in this statement she is telling that he was doing the foundational work. He could not finish it all, but John had a foundational work that he was doing.

RESTORING THE OLD PATHS

Next quote, *Testimonies*, volume 7, page 139, he restores the Old Paths.

“The prophecy that John’s mission fulfilled outlines our work: ‘Prepare ye the way of the Lord, make His paths straight.’ Verse 3 [Matthew 3:3]. As John prepared the way for the first, so we are to prepare the way for the second, advent of the Saviour. Our publishing institutions are to exalt the claims of God’s downtrodden law. Standing before the world as reformers, they are to show that the law of God is the foundation of all enduring reform. In clear, distinct lines they are to present the necessity of obedience to all His commandments. Constrained by the love of Christ, they are to co-operate with Him in **building up the old waste places, raising up the foundations of many generations**. They are to stand as repairers of the breach, restorers of paths to dwell in. Through their testimony the Sabbath of the fourth commandment is to stand as a witness, a constant reminder of God, to attract notice and arouse investigation that shall direct the minds of men to their Creator.” *Testimonies*, volume 7, 139.

John the Baptist did so; we are to do so.

MILLER

A FOUNDATIONAL WORK

Southern Watchmen, January 24, 1905, Sister White speaks about Daniel 8:14.

“In the book of Daniel they read: ‘Unto two thousand and three hundred days, then shall the sanctuary be cleansed.’ Thinking that the earth was the sanctuary, they understood that the cleansing foretold in Daniel 8:14 represented the purification of the earth by fire at the second coming of Christ. Searching the Scriptures for further light, and comparing this prophetic period with the records of historians, they learned that the twenty-three hundred days extended to the year 1844.

And then in the second paragraph she says:

“This—PROPHECY, DANIEL 8:14—“was the foundation of the great advent movement of 1844. The falling of the stars in 1833 gave added force to the proclamation of the message of a soon-coming Saviour. **Through the labors of William Miller and many others in America,**”—AND THEN SHE SPEAKS ABOUT THE MEN—“of seven hundred ministers in England, of Bengel and others in Germany, of Gaussen and his followers in France and Switzerland, of many ministers in Scandinavia, of a converted Jesuit in South America, and of Dr. Joseph Wolff in many Oriental and African countries, the advent message was carried to a large part of the habitable globe.” *Southern Watchmen*, January 24, 1905.

William Miller did a foundational work.

In each of these histories there is a foundational work, a restoration of the Old Paths: Moses, Elijah, John the Baptist, Miller, and there will be one in our day and age.

But Sister White in this next passage is going to take those histories and tie them into a testing process that takes place in our day and age.

THE PLATFORM

If you notice the next quote under “The Platform,” after the first two short paragraphs it says, “A Firm Platform” in the bold, that is the chapter title. That was set in there. You can open the *Early Writings* to the chapter, “A Firm Platform” and read it. It is a blessing. But if you move backwards, you realize that “A Firm Platform” was just set in there by the editors and this is a continuation of a thought. And to really grasp the whole thought, you need to see the connection with Miller to what she is saying. So we are going back into the previous chapter and here she is talking about Miller.

“My attention was then called to William Miller. He looked perplexed and was bowed with anxiety and distress for his people.

“So also, I saw that William Miller erred as he was soon to enter the heavenly Canaan, in suffering his influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump.”—

And she immediately says the next thing.

—“**A Firm Platform**

“I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle **the established faith of the body.**”—

She connects the work of William Miller with the established faith of the body.

—“God looked upon them with approbation.”—

And this particular paragraph gets me in trouble. You may see why; you may not. I know how it gets me in trouble; but, Brothers and Sisters, this is an important paragraph for a lot of reasons. We will deal with it more, Lord willing, as the day proceeds.

—“I was shown three steps—the first, second, and third angels’ messages. Said my accompanying angel, ‘Woe to him who shall move a block or stir a pin of these messages.’—WHAT MESSAGES? THE FIRST, SECOND, AND THIRD ANGELS’ MESSAGES THAT ARE THE ESTABLISHED FAITH OF THE BODY—“The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.’ I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon **a solid, immovable platform**. I saw individuals approach **the platform and examine the foundation**.”—

She is talking about a foundation and a platform. Now she is giving a prophecy: she sees people coming to the foundation.

What is the foundation, and the platform?

FROM THE ATTENDEES: (Various responses.)

JEFF PIPPENGER: No, no. Do not answer from your knowledge. Answer from the paragraph. What does the paragraph say is the foundation, and the platform?

FROM THE ATTENDEES: The established faith of the body.

JEFF PIPPENGER: The established faith of the body. Okay. They are coming to reexamine the established faith of Adventism.

—“Some with rejoicing immediately stepped upon it.”—PRAISE THE LORD!—Others commenced to find fault with **the foundation**. They wished improvements made, and then **the platform** would be more perfect, and the people much happier. Some stepped off **the platform** to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon **the platform** and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him.”—

That is what gets me in trouble. If you understand that the established faith of the body, the platform and the foundation, are the truths represented on these charts [referring to the 1843 and the 1850 Charts], and I read this; and I hear voices in Adventism that are public voices—public voices, not just someone in our living room talking about this—but public voices that have stepped off the platform, that are opposing the established faith of the body. Then I read this and I say, “Well, what does it mean that we are exhorted to tell them to get back on the platform and cease their complaining?”

Well, first off, if they are doing it publicly, then from what I understand from the Scriptures we need to publicly exhort them to cease their complaining and get back on the platform. And that is what gets me in trouble because I am familiar with some of those names in Adventism, that if my understanding of what the established faith of the body is true, then these brethren they are off the platform.

—“But I saw that nearly all stood firm upon **the platform** and exhorted those who had stepped off to cease their complaints, for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to **the firm platform**, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it.” *Early Writings*, 257-261.

What are the prophets speaking about? The end of the world.

So Sister White is a prophet, right?

FROM THE ATTENDEES: Yes.

JEFF PIPPENGER: So, this is about the end of the world.

She is talking about these people that are on the platform that exclaim with a loud voice.

What is the loud voice representing? This is the Loud Cry. This is the message of the Latter Rain.

Now, she immediately goes into a progressive testing process in the time of Christ.

“I was pointed back to the proclamation of the first advent of Christ. **John was sent in the spirit and power of Elijah to prepare the way of Jesus.** Those who rejected the testimony of John were not benefited by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place.” Ibid.

But the next paragraph talks about a progressive testing process in the time of Christ. It starts with John the Baptist. She says those that would not receive the teachings of John the Baptist could not be benefited by the teachings of Jesus, and Satan led them still further to reject and crucify their Savior and he so darkened their understanding that they could see no way into the Heavenly Sanctuary and they were left in perfect darkness.

“Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel’s message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel’s message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare. Some he deceives in one way, and some in another. He has different delusions prepared to affect different minds. Some look with horror upon one deception, while they readily receive another. Satan deceives some with Spiritualism. He also comes as an angel of light and spreads his influence over the land by means of false reformatations. The churches are elated, and consider that God is working marvelously for them, when it is the work of another spirit. The excitement will die away and leave the world and the church in a worse condition than before.” Ibid.

So the next paragraph, after she talks about Miller, then she talks about the established faith of the body which is the Platform, and then she has a warning prophecy saying that some were going to step off the platform and say it is laid wrong, have complaints about it, and we are to exhort them to get back on.

Then she moves into the history of Christ, one of these histories we are looking about, and she describes a threefold testing process—John the Baptist, Christ, and Sanctuary—which, if you fail, you would end up in perfect darkness.

“Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel’s message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be

a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare. Some he deceives in one way, and some in another. He has different delusions prepared to affect different minds. Some look with horror upon one deception, while they readily receive another. Satan deceives some with Spiritualism. He also comes as an angel of light and spreads his influence over the land by means of false reformatations. The churches are elated, and consider that God is working marvelously for them, when it is the work of another spirit. The excitement will die away and leave the world and the church in a worse condition than before." Ibid.

Then in the next paragraph she goes into the Millerite history and describes the same progressive testing process. She says those would not receive the First Angel's Message could not be benefited by the Second Angel's Message, neither could they be benefited by the Midnight Cry which was to show them the way into the Most Holy Place.

"I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth. Satan knows this; and before the loud cry of the third angel is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them. He hopes to deceive the honest and lead them to think that God is still working for the churches. But the light will shine, and all who are honest will leave the fallen churches, and take their stand with the remnant." Ibid.

So what is she saying? She is saying that at the end of the world, when these histories are repeated—what histories? These great reform movements where there is a manifestation of the power of God: the history of Christ, when that is repeated; and the history of the Millerites; during the history of the 144,000—there is going to be a progressive testing process that takes place among God's people, and it is going to have a direct connection with the established faith of the body, which is the Platform and Foundation of Adventism. There is going to be a shaking over this issue.

FROM THE ATTENDEES: Amen!

SUMMARY

The Millerite time period illustrates a progressive development of truth, thus typifying a progressive testing process at the end of the world. The Millerites typify a movement at the end of time which possesses a shut door message. That movement will be recognized and the message and the messengers will become the point of controversy. The messengers of that movement will be unified upon the message.

The reform movement at the end of the world has been typified by every reform movement in sacred history. That movement will accomplish a foundational work while also accomplishing a restoration of the old paths.

JEFF PIPPENGER: I hurried up and got farther along than I thought.

Now, I am putting blanks in place so we have finished up here; but, I will add some things just to gain—I have a little bit of time.

This 1843 Pioneer Chart, this is the Foundation of Adventism. But they had some misunderstandings about the Sanctuary, correct? So we are going to show you that the Lord says this chart should not be altered (*Early Writings*, page 74). But in *Spaulding and Magan*, when she says the very same thing, she says it should not be altered except by Inspiration.

And in 1850 she was told to have her husband produce this chart [referring to the 1850 Chart], and he hired Otis Nichols, a friend of theirs, to produce this chart. So there is one basic difference, to start with, between these two charts; and it is this: The 1843 Chart is the foundational truths, but the 1850 Chart is the foundational truths but it also has these truths that came after 1844, and these truths are the Sanctuary, the Sabbath, and the Third Angel's Message; those are the Pillars. The 1850 Chart represents the Foundation and the Pillars. The 1843 Chart represents the Foundation.

Both of these charts, according to Sister White—she says it more than once—are a fulfillment of Habakkuk 2. And in Habakkuk 2 says, "...Write the vision, and make it plain" upon a table.

FROM THE ATTENDEES: "...upon tables."

JEFF PIPPENGER: "...upon tables," plural.

These are the two tables [again referring to the 1843 and the 1850 Charts].

Now, Brothers and Sisters, these are the two tables that God gave to modern Israel when He entered into covenant with them in the history of the Millerites and they are paralleling the Two Tables that God gave to Ancient Israel at the beginning of their history when He entered into covenant with them. Whoa!!

What were those Two Tables?

FROM THE ATTENDEES: The Ten Commandments.

JEFF PIPPENGER: And The Ten Commandments are what? They are a reflection of Christ's character. That is why Sister White says that the truths on these charts are to be as the Rock of Ages. Sister White says these charts represent Christ; these two tables, just like the Two Tables in Ancient Israel's foundational history represented Christ.

So, when we are attacking the foundational truths upon these charts, we may think we are attacking doctrines or "misguided doctrines" or "foolish teachings"; but, we are doing just what the Pharisees did when they participated in the crucifixion of their Messiah.

Shall we pray?

Closing Prayer: Heavenly Father, we but dimly understand the sacredness of your people, of their history, and of the waymarks that you have especially placed in this history. We ask that you would fill us with a holy awe for the truths that you are unsealing to us here at this time period that you are leading your people back to the Old Paths, and let these revelations be used by you to humble us into the dust as Isaiah was, that you might then call, “Whom shall I send,” and then we can stand up and say, “Send I.” Please use these truths to accomplish a change in each of our Laodicean experiences so that we can become Philadelphians in character and purpose. We thank you for being with us so far through this school and ask for your continued presence in Jesus’s name. Amen.

THE SHUT DOOR THE FOUNDATIONS

By Jeff Pippenger: Tennessee Lesson Five

Opening Prayer: Heavenly Father, we would love to be among those who would have the privilege of telling your story at this time in Earth's history to a world that is in darkness and sin that many might come to the foot of the cross and be awakened and be prepared to go home with you. But we know that you have a work to accomplish and, as first, we ask that you do what it takes in our lives to make that a reality, along with our participation. And as we begin this study once again, we ask that you would open these words through your power to us, to our minds: pour out your Holy Spirit; let your angels be in attendance and keep the influences of distractions away from us. Set the human instrument aside and help us to understand the significance and the importance of the truths which you established at the beginning of this Movement. In Jesus's name., amen.

JEFF PIPPENGER: The title of this presentation is "The Foundations."
And from *Counsels to Writers and Editors*, pages 28 - 29, it says:

"Let the truths that are the foundation of our faith be kept before the people.
... We are now to understand what the **pillars** of our faith are,—**the truths** that have made us as a people what we are, leading us on step by step." *Counsels to Writers and Editors*, 28–29.

THE ESTABLISHED FAITH

"I saw a company who stood well guarded and firm, giving no countenance to **those who would unsettle the established faith of the body**. God looked upon them with approbation. I was shown three steps—the first, second, and third angels' messages. Said my accompanying angel, '**Woe** to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.' I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform. **I saw individuals approach the platform and examine the foundation.** Some with rejoicing immediately stepped upon it. **Others commenced to find fault with the foundation.** They wished improvements made, and then the **platform** would be more perfect, and the people much happier. **Some stepped off the platform to examine it and declared it to be laid wrong.** But I saw that nearly all stood firm upon the **platform** and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and **they were fighting against Him.** They recounted the wonderful work of God, which had led them to the firm **platform**, and in union raised their eyes to heaven and with a loud voice glorified God. This

affected some of those who had complained and left the **platform**, and they with humble look again stepped upon it.” *Early Writings*, 259.

Now, I submit to you that a lot of people in Adventism profess—and I am not speaking down to them—but they profess to understand what the Pillars and the Foundation are, and they may understand a certain percentage of it; but many of them do not understand the distinction.

The Foundation has a different distinction than the Pillars. We need to understand them both; but, the Foundation and the Pillars, if you are careful in your analysis, are two different things. And we need to understand what they both are, the Pillars and the Foundation; because, how they came into existence is part of what they are. We need to understand the history and what those doctrines are.

So, when it comes to the Foundation of our faith and the Pillars in that quote, if I was to underline anything, I would mark it that it says, “**the truths**.” We are dealing with the truths that the Millerites came to understand. When she is talking about the Pillars and Foundation, it is the teachings that they accepted and taught.

And we have already read this quote in the previous presentation, and the reason I have it in there is to once again emphasize something very similar to the “the truths.” The *platform, the foundation*, in the verbiage of Ellen White, is the established faith of the body. It is the truths; it is the established faith of the body.

THE OLD PATHS

- Jeremiah 6:16-23 (KJV)

“⁶For thus saith the LORD, Stand ye in the ways, and see,”—

Now, Brothers and Sisters, we mentioned it a little bit. This is a command. All the prophets are speaking about the end of the world. It does not matter who we are in this room, Jeremiah, right here, right now, is saying, “Stand ye in the ways,” in the plural.

There is only one way. Jesus is the Way. There is only one way. But God fully knew Jeremiah recorded this for us at the end of the world; He fully knew that in Laodicea at the end of the world there were going to be many ways, “many winds of doctrine,” Sister White, we have already read a quote in how she expresses it. There are many ways in Adventism today. Okay?

We can spend our whole experience teaching the health message and be teaching truth. We can go out and have a ministry that we emphasize country living and be teaching truth.

And I am just talking about the true ways. Okay? But what does Sister White say; what does Sister White say? There are many wonderful words of truth in the Word of God, but what the flock of God needs now is present truth. So there are many truths out there, there are many ways, and Jeremiah is saying to us Laodiceans at the end of the world, “Stand you in the middle of Adventism and look at all the ways”; because, at the end of the world, even if we are in our lost Laodicean condition, even if we are still playing with our darling sins, we can see the world is about to end, can we not? Earthquakes, Islam, the politics in the United States, the growth in power of the United Nations, the demands of the Papacy; it is pretty easy to see that you are at the end of the world.

So, Jeremiah is saying to Laodiceans, “At the end of the world, stand in the middle of Adventism in all of these various ways, whether they are true or false doctrines, and see, look around. Look around—and what do you see?—and ask for the Old Paths.” That is what it says.

—“and ask for the old paths, where is the good way, and walk therein,”—

And if you do it, what will you find?

FROM THE ATTENDEES: Rest.

JEFF PIPPENGER: Rest.

And we have already read in Isaiah 28 that the *rest* is the *refreshing* and Sister White says the *refreshing* that Peter spoke of in Acts is the Latter Rain. At the end of the world, when all the winds of doctrine are blowing in Adventism—some of them truth, just not present truth, incomplete truth; some of them false—“Stand in Adventism and ask for the truth that is returning to the Old Paths, and then walk in it”; because, when you do you are going to receive the Latter Rain.

But there is going to be a shaking over that; because, it says,

—“and ye shall find rest for your souls, but they said, We will not walk therein.”—

“We are not going back to the Old Paths. We have stepped off that platform. We are examining it; it was laid wrong. And these people who are worrying about the charts and the maps [slowly shakes his head negatively]”—the shaking is here; the controversy is here.

And the next verse:

—¹⁷Also I set watchmen over you, *saying*, Hearken to the sound of the”—SEALS.

FROM THE ATTENDEES: Of the trumpet.

JEFF PIPPENGER: “—“of the trumpet.”

There are a lot of messages in the Word of God. But the watchmen at the end of the world—all of the prophets are speaking about the end of the world—the message they are giving is the trumpet message. And, Brothers and Sisters, the Seventh Trumpet is the Third Woe, and there are three woes; and if the First Woe was Islam and the Second Woe was Islam, then the Third Woe is Islam, and the trumpet message at the end of the world has to do with Islam marking the beginning of the Latter Rain. That is the trumpet message to hearken to; yet—and it is a message; it is hearkened to.

—“But they said, We will not hearken.”

It is the Latter Rain message. The Latter Rain message came in 1888; did we hearken then?

FROM THE ATTENDEES: No.

JEFF PIPPENGER: No. It is the repetition of history over and over again.

And it continues on:

—“¹⁸Therefore hear, ye nations, and know, O congregation,”—

At the end of the world there is a command here: “Everyone here, and in the midst of all those nations,” singular, “O, ye congregation,”—what is the congregation at the end of the world? The Seventh Day Adventist Church.

“Therefore hear, ye nations, and know, O congregation, what is among them.”—
AMONG THE NATIONS—¹⁹“Hear, O earth: behold, I will bring evil upon this people,”—

Upon what people? Upon the Seventh Day Adventist Church.

—“*even* the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. ²⁰To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings *are* not acceptable, nor your sacrifices sweet unto me.”—

That would mean that—if the analysis that we are gleaning from this verse is true—that would mean that in the Seventh Day Adventist Church our worship would be pretty despicable at this point in Earth’s history; and, Brothers and Sisters, history is in agreement with the prophetic word today.

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: It continues on. It says,

—²¹“Therefore thus saith the LORD, Behold, I will lay stumbling-blocks before this people,”—the Seventh Day Adventist Church—“and the fathers and the sons together shall fall upon them; the neighbor and his friend shall perish.”

Thus saith the Lord, “Here is the stumbling block. It is the shut-door message.” There is always a shut-door message.

It says,

²²“Thus saith the LORD, Behold, ” —

What does it mean when the Bible says, “Behold”? It means, “Stop what you are doing and look at this and wrap your mind around it. This is the stumbling block for God’s people at the end of the world. This is where they stumble.”

—“a people cometh from the north country,”—

Who is the *king of the north*? Oh, that is the subject of the last six verses of Daniel 11. Hmm.

²²“Thus saith the LORD, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth. ²³They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.”

What is a *daughter* in Bible prophecy?

FROM THE ATTENDEES: A church.

JEFF PIPPENGER: It is the remnant; it is the Last Generation. It is not the mother; it is the daughter. It is the daughter of Zion. It is the last church.

And this king of the north in this passage is going to make war with her. That is Daniel 11:40-45, when the king of the north plants his tabernacles between the seas and the glorious holy mountain; yet, he shall come to his end but none shall help. The stumbling block for God's people is the shut-door message of Daniel 11:40-45, and they stumble over that and it prevents them from returning to the Old Paths. And when we return to the Old Paths, you see the First Woe and the Second Woe [referring to the lower right corner of the 1843 Chart], and the First Woe and the Second Woe [referring to the lower right corner of the 1850 Chart], and you have the prophetic understanding that allows you to identify the Third Woe, which marks the beginning of the Latter Rain message. And what causes them to stumble is the unwillingness to receive the shut-door message of Daniel 11:40-45.

THE FOUNDATIONS LAID AT THE BEGINNING

“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 estimate as of little value the Book of Revelation. Okay?

And by the way, you may not remember, it has been a long day; but, Sister White—we started with a quote—I knew I could do this. This is going to be a short presentation. I can turn it into a long one.

FROM THE ATTENDEES: Laughter.

JEFF PIPPENGER: We started with a quote earlier in the day where Sister White says William Miller was given great light upon the Book of Revelation. But he was not giving great light on Revelation 13. He did not understand what Revelation 13 was. He thought the first beast was Pagan Rome, the second beast was Papal Rome. He did not understand Revelation 13. And he did not understand Revelation 17.

And the churches of Revelation 2 and 3 were established truth. The light that Miller was given is chapters 6 through 9, the Seals and the Trumpets. That is the great light that he was given, as represented on this chart [referring to the 1843 Chart].

—“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.**”—

Now, Brothers and Sisters, I have an email from the Biblical Research Institute of the Seventh Day Adventist Church that tells me that we no longer accept the Pioneer position of the Trumpets.

Now, Brothers and Sister ... Brothers and Sisters, that is the light that was given to William Miller, and Sister White says we estimate as of insignificance the light that Gabriel brought to John from Christ in the Book of Revelation; and that is what we are doing today. The light of the Trumpets is the trumpet message; it is the Latter Rain message.

Continuing on:

—“and **rob the people of God of their past experience, giving them instead a false science.** ‘Thus saith the Lord: Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.’ [Jeremiah 6:16.]

“Let none seek to tear away **the foundations of our faith,—the foundations that were laid at the beginning of our work,**”—

And that expression *foundations* we have already used Sister White to define herself. Her words define her words. The Foundations is the established faith of the body. It is the truth that we were given at the beginning.

—“Let none seek to 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 than that which has been laid; but this is a great deception.”—UH-HO.

Sister White is now going to compare the foundational truths with none other than Jesus Christ.

—“‘Other foundation can no man lay than that is laid.’ [1 Corinthians 3:11.] In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock.”—

It was not founded upon Christ. He is the Rock. It was not founded on the Foundation. He is the Rock. “Other foundation can no man lay”

“Did not the first disciples have to meet the sayings of men? did they not have to listen to false theories; and then, having done all, to stand firm, saying, ‘Other foundation can no man lay than that is laid’? **So we are to hold the beginning of our confidence steadfast unto the end.**” *Testimonies*, volume 8, 296-297.

THE MESSAGE THAT CAME IN 1842, 1843, AND 1844

Notice *Review and Herald*, April 14, 1903.

This presentation here is one of the reasons I am convinced, and I say and I believe it is true, if you reject the Foundations you reject Ellen White. Ellen White is too clear about what these—if you reject that these [referring to the 1843 and the 1850 Charts] are the Foundations of Adventism, then you reject Ellen White; because, she just said too much to lock herself in to the

understanding that these are the foundational truths. So, when you reject these, you have got to throw her writings in the trash can.

Notice this next quote.

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

FROM THE ATTENDEES: The Rock of Ages.

JEFF PIPPENGER: —“the **Rock of Ages.**”—

These truths, [referring to the 1843 and the 1850 Charts] are Christ. To throw these truths out is to throw Christ out, even if we do not know it.

—“It has been guiding me ever since it was given.” *Review and Herald*, April 14, 1903.

THE LOUD CRY MESSAGE

“The truths that we received in 1841, ‘42, ‘43, and ‘44 are now to be studied and proclaimed. The messages of the first, second, and third angels will in the future be proclaimed with a loud voice.”—

Sister White is now saying that the truths on these charts [referring to the 1843 and the 1850 Charts], if you are not teaching the truths on these charts you cannot give the Loud Cry, because she has just connected these truths with the Loud Cry message.

—“They will be given with earnest determination and in the power of the Spirit.” *Manuscript Releases*, volume 15, 371.

1842

And then we have the message from *The Great Controversy*, page 391, where she identifies:

“As early as 1842 the direction given in this prophecy”—OF HABAKKUK—“to ‘write the vision, and make it plain upon tables, that he may run that readeth it,’ had suggested to Charles Fitch the preparation of **a prophetic chart** to illustrate the visions of Daniel and the Revelation. **The publication of this chart** [referring to the 1843 Chart] **was regarded as a fulfillment of the command given by Habakkuk.** No one, however, then noticed that an apparent delay in the accomplishment of the vision—a tarrying time—is presented in the same prophecy. “—

And then she goes in to identify this tarrying time is connected with the tarrying time of the parable of the ten virgins, if you notice the last sentence there.

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

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

“The waiting ones rejoiced, believing that **He who knows the end from the beginning** had looked down through the ages and, foreseeing their disappointment, had given them words of courage and hope. Had it not been for such portions of Scripture, admonishing them to wait with patience and to hold fast their confidence in God’s word, their faith would have failed in that trying hour.

“The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people.” *The Great Controversy*, 391.

THE MILLERITE WATCHMEN

This chart [indicating the 1843 Chart] was a fulfillment of Habakkuk 2, according to Inspiration, if you accept the authority of the Spirit of Prophecy.

These are the watchmen of Adventism because they are standing on their watch.

- Habakkuk 2:1-4 (KJV)

“¹¹ I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.”—

Now, I no longer remember whether it is J. N. Andrews or Loughborough—it is one of them; maybe both of them; but one of them I have read—addresses this verse and he points out something very nice. They dealt with this verse. This word *reproved* mean *argued with*.

The watchmen of the Millerite history would stand upon his post of duty and he was going to wait to see what He would say during the argument. He was doing the right thing; he was not trusting his flesh. He was waiting to see the words that the Lord would give him in the controversy of his history. That is what it says: “I will stand upon my watch, and set me upon

the tower, and will watch to see what he will say unto me, and what I shall answer when I am [argued with].”

Was there an argument in the Millerite history?

FROM THE ATTENDEES: Yes.

JEFF PIPPENGER: Oh, yes.

Do you know what the argument was? It was this chart [referring to the 1843 Chart]. They left the Millerites pretty much alone and kind of laughed at them, until this chart came into history. It was produced in May of 1842.

And then William Miller says after that, “The brethren came to me and said, ‘Take the ‘if’ out of your presentations.’”

And Miller, in that same passage says, “I never said that the Lord was returning in 1843, either verbally or in all of my writings. I said, if my calculations are correct, the Lord will return sometime around 1843.”

But in May of 1842 they printed this chart and then Miller says the brethren that he was working with came to him and said, “Mr. Miller, take the ‘IF’ out of your presentations.” And when he says that, he takes the word “*IF*” and it is a capital “I” and a capital “F” and it has got quote marks on it. He is emphasizing they came to him and said, “Quit being so ‘iffy’ about 1843. Now we are all using the same chart; it says the Lord is returning in 1843. Get specific!”

And as soon as he did, the churches changed from just laughing at these foolish guys to saying, “This is fanaticism,” and by June of 1842 the doors of those churches began to close.

There was an argument. And when the watchmen illustrated in Habakkuk asked the question, “I will wait and see what the Lord tells me to answer in the argument, in the controversy, of my history that I am living in, in the Millerite time period,” then the verse says:

—“And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it.”—

This is the answer [indicating the 1843 Chart]; this is the Millerite side of the argument in that history, and it was given to them by the Lord, according to them and Sister White.

—“³For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though tarry, wait for it; because it will surely come, it will not tarry.

⁴Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith.”

THE 1843 CHART

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

THE ORIGINAL FAITH

Now, this is James White. This is just James White and how James White relates to this chart [referring to the 1843 Chart].

“It was the **united** testimony”—

He does not say “the majority testimony.” Okay?

—“It was the **united** testimony of Second Advent lecturers and papers, when standing on ‘**the original faith**,’”—

Would that be the Platform and Foundation?

—“that the publication of the chart was a fulfillment of Habakkuk 2:2, 3. If the chart was a subject of prophecy”—

And sometimes—I found out recently, when I read this and make this argument, people think that this part in parentheses in the note, that I put that in there because I am trying to emphasize something. No. James White puts this in here. This is James White; this is not me.

—“If the chart was a subject of prophecy (and **those who deny it leave the original faith**), then it follows”—

And he goes on.

—“that B.C. 457 was the year from which to date the 2300 days. It was necessary that 1843 should be the first published time in order that ‘the vision’ should ‘tarry,’ or that there should be a tarrying time, in which the virgin band was to slumber and sleep on the great subject of time, just before they were to be aroused by the Midnight Cry.” *Second Advent Review and Sabbath Herald*, Volume I, Number 2, James White.

They all understood that this [1843 Chart] was a fulfillment of Habakkuk, and they understood that if you did not believe that, you were no longer a Millerite. Okay? This was foundational to their understanding.

Let us consider this chart.

A MISTAKE IN SOME OF THE FIGURES

From *Early Writings*, pages 74 - 75—and this is absolutely crucial to come to understand.

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

Sister White says there is a mistake (singular) in some of the figures (plural).

You have men in Adventism that say people have called Heartland Institute and have gotten the answer, “This chart [referring to the 1843 Chart] has many mistakes on it.”

Perhaps it does, but you cannot use the Spirit of Prophecy to make that claim; and, they infer that is what Sister White is here saying, and I am sorry; Sister White says, “a mistake in some of the figures.”

You have somebody tell you that this [the 1843 Chart] is full of mistakes, sobeit. But for them to try to use Sister White's statement is wresting her statement. Okay? Singular, "*mistake* in some of the figures."

And in the very same book, *Early Writings*, she tells us what "the mistake" in the figures was, and in so doing she places the inspired seal of approval on the 2520 time prophecy.

Notice the next passage from *Early Writings*.

THE PROPHETIC PERIODS THAT CLOSED IN 1843

"I saw the people of God joyful in expectation, looking for their Lord. **But God designed to prove them. His hand covered a mistake in the reckoning of the prophetic periods.**"—

Not of A prophetic period; His hand was over the reckoning of the "**prophetic periods.**" This is plural.

Now, there are all kinds of prophetic periods over here [referencing the 1843 Chart]—all right?—but the mistake that the Lord held His hand over on this chart was not a singular mistake. Whatever it was, it was "prophetic periods," in the plural. Right?

If you see that, say, "Amen."

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: We will go to the next step.

—"Those who were looking for their Lord did not discover this **mistake,**"—SINGULAR, RIGHT?—"and the most learned men who opposed the time also failed to see it. ...

"Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods. **The hand of the Lord was removed from the figures,**"—PLURAL, NOT SINGULAR—"and the mistake was explained."—

Remember, there is a singular mistake in some of the figures that the Lord held His hand over. The hand of the Lord was removed from the figures and the singular mistake was explained.

So, do you see it is one mistake that impacts figures in the plural, and those figures are prophetic periods?

Now, notice what she says,

—"They saw that the prophetic periods reached to 1844, and that **the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844.** Light from the Word of God shone upon their position, and they discovered a tarrying time—'Though it [the vision] tarry, wait for it.' In their love for Christ's immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones. Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their faith in 1843." *Early Writings*, 235–237.

Now, Brothers and Sisters, that narrows it down. She is talking about the prophetic periods that ended in 1843, and there are only three on this chart. So now we have a singular mistake that impacts figures, in the plural, and those figures are prophetic periods; and now we know they are the prophetic periods that ended in 1843 and the evidence that was used to show they ended in 1843 was then used to show that they did not end in 1843, they ended in 1844. Amen?

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: Is everyone with me?

FROM THE ATTENDEES: Yes.

JEFF PIPPENGER: So, you have the 2520 ending in 1843. Maybe this is one of the figures that there was a mistake.

We have the 2300 ending in 1843, and we know this is one of the figures; but, it is figures in the plural; it just cannot be this one alone.

And then we have the 1335 down here ending in 1843. It is down at the bottom of the chart [referring to the 1843 Chart]. Okay? But, Brothers and Sisters, there is no mistake in the 1335. Okay? That is when that ends: $508 + 1335 = 1843$. So it is not this one.

The figures, the figures, the prophetic periods that the Lord held his hand over, that they thought ended in 1843 were the ones that started before, back in the B.C. time period: 457BC, 677BC. There was a mistake in those figures, a singular mistake. Whatever it was it impacted these two figures that the Lord held His hand over; and, when He removed His hand they found that the same evidence that they had used to prove these two prophecies now proved that that these two time prophecies [indicating 457BC and 677BC on the 1843 Chart], including this one [the 2520], ended in 1844. Sister White here is placing her seal of approval on the 2520, as she did in the first presentation here today.

She said that William Miller was given the commencement of the chain of truth, and then William Miller says he was shown the commencement of 677BC for this time prophecy, of AD508 for the 1335 and the 457BC for the 2300. This is the second time that we have seen Sister White clearly endorsing Miller's understanding of the 2520; and once, here, on the Daily.

Do you see it? You need to understand this because the 2520, it is always a stumbling block for these guys.

SHOULD NOT BE ALTERED

Sister White says in *Early Writings*, page 74, that the 1843 Chart should not be altered.

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

Well, recently in a conference in the Midwest, they republished this chart and they went ahead and I guess with Photo Shop they removed the 2520 off of it. So now you can buy the chart without this part of it.

Hmm. I guess they do not understand the significance of this chart. She says this chart should not be altered.

EXCEPT BY INSPIRATION

But, she also makes another statement from Spaulding Magan, and it says:

“I saw that **the truth should be made plain upon tables**, that the earth and the fullness thereof is the Lord’s, and that necessary means should not be spared to make it plain. I saw that the old chart was directed by the Lord, and that not a figure of it should be altered **except by inspiration**. I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed.” *Spalding and Magan*, 1.

The “except by inspiration” is not in *Early Writings*; but, she says this chart [the 1843 Chart] can be altered by Inspiration. But if we read *Early Writings*, page 74, we do not get this. So perhaps, perhaps, you may think that the conference that produced this new chart was inspired.

AFTER THE PASSING OF TIME—1844 THROUGH 1846

Remember the experience when Sister White was studying with the brethren and her mind was locked and she could not understand anything until certain points in their Bible study reached a point that they could go no further and then she would be given light? Remember that?

Do you remember when it was?

This class is well trained. Probably many of you do, but typically Adventists do not remember when it was. It was after October 22, 1844.

Notice this quote:

“I do not wish to ignore or drop one link in the chain of evidence that was formed as, after the passing of the time in 1844, little companies of seekers after truth met together to study the Bible and to ask God for light and guidance. . . . The truth, point by point, was fastened in our minds so firmly that we could not doubt.... The evidence given in our early experience has the same force that it had then. The truth is the same as it ever has been, and not a pin or a pillar can be moved from the structure of truth. **That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth in every particular.**” *Manuscript Releases*, volume 1, 53.

1850 AND THE SECOND TABLE

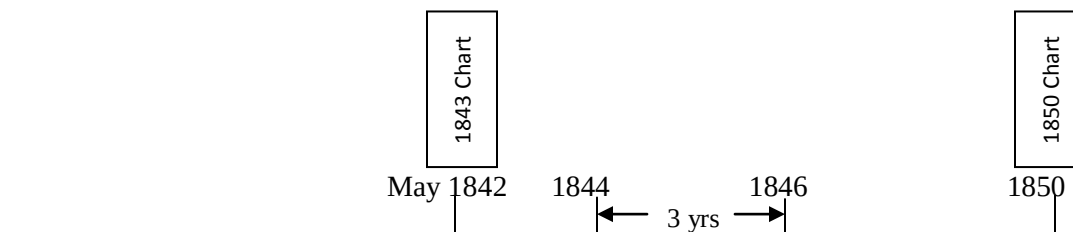


Figure No. 2.

In May of 1842 the 1843 Chart was produced.

Then came the Disappointment of October 22, 1844.

Then from 1844 to 1846, a three-year period, the Pioneers hammered out the truths that we understand are the Pillars of Adventism: The Third Angel's Message, the Sabbath, the Sanctuary.

Then in 1850 Inspiration is going to say that it is time to alter this chart. They are the same chart.

“The Lord showed me that he, James, must take the testimonies that the leading Adventists published in ‘44, and republish them and make them ashamed. He is now doing that work. . . .” *Manuscript Releases*, volume 5, 201–203.

Now, Brothers and Sisters, did you hear what she says? In the Millerite Movement, back in this history [indicating prior to 1842] they had all kinds of newsletters that they were printing on the message and sending it out. Okay?

So here, in 1850, in this vision, Ellen is told to tell her husband James to take the articles from this history here and reprint them; because, right here [indicating 1844 to 1846], the majority of the Millerites they lost their way. So she is saying here, “Reprint these articles to make these men that left ashamed for what they have done, because they knew that the Holy Spirit was in this. They knew this was the message. Go ahead and reprint their articles and use that to make them ashamed so that they can be won back to the truth.”

That is why it is called *The Review*, reviewing this history. That is where the word *Review* comes from in *The Review and Herald*. It was to review this history.

Now, Brothers and Sisters, a little bit of what we are doing here is reviewing this history, not to make these guys ashamed because they are dead, but to make people in Adventism that have gotten off the Platform ashamed, that they might get back on.

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: Continuing on.

“God showed me the necessity of getting out **a chart**. I saw it was needed and that the **truth made plain upon tables** would affect much and would cause souls to come to the knowledge of the truth.” Ibid,

Now, where is Sister White getting that expression, “truth made plain upon tables” from?

FROM THE ATTENDEES: From Habakkuk 2.

JEFF PIPPENGER: She is now drawing from Habakkuk in 1850. She is using Habakkuk to bring about the next table.

This is the first table [indicating the 1843 Chart]; this is the second table [indicating the 1850 Chart]. And she is associating it with Habakkuk.

“On our return to Brother Nichol's, **the Lord gave me a vision and showed me that the truth must be made plain upon tables**, and it would cause many to decide for the truth by the third angel's message with the two former being made **plain upon tables**.” Ibid.

The Three Angels' Messages are not on this chart [indicating the 1843 Chart], but they are over here [indicating the 1850 Chart]. Okay? This is the chart she is speaking about.

Another quote concerning this chart, she says,

“**The [1850] chart** is being executed in Boston. God ...”—IS NOT INVOLVED WITH IT.

FROM THE ATTENDEES: God is in it.

JEFF PIPPENGER: —“God is in it. ...” *Manuscript Releases*, volume 15, 213.

Here [the 1843 Chart] she says, “I saw that the hand of the Lord directed in this chart.” Here [the 1850 Chart] she says, “God is in this chart.”

THE CHARTS ORDERED BY GOD

“I saw that **God was in the publishment of the chart by Brother Nichols.**”—

This chart right here, Brothers and Sisters [indicating the 1850 Chart]. You can read it right up, “O. Nichols,” Otis Nichols; “I saw that God was in the publishment of this chart.”

—“I saw that **there was a prophecy of this chart in the Bible,**—

Where is the prophecy of this chart in the Bible?

Now, we know that Habakkuk 2 is this chart [indicating the 1843 Chart].

This [indicating the 1850 Chart] is Habakkuk 2. This is Habakkuk, too.

“—and if this chart is designed for God’s people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much. ...

“I saw that **the charts [the 1843 and the 1850]**”—

Now she is talking about these two charts, in the plural.

—“**ordered by God** struck the mind favorably, even without an explanation. There is something light, lovely, and heavenly in the representation of the angels on the charts. The mind is almost imperceptibly led to God and heaven. But **the other charts** that have been gotten up disgust the mind, and cause the mind to dwell more on earth than heaven.” *Manuscript Releases*, volume 13, 359

These two charts were ordered by God through Habakkuk, chapter 2.

Brothers and Sisters, if you go back to the beginning of this presentation—you know, I need to take breaths and get under control sometimes; because, I realized just then I have a bad habit. I get overwhelmed with the seriousness of something sometimes, and I smile. And people have told me, “Here you are being serious about something and you are smiling and it makes people believe that you think this is funny or something.”

I am just overwhelmed! Okay?

You go back to the opening of this presentation, from *Early Writings*, page 259—the passage I told you last time, this is where I get in trouble—the way I read it, we have been commanded to exhort those that are off the Platform, to get back on it.

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: And if from my understanding of Christian responsibility, if they are off of it in a public way, then we have the duty and also the authority to do it in a public way. In fact, probably if you do not, you are going to have some blood on your souls. Okay?

So, from my understanding, some of the men that are off the Platform I know for certain they have much better talents than I have. I know they have bigger ministries. I know they have larger reputations. But I tell you what, according to this, if they do not get back on the Platform, they are going to be lost and they are going to lead other people into darkness.

So when I see people like Doug Batchelor, Stephen Bohr—no, you do not know who I am talking about. I am talking about specific people that I am prepared to demonstrate what I am saying. There are others, but they are not popping into my mind—Gerhardt Vandal, and all of the men at the Biblical research Institute that have the wrong view of the Daily.

Now, if you understand the history of the Daily, the history of the Daily is over the statement in *Early Writings*, page 74. That is where it centers, and upon this chart [indicating the 1843 Chart]; because, when it comes to the Daily on this chart, all it says is “*Taking away of the daily sacrifice, Dan. 12:11.*” So you can argue over what that means. There is no statement there. It is just a quote from the Bible.

But not many of us know about this chart [indicating the 1850 Chart]. So when these men are incorrect on the Daily, and they push it and they do, maybe they ought to read this chart [the 1850 Chart] because she saw that God was in the publishment of this chart, that He directed this chart, that this is the second table of Habakkuk. Because, if you read this chart, when it comes to the Daily, right here, it says, “*Pagan dominion or daily taken away.*”

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: Brothers and Sisters, it cannot get any clearer than that.

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: The Daily is Paganism and it is time—Kenneth Cox, placing the time prophecies, the 1335, the 1290, at the end of the world in a day-for-a-day fashion. They do that because they are not grounded on what the Daily was and the Pioneer understanding of the Daily and the 1290 and the 1335. They are off the platform and they are leading other people astray, and they need to publicly get back on the Platform and make testimony to that fact.

FROM THE ATTENDEES: Amen!

JEFF PIPPENGER: “No New Message.”

NO NEW MESSAGE

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

No new message. In 1843 and 1844 there were 300 Millerite preachers, and every one of them were using this chart [the 1843 Chart] exclusively, and they taught the things on this chart.

They just did not teach the Daily; they taught the 2520.

I know a ministry in the United States calls itself “Present Truth.” “Present Truth” is what it calls itself, and I know of three times—these are just the ones that I know of—where Elder Ray DiCarlo has stood in front of the audience and said the 2520 is not on this chart [the 1850 Chart]. In each one of those instances, people have come up to him and said, “Elder Ray, I can show you where it is on the chart.”

He said, “Aw, it does not mean that, though.”

So he has been told. He knows full well that the 2520 is on this [1850] chart. He needs to get back on the Platform. He needs to repent and get back on the Platform, because he is leading people astray.

THE MESSAGES OF 1843 AND 1844

“God bids us give our time and strength to the work of preaching to the people the messages that stirred men and women in **1843 and 1844**.” *Manuscript Release*, Number 760.

THE MESSAGES OF 1843 AND 1844?

What stirred the men and women in 1843 and 1844? Look at what Joseph Bates says stirred the women and men in 1843 and 1844.

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

This [the 1843 Chart] is what stirred them. This is our message. We have no new message.

ALL OR SOME? THE LOUD CRY

Now, one of the persons, he tries to be correct on the Daily. He does not want to take a position. He tries to stay neutral. He lives by me, Eugene Pruett. Anytime that he finds something that we are sharing, within moments on his website he will be explaining to people why it is wrong, whether it is the 2520—the Daily, he tries to be neutral. He says, “Ellen White says we are not supposed to talk about the Daily. But I believe the Pioneer position, but we are not supposed to talk about it.”

But on the 2520, he has just written a book on why the 2520 is wrong; and, I had an email dialogue with him on this. This was part of it.

“All **the messages given from 1840–1844 are to be made forcible now**, or there are many people who have lost their bearings. The messages are to go to all the churches.” *Manuscript Releases*, volume 21, 437.

And my email was, “Is it some of those messages or all of those messages?”

And his response was, “She is talking about the Three Angels’ Messages.”

And my response was, “Well, as a theologian here at the end of the world, can you explain to me when the Third Angel’s Message was proclaimed between 1840 and 1844?”

And he went silent. He is willing to argue, but he is not willing to be governed by a “Thus saith the Lord,” and it is time that he gets back on the Platform.

“Christ said, ‘Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them’ [Matt. 13:16, 17]. **Blessed are the eyes which saw the things that were seen in 1843 and 1844.**

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

THE THIRD ANGEL’S MESSAGE

“Those who stand as teachers and leaders in our institutions are to be sound in the faith and in the principles of the third angel’s message. God wants His people to know that we have the message as He gave it to us in **1843 and 1844.**” *General Conference Bulletin*, April 1, 1903.

SUMMARY

The Millerite time period illustrates a progressive development of truth, thus typifying a progressive testing process at the end of the world. The Millerites typify a movement at the end of time whose message and the messengers will become the point of controversy. The messengers of that movement will be unified upon the loud cry message and will return to the foundational truths of Adventism, which Jeremiah calls “the old paths,” which are the truths represented on the 1843 and 1850 pioneer charts.

Brothers and Sisters, if the Latter Rain began on September 11, 2001, we are in the Judgment of the Living, and Adventism either wakes up to what is going on or they are going to die.

FROM THE ATTENDEES: Amen!

JEFF PIPPENGER: You know, I know that almost every time that my motivations are identified publicly, from my perspective, they are put in a false light. So, even though those that will not receive, will not receive it, I am letting you know that I would rather that all these men that I happen to be naming would get back on the Platform and get involved with this message and finish it. There is nothing personal, and I am absolutely certain that they all have better talents than me across the board in many ways.

But, Brothers and Sisters, we are too close to the end of the world. God’s people need to be warned. Probation is closing.

Shall we pray?

Closing Prayer: Heavenly Father, we know that you have forewarned us that we are repeating the history when John the Baptist brought a message to your people, and that your people at that time were dull and asleep and rebellious and we find ourselves in this condition, and we find that our love of the world and our love of our own personal idols preventing us from coming to the

foot of the Cross and being cleansed by your blood, that we might be used by you to accomplish some kind of worthwhile work. As we see the prophetic word identifying the times in which we are living and identifying the work that you are finishing in the Most Holy Place, we ask that you put an earnestness in our hearts about the seriousness of what is going on that will compel us to come to you, flee to you, to be cleaned and cleaned and cleaned in your blood that we might be pure and true and might be about our business of proclaiming with a clear, united voice this warning of a shut-door message to your people and then to the world. Help us to be among those to participate in that glorious work we ask in Jesus's name. Amen.

THE SHUT DOOR

TWO TABLES

By Jeff Pippenger: Tennessee Lesson Six

Opening Prayer: Father in Heaven, we ask that you would shine your sunshine into our hearts, as the song suggests, and that you would also grant us your presence through your Holy Spirit, pour out your Latter Rain upon us. We wish to continue to understand what you are teaching us about the Foundations, and we know that we have had a long day already and a long week. We ask that you give us a refreshing here that we can come back into the thought process where we can follow what you have for us. Set the human agent aside, we ask as always. Thank you for being with us so far. In Jesus's name, amen.

JEFF PIPPENGER: There are certain parts of this prophetic message that I know from past experience that for me, when I get to them, if I feel under conviction that I have to share these particular parts, if I know before I am going to do it, that I really have to try to take control of myself because they can just bring me to tears; not just because it is embarrassing to cry in front of people, but you cannot get through your material if you are crying. Okay?

So some of these subjects are so serious, so awesome, that I am sure you are aware that they sometimes just creep up and grab you, you know.

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: From my experience, and I do not know that my experience is a reflection of any example of how an experience is supposed to be, but the more I study these things, the more it all seems to just reach up and grab me.

Now, some of the things that I wanted to emphasize that I thought were important through here, the very first presentation that Darrio did he had a nice quote where he was emphasizing the same thing that is kind of on my heart. It was from the Paulson collection, page 59. I am just going to read a little bit of it.

If you had Darrio's handout notes, it is on the top of page 2. You do not have it in your notes, my notes that I am using. This is extra. I am adding this in before we get started.

It says:

“A long continued resistance of truth will harden the most impressionable heart. Those who reject the spirit of truth place themselves under the control of the spirit that is opposed to the words and work of God. For a time”—

And this is the part that just reaches up and grabs me; because, Brothers and Sisters, I have been rubbing shoulders with lots of these guys in self-supporting ministries and a few conference guys for several years now; and, some of them I believe with all my heart that they are doing a work that is straight down the line by the blueprint set forth in the Bible and the Spirit of Prophecy. They are doing a work that is right down the line as it is supposed to be done. But for whatever reason, they cannot pull this message in, for whatever reason it is.

—“For a time they may continue some phase of the truth, but their refusal to accept all the light that God sends will, after a time, place them where they will do the work of a false watchman.” *Paulson Collection*, 59.

So, I want to say again about the name dropping that I have been doing along the line, I intended to do that in this presentation. It was not that they are just slipping out.

I personally believe that probation is closing on Adventism. I personally believe that in Adventism, in agreement with all of those other histories, that there are persons, men and women, whether they understand why or how, that are actively opposing the message of the hour, that have a public influence that has to be met and you cannot meet it without putting a name on it.

If you think that that means that I think that I am holier or better than thou, you are sadly mistaken. I know better. But what has been given to my conscience, I hope by the Holy Spirit, I cannot walk away from. Probation is closing. The Lord is leading His people back to the Old Paths; but, they said, “We will not walk therein.” And the greatest majority of God’s people in this controversy “answered not a word.” They are sitting there wishing they could stay on the fence, and if they do not get a faithful warning right away, they are going to die.

Our presentation is entitled “Two Tables,” I really like this. This study, I like; but, it is a little bit long. I probably should have cut it into two. So this may scare you, but we are going to go quickly through here. Okay?

“The entire history of the children of Israel was ‘written for our admonition upon whom the ends of the world are come.’ No Hebrews could so fully estimate the sacredness and exalted character of God’s law as those who accepted Christ as their Redeemer. **He was the foundation** of the entire Jewish system.” *Review and Herald*, April 29, 1875.

We are going to look at Ancient Israel and demonstrate that in the story of Israel that we have the story of these two charts [indicating the 1843 and 1850 Charts]. And in that parallel history the importance and seriousness of these two charts is placed in a position where you do not want to be fighting against the truths on these charts.

MAKE IT PLAIN UPON TABLES

From Habakkuk 2:1-4, you see the bold face that is highlighted in there:

- Habakkuk 2:1-4 (KJV)

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

It says, “make it plain upon tables,” not one table; two tables.

TABLE ONE

This is something that we have already read, *Early Writings*, page 74. It says:

“I have seen that **the 1843 chart was directed by the hand of the Lord, ...**”
Early Writings, 74.

That is this chart; and we have read that God was in the publication of this chart [the 1850 Chart].

TABLE TWO

God was involved with both these charts, and we have read that Sister White references both these charts as a fulfillment of Habakkuk 2.

In this history of 1844-1850, what was happening was the Lord was entering into covenant with modern Israel, spiritual Israel. And when He entered into covenant with Ancient Israel, he gave them Two Tables. These two tables [the 1843 and 1850 Charts] have been prefigured by The Ten Commandments.

A TARRYING TIME

- Habakkuk 2:3 (KJV)

“³ For the vision is yet for an appointed time, but at the end it shall speak, and not lie: **though it tarry**, wait for it; because it will surely come, **it will not tarry**.”

- Matthew 25:5 (KJV)

“⁵ While the bridegroom tarried, they all slumbered and slept.”

You will notice that in Habakkuk 2 under “A Tarrying Time,” that in Habakkuk 2, in connection with this chart [indicating the 1843 Chart], there was a tarrying time; and, that was accomplished through their misunderstanding of these time prophecies here [the 677BC, this 457BC, and the 2520]. They thought the end of the world was 1843; they were wrong. This misunderstanding, their first disappointment, March 22, 1844, is the tarrying time, not only a fulfillment of Habakkuk 2 but also a fulfillment of the parable of the ten virgins, which was fulfilled to the very letter in the Millerite history. And the Millerite history will be fulfilled to the very letter again. We have read that already.

So, in connection with these charts, there is a tarrying time. All right?

Amen? Are you with me?

FROM THE ATTENDEES: Amen.

HIS HAND REMOVED

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

JEFF PIPPENGER: In this chart [the 1843 Chart] we know that the Lord held His hand over this right here [upper right-hand corner of the 1843 Chart, the 677, 457, and 2520]. Right?

There was a mistake in some of the figures. There was a mistake in some of the prophetic periods, and the mistake that impacted the prophetic periods was the mistake that impacted the prophetic periods that ended in 1843. The Lord held His hand over this part of the chart until His hand was removed.

When was His hand removed?

FROM THE ATTENDEES: (Various responses.)

JEFF PIPPENGER: It was a process, but technically if you want to say when His hand was removed, it was at the Exeter, New Hampshire, Camp Meeting, August 12-17, 1844, where Samuel Snow delivered the Midnight Cry message and it catapulted the understanding of October 22, 1844, to the world. That point, their misunderstanding that brought them here [again indicating the upper right-hand corner of the 1843 Chart], is cleared up.

Now, one of the things that I want to point out what happened, when this was removed, what the Lord gave them when He moved His hand was an increase of light, an increase of knowledge.

So keep that in mind, and you will see why I am saying that.

Early Writings, page 247: Now, tying another prophecy into this,

“The disappointed ones saw from the Scriptures that they were in the tarrying time,”—

And we have had the passage in here from *The Great Controversy* where Sister White specifically ties this tarrying time of Habakkuk 2 with the parable of the ten virgins, and we are going to tie it in with another prophecy here.

—**“that they were in the tarrying time, and that they must patiently wait** the fulfillment of the vision. The same evidence which led them to look for their Lord in 1843, led them to expect Him in 1844.” Ibid., 247.

So, this tarrying time arrives March 22, 1844, and then they must exercise patience.

BLESSED IS HE THAT WAITETH (THOUGH IT TARRIES)

- Daniel 12:12-13 (KJV)

“¹²**Blessed is he that waiteth**, and cometh to”—1843—“the thousand three hundred and five and thirty days. ¹³But go thou thy way[, Daniel] till the end *be*: for thou shalt rest, and **stand in thy lot at** the end of the days.”

There was a blessing coming to 1843. And what I am saying, the blessing is coming to this disappointment, which is going to usher in the marriage: “Blessed are they which are called unto the **marriage supper** of the Lamb. Revelation 19:9.” But when they get to this blessing in 1843, what they are getting to is a disappointment, the first disappointment. They are getting to

the tarrying time. And they have to wait now; that is what Habakkuk says: “Wait for it, because it will come.”

See, Daniel 12, here, is connected with Habakkuk 2: Blessed is he who comes to the 1335; blessed is he who comes to 1843, the tarrying time of Habakkuk 2. And in Habakkuk 2, “Wait for it.” “Wait patiently,” here Sister White says.

1843 AND 1844

And notice this quote. It is going to emphasize something that you may not have seen before. I am sure you have heard this quote if you are following this message.

“Christ said, ‘Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them’ [Matthew 13:16, 17]. **Blessed are the eyes which saw the things that were seen in 1843 and 1844.**” *Manuscript Releases*, volume 21, 437.

Blessed is he who comes to 1843; blessed is he who comes to the 1335. And Sister White is saying, “Blessed are the eyes that saw the things that transpired in 1843 and 1844.” But notice the next paragraph.

“The message was given.”—WHEN? IN 1843, 1844—“And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God’s appointment that will swell into a loud cry. **Then Daniel will stand in his lot, to give his testimony.**” Ibid.

Sister White is being very specific here. She is tying this comment about blessed is he who sees the things they saw in 1843 and 1844 to Daniel 12; because, after verse 12 in Daniel 12, where it says “Blessed is he that waiteth, and cometh to the 1335,” it says then shall Daniel stand in his lot. That is what she is saying in the conclusion here. She is making sure that we understand that the blessing that she is referring to here, in 1843 and 1844, is the blessing of reaching the conclusion of this 1335 time prophecy, the first disappointment. Because, this is where they were to patiently wait for the message of the Midnight Cry, which was to prepare them to enter into the marriage in agreement with the parable of the ten virgins.

And that is what the Book of Revelation says, and the Books of Daniel and Revelation are the same book; they complement one another: “Blessed is he who is called to the marriage supper of the Lamb.” So that was the blessing, but it required patience.

The Millerites had to exercise patience. Do the 144,000 have to exercise patience?

FROM THE ATTENDEES: “Here is the patience of the saints.”

JEFF PIPPENGER: “Here is the patience of the saints. Revelation 14:12.”

SCRIPTURES OPENED

Life Sketches, page 186:

“God tested and proved his people by the passing of the time in 1843. The mistake made in reckoning the prophetic periods was not at once discovered even by learned men who opposed the views of those who were looking for Christ’s coming.”—

There is a brother here that I have encouraged to go ahead and present this message publicly more often; you know, get out there and do it. I have done that with many persons, and many of us, when we get pushed in that direction we are kind of hesitant: “Well, you know, I don’t really know this message. I know it, but I don’t feel prepared to do it publicly.”

Now, let me tell you something. The Lord defends this message.

FROM THE ATTENDEES: Yes, He does.

JEFF PIPPINGER: He takes care of this message.

And this is illustrated in their history. The biggest mistake they made, none of their enemies saw it. They made the mistake about 1843 and no one nailed them about it, until after the fact. Brothers and Sisters, the same with this message. Over and over again, I have watched the Lord defend this message.

So, it is time to set aside our hesitancy and take this message and run.

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

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

It was necessary: “Blessed is he that comes to this disappointment.” It was necessary to strengthen them. They had to have it. It was a blessing.

BUILDING THE TEMPLE

TWO TABLES, THE GLORY OF THE LORD, A TARRYING TIME AND 46 DAYS

I have been suggesting that these two tables [the 1843 and 1850 Charts] have been prefigured by the Two Tables that were given to Moses at the time period when the Lord entered into covenant with Ancient Israel.

The Lord entering into covenant with Ancient Israel is prefiguring the Lord entering into covenant with modern Israel.

- Exodus 24:1, 12-18 (KJV)

“¹And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and **seventy of the elders of Israel; and worship** ye afar off. . . .”—

So Moses is taking these men with him up the mount; he is going to receive the Law. They are all on a trip.

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

There was a tarrying time in this story. There was a tarrying time in the story of the Millerites.

—“until we come again unto you: and, behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them. ¹⁵And Moses went up into the mount, and a cloud covered the mount. ¹⁶And the glory of the LORD abode upon mount Sinai, and **the cloud covered it**”—FIVE DAYS.

FROM THE ATTENDEES: Six days.

JEFF PIPPENGER: —“**six days:**”—

He goes upon the mount and, for six days, the cloud covers the mount.

—“and **the seventh day** he called unto Moses out of the midst of the cloud. ¹⁷And the sight of the glory of the LORD *was* like devouring fire”—THIS IS A MANIFESTATION OF THE POWER OF GOD—“on the top of the mount in the eyes of the children of Israel. ¹⁸And Moses went into the midst of the cloud,”—

When did he go into the midst of the cloud?

FROM THE ATTENDEES: On the seventh day.

JEFF PIPPENGER: On the seventh day.

—“and gat him up into the mount:”—

And Moses was up in the mount how many days?

FROM THE ATTENDEES: Forty days and forty nights.

—“and Moses was **in the mount forty days and forty nights.**”

. JEFF PIPPENGER: So, he is six days on the mount; and then on the seventh day he is called up and he stays there forty days. 40 + 6 is what?

FROM THE ATTENDEES: Forty-six.

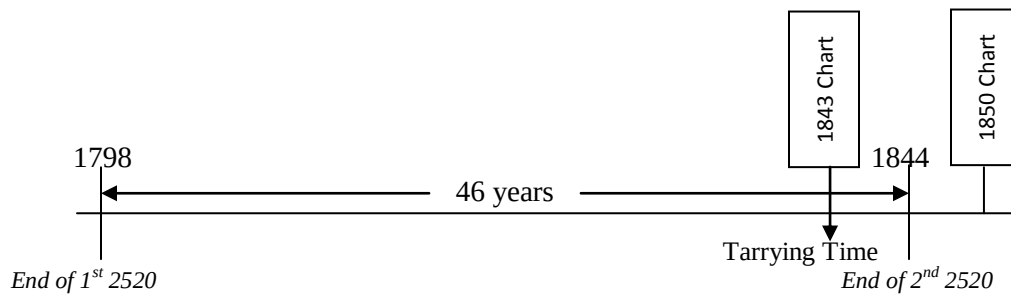


Figure No. 3

JEFF PIPPENGER: In the Millerite history the first 2520 ends in 1798.

The second 2520 ends in 1844; that is forty-six years.

Moses is going up on the mount for forty-six days. And when he is there, he is going to receive Two Tables, just as the Millerites in this forty-six-year period when the Lord is entering into covenant with them receive two tables.

There is a tarrying time right here in this history. There is a tarrying time in the history of The Ten Commandments.

FORTY-SIX DAYS AND THE GLORY OF THE LORD

Now, notice John 2:11-21 underneath this. I need to read this not so much for now; but, Brothers and Sisters, we are going to deal with specifically with the cleansing of the temple in the near future. Okay?

- John 2:11-21 (KJV)

“¹¹This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. ¹²After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days. ¹³And the Jews’ passover was at hand, and Jesus went up to Jerusalem, ¹⁴And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: ¹⁵And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers’ money, and overthrew the tables; ¹⁶And said unto them that sold doves, Take these things hence; make not my Father’s house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.”—

The temple was cleansed twice when Christ was here among men, and the temple was cleansed twice in the history of the Millerites, and the temple is cleansed twice at the end of the world. It is important to understand this.

So, when Christ is cleansing the temple in His time period, it is pointing forward to the Millerites and to our history. You need to see that historical connection. I do not know if you need to see it, but it is good to see that.

So, after the first few years where He goes in and cleanses the temple. When he is done cleansing the temple, it says:

—¹⁸“Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? ¹⁹Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.”—

So, when they are asking him this question, He makes the question, He makes the subject. He says, “The subject is the raising up of the temple.”

Of course they misunderstood what the temple was. They thought it was the literal building; He was talking about the temple of His body. But, nevertheless, Jesus makes the subject here the raising up of the temple. All right?

Then, what do the Jews respond?

—²⁰“Then said the Jews, **forty and six years** was this temple in building, and wilt thou rear it up in three days? ²¹But he spake of the temple of his body.”

It can be demonstrated that Christ suddenly came to His temple in fulfillment of Malachi on October 22, 1844; but, He first had to prepare a people to enter into the temple with Him. And from 1798 to 1844, it took 46 years to raise the temple of the Millerites in order for the Lord to suddenly come to His temple.

And when Moses went upon the mount to receive the instructions for building the earthly sanctuary, he was on the mount 46 days; and Moses is the first human author in the Bible to set forth the year-day principle: 46 days equates to 46 years. So, there is much prophetic typology that we are dealing with here.

A DAY FOR A YEAR

You will see the day-for-a-year principle from Numbers 14:33-34.

- Numbers 14:33-34 (KJV)

³³“And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. ³⁴After the number of the days in which ye searched the land, *even* forty days, **each day for a year**, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise.”

1798 # 1844= 46 YEARS

If you ask most Seventh Day Adventists—
Is it Brother Peter?

BROTHER PETER: Yes.

JEFF PIPPENGER: Okay. I am going to ask you a question.

Do not give him any clues. Okay? He may already know this one, but I just want to make a point.

Let us read Revelation 10:8-11.

- Revelation 10:8-11; 11:1 (KJV)

“⁸And the voice which I heard from heaven spake unto me again, and said,”—

This is Revelation 10 and it is speaking to John. John is becoming part of the prophecy.

—“^{8 cont'd} Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.”—

“Go and take the little book from the angel that has come down out of heaven” in Revelation 10:1, because when He came down He had the little book opened in His hand. To John in verse 8, He says, “Go and take that little book.”

—“⁹And I went unto the angel, and said unto him,”—AND SISTER WHITE SAYS THIS ANGEL IS NO LESS THE PERSONAGE THAN JESUS CHRIST—“and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. ¹⁰And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.”

As Seventh Day Adventists—now, here is your question: Who is John illustrating here? Who is it that has the sweet experience with the Book of Daniel, only to have a bitter disappointment.

BROTHER PETER: The Millerites.

JEFF PIPPINGER: The Millerites. Exactly; that is how we always understand it, and that is partially correct. All right?

Because, the Millerite history is repeated to the very letter at the end of the world. And if you read carefully, if you read carefully, before he eats the little book, the angel—no less the personage than Jesus Christ—tells him, “When you eat it, it will be sweet; but, it is going to become bitter in your stomach.” And Sister White and the historians are clear that the Millerites did not understand that experience in advance. They did not.

John is here representing the 144,000. They are required to understand the Millerite history in advance. We know what happened with the Millerites and we are required to understand that the Millerite history is repeated to the very letter.

And as the Millerites took the little book and it was sweet in their mouth and it became bitter in their stomach, it is repeated at the end of the world. But John is first and foremost speaking about the end of the world, like every other prophet, and the 144,000 are the ones at the end of the world.

So, you are right. I set you up to make a point. Forgive me.

FROM THE ATTENDEES: (Laughter.)

JEFF PIPPINGER: But that is the common answer in Adventism which you gave. There is nothing wrong with it; it is the Millerites. I am not saying it is not the Millerites. I am saying the Millerite history is repeated to the very letter. But the Millerites did not know these things in advance. We are required to know these things in advance.

But it continues on.

“¹¹And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.”

That is what we have been saying. The Millerites had done their prophetic work from 1840 to 1844. It has got to be repeated. All right? There are two lines of thought going here: the Millerites and the 144,000.

And then it says,

“^{11:1} And there was given me”—GIVEN JOHN, REPRESENTING THE MILLERITES—“a reed like unto a rod: and the angel stood, saying, Rise, and **measure the temple of God**, and the altar, and them that worship therein.”

So, John, representing the Millerites—and Sister White applies this more than one way. We know that this measuring is the Investigative Judgment. But it is not simply that they had to enter into the Investigative Judgment, they had to measure the temple. Why did they have to measure the temple? Because, they did not know what the Sanctuary was on October 22, 1844. They have to come to grips with the earthly sanctuary, the Heavenly Sanctuary, and that the Earth is not the Sanctuary. The Millerites have a work to do with understanding what the Sanctuary is.

Do you see it? That is what John is representing.

But, at the end of the world, the 144,000, they have a temple that they have to measure, that they have to understand. And do you know what that temple is? It is the temple that was raised up in 46 years, from 1798 to 1844: the history of the Millerites, when the Millerite temple is raised up so Christ can suddenly come to His temple.

That is part of the story. It is kind of a diversion out of the typology I am trying to set forth; so, we are going to step back out of the 46 years now and go back to the two tables.

TWO TABLES, THE GLORY OF THE LORD AND GOD’S HAND

- Exodus 33:21-34:10 (KJV)

“²¹And the LORD said, Behold, *there* is a place by me,”—

Now, we are going back to the story of Moses going on the mount, receiving the Two Tables, and the elders are down the hill in the tarrying time. Okay?

—“Behold, *there* is a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.”—

Moses wanted to see the Lord, and the Lord is going to allow him to see Him, it says.

—“²²And it shall come to pass,”—AND THIS IS IN THE SAME HISTORY—“while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand”—

“Cover thee with my hand?” Wow, in this same history the Lord is holding His hand over something, just like He held his hand over these charts. In the history when the Two Tables are

given to Ancient Israel, we have the 46 days, a day-for-a-year or 46 years; we have the tarrying time; we have the two tables, and we have the Lord holding his hand over something.

—“while I pass by: ²³And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.”—

Did the Lord take remove His hand from the charts?

FROM THE ATTENDEES: Yes.

JEFF PIPPENGER: What happened when He removed His hand from the charts?

FROM THE ATTENDEES: There was an increase of knowledge.

JEFF PIPPENGER: There was an increase of knowledge. The same evidence that led them to identify 1843 was then recognized to identify 1844. This action of His removing the hand is identifying that He is bringing light to surface for His people.

Does He do it with Moses? Does He open the Bible to Moses? No! The Bible is not written yet, is it?

But, there is an increase of knowledge because Moses sees the character of God. Right? The same thing is happening when he removes His hand; there is an increase of knowledge in both the history of Moses and in the history of the Millerites.

—^{34:1} And the LORD said unto Moses, **Hew thee two tables of stone like unto the first:** and I will write upon *these* tables the words that were in the first tables, which thou brakest. ²And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. ³And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount. ⁴And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone. ⁵And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. ⁶And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, ⁷Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*. ⁸And Moses made haste, and bowed his head toward the earth, and worshipped. ⁹And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance. ¹⁰And he said, Behold, **I make a covenant:** before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the Lord: for it is a terrible thing that I will do with thee.”

In this history of Moses, when the Two Tables are being given, the Lord enters into covenant with Ancient Israel.

And in this history here [indicating the Millerite history (see Figure 3)], the Lord was entering into covenant with his Advent people, modern Israel at the end of the world. And in

both of those histories we see two tables, and in both of those histories the two tables represent Christ.

The Ten Commandments, is that a representation of the character of Christ?

FROM THE ATTENDEES: Yes, it is.

JEFF PIPPENGER: Did Sister White call this chart [indicating the 1843 Chart] the Rock of Ages and the Foundation which no man can lay except Jesus Christ?

FROM THE ATTENDEES: Yes.

JEFF PIPPENGER: Now, it may be hard, it may be hard for us living at the end of 6000 years of degeneration, in Laodicea, particularly in the glorious land with all the worldly temptations around us. It may be hard to fathom how those truths on that chart are the Rock of Ages; but, they are.

A COVENANT

“The ‘true tabernacle’ in heaven is the sanctuary of the new covenant. And as the prophecy of Daniel 8:14 is fulfilled in this dispensation, the sanctuary to which it refers must be the sanctuary of the new covenant.” *The Great Controversy*, 417.

The Lord entered into covenant with modern Israel, just as He did with Ancient Israel.

THOSE WHO FOLLOWED

“‘The temple of God was opened in heaven, and there was seen in His temple the ark of His testament.’ Revelation 11:19. The ark of God’s testament is in the holy of holies, the second apartment of the sanctuary. In the ministration of the earthly tabernacle, which served ‘unto the example and shadow of heavenly things,’ this apartment was opened only upon the great Day of Atonement for the cleansing of the sanctuary. Therefore the announcement that the temple of God was opened in heaven and the ark of His testament was seen points to the opening of the most holy place of the heavenly sanctuary in 1844 as Christ entered there to perform the closing work of the atonement. **Those who by faith followed their great High Priest as He entered upon His ministry in the most holy place, beheld the ark of His testament.** As they had studied the subject of the sanctuary they had come to understand the Saviour’s change of ministration, and they saw that He was now officiating before the ark of God, pleading His blood in behalf of sinners.” *The Great Controversy*, 433.

THE MESSENGER OF THE COVENANT

- Malachi 3:1 (KJV)

“¹Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, **shall suddenly come to his temple, even the messenger of the covenant**, whom ye delight in: **behold he shall come**, saith the LORD of hosts.”

THE SAME EVENT

Now, in the next quote from *The Great Controversy*, Sister White is going to refer to this passage in Malachi, and she is going to tell us plainly that this passage was fulfilled at the same

point in time when Daniel 8:14, the cleansing of the Sanctuary, was fulfilled on October 22, 1844. These are two different prophecies emphasizing two different truths.

Daniel 8:14 is announcing when Christ moves into the Most Holy Place to begin the work of the Investigative Judgment; Malachi is saying this is when the messenger of the covenant comes to the temple. It is talking about His work of entering into covenant with modern Israel. You cannot separate those works; but, these two prophecies are emphasizing two aspects of the work.

Do you see that?

Is it too late in the day to see that?

How many do not see that? Raise your hands.

FROM THE ATTENDEES: (No response.)

JEFF PIPPENGER: Everyone sees it, okay.

What prophecy emphasizes Christ beginning the work of cleansing the Sanctuary?

FROM THE ATTENDEES: The 2300 days.

JEFF PIPPENGER: Which prophecy emphasizes Christ entering into covenant with Ancient Israel?

FROM THE ATTENDEES: The 2520.

JEFF PIPPENGER: The 2520, the 2300; same prophecies emphasizing different aspects of the same event.

Now, notice what she says in *The Great Controversy*:

“The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.” *The Great Controversy*, 426.

So, the Lord entered into covenant with his modern-day people in this history [indicating the Millerite history (See Figure No. 3)], just like He entered into covenant with Ancient Israel at the beginning of their history. And at the beginning of Ancient Israel’s history He gave them Two Tables; and, in the process of giving them Two Tables, which were a perfect reflection of His character, The Ten Commandments, we see a tarrying time and we see the Lord holding His hand over something and when His hand is removed there is an increase of knowledge.

And in the process of the Lord entering into covenant with modern Israel, we see two tables that are a reflection of His character, with a tarrying time and His hand being held over something and when His hand is removed there is an increase of knowledge.

Do you see it? If you see it, say, “Amen.”

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: Okay.

PENTECOST TYPIFIED

So, when Moses received the Law, Ancient Israel was to commemorate that event throughout all of their generations forever. What is the name of this feast that commemorates the receiving of the Law?

FROM THE ATTENDEES: (Unintelligible).

JEFF PIPPENGER: Pentecost, correct? Fifty days after.

Now notice, in the sanctuary there is only one offering that has leaven in it and it is the Pentecost offering. There was only one offering in the sanctuary service that had leaven in it, and it was the Pentecost offering of two loaves of bread that were to be cooked with leaven, but they were to be thoroughly baked where the leaven was destroyed.

Notice this in Leviticus 23.

- Leviticus 23:16-17 (KJV)

“¹⁶Even unto the morrow after the seventh sabbath shall ye number fifty days;”—
OKAY, THIS IS PENTECOST BEING DISCUSSED HERE—“and ye shall offer a new meat offering unto the LORD. ¹⁷Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven;”—

What is leaven a symbol of?

FROM THE ATTENDEES: Sin.

JEFF PIPPENGER: Sin. That is the only offering that goes in there with an offering of sin.

—“they shall be baked with leaven; *they are* the firstfruits unto the LORD.”

And it goes on to tell us in the Scriptures that they had to be thoroughly baked: the sin had to be removed. Right? It is the firstfruits.

FIRSTFRUITS

All the prophets, including Moses, are speaking about the end of the world. Who are the firstfruits at the end of the world?

FROM THE ATTENDEES: The 144,000.

JEFF PIPPENGER: Revelation 14:3-4.

- Revelation 14:3-4 (KJV)

“³And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth. ⁴These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being the firstfruits* unto God and to the Lamb.”

Now, are the 144,000, did they have sin in their life?

FROM THE ATTENDEES: Yes.

JEFF PIPPENGER: Well, yes; but, there comes a point in time where they fully and completely overcome the leaven, right?

The 144,000 are the firstfruits; and these two loaves, these two wave loaves, are the firstfruits representing the 144,000 at the end of the world that have fully overcome sin.

Do the 144,000 perfectly reflect the character of Christ?

FROM THE ATTENDEES: Yes.

JEFF PIPPENGER: Do the Two Tables perfectly reflect the character of Christ?

FROM THE ATTENDEES: Yes.

JEFF PIPPENGER: Do these two tables [indicating the 1843 and 1850 Charts] reflect Christ?

FROM THE ATTENDEES: Yes.

JEFF PIPPENGER: Ahh. And these two wave loaves are part of the Feast of Pentecost, which is commemorating the beginning of Ancient Israel. So we see the beginning of Ancient Israel, Two Tables, a covenant, a tarrying time, a hand removed that brings about an increase of knowledge; and, we see the same thing at the beginning of modern Israel. Correct?

When was the end of Ancient Israel? In the time period of Christ; in the stoning of Stephen, in that history. Okay.

TWO LOAVES

- 1 Samuel 10:1-6 (KJV)

¹Then Samuel took a vial of oil, and poured *it* upon his head, and kissed him, and said, *Is it* not because the LORD hath anointed thee *to be* captain over his inheritance? ²When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son? ³Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men going up to God to Bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: ⁴And they will salute thee, and **give thee two loaves of bread**; which thou shalt receive of their hands. ⁵After that thou shalt come to the hill of God, where *is* the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: ⁶And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.

Now, you will see in 1 Samuel 10:1-6 that when Saul is being anointed as the first king of Israel, one of the prophetic signs that is given to him that the Lord is truly anointing him to be king is that he is going to meet some men and they have some wine and a few loaves of bread and they are going to give him two loaves. These two loaves represent God's people. Okay? Two loaves represent God's people, and Samuel is letting him know that he is becoming king over God's people.

But, let us move on to these two loaves further.

PENTECOST'S TWO LOAVES

Now, John 6:35, what are these loaves representing?

- John 6:35 (KJV)

“³⁵And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”

So, Jesus is the bread of life. Did Jesus ever have leaven in him?

FROM THE ATTENDEES: No.

JEFF PIPPENGER: So these two loaves, Brothers and Sisters, they are representing the firstfruits, the 144,000 at the end of the world that are a type of Christ, just as the tables, both of The Ten Commandments and the [1843 and 1850] Charts are a type of Christ.

COVENANT CONFIRMED

- Daniel 9:27 (KJV)

“²⁷ And **he shall confirm the covenant** with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.”

MOSES' TWO TABLES

HIS CHARACTER

“God’s law is the transcript of His character.” *Christ’s Object Lessons*, 305.

In Daniel 9:25, in the history of Pentecost during Christ’s day and age, when Christ was there, what was He doing? He was confirming the covenant with many for one week.

So, at the Pentecost that was fulfilled in the history of Christ, we also have a confirmation of the covenant, a confirming of the covenant. It was confirmed at the story of Moses at the beginning of Ancient Israel; it is confirmed at the end of Ancient Israel. It is confirmed in the beginning of modern Israel, and the Lord is attempting to confirm it now among His people once again.

But all of these histories are the same.

We are not done. I hope you are following this.

HABAKKUK’S TWO TABLES

THE ROCK OF AGES

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

This quote we have already read that these foundational truths that we have been building on since 1842, 1843, and 1844, are the Rock of Ages. They are Jesus Christ; the truths that are represented on this [1843] chart.

A TARRYING TIME AND THE GLORY OF THE LORD

So in Pentecost, we are dealing with the Pentecost at the end of Ancient Israel. In Luke 24:44-52 it says this:

- Luke 24:44-52 (KJV)

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

Now, he opened Moses’s understanding when he removed His hand, when He passed by. He opened the Millerite understanding when He removed His hand. Okay? So there is an opening of understanding here; I want you to see that.

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

FROM THE ATTENDEES: Tarry ye.

JEFF PIPPENGER: —“**tarry ye [here] in the city of Jerusalem until ye be endued with power from on high.** ⁵⁰And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. ⁵¹And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. ⁵²And they worshipped him, and returned to Jerusalem with great joy.”

All the components are there in the history of Pentecost that are in the history of Moses, that are in the history of the Millerites. Upon the testimony of two or three, a thing is established.

NEVER CHANGES

“**God’s work is the same in all time**, although there are different degrees of development and different manifestations of His power, to meet the wants of men in the different ages. Beginning with the first gospel promise, and coming down through the patriarchal and Jewish ages, and even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption. The Saviour typified in the rites and ceremonies of the Jewish law is the very same that is revealed in the gospel. The clouds that enveloped His divine form have rolled back; the mists and shades have disappeared; and Jesus, the world’s Redeemer, stands revealed. He **who proclaimed the law from Sinai, and**

delivered to Moses the precepts of the ritual law, is the same that spoke the Sermon on the Mount. The great principles of love to God, which He set forth as the foundation of the law and the prophets, are only a reiteration of what He had spoken through Moses to the Hebrew people: ‘Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.’ Deuteronomy 6:4, 5. ‘Thou shalt love thy neighbor as thyself.’ Leviticus 19:18. The teacher is the same in both dispensations. God’s claims are the same. The principles of His government are the same. For all proceed from Him ‘with whom is no variableness, neither shadow of turning.’ James 1:17.” *Patriarchs and Prophets*, 373.

THE FOUNDATION

“**Christ was the foundation** of the Jewish economy. The whole system of types and symbols was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption.” *Acts of the Apostles*, 14.

REJECTING THE FOUNDATION

When Christ was on Earth and the Pharisees were opposing Christ, what were they doing? They were refusing to get back on the foundation that they got off of. Right?

“Looking with pity upon them, the Saviour continued, ‘**Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvelous in our eyes?** Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.’” *The Desire of Ages*, 597.

The Jews, when they built the earthly temple they rejected the cornerstone. At the end of their history they rejected the foundation stone.

Sister White says these foundational truths [indicating the 1843 and 1850 Charts] are the Rock of Ages, and modern Israel is in the process of rejecting the foundation stone.

“This prophecy the Jews had often repeated in the synagogues, applying it to the coming Messiah. Christ was the cornerstone of the Jewish economy, and of the whole plan of salvation. This **foundation stone the Jewish builders, the priests and rulers of Israel, were now rejecting.** The Saviour called their attention to the prophecies that would show them their danger. By every means in His power He sought to make plain to them the nature of the deed they were about to do.” *Ibid.*

They were rejecting the foundation.

At the end of Ancient Israel, the leadership of God’s people were rejecting the foundations. At the end of modern Israel, the leadership of modern Israel rejects the foundations.

REJECTING THE TWO TABLES

Signs of the Times, July 23, 1896.

You know, it is hard to read. You guys have had a long day, a long week; it is close to lunch; you are kind of subdued. I have a question on my heart: Does it seem like I am stretching these things into my own preconceived ideas, or does this just seem simple and clear?

FROM THE ATTENDEES: Simple and clear.

JEFF PIPPGENDER: It seems pretty simple and clear to me.

“The Pharisees on first coming into the presence of Christ had felt all this reverence, all these convictions; their minds and hearts were deeply moved. With almost irresistible power the conviction was forced upon them that ‘never man spake like this man.’ Had they yielded to the Spirit’s influence,”—

Here is this progressive testing process represented by Miller.

—“Had they yielded to the Spirit’s influence, they would have received Jesus, and would have advanced from light to a greater light; but they wrapped their robes of self-righteousness about them, and trampled down the convictions of conscience. The Pharisees answered the officers with scorn and contempt: ‘Are ye also deceived? **Have any of the rulers or of the Pharisees believed on him?** But this people who knoweth not the law are cursed.’ **Here was one who was the very foundation of the Jewish ceremonies, one who made the law, one who on Mount Sinai proclaimed the law, one who knew every phase and principle of the law.** But he was unrecognized and unacknowledged by the leaders in Israel.” *Signs of the Times*, July 23, 1896.

OTHER FOUNDATION CAN NO MAN LAY

“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 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.]”—WHICH IS CHRIST JESUS—“In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock.” *Testimonies*, volume 8, 297.

THE ROCK OF AGES

“The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. . . . It is to be as the Rock of Ages.” *Review and Herald*, April 14, 1903.

THE JEWS’ SANCTUARY MISTAKE

- John 2:18-21 (KJV)

“¹⁸Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? ¹⁹Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. ²⁰Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? ²¹But he spake of the temple of his body.”

- Matthew 26:61 (KJV)

“⁶¹ And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.”

There was a sanctuary mistake in the time of the Jews. We have already part of it. When Jesus said, “Destroy this temple, and in three days and I will raise it up,” the Jews thought He was talking about the literal building. This was a prophetic mistake that cost them their lives, many of them.

THE MILLERITES’ SANCTUARY MISTAKE

“Jesus did not come to the earth as the waiting, joyful company expected, to cleanse the sanctuary by purifying the earth by fire. I saw that they were correct in their reckoning of the prophetic periods; prophetic time closed in 1844, and Jesus entered the most holy place to cleanse the sanctuary at the ending of the days. **Their mistake consisted in not understanding what the sanctuary was and the nature of its cleansing.** As I looked again at the waiting, disappointed company, they appeared sad. They carefully examined the evidences of their faith and followed down through the reckoning of the prophetic periods, but could discover no mistake. The time had been fulfilled, but where was their Saviour? They had lost Him.

“I was shown the disappointment of the disciples as they came to the sepulcher and found not the body of Jesus. Mary said, ‘They have taken away my Lord, and I know not where they have laid Him.’ Angels told the sorrowing disciples that their Lord had risen, and would go before them into Galilee.

“In like manner I saw that Jesus regarded with the deepest compassion the disappointed ones who had waited for His coming; and He sent His angels to direct their minds that they might follow Him where He was. He showed them that this earth is not the sanctuary, but that He must enter the most holy place of the heavenly sanctuary to make an atonement for His people and to receive the kingdom from His Father, and that He would then return to the earth and take them to dwell with Him forever. **The disappointment of the first disciples well represents the disappointment of those who expected their Lord in 1844.**” *Early Writings*, 243–244.

There was a Sanctuary mistake in the Millerite history. What was that? They thought the Sanctuary was the Earth. Okay?

OUR SANCTUARY MISTAKE

So, if there was a sanctuary mistake in the history of Christ, and a Sanctuary mistake in the history of the Millerites, upon the testimony two, will there be a Sanctuary mistake here at the end of the world?

FROM THE ATTENDEES: Yes.

JEFF PIPPENGER: Yes, there will. And our Sanctuary mistake, as I understand it, is this—1 Corinthians 3:9-17 is a complement to what we are going to read here in 1 Corinthians 6:19-20:

- 1 Corinthians 3:9-17 (KJV)

“⁹For we are labourers together with God: ye are God’ husbandry, *ye are* God’s building. ¹⁰According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. ¹¹For other foundation can no man lay than that is laid, which is Jesus Christ. ¹²Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; ¹³Every man’ work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. ¹⁴If any man’ work abide which he hath built thereupon, he shall receive a reward. ¹⁵If any man’ work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. ¹⁶Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? ¹⁷If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

- 1 Corinthians 6:19-20 (KJV)

“¹⁹What? Know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? ²⁰For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.”

Are we the temple of the Lord?

FROM THE ATTENDEES: Yes.

JEFF PIPPENGER: Are we the temple of the Lord?

FROM THE ATTENDEES: Yes.

JEFF PIPPENGER: 2 Corinthians 6:14-18.

- 2 Corinthians 6:14-18 (KJV)

“¹⁴Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? ¹⁵And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? ¹⁶And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I WILL DWELL IN THEM, AND WALK IN *THEM*; AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. ¹⁷WHEREFORE COME OUT FROM AMONG THEM, AND BE YE SEPARATE, saith the Lord, AND

TOUCH NOT THE UNCLEAN *THING*; AND I WILL RECEIVE YOU, ¹⁸AND WILL BE A FATHER UNTO YOU, AND YE SHALL BE MY SONS AND DAUGHTERS, saith the Lord Almighty.

TRUSTING IN LYING WORDS

What is our temple mistake? Jeremiah 7:1-8.

- Jeremiah 7:1-8 (KJV)

¹The word that came to Jeremiah from the LORD, saying, ²Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the LORD, all *ye of* Judah, that enter in at these gates to worship the LORD.”—

Is Jeremiah speaking about the end of the world, more than his day and age?

FROM THE ATTENDEES: Yes.

JEFF PIPPENGER: —³Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. ⁴**Trust ye not in lying words**, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* these. ⁵For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; ⁶*If* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: ⁷Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. ⁸Behold, **ye trust in lying words**, that cannot profit.”

And the lying words are, “The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* these.”

Why is that a lie?

THE TEMPLE OF THE LORD ARE WE

Manuscript Releases, volume 14, 280:

“**In the work of God no kingly authority is to be exercised by any human being**, or by two or three. The representatives of the Conference, as it has been carried with authority for the last 20 years, shall be no longer justified in saying, ‘**The temple of the Lord, the temple of the Lord are we.**’ The men in positions of trust have not been carrying the work wisely.

“The Lord calls for wise men to preside over His work, and to be faithful shepherds of His flock. He has a work to be done in every city. The General Conference has fallen into strange ways, and **we have reason to marvel that judgment has not fallen**, showing ‘by terrible things in righteousness’ that God is not a man that He should lie.” *Manuscript Releases*, volume 14, 280.

STRONG DELUSION

“One who sees beneath the surface, who reads the hearts of all men,”—EVEN IF THEY SAY THE LORD DOES NOT SEE US—“who reads the hearts of all men, says of

those who have had great light: ‘They are not afflicted and astonished because of their moral and spiritual condition.’ Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before Mine eyes, and chose that in which I delighted not.’ **‘God shall send them strong delusion,** that they should believe a lie,’ because they received not the love of the truth, that they might be saved,’ ‘but had pleasure in unrighteousness.’ Isaiah 66:3, 4; 2 Thessalonians 2:11, 10, 12.

“The heavenly Teacher inquired: ‘What stronger delusion can beguile the mind than the pretense that you are building on the right’—what?

FROM THE ATTENDEES: Foundation.

JEFF PIPPENGER: —“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? 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.”

“Who can truthfully say: ‘Our gold is tried in the fire; our garments are unspotted by the world’? I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: ‘Can you not see how they have pretentiously covered up their defilement and rottenness of character? **“How is the faithful city become an harlot!”** My Father’s house is made **a house of merchandise, a place whence the divine presence and glory have departed!** For this cause there is weakness, and strength is lacking.’” *Testimonies*, volume 8, 249–250.

SUMMARY

The Millerite time period illustrates a progressive development of truth, thus typifying a progressive testing process at the end of the world. The Millerites typify a movement at the end of time whose message and the messengers will become the point of controversy. The messengers of that movement will be unified upon the loud cry message and will return to the foundational truths of

Adventism, which Jeremiah calls “the old paths,” which are the truths represented on the 1843 and 1850 pioneer charts.

The 1843 and 1850 charts are the foundation of Adventism and have been typified by the Ten Commandments. As the Jews of Christ day did not recognize that Christ was the law exemplified, and therefore the foundation of ancient Israel, so the modern Pharisees will not recognize the two tables are the foundation of Adventism and also the Rock of Ages.

When the two tables are delivered to Israel there is a tarrying time, a manifestation of God’s power, a covenant accomplished and the removing of God’s hand which opens up an understanding to God’s people during the history where the two tables are delivered.

In the history of Moses, Pentecost of Christ’s day and age and the Millerites those who reject the message and experience connected with the delivery of the tables are lost. The two tables of the Ten Commandments typify the two loaves of the Pentecost offering, which in turn typify the 1843 and 1850 pioneer charts. The Ten Commandments are a type of Christ, as is the loaves and the charts.

The work of the Pharisees in the time of Christ typifies those in Adventism today that war against the truths established upon the two tables of Habakkuk.

Brothers and Sisters, the temple of the Lord, are we.

The shut-door message is always presented in every reformation time period; but, the shut-door message here at the end of the world is the most serious, the most solemn that has ever been. And it includes the truth that we are now in a time period when everything that can be shaken will be shaken, and only those who are willing to make the sacrifice of coming into agreement with God’s revealed Will in the Bible and the Spirit of Prophecy will stand during this testing process.

And William Miller has set forth a fair example to us that if we are to trust in men, we will find ourselves on the path of rejecting the history of Adventism as represented in these [1843 and 1850] Charts and, in so doing, stand on the threshold of receiving the mark of the beast.

This is where we are in Earth’s history. It is no longer—Brothers and Sisters, if you are being influenced by me, you are on the way for destruction. But so, too, if you are being influenced by pastors, conference leaders, or any other human being, you are creating a habit in yourself that will destroy you. It is time to get on your knees and let the Lord direct you into what you should do with this message; because, there is a door that is about to shut.

Shall we pray?

Closing Prayer: Father in Heaven, we understand that we are the temple of the Lord and that you are willing to fill us with your Holy Spirit and use us to represent your character and your name and your message in this Earth. We wish that you would accomplish that in our lives, that you might use us to give a fair warning to those who are not understanding these things. The evidence from prophecy is that we have very little time to awaken and accomplish this work, so we ask that you would do that in us. Wean us from placing our confidence in other men’s

thought processing and other men's ideas, and do not let us get drawn into a misunderstanding of what the temple is, for we know that that stumbling block is found in each of these generations. Help us to be among those wise virgins that follow you wherever you go and avoid those obstacles that are going to bring so many into the position where they receive the mark of the beast. As we break at this time, we would ask also that you would bless the physical food that has been prepared to our nourishment, and we thank you for the hands that have prepared it. We thank you for the work they have been doing this week back there selflessly in the kitchen, and we thank you for those who have been behind the scenes managing this meeting across the board. We ask for your continued presence to the end of this time here. We ask in Jesus's name, amen.

THE SHUT DOOR
THE TEMPLE OF THE LORD ARE WE
By Jeff Pippenger: Tennessee Lesson Seven

Opening Prayer: Dear Heavenly Father, we thank you for your Word that you give to us to strengthen us, to convict us, to change us. We ask as we open up this presentation that once again you would grant us your presence through your Holy Spirit, that you give us the discernment to see you in all of this, to understand your voice in all these things. Please send your Holy Spirit and Latter Rain power upon us at this time and fill this room with angels to keep out the evil influences. We thank you for such a blessed high time here this week so far. In Jesus's name, amen.

JEFF PIPPENGER: I am on Lesson No. 7, "The Temple of the Lord are We."

In the last presentation we identified that in the history of Christ there was a misunderstanding over the temple. The Jews believed that the temple that Christ was speaking about was the literal temple building. They were misunderstanding things.

In the Millerite history there was a misunderstanding over the temple, over the Sanctuary. The Millerites believed the Sanctuary was the Earth.

And I am suggesting that at the end of the world, one of the truths that God's people need to understand is that if we are going to strive to be among the 144,000, one of the first obstacles that we need to overcome is that we remove our trust from other people, remove our trust from flesh. We cannot be influenced or led by men. This is where William Miller went astray, as he set forth a type of those Seventh Day Adventists that receive the mark of the beast at the end of the world.

And, the message at the end of the world is that we are the temple of the Lord and that if we meet the conditions of the Gospel, we will be filled with the Holy Spirit. And Sister White says often, in a variety of ways, that what Christ came to demonstrate when He was on Earth here is that humanity combined with Divinity does not sin. If we understand that we are the temple of the Lord and meet the requirements of the Gospel, where we have the infilling of the Holy Spirit, we will have reached the character development we need to be among those that are among the 144,000. And there is no other calling for Seventh Day Adventists.

And I have heard Seventh Day Adventists actually say it more than once, casually, that if they get to Heaven that is good enough. Well, Brothers and Sisters, our only calling as Seventh Day Adventists is to strive to be among the 144,000. We may not make it and still can be saved. If we are striving to be among the 144,000 and the Lord determines that we need to be laid to rest; sobeit, we will be saved.

FROM THE ATTENDEES: Amen!

JEFF PIPPENGER: But if we are not striving to be among the 144,000, we will be lost. We have been created in the image of the Lord and the Lord has very clearly identified that we in His image are goal-motivated human beings. It says of Jesus in Hebrews, it was "For the joy that was set before him he endured the cross, ..." He was a goal-motivated creature, just as we are; because, we are created in His image.

If we are not striving for the goal to be among the 144,000 we will not be and we will be lost, because that is the calling for Seventh Day Adventists at the end of the world. There is no other calling.

KINGLY AUTHORITY

In our last presentation, when we were dealing with the misunderstanding of the temple, what I was suggesting was when Jeremiah says that at the end of the world God's people trusts in lying words, and then the lying words that he identifies is repeated three times. It says, "The temple of the Lord, the temple of the Lord, the temple of the Lord, are these." And then the quote that I used from Sister White to follow up with that, you may not have caught it—it is the one that we are starting with here—Sister White is quoting Jeremiah, but she does not use the word *these*. She says:

"In the work of God no kingly authority is to be exercised by any human being, or by two or three. The representatives of the Conference, as it has been carried with authority for the last 20 years, shall be no longer justified in saying, **'The temple of the Lord, the temple of the Lord are we.'** The men in positions of trust have not been carrying the work wisely.

"The Lord calls for wise men to preside over His work, and to be faithful shepherds of His flock. He has a work to be done in every city. The General Conference has fallen into strange ways, and **we have reason to marvel that judgment has not fallen,** showing 'by terrible things in righteousness' that God is not a man that He should lie." *Manuscript Releases*, volume 14, 280." *Manuscript Releases*, volume 14, 280.

She is being more specific than Jeremiah.

What I am saying is that our Sanctuary mistake is putting that confidence in other human beings and this mistake has been encouraged by the leadership. It is a natural human tendency, but it has been encouraged, and that this will be a temptation. And you see it all the time when you are dealing with this message, with people refusing to even consider this message unless their pastor gives them permission. Maybe it is not that direct, but if he will not go along with it, then they want nothing to do with it.

Well, that is the lay people buying into the concept that the structure is the temple.

Now, please do not misunderstand. I understand that the Lord raised up the Seventh Day Adventist Church and He ordained the structure. Okay? And it could have worked if the men that were leading out in the structure were humble and surrendered to the Lord. But, Brothers and Sisters, it is not working.

TERRIBLE JUDGMENTS

So, in the next quote, *Signs of the Times*, October 31, 1900.

Now, for the critics of what we are teaching, they are going to say on a presentation like this—I have a hunch; I am not a prophet—but I have a hunch what they will say is, "All he's doing now is bashing the church."

I am not bashing the church. I am understanding that part of the closed-door message for our day and age is the reality that the Lord is about to remove what we typically call the structure of the Seventh Day Adventist Church. I have understood this from prophecy for a long time.

Brothers and Sisters, it does not matter if everyone in the Seventh Day Adventist organization is as faithful as Enoch, or as apostate as Judas, at the Sunday Law the corporate structure of the Seventh Day Adventist Church ends.

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: If they are all Enochs and they are faithful and they say, "There is no way we are accepting Sunday. We are standing for Sabbath," the government shuts them down. That is what it is. So, it ends there, even if they are faithful.

If they are unfaithful, it ends,

But prophecy is clear, that the structure does not go on beyond the Sunday Law and this is part of the light connected with the shut-door message for this day and age.

"Those who are true learners in the school of Christ will study with intense interest **the parable of the vineyard**. In this parable Christ presented the true condition of the once chosen people of God. He revealed to them their sinful breach of trust. He designed this parable to be a lesson to all, warning them that unless they walk in the ways of the Lord, keeping all His commandments, He can not bless and sustain them. The church on earth is greatly beloved by God. It is the fold provided for the sheep of His pasture. But the Lord will not serve with the sins of His people. Many times He has suffered calamity and defeat to come upon them because they have glorified themselves, weaving false principles into their practise. He willingly forgives those who repent, but **He will remove His favor** from those who go on sinning, exalting self, and mingling the sacred with the common. **Terrible judgments will destroy those** who have misrepresented Him, saying, 'The temple of the Lord, The temple of the Lord, The temple of the Lord, are these,' when their example is misleading." *Signs of the Times*, October 31, 1900.

THE VINEYARD PARABLE

Now, you have before you the parable of the vineyard in the Old Testament. It follows up Isaiah 5:1-30. I am trusting that we are all familiar with this.

- Isaiah 5:1-30 (KJV)

¹"Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: ²And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

³"And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. ⁴What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought **it forth wild grapes?**

⁵"And now go to; I will tell you what I will do to my vineyard: **I will take away the hedge** thereof, and **it shall be eaten up; and break down the wall** thereof, and it shall be **trodden down:** ⁶And I will **lay it waste:** it shall **not be pruned, nor digged;** but **there shall come up briars and thorns:** I will also command **the clouds that they rain no rain upon it.**

⁷For **the vineyard of the LORD of hosts is the house of Israel**, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

⁸**Woe** unto them that join house to house, *that* lay field to field, till *there be* no place, that they may be placed alone in the midst of the earth! ⁹In mine ears *said* the Lord of hosts, Of a truth many houses shall be desolate, *even* great and fair, without inhabitant. ¹⁰Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

¹¹**Woe** unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine inflame them! ¹²And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands.

¹³**Therefore** my people are gone into captivity, because *they have* no knowledge: and their honourable men *are* famished, and their multitude dried up with thirst.

¹⁴**Therefore** hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

¹⁵And the mean man **shall be brought down**, and the mighty man **shall be humbled**, and the eyes of the lofty **shall be humbled**:

¹⁶But the LORD of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. ¹⁷Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

¹⁸**Woe** unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: ¹⁹That say, Let him make speed, *and* hasten his work, that we may see *it*: and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it*!

²⁰**Woe** unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

²¹**Woe** unto *them that are* wise in their own eyes, and prudent in their own sight!

²²**Woe** unto *them that are* mighty to drink wine, and men of strength to mingle strong drink: ²³Which justify the wicked for reward, and take away the righteousness of the righteous from him!

²⁴**Therefore** as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

²⁵**Therefore is the anger of the LORD kindled against his people**, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses *were* torn in the midst of the streets. For all this his anger is not turned away, but his hand *is* stretched out still.

²⁶And **he will lift up an ensign to the nations** from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly: ²⁷None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: ²⁸Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind. ²⁹Their roaring *shall be* like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*. ³⁰And in that day they shall roar against them like the roaring of the sea: and if *one* look unto the land, behold darkness *and* sorrow, and the light is darkened in the heavens thereof."

In the midst of the parable of the vineyard as set forth by Isaiah in chapter 5, Isaiah says, “⁷**For the vineyard of the Lord of hosts is the house of Israel, ...**” So, when Isaiah is giving the parable of the vineyard, he is making sure we understand that this is about God’s people. And then Isaiah begins to list woe after woe that is pronounced upon them.

Now, if you drop down to verses 25-27, where you see the bold face, here in Isaiah, it says,

“²⁵**Therefore is the anger of the Lord kindled against his people**, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses *were* torn in the midst of the streets.”

Isaiah tells the story of the vineyard, the story of Israel, how the Lord prepared everything they needed to glorify Him and carry the message of His character to the world. He tells how they rejected that privilege. He tells the judgments that are pronounced upon them, and then here he is identifying that he smites them. All right?

I want you to see something before we move into the parable of the vineyard in the New Testament.

“...and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses *were* torn in the midst of the streets. For all this his anger is not turned away, but his hand *is* stretched out still.”—

Where is His hand stretched out still when he smites them? To the eleventh-hour workers. This is the Sunday Law here. This is where they are struck.

And Sister White uses this very phrase in a couple of quotes that we have read earlier: “The time of God’s destructive judgment is the time of mercy for those who have never known the truth”; and then she incorporates this hand, “the door of mercy is closed to those who would not enter while His hand is stretched out still.”

So, the next verse says, “²⁶**And he will lift up an ensign to the nations**” And if you take your Concordance and look at the places that Isaiah speaks of an ensign being lifted up, that ensign draws all the world to them. And then if you take your Ellen White CD-ROM, she will clearly identify that the ensign that is lifted up at the end of the world is the Sabbath-Sunday issue. She expresses it many ways. She says it is the Law of God; she says it is the Sabbath; she says it is Christ’s Righteousness; she says it is His people.

But, here we see that Isaiah’s narrative of the parable of the vineyard is identifying that the Lord takes the vineyard away from Israel at the Sunday Law, at the time period that He is lifting up the ensign to the eleventh-hour workers.

THE TESTIMONY OF TWO

- Matthew 21:33-45 (KJV)

“³³Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: ³⁴And when the

time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

“³⁵And the husbandmen took his servants, and beat one, and killed another, and stoned another. ³⁶Again, he sent other servants more than the first: and they did unto them likewise. ³⁷But last of all he sent unto them his son, saying, They will reverence my son. ³⁸But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. ³⁹And they caught him, and cast *him* out of the vineyard, and slew *him*.

“⁴⁰When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

“⁴¹They say unto him, **He will miserably destroy those wicked men**, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

“⁴²Jesus saith unto them, Did ye never read in the scriptures, **THE STONE WHICH THE BUILDERS REJECTED, THE SAME IS BECOME THE HEAD OF THE CORNER: THIS IS THE LORD’S DOING, AND IT IS MARVELLOUS IN OUR EYES?** ⁴³Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

“⁴⁴And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. ⁴⁵And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

Now, in the New Testament, in Matthew 21:33-45, Jesus is simply telling Isaiah’s parable of the vineyard, only—as Sister White informs us very clearly, and we have some quotes to deal with this—the Jews were familiar with this parable from Isaiah and, through Inspiration, they are drawn into Jesus telling the parable of the vineyard. They should have known better. They should have known when He started down through the parable of the vineyard, it is time to get away from here; but, they listened to the whole thing and get drawn in, and then they tell Him, “I know what you should do to these guys. I know what you should do to these guys.” And it was them.

So, cutting into the middle of this, when Jesus asked the question in the middle of this passage from Matthew 21:33-45. this is the question that Christ asks: “⁴⁰When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?”

He is asking the Jews, and they are so enwrapped in this story of the vineyard that they do not know how not to answer. They said, “⁴¹They say unto him, **He will miserably destroy those wicked men**, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.”

There is a change in leadership in the Sunday Law time period. There are a variety of ways in prophecy that that is illustrated. This is part of the shut-door message that there is a controversy over. This is part of the shut-door message that causes such a shaking among the Seventh Day Adventist Church.

“⁴²Jesus saith unto them, Did ye never read in the scriptures,”—NOW NOTICE WHAT HE IS GOING TO SAY—“**THE STONE WHICH THE BUILDERS REJECTED, THE SAME IS BECOME THE HEAD OF THE CORNER: . . .**”—

What is the stone that they rejected?

FROM THE ATTENDEES: Christ.

JEFF PIPPENGER: It is Christ, but what is it in the terms—it is the cornerstone, or you could call it ...?

FROM THE ATTENDEES: The foundation stone.

JEFF PIPPENGER: The foundation stone. What they are rejecting is the Foundations.

Now, when we read the parables of Christ, is that prophetic?

FROM THE ATTENDEES: Yes.

JEFF PIPPENGER: All the prophets are speaking more about the end of the world than the days in which they lived. So, Christ here is speaking about the parable of the vineyard at the end of the world. And the reason the vineyard is taken away from the Adventist Church at the end of the world is because they have rejected the cornerstone, the foundation.

—“**THE STONE WHICH THE BUILDERS REJECTED, THE SAME IS BECOME THE HEAD OF THE CORNER:** THIS IS THE LORD’S DOING, AND IT IS MARVELLOUS IN OUR EYES? ⁴³Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.”

UNIDENTIFIED ATTENDEE: Does He give it to the eleventh-hour workers? He gives to a nation...(inaudible)?

JEFF PIPPENGER: You can see the transition from those that receive the mark of the beast in Adventism going out; you can see the eleventh-hour workers coming in. But, you can also see that it is here at this point where the Lord is taking the work into His own hands and He is selecting men from the common, humble walks of life and placing them in the position of leadership at that time. We have read some quotes similar to that earlier on this morning.

There is a nice quote, where Sister White says,

“The great issue so near at hand [enforcement of Sunday laws] will weed out those whom God has not appointed and He will have a pure, true, sanctified ministry prepared for the latter rain.—*Selected Messages* 3:385 (1886). {*Last Day Events*, 179.2}.”

At the Sunday Law the Lord is going to put in place a ministry, a sanctified ministry prepared for the Latter Rain. That is much of the transition here as it is the eleventh-hour workers.

UNIDENTIFIED ATTENDEE: What was the question?

JEFF PIPPENGER: The question was this nation that He gives it to, who is it? And he was wondering if it was the eleventh-hour workers. And I am saying they are part of the story; but, what we are seeing here is what Miller was illustrating, is those that formerly led out in the work are the last to get onboard. But in reality, probably not very many of them do get onboard.

“⁴⁴Mathew 21:44 And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. ⁴⁵And when the chief

priests and Pharisees had heard his parables, they perceived that he spake of them.”

A LESSON FOR US

Christ's Object Lessons, page 296:

“As a people the Jews had failed of fulfilling God’s purpose, and **the vineyard was taken from them**. The privileges they had abused, the work they had slighted, was entrusted to others.

“**The parable of the vineyard applies not alone to the Jewish nation. It has a lesson for us.** The church in this generation has been endowed by God with great privileges and blessings, and He expects corresponding returns.” *Christ's Object Lessons*, 296.

If He does not get those corresponding returns, what happens?

Well, the Jews would say it this way: “He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.”

That is what we are approaching in this shut-door time period.

THE KINGDOM OF GOD SHALL BE TAKEN FROM YOU

The Spirit of Prophecy, volume 3, pages 34 - 35:

“In the parable of the vineyard Jesus brought before the Jews their real condition. The householder represented God, the vineyard the Jewish nation hedged in by divine law which was calculated to preserve them as a people separate and distinct from all other nations of the earth. The tower built in the vineyard represented their temple. The Lord of the vineyard had done all that was necessary for its prosperity. So God had provided for Israel in such a manner that it was in their power to secure the highest degree of prosperity. The lord of the vineyard required of his husbandmen a due proportion of the fruit; so God required of the Jews a life corresponding with the sacred privileges he had given them. But as the servants who demanded fruit in their master’s name were put to death by the unfaithful husbandmen, so had the Jews slain the prophets who had come to them with messages from God.”

“Not only were these rejected, but when he sent his only Son to them, the destined Heir to the vineyard, thinking to preserve the vineyard to themselves, and to secure the honor and profit accruing therefrom, the haughty Jews, the unfaithful servants, reasoned among themselves, saying, ‘This is the heir; come, let us kill him.’ Thus Jesus revealed in his parable the dark purposes of the Jews against himself.” *The Spirit of Prophecy*, volume 3, 34-35.

Do you all know the different stories in Adventist history when there have been men and women that had decided to raise up a ministry in agreement with the Spirit of Prophecy and they

do it all by the blueprint and, before long, it is a flourishing ministry that the whole world is looking at? You know, like Madison College in its heyday?

Well, there are lots of stories like that in Advent history. And when we took up the work as we were told to do, the Lord blessed. When we do not, well, we are not.

Moving on through this passage, to the third paragraph, Sister White is quoting there that the kingdom shall be taken from them; the kingdom shall be taken from us.

“After Jesus had heard them pronounce sentence upon themselves in their condemnation of the wicked husbandmen, he looked pityingly upon them and continued: ‘Did ye never read in the scriptures, **The stone which the builders rejected the same has become the head of the corner**; this is the Lord’s doing, and it is marvelous in our eyes? Therefore say I unto you, **The kingdom of God shall be taken from you**, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.’” Ibid.

And in the fourth paragraph it says:

“The Jews had often repeated the words of this prophecy while teaching the people in the synagogues, applying it to the coming Messiah. But Jesus connected the heir so cruelly slain with the stone which the builders rejected, but which eventually became the principal stone of the whole building. Christ himself was the originator of the Jewish system, **the very foundation** of the costly temple, the antitype to whom all the sacrificial services pointed. The Jews had watched with apparent anxiety for the coming of Christ. The scribes, who were learned in the law and acquainted with the declarations of the prophets regarding his coming, knew from prophetic history that the time of looking and waiting for his advent to the world had expired. **Through the parables which Jesus spoke to the Jews, he brought their minds to prophecies which had foretold the very things which were then being enacted.**”—

We had a meeting one time where a man from the General Conference, who had did his Master’s or his Doctorate thesis on the last six verses on Daniel 11, was invited and I was invited. And he was presenting Daniel 11:40-45, and I was. He would present for forty-five minutes and then he would field thirty minutes of questions and answers; and then I would do likewise. This went on through some days. It was by invitation only. There were either self-supporting workers or conference workers that were the audience. There were people that were on one side of the issue, neutral, the other side of the issue.

Of course, his thesis on the last six verses of Daniel 11 was wrong. I say that because it was wrong, but I say it because halfway through the questions and answers he had to start changing what he believed it was. When he got to the glorious land and he started trying to defend what he understood about verse 41, he started changing what he thought the glorious land could be: “Suddenly this is what I say in my Master’s thesis or my Doctoral thesis,” whichever it was, and it then it was, “Well, maybe it is this or it could be this.” He got so weary of that that he went home early. It came apart on him.

But before he left, the person that had put on that meeting told me that he came to him—I liked this guy. He seemed like a humble Christian. I have no criticism on how he handled himself, this brother. He was just wrong on the last six verses of Daniel 11.

He came to the brother that had set up that meeting and he told him, “You know, I cannot agree with what Pippenger is teaching. But I will admit, I will admit that what he is teaching sounds more like we understand as Adventists to be end-time events.” He admitted that. At least he would grant that premise: “What he is saying sounds more like how we traditionally understand what the end of the world is going to be.”

And what I am saying this for is, Brothers and Sisters, these men that are fighting against the teaching on the last six verses of Daniel 11, I happen to believe in my heart, they know that this is consistent with what we have been saying as Seventh Day Adventists for the last one hundred fifty years takes place at the end of the world.

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: They may fight it, but I have a hunch, just like the Jews they know. And if that is the case, I do not know what prevent them from saying, “Hey, I want to move into this side of the issue.”

But anyway, that is outside the scope of this presentation.

—“**Through the parables which Jesus spoke to the Jews, he brought their minds to prophecies which had foretold the very things which were then being enacted.** He sought by every means within his power to awaken their consciences and to enlighten their understanding, that they might consider well the steps they were meditating.

“In these parables he laid the purposes of the Pharisees before them, together with the fearful consequences resulting. **A solemn warning was thus given to them.**”—

Now, Brothers and Sisters, the brother brought up something this morning. He was dealing with someone who he said was presenting a “no fear” message. I do not know if he said *message*, but he said something about “no fear,” teaching that “You know, if we are really in the Lord, we should not have any fear.” And what he is understanding is that the Lord uses fear to accomplish what the Lord wants to use fear for.

And when we were in that discussion, I said that I had to deal with this quite a bit, a long time ago when we were presenting this. You know, people would come up and say, “You know, this can’t be the message. I am scared when I am hearing this.”

And direct criticisms: “This couldn’t be the message. The people are becoming scared over this.”

Or, I do not know how many times I have had men and women come up after a meeting with tears running down their face saying, “I realize this is the message. I am not ready. What am I going to do?”

So, in that argument that has come into this message through the years, you know, I did some looking. Sister White says we have the same messages of Noah, as William Miller. She says we have the most fearful message ever given to mankind.

So, we have to give a solemn warning, and part of that solemn warning is to look our brothers and sisters in Adventism in the eye and say, “The Lord is about to take this vineyard

away from us, and if you are not on the right side of the issue you are going to be lost.” That is part of the shut-door message.

—“**A solemn warning was thus given** to them. And to leave the matter without a shadow of doubt, Jesus then dropped all figures and stated plainly that **the kingdom of God should be taken from them and given to a nation bringing forth fruit**. At this the chief priests and scribes were so enraged they could scarcely restrain themselves from using violence against him; but perceiving the love and reverence with which the people regarded him they dared not follow out the malice of their hearts.” Ibid.

In the next quote, and I am not going to read this all the way through. It is from the *Signs of the Times*, February 17, 1898. What I want to pick up though is a couple of thoughts to try to bring it home to you and I better.

“By this parable”—AND WE ARE DEALING WITH THE SAME PARABLE—“**the past and the future history of the Jews was faithfully illustrated**. Christ presented before them their true religious character, and then asked, ‘When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?’ The Pharisees answered as Jesus meant that they should; for they were always ready to condemn others. Christ’s design in asking this question was that they should condemn themselves, and admit the justice of the punishment that was soon to fall upon them. He wished to show them the justice of taking away their national privileges,”—THEIR STRUCTURE—“which work had already commenced, and which would end, not only in the destruction of their temple and city, but in the dispersion of the nation.

“The Jewish nation was indeed a vineyard inclosed. God’s law was a moral hedge about them. This law was altogether superior to the law of any other nation. They were forbidden to intermarry with other peoples, and were warned to keep from idolatry. Every facility which would enable them to become the greatest and most righteous people on the face of the earth was provided. God designed that they should preserve their peculiar, holy character, and represent Him in a godless world.” *Signs of the Times*, February 17, 1898.

Now, to the next paragraph:

“A wonderful manifestation of God’s love had been given in **the remarkable deliverance of the children of Israel from Egypt**. ‘For I am the Lord thy God, the Holy One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee.’ Because of the stubbornness of Pharaoh, the whole land of Egypt was ruined.” Ibid.

So Sister White is taking them back now to their beginnings. They should have remembered their foundations.

“God brought His people out from slavery and idolatry that they might keep the Sabbath of the fourth commandment. He Himself ruled over them. But in their desire to be like the nations round them, they rejected the Lord’s rule. ‘Make us a king,’ they said to Samuel, ‘to judge us like all the nations. . . . And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected Me, that I should not reign over them.’ Ibid.

What is it that Sister White says? “We have nothing to fear for the future, except we forget the Lord’s teachings in our past history and experience.”

What is the Lord’s teachings in our past history and experience? It is the teachings that are represented on that chart [indicating the 1843 Chart].

We have everything to fear for the future if we forget the teachings that are represented on these two Tables [indicating the 1843 and 1850 Charts].

So, she is taking us back to the history of the Jews, as she is dealing with them; and then two paragraphs later she jumps into the story of Elijah and is telling us that Elijah is another parallel of this history.

“**Elijah** came to maintain the honor of God, but he was rejected by the people. Because of the sins of the nation God sent a drought upon the land. The suffering of men and animals was terrible; but this did not lead Ahab, the ruler of the people, to repentance. Instead it provoked him to sullen defiance. His and Jezebel’s anger was kindled against Elijah and the prophets of the Lord; and they slew all that they could find. Jezebel served Satan with all the idolatrous devotion of her nature. She was the agency through whom he wrought to eclipse every ray of light that God designed should come to the nation. She was determined to uproot the religion so hateful to her, and which, as she thought, was the cause of the drought.

“Spiritual blindness was upon Ahab, and he met Elijah with the question, ‘Art thou he that troubleth Israel?’ This he asked as if to lead Elijah to make some explanation of the drought. Had he been spiritually enlightened, he would have seen behind Elijah the working of the God of Elijah, the great I AM. But Ahab was dishonoring God, and those who dishonor God do not desire to retain the thought of God. They do not like to think of Him as one who knows all their thoughts, and who will surely punish them for their wrong actions. They educate the mind to think of other things, and they lose the habit of seeing God in the providences and transactions of daily life. Those who make this world supreme are conformed in character to the world, and Ahab could only trace the calamity of the world to Elijah. ‘Art thou he that troubleth Israel?’ he said. With a sharp reproof, Elijah threw back the accusation. ‘I have not troubled Israel; but thou, and thy father’s house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.’” Ibid.

Then she goes to the story of Jeremiah and the destruction that came upon Jerusalem because of disobedience.

“Jeremiah suffered the severest persecution from his own countrymen, because he bore a faithful message from God. Isaiah, who was permitted by the Lord to see wonderful things, was sawn asunder, because he faithfully reprov'd the sins of the Jewish nation. The prophets who came to look after the Lord's vineyard, were indeed beaten and killed. ‘They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented’—men of whom the world was not worthy. They were cruelly treated, and banished from the world.

“Thus Satan strove to gain control over the human mind, that he might wreak his hatred and revenge on the only-begotten Son of God. But the last act of the tragedy was yet to be enacted. The Son of God was yet to be killed by the unfaithful stewards.” Ibid.

And then, she says,

“**God sent a forerunner before His Son.** Gabriel appeared to Zacharias, a priest of the Lord, saying: ‘Fear not, Zacharias; for thy prayer is heard; and thy wife Elizabeth shall bear thee a Son, and thou shalt call his name **John**. ... And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.’ Zacharias doubted, and, because of his unbelief, he was struck dumb by the Lord. But at the birth of his son, his tongue was loosed, ‘and he spake, and praised God. And fear came on all them that dwelt round about them; and all these sayings were noised abroad throughout all the hill country of Judea. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for He hath visited and redeemed His people. . . . And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways.’” Ibid.

So now she is moving to John the Baptist. She is talking about the parable of the vineyard and then she talks about Moses, Jeremiah, Elijah, John. And in the second paragraph from the last she says,

“**John's mission was to prepare the way for Christ. But the Jewish people rejected John's message.** They refused to prepare for the reception of the Son of God. They treated God's messenger with disdain, and his solemn words of warning as idle tales. This hardened their hearts, and prepared them to reject the still clearer light that came to them. And when the Son of God came to present His Father's claims, they said, ‘This is the Heir; come, let us kill Him.’ He came to save them from themselves, but they refused Him, choosing a robber and a murderer in His stead.” Ibid.

So she starts with the parable of the vineyard with Christ, then she goes to Moses, Elijah, Jeremiah, John the Baptist, and brings us right back to Christ, to the parable of the Ten Virgins.

This is all of the context, why was the vineyard taken away; because, they rejected everything throughout their history. But their last time, in the time of their visitation, their last opportunity to respond to the warning message in the time of John the Baptist—she takes us there—and then she says:

“Now **all these things happened unto them for ensamples, and they ‘are written’**—FOR SEVENTH DAY ADVENTISTS—“**for our admonition, upon whom the ends of the world are come.** Wherefore let him that thinketh he standeth take heed lest he fall.’ ‘Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.’” Ibid.

OVERTURN, OVERTURN, OVERTURN

Brothers and Sisters, the vineyard is about to be overturned and overturned and overturned.

The next quote, *Manuscript Releases*, volume 13, page 222. Notice what she is saying. She is making sure. She is making sure that whoever is going to hear these words does not say, “Well, that is the Spirit of Prophecy. That is not the Bible.” Okay?

“These are not the words of Sister White, but the words of the Lord, and His messenger has given them to me to give to you. God calls upon you to no longer work at cross purposes with Him. Much instruction was given in regard to men claiming to be Christian when they are revealing the attributes of Satan, counteracting in spirit, word, and action the advancement of truth, and are surely following the path where Satan is leading them. In their hardness of heart they have grasped authority which in no way belongs to them, and which they should not exercise. Saith the great Teacher, ‘I will **overturn, overturn, overturn.**’ Men say in Battle Creek, ‘**The temple of the Lord, the temple of the Lord are we**’ but they are using common fire. Their hearts are not softened and subdued by the grace of God.

“Many claiming to obey the truth are captives to Satan’s rule. And they have no power from his snare to go, [for] they have submitted to his way so long. How long will they act on the principles of the power of darkness? I am instructed to say to you, my brethren in every place, ‘It is high time that ye awake out of sleep. Put off the works of selfishness and darkness. No longer abuse the sacred principles of heaven by your unrighteousness, **lest in your experience the history of the children of Israel is repeated.** Take heed lest ye fall after the same example of unbelief. We are now a spectacle to the world, to angels, and to men. Satan has linked your arm, who have given him opportunity, within his arm.’” *Manuscript Releases*, volume 13, 222.

Now, Brothers and Sisters, you know how you get around that one, do you not? “Well, Sister White here is talking to a problem that existed with the brethren in her day and age. What authority do you have to be applying this here at the end of the world?”

Is she a prophet or is she not; because, all the prophets more for the end of the world than the days in which they lived. This is more about today, here at the end than it was before. So, upon God’s Word, the authority of God’s Word, I am here to tell you that the Lord is about to

overturn and overturn and overturn the institutions that are called by His name. And that is how she says it in another place.

THE LORD WILL PURIFY HIS CHURCH

Testimonies to Ministers, pages 372 - 373:

“Page after page might be written in regard to these things. Whole conferences are becoming leavened with the same perverted principles. ‘For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.’ **The Lord will work to purify His church.** I tell you in truth, the **Lord is about to turn and overturn in the institutions called by His name.**

“Just how soon this refining process will begin I cannot say, but it will not be long deferred. He whose fan is in His hand will cleanse His temple of its moral defilement. He will thoroughly purge His floor. God has a controversy with all who practice the least injustice; for in so doing they reject the authority of God and imperil their interest in the atonement, the redemption which Christ has undertaken for every son and daughter of Adam. Will it pay to take a course abhorrent to God? Will it pay to put upon your censers strange fire to offer before God, and say it makes no difference?” *Testimonies to Ministers*, 372–373.

The temple deception in our day is the misguided understanding of what the Seventh Day Adventist Church represents and the people that have lost their bearings on what that means are under the pronouncement that the vineyard is about to be taken away from them, that the institutions that are called by the Seventh Day Adventist name are about to be overturned, overturned, and overturned; that those institutions, that the Lord is going to purify His church. And, Brothers and Sisters, we are leading now back into more of the prophetic narrative. Because, there was twice that Christ cleansed His temple in His day and age; and twice that he cleansed it in the Millerite history; and, He is going to cleanse it here at the end again twice, and He is letting us know very clearly through the prophetic Word why, and how, and where, and who.

THE MAN WITH THE FAN

- Matthew 3:11-12 (KJV)

“¹¹I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: ¹²Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.”

THE MESSENGER OF THE COVENANT

- Malachi 3:1-4 (KJV)

“¹ Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, **shall suddenly come**”—ONCE—“**to his temple,**”—

It does not say that, but it does say “come to his temple” twice.

—“and the Lord, whom ye seek, **shall suddenly come to his temple**, even the messenger of the covenant,”—THE MESSENGER OF THE COVENANT IS CHRIST—“whom ye delight in: behold, **he shall come**,”—A SECOND TIME—“saith the LORD of hosts. ²But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap: ³And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. ⁴**Then**”—WHEN? WHEN HE PURIFIES HIS CHURCH—**“Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.”**

When does this take place? At the Sunday Law in the United States.

HE WILL REMOVE

“If those handling sacred things in connection with God's cause are not more spiritual minded, more sensitive to His claims, more determined to carry out His plans in harmony with His high standard, regardless of human policy, He will turn and overturn. After test and trial **He will remove those who are not spiritualized**, whose words and works do not harmonize with His will.” *Pacific Union Recorder*, May 8, 1902.

SEPARATED FROM THE WORK

The 1888 Materials, pages 1367 - 1368:

“The Lord himself will turn and overturn, and set things in order. He has the responsibility of his own work, and he has not entrusted the management of his people to unsanctified human hands.

“It is hard for men to learn their real weakness and ignorance and inefficiency. It is hard for the ambitious heart to receive God's ideas and plans, with unquestioning faith and obedience. Some have very high ideas of the importance of their own individuality, and by their headstrong course are saying, We want not God's way, but our own way.

“The time is near **when God by his providence** will make manifest what principles have been cherished by the men connected with the management of his work. Unless these men are converted, **they will be separated from the work**. But, the appeals and warnings given have had no more affect upon their hearts than **the messages of Christ had upon the Pharisees**, and I greatly fear in their behalf, lest they shall continue to walk in the same path, manifesting the same exacting and intolerant spirit, **as did the ruling Pharisees**: I fear that the **same judgments will fall upon them** because they have rejected the Lord's reproof, and have set the stumblingblock of their iniquity before their eyes.

“My brethren, in the name of the Lord I counsel you to seek him by repentance and confession. Let your sins of omission and commission may go beforehand to judgment, that pardon may be written against your names, that you may be accounted worthy to stand before him when he shall appear. *The 1888 Materials*, 1367–1368.

GOD’S SERVANTS WHO BORE THE MESSAGE FROM HEAVEN

“**The Lord will overturn** until there is a reformation in our institutions. The men who ought to be filled with faith in this most sacred truth ever presented to mortals, the men who handle sacred trusts, **are not all true watchmen**. The Holy Spirit has often been in your midst, but these men, whose hearts should have been open to receive the heavenly messengers, were closed to its entreaties. They have ridiculed, mocked, and derided **God’s servants who have borne to them the message of mercy from heaven**. Some have trifled with the precious things of God which are light and truth and grace. Had these men no fear that the sin of blasphemy might be committed by them. They would certainly fear were they not blinded by the enemy. Poor foolish, deluded souls. They know not the things that make for their peace. God has said, ‘The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.’” *The 1888 Materials*, 1641.

HUMBLE MEN GIVEN OPPORTUNITY

“Decided changes are taking place in our world. The Lord has declared that he will turn and overturn. Humble men, who hitherto have been in obscurity, must now be given opportunity to become workers.” *Review and Herald*, November 19, 1903.

Here are the common men getting raised up. There is the transition.

LINE UPON LINE

“The work of judgment has not been given to any minister or conference president. ‘Judge not,’ the Saviour says, ‘that ye be not judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother’s eye, and considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye.’

“The God of power and glory, the Strength of Israel, is being put out of sight by man’s glorification of human capabilities. A change must be brought about. There is no need of so much of man’s devising. We are nearing the close of this earth’s history. **God says I will overturn, overturn, until man stands in his appointed place**. I am the true Shepherd of My flock. The voice and judgment of man is not to be the voice and judgment of My people. **Church members are to be educated, line upon line, and precept upon precept, to look to God for wisdom and counsel**.” *Loma Linda Messages*, 222.

HE WHOSE FAN IS IN HIS HAND WILL CLEANSE HIS TEMPLE
Palson Collection, pages 415 - 416:

“I pen these words of God that those who profess to be his children may not receive **the curse pronounced upon Amalek** because they have followed the practises of Amalek. If the heathen received this denunciation from their course for overcoming the faint and weary, what will the Lord express toward those who have had light, great opportunities, and privileges, but have not manifested the Spirit of Christ toward their own brethren? The Lord sees all the dealings of brother with brother, which weaken faith, and which destroy their own confidence in themselves as men dealing with justice and equity. In the most positive language he expresses his displeasure at the iniquity practiced[stet] in trade. He says, ‘Shall I count them pure with the wicked balances, and with the bag of deceitful weights?’ The very wrong here mentioned may not have been committed in our institutions, but acts which these things represent have been, and are still being done. Page after page might be written in regard to these things. Whole conferences are becoming leavened with the same perverted principles. ‘For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.’ **The Lord will work to purify his church.** I tell you in truth, **the Lord is about to turn and overturn in the institutions called by his name.** Just how soon **this refining process will begin**, I cannot say, but it will not be long deferred. **He whose fan is in his hand will cleanse his temple of its moral defilement.** He will thoroughly purge his floor. God has a controversy with all who practice[stet] the least injustice; for in so doing they reject the authority of God, and imperil their interest in the atonement, the redemption which Christ has undertaken for every son and daughter of Adam. Will it pay to take a course abhorrent to God? Will it pay to put upon your censors strange fire to offer before God, and say it makes no difference?

“It has not been after God’s order to center so much in Battle Creek. The state of things now exists that was presented before me as a warning. I am sick at heart at the representation. The Lord gave warnings to prevent this demoralizing condition of things, but they have not been heeded. ‘Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.’

“I appeal to my brethren to wake up. Unless a change takes place speedily, I must give the facts to the people; for this state of things must change; unconverted men must no longer be managers and directors in so important and sacred work. With David we are forced to say, ‘It is time for thee, Lord, to work; for they have made void thy law.’” *Palson Collection*, 415-416.

“Those who live just prior to the second appearing of Christ, may expect a large measure of His Holy Spirit; but if they do not watch and pray, **if God has ever spoken by me**, some of our leading men are going over the same ground of refusing the message of mercy, as the Jews did in the time of Christ. If they turn

away from the light, they will fail to meet the high and holy claims of God for this important time, they will fail to fulfill the sacred responsibility that He has entrusted to them.

“The character and prospects of the people of God are similar to those of the Jews, who could not enter in because of unbelief. Self-sufficiency, self-importance, and spiritual pride separate them from God, and He hid His face from them. The apostle exhorts us, ‘If God spared not the natural branches, take heed lest he also spare not thee.’ ‘Because of unbelief, they were broken off, and thou standest by faith. Be not high minded, but fear.’

“The Jews despised the good that was proffered them in the time of Christ, and after long forbearance of God, the things that were for their peace were hidden from their eyes. That which if received would have been to them their greatest blessing became their stumbling block. **Thus it is today among us.** They thought that Christ’s teaching was counteracting **the influence of the old and only religion that had been from the beginning.** After they had once rejected the light, their minds were blinded, and they thought Christ’s teaching was a deception of the enemy. Christ was bringing out the old religion in its true light, but **they had separated themselves from the old paths, from the old truths, and had permitted the customs and traditions of men to take the place of the only vital faith.**

“Sufficient light was given to the Jewish people so that they might have known ‘the time of their visitation.’ God had sent them ‘the way, the truth, and the life,’ in the gift of His Son. Christ came as the messenger of Jehovah, and His path was marked with blessings. He was sent to make known the Father. His whole life to its final sacrifice was a revelation of God to men. Calvary itself announced Him, ‘the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.’ From Christ, the Light of the world, shone forth the clear, bright beams of His Father’s glory. Yet the Jews comprehended it not.

“Thus it is in our day. The light of truth is shining upon us as clearly as it shone upon the Jewish people, but the hearts of men are as hard and unimpressible as in the days of Christ, because they [know] not what they oppose. Many who claim to be standing in the light are in darkness and know it not. They have so enshrouded themselves in unbelief that they call darkness light, and light darkness. They are ignorant of that which they condemn and oppose. But their ignorance is not such as God will excuse, for He has given them light, and they reject it. They have before them **the example of the past,** but they will not be warned,”—THEY HAVE BEFORE THEM THE EXAMPLE OF THE PAST, BUT THEY WILL NOT BE WARNED—“and unbelief is enclosing them in impenetrable darkness. **They refuse to accept the testimonies they ought to believe and are ready to accept tidbits of gossip and testimonies of men showing their credulousness and readiness to believe that which they want to believe.**” *The 1888 Materials*, 406-408.

Now, Brothers and Sisters, we do not often read passages like that; and if we do, we generally hear one or two. And I can understand, if you are sitting in a meeting like that, and I can especially understand it if this was the first meeting that you walked into and you sat down, you could say, “Well, after two or three quotes like that, let alone two presentations like that, doesn’t that guy think he has already made his point?”

Well, it is not that, Brothers and Sisters. There are many, many, many other quotes just like that; but, what this is saying to me is that this is such a serious, scary, solemn warning message that it needs to be amplified and repeated over and over a little bit so it starts to sink in that this is the genuine final warning to the vineyard of the Lord of hosts. He is about to overturn it. The structure is about to be taken away.

And those people that are fighting against this message of warning, they think they are defending the “good ole Seventh Day Adventist religion” while they are fighting the Old Paths. What kind of blindness is that and how do you break through?

SUMMARY

The Millerite time period illustrates a progressive testing process at the end of the world that is accomplished through a movement that returns to the old paths, which are the foundational truths represented on the pioneer charts. The work of the Pharisees in the time of Christ typifies those in Adventism today who war against the truths established upon the two tables of Habakkuk. The ensuing controversy over the closed door message of Daniel 11:41 and the foundational truths is the parallel to the controversy of the shut door and the Seventh Month Movement in the history of the Millerites. Those who have placed their confidence in men or a man, will be led to reject the prophetic message of the close of probation as identified in Daniel 11:41 and also deny the manifestation of the power of God that accompanies the movement and message which returns to the old paths. Their rejection seals their fate for the mark of the beast, while also replacing the false watchmen who would not bark.

In our next presentation we will begin to look at the temple cleansing.
Shall we have a word of prayer?

Closing Prayer: Heavenly Father, the signs of the times indicate that the world and the institutions of the world are about to be overturned and overturned and overturned. But we are also understanding that at this time that you are about to clean your church. You are about to remove those that will not be converted and raise up not a Church Militant but a Church Triumphant. This is no doubt the shaking of all shakings. This is the most serious, troublous controversy that your church family has ever participated in from the days of Noah until now. And we once again, as Laodiceans at the end of the world, are unprepared to deal with this situation without a large measure of your Spirit and a full measure of your wisdom and an overabundant measure of your love. We ask that you would fill each of us with your Latter Rain power, with your Holy Spirit, that we can understand these things correctly and be effective witnesses in proclaiming this warning message far and wide before it is too late. In Jesus’s name, amen.

THE SHUT DOOR

CLEANSING THE TEMPLE

By Jeff Pippenger: Tennessee Lesson Eight

Opening Prayer: Heavenly Father, I wish to thank you for getting us through this day of presentations and bringing us to the borders of the Sabbath in such a blessed way. We thank you for the light that you are unfolding, but we understand that it is serious and solemn information. We ask that as we continue into this study that you will help us put it in the context of our own personal experience, and into the context of what is taking place in the world around us, that we can see how we should take up our cross and participate in the work that you have called us to. Please send your Holy Spirit and the Latter Rain at this time. Grant us your angels and, once again, let the human agent be set aside, that we can hear your voice and understand your will for each of us. We thank you for all these things in Jesus's name. Amen.

JEFF PIPPENGER: It is a lot easier to sit in front of a computer and compile these notes than it is to try and get through them. I look at this opening quote which is three pages long and I am thinking, "Wow, what was I thinking when I put a three-page quote in there on Number Eight.

Understanding the cleansing of the Sanctuary is a really important aspect of the repetition of reform lines. It is worth taking our time to come to grips with everything that it entails. Sister White clearly and specifically—and we will have quotes here—connects the purification in Malachi with the two times that Christ cleansed the temple, and she clearly identifies the double cleansing in the Millerite history and in our history.

And most certainly when we have been looking at the thing in the past few presentations about what is about to happen to the Lord's vineyard due to our disobedience, this is also what is being illustrated in the cleansing of the temple.

So, these are things we need to know; so we probably ought to spend time on this opening quote to put a few things in place, although I know that most of us most certainly have read this more than once, I hope.

The Great Controversy, pages 424 - 428:

"Christ had come, not to the earth, as they expected, but, as foreshadowed in the type, to the most holy place of the temple of God in heaven. He is represented by the prophet Daniel as coming at this time to the Ancient of Days: 'I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came'—not to the earth, but—'to the Ancient of Days, and they brought Him near before Him.' Daniel 7:13.

"**This coming**"—WHAT COMING? THE COMING ON OCTOBER 22, 1844—"This coming is foretold also by the prophet Malachi: 'The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts.' Malachi 3:1. The coming of the Lord to His temple was **sudden, unexpected** to His people."—

Here she is defining for us when Malachi says ‘the Lord coming suddenly into His temple’ that it means *unexpected*. The Millerites did not expect Him to come into the Most Holy Place. They were expecting Him to do something else.

We are not *expecting* the Lord to begin the judgment of the living when the Twin Towers come down. It means *suddenly, unexpectedly*.

—“They were not looking for Him there. They expected Him to come to earth, ‘in flaming fire taking vengeance on them that know not God, and that obey not the gospel.’ 2 Thessalonians 1:8.

“But the people were not yet ready to meet their Lord. There was still a work of preparation to be accomplished for them. Light was to be given, directing their minds to the temple of God in heaven; and as they should by faith follow their High Priest in His ministration there, new duties would be revealed. Another message of warning and instruction was to be given to the church.” *The Great Controversy*, 424-428.

You know, we are supposed to follow the Lamb whithersoever He goeth, and here she is telling us that in the time period of the Millerites they were to follow by faith Christ into the Most Holy Place in order to understand His ministration there. And we are to do the same. We are to understand that Christ’s ministration has changed from the judgment of the dead to the judgment of the living. This, when we are unwilling to understand the implications of September 11, 2001, is what we are failing to do. We are failing to understand, among other things, that Christ has now taken up the ministration that He accomplishes during the judgment of the living.

“Says the prophet: ‘Who may abide the day of His coming? and who shall stand when He appeareth?’—WHEN DOES HE APPEARETH? IN THE JUDGMENT OF THE LIVING—“for He is like a refiner’s fire, and like fullers’ soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.’ Malachi 3:2, 3. Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. **While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God’s people upon earth. This work is more clearly presented in the messages of Revelation 14.**” Ibid.

What I am hoping that you will see in here is that she is now dealing with Malachi, the Messenger of the covenant suddenly coming to His temple and she is placing it as fulfillment in the Millerite history and she is saying it is fulfilled in our history. But she is saying that the purification that He accomplishes in our history is a purification that takes place before the Sunday Law. There has to be a special putting away of sin in agreement with the purification

that He is doing. He purifies His temple at this time. Unlike the Millerites, He purifies it before the door closes; He purifies His people before the door closes. The last time [during the Millerite history] he was purifying outside first, outside of His people, outside of the Millerites before He dealt with the Millerites.

“**When** this work shall have been accomplished,”—THIS PURIFICATION PROCESS AMONG HIS PEOPLE AT THIS TIME—“the followers of Christ will be ready for His appearing. ‘**Then** shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.’ Malachi 3:4. **Then** the church which our Lord at His coming is to receive to Himself will be a ‘glorious church, not having spot, or wrinkle, or any such thing.’ Ephesians 5:27. Then she will look ‘forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.’ Song of Solomon 6:10.”

When this work is accomplished she [God’s church] will change from the Church Militant to the Church Triumphant. Her work is not done. This is the first part, the first part of the cleansing of the temple.

“Besides the coming of the Lord to His temple, Malachi also foretells His second advent, His coming for the execution of the judgment, in these words: ‘And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts.’ Malachi 3:5. Jude refers to the same scene when he says, ‘Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds.’ Jude 14, 15.”—

The bottom of that paragraph, after Sister White is describing the executive judgment, she says,

“...**This coming, and the coming of the Lord to His temple, are distinct and separate events.** ...”

Malachi is dealing with the executive judgment of the wicked and the cleansing of the temple that takes place in our history.

And then we have read this quote before; here is where she identifies that Daniel 7:13, 8:14; and Malachi 3, and the parable of the Ten Virgins were all fulfilled on October 22, 1844, and they were the same event.

“The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in **Daniel 8:14**; the coming of the Son of man to the Ancient of Days, as presented in **Daniel 7:13**; and the coming of the Lord to His temple, foretold by **Malachi**, are **descriptions of the same event**; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of **Matthew 25**.

She is placing Malachi's temple cleansing in that history. She has just been dealing with Malachi's temple cleansing in our history.

“In the summer and autumn of 1844 the proclamation, ‘Behold, the Bridegroom cometh,’ was given. **The two classes represented by the wise and foolish virgins were then developed**—one class who looked with joy to the Lord's appearing, and who had been diligently preparing to meet Him; another class that, influenced by fear and acting from impulse, had been **satisfied with a theory of the truth,**”—

We cannot be satisfied with just a theory of truth or we are a foolish virgin.

—“but were destitute of the grace of God. In the parable, when the bridegroom came, ‘they that were ready went in with him to the marriage.’ The coming of the bridegroom, here brought to view, takes place before the marriage. The marriage represents the reception by Christ of His kingdom. The Holy City, the New Jerusalem, which is the capital and representative of the kingdom, is called ‘the bride, the Lamb's wife.’ Said the angel to John: ‘Come hither, I will show thee the bride, the Lamb's wife.’ ‘He carried me away in the spirit,’ says the prophet, ‘and showed me that great city, the holy Jerusalem, descending out of heaven from God.’ Revelation 21:9, 10. Clearly, then, the bride represents the Holy City, and **the virgins that go out to meet the bridegroom are a symbol of the church.** In the Revelation the people of God are said to be **the guests at the marriage supper.** Revelation 19:9. **If guests, they cannot be represented also as the bride.** Christ, as stated by the prophet Daniel, will receive from the Ancient of Days in heaven, ‘dominion, and glory, and **a kingdom;**’”—

In Haskell's book on Revelation, *The Seer of Patmos*, he deals with the reception of the Kingdom and he has a nice approach to it. He says that what makes up the Kingdom is you have to have a dominion that the Kingdom consists of; you have to have a King—and you have to have what else?

FROM THE ATTENDEES: Citizens.

JEFF PIPPENGER: Citizens, you have to have citizens of the Kingdom.

So, Christ went in on October 22, 1844, to receive a Kingdom: the dominion is all of Creation; He is the King. But, what He has been doing in the Most Holy Place since 1844 is judgment. He has been determining who is going to be the citizens of that Kingdom. That is what has been going on now. The citizenship; the citizens of that Kingdom are being chosen.

—“He will receive the New Jerusalem, the capital of His kingdom, ‘prepared as a bride adorned for her husband.’ Daniel 7:14; Revelation 21:2. Having received the kingdom, He will come in His glory, as King of kings and Lord of lords, for the redemption of His people, who are to ‘sit down with Abraham, and Isaac, and Jacob,’ at His table in His kingdom (Matthew 8:11; Luke 22:30), to partake of the marriage supper of the Lamb.

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

“In the parable it was those that had oil in their vessels with their lamps that went in to the marriage. Those who, **with a knowledge of the truth from the Scriptures**, had also the Spirit and grace of God, and who, in the night of their bitter trial, had patiently waited, searching the Bible for clearer light—**these saw the truth concerning the sanctuary in heaven and the Saviour’s change in ministration**,”—THAT IS ONE OF THE THINGS THEY HAD TO SEE, IS THE CHANGE IN MINISTRATION—“and by faith they followed Him in His work in the sanctuary above. **And all who through the testimony of the Scriptures accept the same truths**, following Christ by faith as He enters in before God to perform **the last work of mediation**,”—

And what is the work of mediation?

FROM THE ATTENDEES: (Various responses.)

JEFF PIPPENGER: The judgment of the living is the right realm of answer, but what is the last work of mediation?

FROM THE ATTENDEES: (Various responses.)

JEFF PIPPENGER: The blotting out of sin. The blotting out of sin is the last thing He does, is it not? That is the very last thing.

All right?

“—**And all who through the testimony of the Scriptures accept the same truths**, following Christ by faith as He enters in before God to perform **the last work of mediation** and at its close to receive His kingdom—all these are represented as going in to the marriage.”

The Millerites had to understand His change in ministration from the Holy Place to the Most Holy Place. The Jews had to understand His change of ministration from the earthly sanctuary to the Heavenly Sanctuary. In the time period when He was changing ministration, in the time of the Jews, the Spirit was poured out at Pentecost.

At the time period He was changing His ministration in the Millerite history from the Holy Place to the Most Holy Place, the Spirit was poured out in the Midnight Cry. At the time period that the Latter Rain is being poured out, He will be changing His ministration from the judgment of the dead to the judgment of the living.

Because the Jews did not understand the change of dispensation, they were left in perfect darkness. Because those in the time of the Millerites did not understand the change in

dispensation, they prayed to Satan and Satan answered their prayers. In this history [our history], if we do not understand the change of dispensation, we receive strong delusion. Okay? This is one of the lines of truth that comes through the triple application of Christ's three prophetic comings. So, what she is saying here about what they had to understand in that time period in connection with the cleansing of the temple has serious implications about what we are to understand.

“In the parable of Matthew 22 the same figure of the marriage is introduced, and the investigative judgment is clearly represented as taking place **before the marriage**. Previous to the wedding the king comes in to see the guests, to see if all are attired in the wedding garment, the spotless robe of character washed and made white in the blood of the Lamb. Matthew 22:11; Revelation 7:14. He who is found wanting is cast out, but all who upon examination are seen to have the wedding garment on are accepted of God and accounted worthy of **a share in His kingdom** and a seat upon His throne. This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing of work in the sanctuary above.

The last paragraph.

“When the work of investigation shall be ended, when the cases of those who in all ages have professed to be followers of Christ have been examined and decided, then, and not till **then, probation will close, and the door of mercy will be shut**. Thus in the one short sentence, ‘They that were ready went in with Him to the marriage: and the door was shut,’ we are carried down through the Saviour's final ministration, to the time when the great work for man's salvation shall be completed.” *The Great Controversy*, 424-428.

THE MESSENGER OF THE COVENANT

So, Malachi here in chapter 3 was filled by Christ in His time when he cleansed the temple twice.

- Malachi 3:1-4 (KJV)

“¹Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. ²But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: ³And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. ⁴Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

This was fulfilled in Millerite history.

Who was the messenger that prepared the way?

FROM THE ATTENDEES: William Miller.

JEFF PIPPENGER: William Miller. And then Christ suddenly coming to His temple was identifying that He came unexpectedly to the temple in the sense that they were expecting Him to return to the Earth, not to move into the Most Holy Place.

And in the history of the Millerites, there were two temple cleansings that took place that prepared the Millerites that would follow, to follow Him into the Most Holy Place.

Now, you have been a very good audience so far; but, there is a rule that I do not know if I have the right to arbitrarily exercise this rule. I have not seen need to even mention it until now, and the rule is this: It is okay if one of you falls asleep; but, if two of you fall asleep I will say something. All right? Not to you specifically, necessarily. If I know you well enough, I might say something even by name.

FROM THE ATTENDEES: (Laughter.)

JEFF PIPPENGER: But I am giving you fair warning. All right?

And there are some people out there that know who I was talking to just then.

FROM THE ATTENDEES: (Laughter.)

JEFF PIPPENGER: Okay.

I used to travel and speak a lot with a brother. I mean, we would end up, not purposely, but the people would invite us and we would end up at the same camp meeting. And he trains people how to speak and he was a friend of mine and I would just drive him up a wall because my grammar is bad—everything about it. When you take the book about how to preach, everything that you could do wrong, I would do it and he would point it out to me in love. I mean, he was not critical about it at all; he was very loving. But, we would be in the same room at night sleeping together and he would go through the rules of homiletics.

And he told me one rule that I remember and I like, and I am using it right now.

It is if you think you are losing your audience, come up with another story. It does not have to be on the subject; just come up with another story and start talking and it will get them back in.

FROM THE ATTENDEES: (Laughter).

JEFF PIPPENGER: And this is a rule of homiletics, and it works. It works.

So I do use that one. We just did that.

Now, I was not necessarily trying to bring any humor into it. I was trying to get us focused into what we are going to deal with here.

MALACHI AND THE TWO TEMPLE CLEANSINGS

The Desire of Ages, page 161:

“In the cleansing of the temple, **Jesus was announcing His mission** as the Messiah, and entering upon His work. That temple, erected for the abode of the divine Presence, was designed to be an object lesson for Israel and for the world. From eternal ages it was God’s purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in

humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. But **the Jews had not understood the significance of the building they regarded with so much pride.** They did not yield themselves as holy temples for the Divine Spirit. The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts.

“In cleansing the temple from the world’s buyers and sellers, **Jesus announced His mission to cleanse the heart from the defilement of sin,**—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. Malachi 3:1–3 quoted.” *The Desire of Ages*, 161.

A PURIFYING PROCESS

In this next quote from *Review and Herald*, she starts by quoting Malachi 3:1-4, and then she says this:

“A refining, purifying process is going on among the people of God, and the Lord of hosts has set his hand to this work. This process is most trying to the soul, but it is necessary in order that defilement may be removed. Trials are essential in order that we may be brought close to our heavenly Father, in submission to his will, that we may offer unto the Lord an offering in righteousness. God’s work of refining and purifying the soul must go on until his servants are so humbled, so dead to self, that when called into active service, they may have an eye single to the glory of God.” *Review and Herald*, April 10, 1894.

I would think at this time in Earth’s history, if we are not struggling with something in our life, if we are not dealing with it, then we are probably asleep. We are in the judgment of the living. The Lord is seeking to grow us up into the full stature of Christ in every respect. And after six thousand years of sin, after living our experience in the Adventist Church, living in the affluence of the United States, it is kind of foolish, I think, to think that we are all right. If we are not dealing with issues right now, each one of us, on a regular basis that we are putting before the Lord asking for power to put out of our lives, then one of the best things that could happen this week is that you can come under the conviction, we can come under the conviction, that we need to start that work right now. Because, the evidence is that the Lord is right now purifying his temple. It began on September 11, 2001. We will develop that further as we continue.

But I go to sermonizing; forgive me.

CONSIDER THE CLEANSING OF THE TEMPLE

Special Testimonies for Ministers and Workers, number 7, 1897:

“We are not to drift into worldly channels. **Consider the cleansing of the temple** at the beginning of Christ’s ministry, and at the close of his life, his personal labors in the guise of humanity. Whom did he find intent on gain? The Jews had made the courts of the temple a scene of sacrilegious traffic. They had turned the ancient and sacred institution of the Passover into a means of vile profit. They bartered deep, turning the once sacred service instituted by Christ himself, into a worship of mammon. But Christ came **suddenly** into the temple courts; **divinity flashed through humanity**,”—

The way that the courts were cleared was divinity flashed through humanity. You need to see this in order to understand the histories we are going to deal with.

—“**divinity flashed through** humanity, and, raising a whip of small cords in his hands, with a voice that they will hear again in the execution of the judgment, he said, ‘Take these things hence.’ ‘It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.’ These priests and rulers saw as it were an avenging angel with a flaming sword, such as guarded the way to the tree of life.

“Today this sacrilegious work is being more than repeated. There will be **messages** borne; and those who have **rejected the messages** God has sent, will hear most startling declarations. **The Holy Spirit will invest the announcement with a sanctity and solemnity which will appear terrible in the ears of those who have heard the pleadings of infinite love, and have not responded to the offers of pardon and forgiveness.** Injured and insulted Deity will speak, proclaiming the sins that have been hidden. As the priests and rulers, full of indignation and terror, sought refuge in flight at the last scene of the cleansing of the temple, **so will it be in the work for these last days.** The **woes** that will be pronounced upon those that have had light from heaven, and yet did not heed it, they will feel, but will have no power to act. **This is represented in the parable of the wise and foolish virgins.** They cannot obtain a character from the wise virgins, and they have **no oil of grace to discern the clear light or to accept it.** They cannot light their lamps and join the procession that goes in to the marriage supper of the Lamb.” *Special Testimonies for Ministers and Workers*, number 7, 1897.

THREE HISTORIES

Selected Messages, book 2, page 118:

“The prophet says, ‘I saw another angel come down from heaven,’”—

What angel is this?

FROM THE ATTENDEES: Revelation 18.

JEFF PIPPENGER: Revelation 18:1.

—“‘having great power; and the earth was lightened with his glory.’”—

Now, she has already tied in the two temple cleansings with Malachi’s two ‘suddenly coming to the temples’; with Matthew 25, the parable of the Ten Virgins. And now she is tying this also into Revelation 18. These are parallel lines of prophecy. All right? You bring them together to get the clarity of the picture.

—“‘I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.’ And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils’ (Revelation 18:1, 2). **This is the same message that was given by the second angel.** Babylon is fallen, ‘because she made all nations drink of the wine of the wrath of her fornication’ (Revelation 14:8). What is that wine?—Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told Eve in Eden—the natural immortality of the soul. Many kindred errors she has spread far and wide, ‘teaching for doctrines the commandments of men’ (Matthew 15:9).

“When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. **So in the last work for the warning of the world, two distinct calls are made to the churches.** The second angel’s message is, ‘Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication’ (Revelation 14:8). And in the loud cry of the third angel’s message a voice is heard from heaven saying, ‘Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities’ (Revelation 18:4, 5).” *Selected Messages*, book 2, 118.

Next quote; and we need to read this one. I am almost done reading.

You know, I have been here, too. I know that you have been listening to a lot of reading through the week. Forgive me, but let me put this in place. A couple of more thoughts and then we will do something on the board. It will be a little bit easier here at the end of the day. Okay?

A WARNING MESSAGE

Prophets and Kings, pages 715 - 716:

“In Malachi’s day the mocking inquiry of the impenitent, ‘Where is the God of judgment?’ met with the solemn response:”—

That is the cry today that Darrio Taylor was pointing out. I mean, to say, “Where is the God of judgment?” is to say God does not see anything. It is the same thing.

—“Where is the God of judgment?’ met with the solemn response: ‘The Lord . . . shall suddenly come to His temple, even the Messenger of the covenant. . . . But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner’s fire, and like fullers’ soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. . . .’ Malachi 2:17; 3:1–4.

“When the promised Messiah was about to appear, the message of the forerunner of Christ was: Repent, publicans and sinners; repent, Pharisees and Sadducees; ‘for the kingdom of heaven is at hand.’ Matthew 3:2.

“Today, in the spirit and power of Elias and of John the Baptist, messengers of God’s appointment are calling the attention of a judgment-bound world to the solemn events soon to take place in connection with the closing hours of probation; . . .” *Prophets and Kings*, 715-716.

Now, Brothers and Sisters, you have got to see this. She is taking Malachi, coming to the temple twice; she is tying it together with the parable of the Ten Virgins; she is tying it together with Revelation 18; now, she is tying it together with the Final Warning Message and she is telling us, in connection with these temple cleansings, that the messengers that are used in the time period when the temple is cleansed are the messengers that are giving the message concerning the “events soon to take place in connection with the closing hours of probation.”

Go with me, if you would, to Daniel 12:1. Daniel 12:1 says:

- Daniel 12:1 (KJV)

“¹And at that time. . . .”

What time? Somewhere in the previous verses: there has been a discussion in the previous verses and verse 1 of Daniel 12 says, “‘And at that time’ back there in those verses that you have just read, at that time, back in that history, shall Michael stand up.” And, when Michael stands up, probation closes.

How do we know that?

FROM THE ATTENDEES: (Various responses).

JEFF PIPPENGER: Revelation 22:11 is what Michael says when He stands up; but, how do we know when Michael stands up probation closes?

It is the end of a long day, is it not? And it is at the end of a week.

When do we see probation closing and Michael standing up?

FROM THE ATTENDEES: (Various responses).

JEFF PIPPENGER: Okay. Sister White says when Michael stands up human probation closes; but, when did probation close? In the Bible, when did probation close when Michael stood up.?

FROM THE ATTENDEES: The stoning of Stephen.

JEFF PIPPENGER: Ahh, the stoning of Stephen.

FROM UNIDENTIFIED ATTENDEE: I said that.

JEFF PIPPENGER: You did that?

FROM UNIDENTIFIED ATTENDEE: Yes, I said that.

JEFF PIPPENGER: Well, it was good to think this through.

When Israel's probation closed and Stephen was being stoned, he looked up into Heaven and he saw Michael standing on the right hand of God. When Michael stands up, human probation closes.

And the Elijah messengers that carried the message during the cleansing of the temple that takes place during the Latter Rain—Revelation 18 that Sister White cited—when the parable of the Ten Virgins is repeated to the very letter, and the temple cleansings that have been illustrated in the history of Christ and in the history of the Millerites is repeated, the Elijah messengers will be giving a message connected dealing with the events connected with the close of probation.

And in Daniel 12:1, we have the close of human probation. The events that lead up to the close of probation are found in Daniel 11:40-45. The messengers at the end of the world that give the special message will be like every other messenger in every other reform movement: They will have a message that is a closed-door message.

In Daniel 11:41 we see the Sunday Law in the United States where probation closes on Seventh Day Adventists. Then the message goes to those outside of Adventism. And when the last of the eleventh-hour or one-hour laborers responds to the Final Warning Message, then Michael stands up and human probation closes.

In the midst of the cleansing of the temple in Revelation 18 and the fulfillment of Matthew 25, there is a group of messengers that according to Sister White, she says it this way:

“Today, in the spirit and power of Elias”—ELIJAH—“and of John the Baptist,”—BOTH TYPES OF WILLIAM MILLER—“messengers of God's appointment are calling the attention of a judgment-bound world to the solemn events soon to take place in connection with the closing hours of probation and the appearance of Christ Jesus as King of kings and Lord of lords. Soon every man is to be judged for the deeds done in the body. The hour of God's judgment has come, and upon the members of His church on earth rests the solemn responsibility of giving warning to those who are standing as it were on the very brink of eternal ruin. To every human being in the wide world who will give heed must be made plain the principles at stake in the great controversy being waged, principles upon which hang the destinies of all mankind.” *Prophets and Kings*, 715-716.

Now, Brothers and Sisters, maybe you do not think 9/11 is the beginning of the Latter Rain. Maybe you do not think the tsunami [of Japan, March 11, 2011] was very significant. Maybe you do not think that this week, while we are here, the president of the United States is laying down the nuclear arsenal saying that he will not use them anymore. Maybe you do not think the things that are going on in the world are of such a nature to demonstrate to you that we are at the end of the world; but, even worldly people are seeing that.

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: So, here we are at the end of the world and, therefore, we should expect to see within God's vineyard a group of messengers being raised up with a shut-door message that is dealing with the events connected with the close of probation. And from my understanding, I just know of one message in Adventism today that is doing that and we are

dealing with that right here. This is the Elijah message, the Latter Rain message, the shut-door message.

THE EVENTS CONNECTED WITH THE CLOSE OF PROBATION

Notice *The Great Controversy*, pages 594-595:

“The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed.”—

Now, we dealt with those two sentences with a group of Adventist pastors and seminary professors from Adventist institutions in Germany a couple of years ago, just them and us sharing this message. And one of them went round and round and round that this did not have to do with Adventism, this last statement.

But if you have not done it recently, just for your own information, read how Sister White leads into this paragraph. Do you know what she is talking about for this paragraph? She is talking about that it was prophecy that the Jews misunderstood that allowed them to participate in the crucifixion of their Messiah. As soon as she says that, then she says this: “The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes ...”

‘Within Adventism’ is what the gentleman in Germany was arguing about: “This means multitudes in the world.” That was the argument—I forgot what the argument was.

But we are saying, “No. The context is that she is talking about is the Jews’ misunderstanding of prophecy; therefore, this has to be Adventism.”

Brothers and Sisters, this is dealing with Adventism: “But multitudes have no more understanding of these important truths than if they had never been revealed.”

—“Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.”—

Now, “wise” unto what?

FROM THE ATTENDEES: Unto salvation.

JEFF PIPPENGER: Now, Brothers and Sisters, I know men that argue that, “Maybe what they are saying about the last six verses of Daniel 11, maybe it is right; but, it is not salvational.”

Brothers and Sisters, Sister White says “the events connected with the close of probation,” if you understand them, they are of saving in nature; because, if you do not understand them, you are lost. These verses are salvational. They are life or death. You must understand them correctly, and that is only the starting point. Once you understand them, then you have the work of bringing your life into agreement with the implications in the verse. But to ignore them or reject them is to be lost. That is what she says.

—“Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.

“When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, He requires every person endowed with reasoning powers to heed the message.”—

There is a brother that works at a school next to me—I have mentioned his name already so I will not do it again. He insists that one of the problems with I teach about the last six verses is I teach that the last six verses of Daniel 11 is the Third Angel’s Message. And I do teach that because it is the Third Angel’s Message.

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: But here, Sister White is talking about the events connected with the close of probation. That has to be the last six verses of Daniel 11. And in the very next paragraph, she says, “When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, ...” Sister White thinks the last six verses of Daniel 11 is the Third Angel’s Message, also.

That is the only way I can understand that in the English.

—“He requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image (Revelation 14:9–11), should lead all to a diligent study of”—
DOCTRINE.

FROM THE ATTENDEES: The prophecies.

JEFF PIPPENGER: —“of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people”—IN ADVENTISM—“turn away their ears from hearing the truth and are turned unto fables. The apostle Paul declared, looking down”—TO OUR DAY—“to the last days:”—to the end of the world, that—“The time will come when they will not endure sound doctrine.’ 2 Timothy 4:3.”—WE ARE HERE!—“**That time has fully come.**”

FROM THE ATTENDEES: Amen!

JEFF PIPPENGER: —“The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love.

“But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain ‘Thus saith the Lord’ in its support.

“Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people”—AS HE LED WILLIAM MILLER—“to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will.” *The Great Controversy*, 594–595.

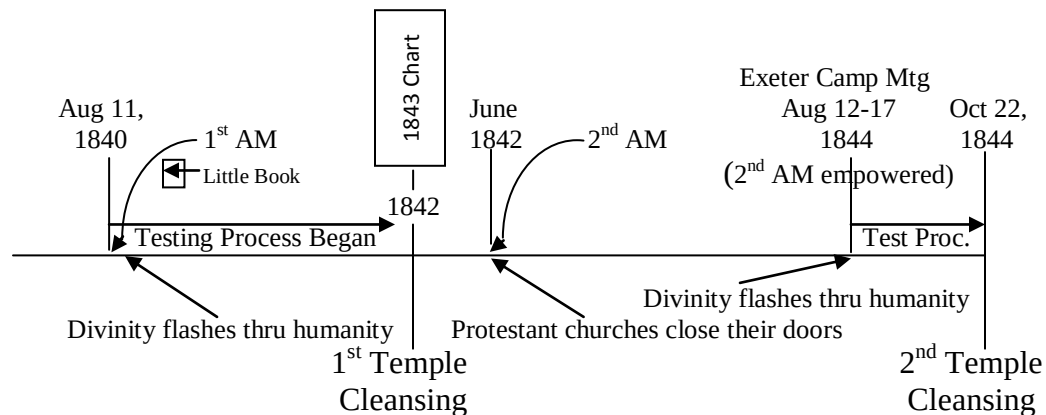


Figure No. 4

How was the temple cleansed? It was cleansed when there was a manifestation of power, when divinity flashed through humanity.

In the Millerite history on August 11, 1840, the Mighty Angel of Revelation 10 came down and the First Angel’s Message was carried to every mission station in the world.

And Sister White compares this history of 1840 with Pentecost. This was the manifestation of the power of God. This was Divinity flashing through humanity in the Millerite history.

Here began a testing process. Why did it begin a testing process? Because, the Angel came down with the Little Book open in His hand, and John was told to eat the Little Book. And when John ate the Little Book, it was sweet in his mouth.

So when did John eat the Little Book? August 11, 1840.

Why did the Little Book become sweet on August 11, 1840? Because, the year-day principle of Bible prophecy that the whole Millerite message was founded upon was confirmed before the eyes of the world, and suddenly the message that they had been proclaiming was invested with power from upon High; and that was sweet for the Millerites.

And it began a testing process because, when the prophet eats the Little Book according to Ezekiel and Jeremiah, it is identifying a message that is given to the prophets that they are to carry to God’s people.

Here [indicating August 11, 1840 on the timeline] Divinity flashed through humanity and the Protestant churches were tested by the First Angel’s Message.

Then in May of 1842 the 1843 Chart was published. Up until that time Miller had always said, “If my calculations are correct the Lord will return somewhere around 1843.” But with the publication of this [1843] Chart, the brethren said, “Father Miller, quit saying ‘IF.’ Now say ‘1843’ and mean it.” From that point on the Protestant churches changed their attitude towards the Millerites, began to say they were in a delusion—this is William Miller’s testimony—and by June of 1842, according to the Spirit of Prophecy, *Testimonies*, volume 1, page 121, the

Protestant churches closed their doors and the first temple cleansing in the Millerite history was concluded.

The Second Angel's Message had arrived. And at the Exeter camp meeting, August 12-17, 1844, the Midnight Cry message arrived and once again there was a manifestation of power. Divinity flashed through humanity. When Sister White speaks about the Midnight Cry she uses it as a type of the outpouring of the Holy Spirit.

Does the Lord pour his Spirit out upon unsanctified human beings?

FROM THE ATTENDEES: No.

JEFF PIPPENGER: This was Divinity flashing through humanity in the wise virgins of that history. Here the Second Angel's Message is empowered and the second temple cleansing of that history is underway and, on October 22, 1844, the second door of that history, the door into the Holy Place, the door in the parable of the Ten Virgins, closes and the Millerites had been cleansed two times, producing roughly fifty people that moved into the Most Holy Place with Christ, into the Investigative Judgment, that followed His movement, His change of dispensation.

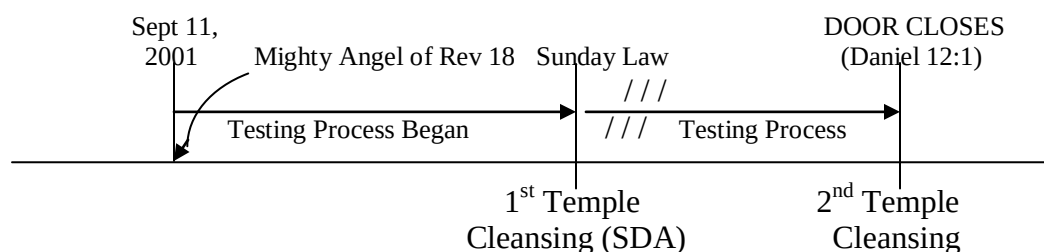


Figure No. 5

Sister White, when she is talking about the two temple cleansings, says there will be two for the churches at the end of the world. She says that these two temple cleansings are connected to the parable of the Ten Virgins. And in this history [see Figure No. 4] the parable of the Ten Virgins was fulfilled to the very letter.

And she connects two temple cleansings with the Angel of Revelation 18, which will descend and repeat this history [of the Millerites; see Figure No. 4].

What brings the Angel down in this history [during the Millerite history] is a restraint that was placed on Islam on August 11, 1840.

What marks the descent of this Angel [see Figure No. 5] is when George Bush goes to the United Nations September 11, 2001, and says, "We are now in a war with worldwide terrorism," and there is a restraint placed upon Islam.

It is not the question of who took down the Twin Towers. The question is: Was there a restraint placed upon Islam by George Bush and the United Nations at that time period? If you do not think there was, then good for you because you have been doing the right things. You have not been reading the newspaper, listening to the radio and watching the television. That is good. But, it is easy to document that the world placed a restraint on Islam on September 11, 2001. And the Mighty Angel came down, and this Angel [indicating the Angel of August 11, 1840, during the Millerite history] is this Angel [indicating the Angel of September 11, 2001]. And when the angels come down, when the Lord comes down—as Andy dealt with when the Lord came down in the reform time of Moses, He came down to confront Moses with the test of circumcision.

Who performed the circumcision?

FROM THE ATTENDEES: His wife.

JEFF PIPPENGER: His wife.

The Church will participate in this testing process. Zipporah is the one that did the circumcision.

When the divine symbol descends a testing process begins. In the reform line of Christ, the divine symbol comes down when the dove, at the baptism of Christ, descends; and Christ immediately goes into the wilderness to be—what?

FROM THE ATTENDEES: To be tested.

JEFF PIPPENGER: To be tested of the Devil.

In the reform line of the Three Decrees, in the history of Nehemiah, the first decree by Cyrus, Cyrus was backsliding on his willingness to allow the Jews to return and build the temple. The angel Gabriel came down and struggled with Cyrus and with Satan to get him to go the right direction, but the angel Gabriel could not prevail. After 21 days Michael came down [indicating the timeline symbol on the board timelines] and prevailed and empowered the first decree, just as these other messages are empowered at this point; and the test for the Jews began.

Most of the Jews, according to history, failed the test. The test was: After living in Babylon for over seventy years and getting comfortable and happy in your surroundings, are you now willing to go back as an exile and rebuild Jerusalem? And most of them failed the test.

Upon the testimony of two or three a thing is established. In other reform line, when the divine symbol comes down the testing process begins. On September 11, 2001, when Islam was restrained the Mighty Angel of Revelation 18 descended and the testing of Adventism began. And any Adventist worth their salt knows that the testing process here at the end of the world that begins when the Angel of Revelation 18 comes down is what we call ‘the sealing of the 144,000’; and the sealing takes place in the time of the Latter Rain, in the time of the blotting out of sin, in the judgment of the living. And on September 11, 2001, Divinity flashes through humanity and a testing process begins, as the first temple cleansing for Adventists at the end of the world gets underway.

That temple cleansing ends right where the Millerite temple cleansing ended—the first one—with the activities of the Protestants of the United States. The first door closed here when the Protestants of the United States closed their doors [see Figure No. 4] against the First Angel’s Message.

This door closes [see Figure No. 5] at the Sunday Law in the USA. At that point, the church is purified, the wheat is separated from the tares in Adventism and then there is another manifestation of the power of God as Divinity flashes through humanity as the Holy Spirit is poured without measure upon those people in Adventism that have the seal of God, and suddenly the second cleansing for this history begins and it continues until the door closes in Daniel 12:1.

There are two temple cleansings in the history of Christ, in the history of the Millerites, and in the history of Seventh Day Adventists at the end of the world; and we are already in the middle—I hope it is the middle, not the very end—of the first temple cleansing in Adventism as we speak.

THE CLOSING WORK

Manuscript Releases, volume 21, page 167:

“We are living in these last days, when lukewarmness and apostasy abound. The apostle saw in prophetic vision what should exist near the close of time, and if our

hearts were not calloused by sin and iniquity, we should discern and sense the prophetic picture held up to our view.”—

“We should discern and sense the prophetic picture held up to our view,” if we were not dead asleep in our Laodicean condition.

—“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away. 2 Timothy 3:1–5.”

The further we get in the history, the more serious those kinds of counsels in the Word of God become, not just is it a command to do so but how could you NOT do so? How do you go there when that is going on, even if you know you are supposed to be there?

“I cry out in remorse of soul, But who shall be able to stand when Christ shall come? But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner’s fire, and like fullers’ soap: ... **Malachi 3:2, 3.**”—IT IS GOING TO BE REPEATED.

“Who shall stand the proving of God? Only those will bear the test, who have washed their robes of character and made them white in the blood of the Lamb.

“Paul’s picture that is presented before us should cause us trembling and anguish of soul. This is the state of a large share of those who have the form of godliness in these last days. The doom of the withered fig tree has a personal application. Who cannot see the living counterpart in the men and women who claim to have great light, in advance of every other people on the face of the earth, whose daily life and unholy characters belie their profession of godliness? There is a manifestation of pride and selfishness in many ways, peevish fretfulness, frivolity, discontent, uncharitableness, and censoriousness, thinking evil, speaking evil of brethren. There is no inward crucifixion of sin. The mold of Christ is not upon them, leaves of profession to conceal their deformity, but no fruit. There is more hope of the open sinner than of such. The chambers of the soul are desecrated by sin to Satan’s control.

“Will this people be Christians? Will they heed the counsel of Christ, be zealous, and repent? Will they have true contrition of heart? Will they humble their hearts before God before it shall be forever too late? Will they repent of their backslidings?”—

Will we repent of our backslidings? It does not really matter about people right now outside of this room. They may hear this message on some kind of electronic medium later; but, this question is for us inside this room. Are we willing now to repent of our backslidings?

“—May God help you just now, in this thy day, to confess your sins, and be converted that your sins may be blotted out and your name retained in the Lamb’s book of life.” *Manuscript Releases*, volume 21, 167.

“That your sins may be”—what?

FROM THE ATTENDEES: Blotted out.

JEFF PIPPENGER: Blotted out; because, the blotting out is the final work in the Most Holy Place. This is the work that Christ does during the time of the Latter Rain, during the time of the judgment of the living. We need to understand what He is doing, just as much as the Millerites needed to understand what He was doing in the new ministration, just as the Jews needed to understand what He was doing in the new ministration. We need to understand that He is now blotting out the sins of His believers.

THE CLOSING WORK

There is no more time to play with sin, period! No more. It is crazy? It has always been crazy. It would have been crazy if you lived 500 years ago. But it is CRAZY now! The temple is being cleansed; the door is about to close.

The Great Controversy, page 352; we have read this earlier:

“In the typical system, which was a shadow of the sacrifice and priesthood of Christ, the cleansing of the sanctuary was the last service performed by the high priest in the yearly round of ministration. It was the closing work of the atonement—a removal or putting away of sin from Israel. It prefigured the closing work in the ministration of our High Priest in heaven, in **the removal or blotting out of the sins of His people**, which are registered in the heavenly records.” *The Great Controversy*, 352.

THE TIMES OF REFRESHING

The Great Controversy, page 611, we have read before.

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

The blotting out of sin takes place in the times of the refreshing, which she says is the Latter Rain, when He is in the time period of blotting out of sins. We are in the time of the Latter Rain.

THE LATTER RAIN

Now, notice:

- Acts 3:18-26 (KJV)

—¹⁸“But those things, which God before had showed by **the mouth of all his prophets,**”—

Brothers and Sisters, this is the prophetic approach that those who are presenting this message build this message upon. It is by bringing the testimonies of the prophets altogether.

The Book of Acts is not only telling us information here about the Latter Rain; it is emphasizing the very prophetic principle that establishes, identifies, the Latter Rain.

—¹⁸“But those things, which God before had showed by **the mouth of all his prophets,**—

Do you realize that before 1888 the General Conference president at that time participated in a movement that went on in Adventism in *The Review*, discussing the validity of certain passages of Scripture? And before 1888 he had actually put an article in *The Review* where he drew the conclusions on which portions of the Scriptures were not inspired.

Now, I am not trying to be critical of the man. I did not name his name. There is no way to repent if he needs to now anyway; there is no reason to name his name.

But at the same time, another pioneer that is a real familiar name had been discussing the validity of the Spirit of Prophecy and it had been brought into question. Okay?

So moving into 1888, right before that time period—and this is very documentable—in Adventism the thought leaders had been dealing with the subject, “What part of the Bible is inspired and what is not; and what portion of the Spirit of Prophecy is inspired and what is not?”

Now, 1888 is an illustration of the Latter Rain. In the last General Conference session [2010] we passed a resolution that praises Ellen White but says that “her writings are not to be used in faith or practice.” What does that mean? What does that mean that we are not to use the Spirit of Prophecy in faith or practice?

So, as we move into the Latter Rain time period, we are repeating the very controversy that preceded 1888.

And today in Adventism, we teach in some of our seminaries that there are two types of prophecy: One is *apocalyptic [prophecy]*, it deals with the end of the world; the other is what you call *classical prophecy*. *Classical prophecy* is primarily the prophecy in the Old Testament that was prophecy for the Old Testament times and it has been classically fulfilled; and ‘leave it alone; it has no bearing at the end of the world.’

Hmm. So, that same pre-Latter Rain/1888 history is alive and well here at the end of the world.

—¹⁸“But those things, which God before had showed by **the mouth of all his prophets,** that Christ should suffer, he hath so fulfilled. ¹⁹Repent ye therefore, and be converted, **that your sins may be blotted out,** when **the times of refreshing** shall come from the presence of the Lord;”—

And the point I was going to make there and it jumped my mind is if you do not believe that all the prophets are speaking about the end of the world; if you think some of the prophets are

classical—and some are *apocalyptic*—then you are destroying your ability to really understand the Latter Rain at the end of the world. I needed to make that point and spend all that time.

—“¹⁹Repent ye therefore, and be converted, **that your sins may be blotted out**, when **the times of refreshing** shall come from the presence of the Lord; ²⁰And he shall send Jesus Christ, which before was preached unto you: ²¹Whom the heaven must receive until **the times of restitution of all things**, which **God hath spoken by the mouth of all his holy prophets since the world began.**”—

Every one of these reform lines is an illustration of the outpouring of the Holy Spirit; because, all of God’s prophets were dealing with that subject. That is what Peter is here telling us.

—“²²For Moses truly said unto the fathers, **A PROPHET SHALL THE LORD YOUR GOD RAISE UP UNTO YOU OF YOUR BRETHREN, LIKE UNTO ME;**”—

You can show that the history of Christ is identical to the history of Moses. All right? But notice what he says.

—“²³HIM SHALL YE HEAR IN ALL THINGS WHATSOEVER HE SHALL SAY UNTO YOU. ²⁴AND IT SHALL COME TO PASS, *THAT* EVERY SOUL, WHICH WILL NOT HEAR THAT PROPHET, **SHALL BE DESTROYED FROM AMONG THE PEOPLE.**”—

It has always a shut door in connection with the message that comes in these histories. There is always shut door. You either receive the prophet that comes, or you are destroyed. The Jews were left in darkness; the Millerites were praying to Satan; the Antediluvians were buried in the Flood; the Sodomites were destroyed by fire, and on and on.

“²⁴Yea, and **all the prophets** from Samuel and those that follow after, as many as have spoken, have **likewise foretold of these days.** ²⁵Ye are **the children of the prophets**, and of **the covenant** which God made with our fathers, saying unto Abraham, **AND IN THY SEED SHALL ALL THE KINDREDS OF THE EARTH BE BLESSED.** ²⁶Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.”

SUMMARY

The Millerite time period illustrates a progressive testing process at the end of the world that is accomplished through a movement that returns to the old paths, which are the foundational truths represented on the pioneer charts. The work of the Pharisees in the time of Christ typifies those in Adventism today who war against the truths established upon the two tables of Habakkuk. The ensuing controversy over the closed door message of Daniel 11:41 and the foundational truths is the parallel to the controversy of the shut door and the Seventh Month Movement in the history of the Millerites. Those who have placed their confidence in men or a man, will be led to reject the prophetic message of the close of probation as identified in Daniel 11:41 and also deny the manifestation of the power of God that accompanies the movement and message which returns to the old paths. Their rejection seals their fate for the mark of the beast, at which

time the false watchmen who would not bark are removed from their position of leaders.

The purification that is accomplished in the controversy was typified by the two temple cleansings during the history of Christ. The temple was cleansed by a manifestation of God's power. In the Millerite history God manifested His power on August 11, 1840 when the mighty angel of Revelation ten descended, and a second time at the Midnight Cry in August of 1844. The first manifestation produced a closed door for the Protestants that began in June of 1842 and the manifestation of power during the Midnight Cry produced a closed door on October 22, 1844. Christ's two temple cleansings and the Millerite two manifestations of power producing two closed doors typifies the descent of the mighty angel of Revelation 18:1–3 which leads to the Sunday law and the closed door of Revelation 18:4. Revelation 18:4 is the arrival of the Sunday law, which in turn purifies God church (temple) thus allowing God to pour out His Holy Spirit without measure, marking the second manifestation of God's power during the Sunday law crisis which leads to Michael standing up and the second closed door.

In the history of Christ, the Millerites and the 144,000 there are two temple cleansings. These three histories illustrate an outpouring of God's Spirit and a change of dispensations. In the history of Christ the dispensation changed from the earthly to heavenly sanctuary. In the history of the Millerites the dispensation changed from the holy to the Most Holy Place. In the history of the 144,000 the dispensation changes from the judgment of the dead unto the judgment of the living.

Brothers and Sisters, the prophets, the prophetic testimony of all the prophets, is identifying that this history here [indicating timeline on the board (see Figure No. 5)] that we are living in, which has been prefigured over and over again, is marking among other things that we are now involved in the first cleansing of the temple at the end of the world and it reaches its conclusion when the door shuts on Adventism at the Sunday Law.

It is time to wake up or die!

Shall we pray?

Closing Prayer: Heavenly Father, we wish to be among those that are purified in this process and not among those that are destroyed from among the people; but, we need to understand everything that is in our hearts, that is in our lives that needs to be removed. We ask that you reveal that to us individually. Give us the courage and the discernment and the wisdom on how we work with you in removing that from our lives, from our experience. And purify us; make us clean; make us strong in your power that we can be about our work of winning our children, winning our family members, winning our church members to this message. Lord, it is high time that your people stood up as a mighty army and cease to be a valley of dead, dry bones. We ask that we can be among those that are changed, that are given the muscle and the skin; but not only that, Lord, we need the Breath of Life breathed into us that we can stand upon our feet and be that mighty army. Please make this meeting, this week that we have spent with you, be part of

the experience that each one of us can look back to that prepared us to stand upon the Sea of Glass in the very near future. We ask in Jesus's name, amen.

THE SHUT DOOR

LUKE 21: WHAT SIGN?

By Jeff Pippenger: Tennessee Lesson Nine

Opening Prayer: Father in Heaven, as we come before you this Sabbath morning, we ask that your presence would be with us through your Holy Spirit, that you would continue to pour out the Latter Rain upon us and open our hearts and mind to receive it. Let the grace that it brings to us be an empowerment that will help us to put away the things that we need to and reach the point where we are reflecting your character in such a powerful way that others will be drawn to your truth and to the foot of your cross. We would ask that you set aside the human instrument this morning and help us clearly understand these messages that you have prepared for us at this time. In Jesus's name, amen.

JEFF PIPPENGER: This presentation is Lesson 9, "Luke 21: What Sign?"

I know that we have dealt a little bit with the idea that all the reform movements parallel the other reform movements. I really did not go through and break it down; others have broken it down further than I. But when you finally have an understanding that all the reform lines parallel one another and you can see it, you can see that they all start with the time of the end; and they all, also, have this three-step process of conviction of sin, of righteousness, and of judgment. They have the disappointment; they have the empowerment; they have the backslidden condition. And they are all the same. Once you get that in your mind, then you are at the point where you can really start learning some things; because, there are many other messages, once you see it, that begin to emanate from that truth.

One of those is, is if you look carefully and you go back into those histories, you will find that every generation that goes through these reform experiences, one of the things that is in there is that there are signs that test that generation. Okay?

You know, the Old Testament often refers to the signs and wonders in Egypt that tested Israel and Pharaoh when they were coming out of Egypt.

One of the things that happens in each of these generations is that there are certain signs. Okay? The Jews of Christ's day, where He says, "I will not give you a sign other than"—what?

FROM THE ATTENDEES: Jonas.

JEFF PIPPENGER: "...other than Jonas." Okay? So there are signs in each of these histories.

And in Luke 21:5-7—and we know this story very well from the other Gospels as well—when Jesus is walking out of the temple precincts with the disciples and they ask Him these questions, in Luke their question is structured a little bit different than the other Gospels because they are wanting to know what sign shall be. And when they are asking the question, "What sign?" they are asking that question more as representing us at the end of the world than themselves.

When we see a question in the Scriptures, we are supposed to put ourselves into that question as if we are asking that question.

So in verse 5 it says,

- Luke 21:5-7 (KJV)

⁵“And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, ⁶As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. ⁷And they asked him, saying, Master, but when shall these things be? And what sign *will there be* when these things shall come to pass?”

Now, we have spent a little bit of time here identifying one of the major truths that Adventism needs to understand; and that is that the Millerite history is repeated to the very letter. So, generally we know that there are certain signs that ushered in the Millerite history: Signs in the sun, the moon, the stars, the earthquake, the distress of nations.

We generally are not too familiar with the distress of nations, but that is one of the signs that is marked here in Luke 21 and dealt with by the Pioneers; but, that was one of the signs.

So, if there were signs that are being identified by Christ in Luke 21 for the Millerite history, with what we know about the Millerite history repeating, then we should be able, perhaps, to see what the sign is for us at the end of the world.

And it is fairly easy to see. That is what we are going to walk through and deal with. You can take a great deal of time in looking into this or you can do it as we are going to do it.

TWO GREAT CRISES

The Desire of Ages, page 628:

“Christ’s words had been spoken in the hearing of a large number of people; but when He was alone, Peter, John, James, and Andrew came to Him as He sat upon the Mount of Olives. ‘Tell us,’ they said, ‘when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?’ Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events.”—

You know, when you are beginning to want to teach people prophecy, one of the things that we need to see in prophecy is the principle of *repeat and enlarge*. It is easy to show it in Daniel: Daniel 7 repeats Daniel 2; Daniel 8 repeats Daniel 2 and 7; Daniel 11 repeats all three. And each of them enlarges upon them.

But Christ is upholding that principle in His sermon, too. He is saying the story of the destruction of Jerusalem is going to be repeated at the end of the world. He is talking about the repetition of histories. And in the different Gospels—Matthew, Mark, Luke, and John—He is Himself by their testimony repeating what He has said and enlarging.

And Sister White here is telling that in these sermons He is using typology, if that is the correct theological word: Jerusalem is going to be fulfilled in answer to their question, but at the same time you must understand that the prophets are speaking more about the end of the world than the day in which they live in Jerusalem, and that it is going to be repeated at the end of the world.

—“Had He opened to His disciples future events as He beheld them, they would have been unable to endure the sight. **In mercy to them He blended the description of the two great crises**, leaving the disciples to study out the

meaning for themselves. When He referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This entire discourse was given, not for the disciples only,”—BUT FOR US IN THIS ROOM—“but **for those who should live in the last scenes of this earth’s history**. *The Desire of Ages*, 628.

A MESSAGE OF WOE FROM THE FOUR WINDS

In *The Great Controversy*, when Ellen White is talking about the destruction of Jerusalem—and what is the destruction of Jerusalem? It is an example of the end of the world. And here is what she says in *The Great Controversy*.

“**Signs and wonders appeared**, foreboding disaster and doom. In the midst of the night an unnatural light shone over the temple and the altar. Upon the clouds at sunset **were pictured chariots and men of war gathering for battle**. . . .

“For seven years a man continued to go up and down the streets of Jerusalem, declaring”—the seals.

FROM THE ATTENDEES: The woes.

JEFF PIPPENGER: —“the **woes** that were to come upon the city. By day and by night he chanted the wild dirge: ‘A voice from the east! a voice from the west! **a voice from the**’—three winds.

FROM THE ATTENDEES: Four winds.

JEFF PIPPENGER: —“**the four winds!** ...” *The Great Controversy*, 29-30

And the *four winds*, if you will turn with me to Revelation 7.

Now, I know the theologians would cry out, “This is a stretch!” But, I happen to believe 1 Corinthians 14:32-33 says, “And the spirits of the prophets are subject to the prophets. For God is not *the author* of confusion, ...” So when Sister White is talking about the four winds, I do not have a problem referencing that to John.

- Revelation 7:1-3 (KJV)

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

There is a lot to say about that, but what I want you to see if you will is that connected with the sealing of God's people there is some kind of message from the four winds. A *voice* is a message, a voice from the four winds.

Back to *The Great Controversy* in conclusion of the quote:

—“... a voice against Jerusalem and against the temple!—‘I WILL OVERTURN, OVERTURN, OVERTURN’— a voice against the bridegrooms and the brides! a voice against the whole people!’—Ibid. This strange being was imprisoned and scourged, but no complaint escaped his lips. To insult and abuse he answered only: ‘**Woe, woe** to Jerusalem!’ ‘**woe, woe** to the inhabitants thereof!’ His warning cry ceased not until he was slain in the siege he had foretold.” *The Great Controversy*, 29–30.

You may not be at the level in your prophetic analysis yet where you are really proficient—and by *proficient* I mean have employed the technique enough, not to where you are a master at it, but *proficient* I mean that you have employed the technique enough where you have faith to have confidence in it.

You may not be proficient enough yet in a triple application of prophecy, to have total faith in this principle; but, you will get to a level when you begin to apply that in your own studies that you will realize that when you see “woe, woe,” that is a marker for the Three Woes. The “woe, woe” is the First and Second Woes. And when you take the First and Second Woes and bring them together, they are giving you the characteristics of the Third Woe.

So, when you see Him saying “Woe, woe!” you can read back into there that what He is really emphasizing the impact of the Third Woe at the end of the world.

I can give you a second testimony on that, if you would turn to—well, we probably ought to start in Revelation 8 first, so if there are any newbies here they will get at least a little bit of what I am talking about.

- Revelation 8:13 (KJV)

“¹³And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!”

There are seven trumpets. The trumpets are the historical forces that bring down Rome. The first four Trumpets bringing down Western Rome by AD476; the fifth and sixth Trumpets, which are the First and Second Woes, bring down Eastern Rome by AD1453 and Papal Rome by AD1798. And the seventh Trumpet, the Third Woe, brings down modern Rome at the end of the world.

So, here is the introduction of the Three Woes.

And go to Revelation 18, if you would. I want to show you this “woe, woe” again, which is marking the Third Woe.

And in Revelation 18 the kings of the Earth are watching Babylon, modern Babylon, come down and the whole system that they are now trying to raise up in front of our eyes is coming crashing down. And in verse 10 it says,

- Revelation 18:10, 16, 19 (KJV)

“¹⁰Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! For in one hour is that judgment come.”

And if you will drop down to verse 16, here is what they are saying:

“¹⁶And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!”

And then in verse 19:

“And they cast due on their heads, and cried, weeping and wailing, saying, Alas, alas ...”

Well, this word that is translated *alas* in these verses, this is the only place in the Bible it is translated *alas*. In Revelation 8 it is translated as *woe*. So here you see the kings of the Earth saying, “Woe, woe,” “woe, woe,” and that is representing the Third Woe.

So, when we see what Sister White is saying about this prophet, or whatever we are going to assign his ministry to, in bringing the destruction of Jerusalem down to the end of the world, one of the things that is being emphasized there in *The Great Controversy* is the impact of the Third Woe, the role of Islam.

THE TIMES OF THE GENTILES

So, Luke 21 is going to answer the question, “What are the signs?” So with that introduction, let us go to verses 20 - 24, in your Bibles.

- Luke 21:20-24 (KJV)

“²⁰And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.”—

This passage here is a very controversial passage, by the way. I will explain it in a moment.

—“Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and **Jerusalem shall be trodden down of the Gentiles, until the times** of the Gentiles be fulfilled.”

When I first had opportunity to share prophecy publicly, about the third or fourth meeting I ever had opportunity to go to was in Portland, Oregon, and there was a famous Adventist pastor that was speaking there. He and I were the two speakers. There may have been someone else.

But I was sharing the last six verses of Daniel 11; so, I was identifying that the glorious holy mountain in verse 45 is the Seventh Day Adventist Church at the end of the world. It is God's church, Isaiah 2:2 and onward. The glorious holy mountain is God's church.

But this guy, real famous in conservative self-supporting Adventism, he just providentially is dealing with this passage and he is dealing with Daniel 11:45 and he is saying that the glorious holy mountain is Jerusalem, literal Jerusalem in the world today, and he is applying this futuristic approach to what these verses are saying.

So, when that meeting was over that week, I went back to the ministry where I was working and I said, "You know, something needs to be done. We need to clean up this mess."

And, of course, the editors that I worked with, the group of men at that ministry, said, "Well, you know, what is wrong with what he was saying?" They really did not understand the distinction; so, they gave me the job assignment of writing this guy a letter and correcting him, after I showed them why it was wrong.

And I had never come to grips—I had no reason; I never had looked at this passage we are looking at. So, as I began to develop an argument to try to show this guy where he was off base, I came to understand what the *Time* of the Gentiles was for myself. Okay? I had never dealt with it before.

See, what he was saying is that when Jerusalem was destroyed in AD70, it was not until the six-day war in 1967 when the Jews regained Jerusalem—well, from AD70 until 1967 that the Jews had not controlled Jerusalem; so, that had been the *Time* of the Gentiles when Jerusalem had been trodden down. And this is a Protestant teaching, but it has been brought into Adventism. There are people in Adventism that teach such foolishness as well.

But, Jerusalem at the end of the world is not literal Jerusalem. So even though I had not wrapped my mind around that passage here, I knew he was wrong. So as I went in to try to demonstrate why he was wrong, I came—we are not going to do it, but we can show very conclusively that Sister White is telling us what the Times of the Gentiles is when she is breaking down the 2300-day prophecy; and, she gets to the end of the seventy weeks and she says, 'At this time the Gospel is to go to the Gentiles; 1810 years remain.' She is saying that 1810 years, from AD34 to 1844 is the Times of the Gentiles.

So, I knew it was the *Time* of the Gentiles. I had nailed it down a long time ago. And, of course, I sent this guy a letter and it was really a book—

FROM THE ATTENDEES: (Laughter.)

JEFF PIPPENGER: —and he responded and said, "You know, I really do not have time to read this," and he just walked past all that light.

So about 2002, 2001, 2003, somewhere in there, a friend of ours in California he telephones me and he says, "You are not going to believe it. Hiram Edson says the glorious land is the United States. I have got an article where Hiram Edson says the glorious land is the United States."

Well, the reason that is significant is because everybody, the self-supporting ministries, the General Conference, they are all saying that we are wrong, that the glorious land is not the United States; the glorious land is the Seventh Day Adventist Church.

It is easy to show why that is a bunch of foolishness, too. But it is nice to find a Pioneer saying that the glorious land is the United States of America.

So he says it is in this article. So I go jump in this series of articles because I wanted to see what Hiram Edson, the one who receives a vision of Christ moving from the Holy to the Most Holy Place, someone that, you know, who has God's endorsement on it, is saying the

glorious land is the United States. And it is a series of articles, and as we are reading it, he is talking about this [indicating the 2520 on the 1843 Chart].

Now, Brothers and Sisters, when we first had opportunity to share the prophetic message, we were going to South America almost constantly. We got fired, and the place that fired us they told everyone they knew, “Keep away from this guy. He is bad news.” Everything they could think about us was told all over the world.

The day I got fired I got a phone call from Australia, an hour after I got fired, saying, “I heard you got fired.”

I said, “How did you know an hour later?”

FROM THE ATTENDEES: (Laughter.)

JEFF PIPPENGER: But there had been a purposeful campaign underway. All right? They knew what they were doing when they fired us, and they black-listed us.

But we had friends in South America, so we spent several years in South America traveling around with this message.

THE 2520

1844

- Daniel 8:13 (KJV)

“¹³Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?”

And concerning the Daily, this chart [indicating the 1843 Chart] was important to teach the daily correctly to us; so, we took the trouble to translate this chart into Spanish—it is still in Spanish. And what I am saying is for years we used this chart a whole bunch, but it was not until I was reading this Hiram Edson article and he is talking about the 2520.

The 2520, I had never seen that [indicating the reference to the 2520 on the 1843 Chart]! I mean, I had stood in front of God’s people over and over and over again, but I had not conceptualized the 2520. But when I read that, I realized Hiram Edson was wrong, because he was saying the Times of the Gentiles ended in 1798 and I had already concluded, positively, that it ended in 1844. So, although I did not love the article, I liked the idea that he is saying the glorious land is the United States; but, I had a little bit of a personal struggle there.

And it was not until we came to grips with the idea that there are two 2520s—one ends in 1798 and one ends in 1844—that we could look back into these verses and see what it says. It does not say the *Time* of the Gentiles; it says the *Times* of the Gentiles; and, one ends in 1798 and the other ends in 1844.

And that being said, when Jesus is answering the question about what are the signs of the end of the world, when you get to verse 24 He is taking you down to the history of Adventism, 1798 to 1844. That is where Jesus is taking you. This is where the Times of the Gentiles are concluding. Okay?

From 1798 to 1844, in conjunction with the 2520 time prophecies, which are the punishments for breaking the covenant, when He gets to the conclusion of those prophecies and He is going to enter into covenant with modern Israel, there is a 46-year period where He takes from the Gentiles and puts them into a purification process that concludes with the Midnight Cry and He produces fifty people that will move into the Most Holy Place with Him and be modern

Israel. And the Times of the Gentiles are coming to a conclusion in this sacred history from 1798 to 1844 as the Messenger of the covenant comes suddenly to His temple.

Have you ever wrapped your mind around that? We have read it twice at least here, that Sister White says Malachi 3 was fulfilled on October 22, 1844, when the Messenger of the covenant shall come suddenly to His temple. Right?

FROM THE ATTENDEES: Yes.

JEFF PIPPENGER: Well, who is the Messenger of the covenant?

FROM THE ATTENDEES: Christ.

JEFF PIPPENGER: Christ. Well, was not Christ in the temple before 1844?

He was in the temple the whole time.

What is being emphasized in here, in Malachi, is not that He had been outside the temple. He is suddenly coming into the Most Holy Place for the purpose of entering into covenant with His people.

But, before He can do that, he has to develop a group of people from the Gentiles and He does so at the time period of the Times of the Gentiles are coming to a conclusion. "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled."

And you will see under Daniel 8:13, this is the basic logic that I would use to show that the Times of the Gentiles ended in 1844; because, there is a question asked in verse 13 of Daniel 8, "How long *shall be* the vision concerning the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host **to be trodden under foot**?"

Where is the sanctuary? It is in Jerusalem.

How long is the vision concerning Paganism and Papalism to give Jerusalem to be trodden underfoot? And in Daniel 8:14, the answer is 1844.

1798

But Hiram Edson's primary argument is here in Revelation 11:1-2.

- Revelation 11:1-2 (KJV)

¹"And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. ²But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and **the holy city shall they tread under foot forty and two months.**

And the holy city is Jerusalem, and this ends in 1798. So, there are two places that you can go to where you can draw some conclusions that if you do not understand that the Times of the Gentiles is a two-time prophecy, your head can be swimming.

So, Jesus has put us in the 1798-1844 time period for what purpose? Because, He wants to tell the disciples what the signs are of the end of the world. Okay? So, He leads them.

I have passed over a lot of Luke 21 where He gets us to this time period, but that is where we are at.

SIGNS

Let us read Luke 21:25-28.

- Luke 21:25-28 (KJV)

“²⁵And there shall be signs in the **sun**, and in the **moon**, and in the **stars**; and upon the earth **distress of nations**, with perplexity; the sea and the waves roaring; ²⁶Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for **the powers of heaven shall be shaken**. ²⁷And then shall **they see the Son of man coming in a cloud** with power and great glory. ²⁸And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

Jesus is answering the disciples in order to tell you and me and the Millerites what the signs are that mark the end of the world.

And we have here comments on what these signs are.

Signs of the End of the World during the Millerite History

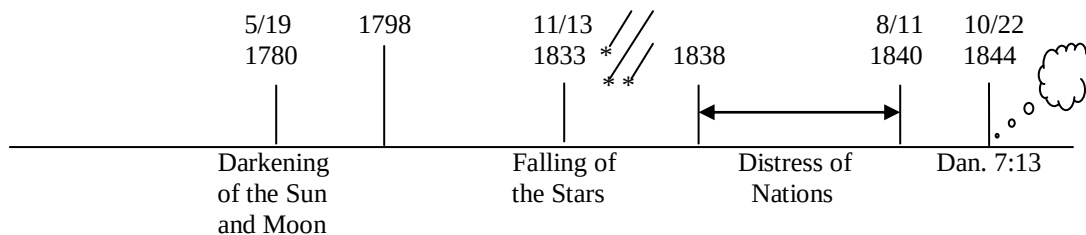


Figure No. 6

This is the Millerite history.

MAY 19, 1780—THE SUN AND THE MOON

May 19, 1780: Sun and the Moon, that would be here [writing on the whiteboard].

“Twenty-five years later appeared the next sign mentioned in the prophecy--the darkening of the sun and moon. What rendered this more striking was the fact that the time of its fulfillment had been definitely pointed out. In the Saviour’s conversation with His disciples upon Olivet, after describing the long period of trial for the church,—the 1260 years of papal persecution, concerning which He had promised that the tribulation should be shortened,—He thus mentioned certain events to precede His coming, and fixed the time when the first of these should be witnessed: ‘In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.’ Mark 13:24. The 1260 days, or years, terminated in 1798. A quarter of a century earlier, persecution had almost wholly ceased. Following this persecution, according to the words of Christ, the sun was to be darkened. On the 19th of May, 1780, this prophecy was fulfilled.” *The Great Controversy*, 306.

THE STARS—NOVEMBER 13, 1833

The falling of the stars, 1833; the same year Miller receives his credentials [writing on the whiteboard]. Sister White comments that this added power to that message. Miller is out

there saying what he is saying and suddenly the falling of the stars takes place and it puts some emphasis on what he is saying.

“In 1833, two years after Miller began to present in public the evidences of Christ’s soon coming, the last of the signs appeared which were promised by the Saviour as tokens of his second advent. Said Jesus, ‘The stars shall fall from heaven.’ [Matthew 24:29.] And John in the Revelation declared, as he beheld in vision the scenes that herald the day of God: ‘The stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.’ [Revelation 6:13.] This prophecy received a striking and impressive fulfillment in the great meteoric shower of November 13, 1833.” *The Great Controversy*, 332.

DISTRESS OF NATIONS—1838 THROUGH AUGUST 11, 1840

Distress of nations, 1838 to 1840 [writing on the whiteboard]. The distress of nations was brought to a conclusion on August 11, 1840, when there was a restraint placed upon Islam.

“In 1838 Turkey became involved in war with Egypt. The Egyptians bid fair to overthrow the Turkish power. To prevent this, the four great powers of Europe, England, Russia, Austria, and Prussia, interfered to sustain the Turkish government. Turkey accepted their intervention. A conference was held in London at which an ultimatum was drawn up to be presented to Mehemet Ali, the Pacha of Egypt. It is evident that when this ultimatum should be placed in the hands of Mehemet, the destiny of the Ottoman Empire would be virtually lodged in the hands of the Christian powers of Europe. This ultimatum was placed in the hands of Mehemet on the 11th day of August 1840! and on that very day the Sultan addressed a note to the ambassadors of the four powers, inquiring what should be done in case Mehemet refused to comply with the terms which they had proposed. The answer was that he need not alarm himself about any contingency that might arise; for they had made provision for that. The prophetic period ended, and on that very day the control of Mohammedan affairs passed into the hands of Christians, just as the control of Christian affairs had passed into the hands of the Mohammedans 391 years and 15 days before. Thus the second woe ended, and the sixth trumpet ceased its sounding.” Uriah Smith, *Synopsis of Present Truth*, 218.

THE SHAKING OF THE ANGRY NATIONS

Now, in *Early Writings*, page 41, concerning the shaking of the angry nations, it says:

“I saw that **the powers of earth are now being shaken** and that **events come in order**. War, and rumors of war, sword, famine, and pestilence are first to **shake** the powers of earth, **then** the voice of God will **shake** the sun, moon, and stars, and this earth also. I saw that **the shaking of the powers in Europe** is not, as some teach, the shaking of the powers of heaven, but it is **the shaking of the angry nations**.” *Early Writings*, 41.

Now, the troubles that are going on in Europe over the Islamic issue are “the shaking of the angry nations.” It is the distress of nations in Luke 21, but it is important to take note of what she is commenting on there because she is calling it “the shaking of the angry nations.” Because, when you are dealing with the history of the Third Woe in Revelation 11:18, it says, “the nations are angry.” And if the shaking of the angry nations back in this history [the Millerite history] was Islam, then we have every reason to believe that the anger of the nations in the Third Woe, in verse 18 of Revelation 11, is accomplished by Islam.

CHRIST’S PARABLE

Okay. After Christ tells them this sign, he gives them a parable. He is going to repeat and enlarge through a parable.

- Luke 21:29-33 (KJV)

“²⁹And he spake to them a parable; Behold the fig tree, and all the trees; ³⁰When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. ³¹So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. ³²Verily I say unto you, This generation shall not pass away, till all be fulfilled. ³³Heaven and earth shall pass away: but my words shall not pass away.

THE TREES

Sister White, commenting on the trees says,

“Mark the cursing of the fig tree, representing the Jewish nation, covered with leaves of profession, but no fruit to be found thereon. The curse is pronounced upon the fig tree, which represents the moral, thinking, living agent, cursed of God, living as were the Jews for forty years after this event, yet dead.—

The leaves are leaves of profession. Now, this is something that sometimes is not dealt with, but it should be considered in the things that we are studying this week.

I do not want to mess that up [Figure No. 6 on the whiteboard], so I will just do this down here and I will try to explain what this is.

History of Christ (Pentecost)	///	Produces a people professing to be God’s people, the Christian Church, distinct from all other people.
Millerite History	///	Produces a people professing to be God’s people who are Adventists, distinct from all other people.
End of the World (144,000)	///	Produces a people professing to be God’s peculiar people who are SDAs and understand Truth differently and distinct from everyone else.

Figure No. 7

At Pentecost in the history of Christ, the Holy Spirit was poured out; at the Midnight Cry of the Millerite history the Holy Spirit was poured out—correct?; at the end of the world in the Latter Rain the Holy Spirit is poured out.

In each of those histories, because the rain comes, the trees bud out leaves. Right?

And what are leaves? They are profession.

In the history of Pentecost, we suddenly have a new group of people saying, “We are God’s people. We are the Christian Church.” Right?

FROM THE ATTENDEES: Yes.

JEFF PIPPENGER: In the Millerite history, the Midnight Cry, the Rains poured out; we suddenly have a new group of people saying, “We are Seventh Day Adventists”—I know the name came later, but that is what was going on. They were professing to be God’s people on Earth, in distinction from all other people when the Rain was poured.

So, when we get to the time period of the Latter Rain, it demands that you see a group of people that are professing that they understand the truth differently and in distinction from everyone else.

With the testimony of two, a thing is established.

And that is what *profession* is, and the leaves are brought by the Rain. But that is outside the scope of our study.

And the distinction Sister White is talking about, she says,

—“**Mark, the other trees, representing the Gentiles**, were not covered. **They were leafless**, making no pretension to having a knowledge of God. Their **time of fruit-leaving** was not yet.” *Special Testimonies for Ministers and Workers*, number 7, 59–61.

She is emphasizing that there is a distinction between the trees.

That is what is going on here. There is a distinction being made in Pentecost. There is a distinction being made in the Millerite history. There is a distinction being made at the end of the world during the Latter Rain, between Laodiceans and Philadelphians, foolish virgins and wise virgins, gold and dross, seal and mark. That is what is happening.

SUMMER IS NIGH AT HAND

THE SUMMER

So, Jesus has given a parable and He speaks of summer.

- Jeremiah 8:20 (KJV)

“The **harvest** is past, the **summer** is ended, and we are not saved.”

THE HARVEST

- Matthew 13:39 (KJV)

“The enemy that sowed them is the devil; **the harvest is the end of the world**; and the reapers are the angels.”

So, when Jesus is giving this parable, He is dealing with the signs here [Figure No. 6] of Millerite history, but He is really, He is really dealing with our history because we are the ones at the end of the world.

THE BUDDING TREES OF SPRING

And Sister White commenting on this in *The Great Controversy* says:

“Christ had bidden His people **watch for the signs of His advent** and rejoice as they should behold the tokens of their coming King. ‘When these things begin to come to pass,’ He said, ‘then look up, and lift up your heads; for your redemption draweth nigh.’ **He pointed His followers to the budding trees of spring**, and said: ‘When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.’ Luke 21:28, 30, 31.” *The Great Controversy*, 308.

He pointed God’s people at the end of the world to the sign of the end of the world, and He said the sign for God’s people at the end of the world is the budding trees of Spring. And what is it that causes the trees to bud?

FROM THE ATTENDEES: The rain.

JEFF PIPPENGER: It is the rain. Our sign is the Latter Rain.

What happens if we misunderstand the sign? The Jews misunderstood the sign—perfect darkness. We must understand what our sign is and we must understand it correctly. And according to Luke 21, with Sister White’s commentary on it, our sign is the budding trees of Spring.

Now, we know that the Millerite history is repeated to the very letter, and we know that every reform line has a time of the end, and we know that the time of the end for the final reform line of the 144,000 is 1989 with the collapse of the Soviet Union; because, the time of the end in each reform line is a prophecy that is fulfilled that sheds light upon the coming generation. And the last message will be a special message of the closed door, because it is always a closed-door message, and the closed-door message is found in the last six verses of Daniel 11. And Sister White says that those people who give the Elijah message are those people that are dealing with the events that are connected with the close of probation, and the events that are connected with the close of probation are the last six verses of Daniel 11.

And we know, in a triple application of prophecy that Pagan Rome had to conquer three geographical areas before it took control of the world (Daniel 8:9): Syria, Egypt, and Palestine.

We know that Papal Rome had to conquer three geographical areas before it took control of the world: the Heruli, the Ostrogoths, and the Vandals.

Upon the testimony of two, a thing is established; therefore, modern Rome will have to conquer three geographical areas before it takes control of the world: The king of the South (Daniel 11:40), the glorious land (Daniel 11:41), and Egypt (Daniel 11:42). When the third obstacle is conquered modern Rome has returned to the throne of the Earth.

And in 1989 with the collapse of the Soviet Union, Daniel 11:40 was fulfilled, a prophecy was fulfilled and light was opened up to this generation saying the Papacy has now begun to return to the throne of the Earth. And this is our message: It shed light on the Third

Angel's Message and it shed light on the work of Seventh Day Adventists at the end of the world.

And this light that is opened up at the time of the end, it always tests this generation.

The light that opened up in 1798, when the Papacy received the deadly wound, was that judgment was going to come, judgment was about to start; and that light that came from this increase of knowledge tested this generation [of the Millerites]. If they did not enter into the Most Holy Place with Christ when judgment began, they are lost.

Signs at the End of the World during the Time Period of the 144,000

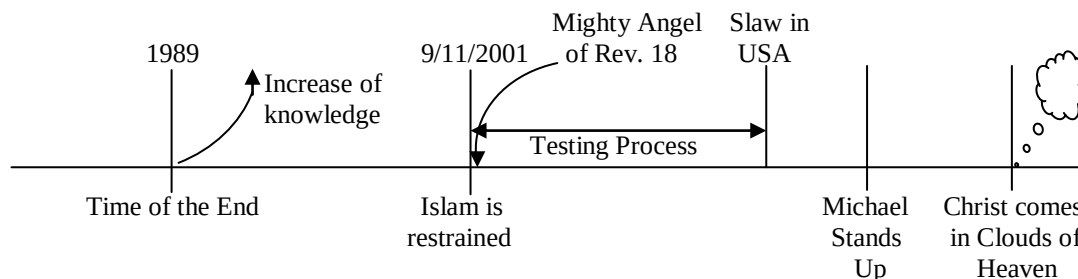


Figure No. 8

So, in 1989, the time of the end arrives for this generation; but, we have a sign in this generation. But we know that the sign is our test; and we know that the test began for the Millerites when the Mighty Angel came down, when Islam was restrained on August 11, 1840; and we know that Islam was restrained on September 11, 2001; and we know that our test is the test that takes place during the judgment of the living and the Latter Rain.

And we know that Sister White says—and if we have not read it yet, you are going to today, Lord willing—that when the ‘great buildings’ in New York City are brought down, then the Mighty Angel of Revelation 18 comes down, and then Revelation 18:1-3 is fulfilled.

So, here, this was our sign. This was the beginning of our test. This is what we must see.

And, of course, Michael stands up down here [drawing the waymark on the timeline for the end of the world (144,000)].

SPRINGTIME

You will see from Joel 2:23 that the Latter Rain comes in the first month.

- Joel 2:23 (KJV)

“Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and **the latter rain in the first month.**”

THIS GENERATION

- Luke 21:31-32 (KJV)

“³¹Verily I say unto you, This generation shall not pass away, till all be fulfilled.

³²Heaven and earth shall pass away: but my words shall not pass away.”

THE SON OF MAN COMING IN A CLOUD

Let us add in underneath this, verses 27 and 28.

- Luke 21:27-28 (KJV)

“²⁷And then shall they see **the Son of man coming in a cloud with power and great glory.** ²⁸And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.”

So, let us pull these things together.

For representing you and me at the end of the world, the disciples asked Jesus, “What is the sign of the end of the world?”

And Jesus is the author of prophecy, so He knows full well that the Millerite history is repeated to the very letter in the history of the 144,000. He knows this. And Sister White says when He is talking about the destruction of Jerusalem, He is doing a prophetic work that is based upon the rules that He set up. He is using Jerusalem to illustrate the end of the world. He knows how to use these techniques perfectly.

DANIEL 7:13

So, He lists out the signs for the Millerite history; and, as He is commenting on the Millerite history He says the generation that sees these things shall not pass until Christ comes in the clouds of Heaven.

Now, did Christ come in the clouds of Heaven in the Millerite history?

FROM THE ATTENDEES: Yes.

JEFF PIPPENGER: Yes.

- Daniel 7:13 (KJV)

“I saw in the night visions, and, behold, **one like the Son of man came with the clouds of heaven**, and came to the Ancient of days, and they brought him near before him.”

THE SAME EVENT

“The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in **Daniel 8:14**; the coming of the Son of man to the Ancient of Days, as presented in **Daniel 7:13**; and the coming of the Lord to His temple, foretold by **Malachi**, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of **Matthew 25.**” *The Great Controversy*, 427.

Christ came in the clouds on October 22, 1844 [Figure No. 6], typifying when He comes in the clouds at the end of the world. The Millerites saw these signs [Figure No. 6], and this generation did not pass till Christ came in the clouds on October 22, 1844. Right?

But we are dealing with our generation [the time period of the 144,000].

What is our sign?

FROM THE ATTENDEES: The budding trees.

JEFF PIPPENGER: The budding trees of Spring.

Did Jesus illustrate the end from the beginning?

FROM THE ATTENDEES: Yes.

JEFF PIPPENGER: The beginning of Adventism is illustrating the end of Adventism. The time of the end comes in 1989.

In the Millerite history and we have read the quote where Sister White endorses the Rules of Prophetic Interpretation adopted by William Miller.

In this [Millerite] history one of the things that happened is that the Lord used William Miller to identify specific rules that were needed in order to establish the present truth message for his day and age for his message.

What was the primary rule that William Miller used?

FROM THE ATTENDEES: The year-day principle.

JEFF PIPPENGER: The year-day principle. That has been in the Bible since Moses. All right? From the very beginning, the year-day principle was in the Bible and it was always true, but it became present truth in the history of William Miller. It changed to present truth.

But, as important as that rule is, that is not so significant to us, is it? I mean, it is; but, we do not have time prophecies any longer, do we? So, we are not going to be employing that to analyze prophecy now because time is no longer after 1844.

But, this [Millerite] history here is repeated to the very letter. Okay?

Now, what Sister White says—and I am sure we have it in the notes, but probably most of us remember it. I am sure that—well, I will not go there.

Brother Wesley has to remember it, all right? He has to remember it. I like that story, you know, getting woke up, “Josiah Litch! Josiah Litch!” Okay?

When Sister White is commenting on Josiah Litch in *The Great Controversy*, she says that when it became known, multitudes were—what?

FROM THE ATTENDEES: Convinced.

JEFF PIPPENGER: —convinced that Miller’s Rules of Prophetic Interpretation were correct. That is what she is emphasizing.

See, what this did for the [Advent] Movement, when the Ottoman collapsed just as Josiah Litch said it was going to, and he was using the year-day principle to nail that down, then the world said, “These prophetic rules that they are using work.” And Sister White said that a great emphasis came into the Advent Movement. From 1840 to 1844 the First Angel’s Message was carried to every mission station in the world.

All right, in 1989 the collapse of the Soviet Union, there was an increase of knowledge and students of prophecy began to run and fro in God’s Word and they came to understand the message of the last six verses of Daniel 11; but, they also came under attack.

This guy did not want to believe it [gesturing to his right], this guy did not want to believe it [gesturing to his left], and this guy did not want to believe it [gesturing to the front] and they began to bring all these arguments against this message. And in order to defend this message, the Lord starts opening up certain Rules of Prophetic Interpretation to nail it down.

I mean, when people were understanding what the last six verses of Daniel 11 were initially, they did not understand a triple application of prophecy that Pagan Rome had to conquer three obstacles, Papal Rome had to conquer three obstacles, and they were always

geographic; therefore, the *glorious land* in verse 41, it cannot be a church, it has to be a geographical power. That was not initially understood. That is something that in the struggle of the controversy over this increase of knowledge that just providentially the Lord drove those students of prophecy into a defense mode to defend this message and these Rules began to surface. All right?

So, Brothers and Sisters, when you get to September 11, 2001, everything that is being said about September 11, 2001, is based upon the same Rules that established Daniel 11:40-45. The Rules that were picked back up on this side [before the September 11, 2001, waymark] was confirmed; they were confirmed.

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: And there are some differences, and we have touched on this difference. Okay? There are some differences.

Here [indicating August 11, 1844, in Millerite history], the Rules of Prophetic Interpretation were confirmed for the whole world to see, and then the world had to decide whether they were going to accept the implications of this or still just throw it away.

But here [indicating September 11, 2001, in our time period], these Rules were confirmed in Adventism, and then Adventism had to decide whether they were going to accept and apply these Rules or just throw it all away.

But these Rules that established this [September 11, 2001], they were already in the public domain in Adventism before 2001. And the Rules that are going to be employed for the rest of the day to deal with Islam were found back here [pre-September 11, 2001].

So, what we are saying is this: The Mighty Angel [of Revelation 18] came down on September 11, 2001, paralleling when this Mighty Angel came down [August 11, 1840, in Millerite history]. In this history [of the Millerites], you already know from yesterday—if you did not before that—there were two temple cleansings [see Figure 4, page 143].

There will be two temple cleansings here [history of the 144,000 at the end of the world; see Figure 5, page 144].

The first door in this history [of the Millerites] shut with the activities of the Protestants of the United States; and the first door shuts here in this history [of the 144,000 at the end of the world] with the activities of the Protestants of the United States.

This [first] temple cleansing was for outside of the Millerites; this [second] temple cleansing was for the Millerites.

This [first] temple cleansing is for Adventism; this [second] temple cleansing is for outside Adventism.

THE MARRIAGE INVITATION

- Daniel 12:12 (KJV)

“¹²Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.”

- Revelation 19:9 (KJV)

And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.”

THE GENERATION

- Luke 21:32 (KJV)

“³²Verily I say unto you, **This generation shall not pass away**, till all be fulfilled.”

But what did Jesus say? Jesus said this: The generation that sees this sign [of the Mighty Angel of Revelation 18, bringing about the restraining of Islam, September 11, 2001] is the generation that lives until Christ comes in the clouds of Heaven.

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: For 150 years Adventism has theoretically—and I am not saying they were doing wrong—we as Seventh Day Adventists, no matter when we were a Seventh Day Adventist, fifty years ago or a hundred years ago, we were to believe that the Lord’s return was imminent. And during that time Seventh Day Adventist preachers have stood in front of God’s people and said, “We are the final generation. The Lord is about to return.” And this was good and this was correct because that is to be our mindsets as Seventh Day Adventists.

But, Brothers and Sisters, Luke 21 is the certainty of God’s Word identifying that we are the final generation; because, the generation at the end of the world that sees the sign of the budding trees is still alive when Christ returns in the clouds of Heaven.

FROM THE ATTENDEES: Amen!

JEFF PIPPENGER: This is not theory based upon Adventist motivation. This is fact based upon God’s unfailing prophetic Word.

And this is the shaking of all time, and the temple is being cleansed.

WATCH FOR THE SIGNS

“Christ had bidden His people **watch for the signs of His advent** and rejoice as they should behold the tokens of their coming King. ‘When these things begin to come to pass,’ He said, ‘then look up, and lift up your heads; for your redemption draweth nigh.’ **He pointed His followers to the budding trees of spring**, and said: ‘When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.’ Luke 21:28, 30, 31.” *The Great Controversy*, 308.

One time before I was a Christian—and before I was a Christian I was nothing like a Christian—and we had been out late at night. I lived with a friend of mine, and my wife and I were in this room and this friend of mine comes and knocks on my door and he says, “The house is on fire.”

So, I get up—I’m not just sleepy, but not yet even hung over, still intoxicated—and I go out in the living room and I see all this smoke, and I need to clear out the smoke so I flipped on the fan—somebody mentioned that!

FROM THE ATTENDEES: (Laughter.)

JEFF PIPPENGER: —and the whole living room turns into flame. And I run back to my bedroom and I shut the door as the smoke is following me in. And if you have never been in that, you do not really—the smoke is like as thick as water. I mean, you have to just push that door shut!

And I start trying to wake my wife up saying, “Wake up! Get up! We have got to get out of the window! We have got to get out!”

My buddy made it out with a blanket, and that is all he had on him.

And my wife and I, after I got her up, we threw ourselves out the window and within about fifteen minutes the house was to the ground. It was in the desert of California. It was an old house; it was wooden, it was dry, and there was like a 45-mile-an-hour wind blowing. And it was gone!

The hardest thing to do is to wake a Laodicean up. That is where we are. The house is on fire, and the Lord is attempting to wake us up and He does that through the prophetic Word. But we are all Laodiceans. We are kind of comfortable, especially here in the United States.

Someone was mentioning about country living and it struck a chord in me.

UNIDENTIFIED ATTENDEE: (Unintelligible.)

JEFF PIPPENGER: Yes, it was you, Sister.

I have noticed the same phenomenon in a different way—you may not have remembered what she said. But, if you take the identical message, and I have seen it happen over and over again, and you take it to a group of Adventists in a city and you spend the weekend with them, they will listen to it, although they are up and down and they are moving and their kids are making noise and they go home early, or they come in late. And they get the conviction of it, but you notice, you notice as you are up there looking, it is what it is like.

Then if you go—and I have been out in the jungles—where the people you are speaking to are the poor, humble Seventh Day Adventists, they get there before the meeting starts and they are sitting there quietly and they sit there through the whole meeting and they are taking it in and you are seeing it impact them and you are seeing tears running down their faces.

Brothers and Sisters, the living that we are in, in the United States, even those of us that are in the country compared to some other country settings, we are in such a Laodicean condition that we are not even aware of it. All right?

But the house is on fire!

FROM THE ATTENDEES: Amen!

JEFF PIPPENGER: We must wake up or we are going to die.

Shall we pray?

Closing Prayer: Heavenly Father, you have given us the sign that is to announce to us our responsibility of totally and fully entering into the work that is going on in the Most Holy Place. But we still have these comfortable little darling idols. We ask that you do what it takes in each of our experiences to make us understand how necessary it is to set these things aside. Help us to understand, too, that we have a responsibility to take these things that we are understanding to our Adventist friends and relatives that are unaware that the house is on fire, and we need your help to become so familiar with these things that we can give a convincing and winning presentation of these things. We ask that you accomplish that in each of our lives. And now that we know that the Latter Rain is sprinkling, we pray that you would pour it out upon us, that it would accomplish this work not only in opening the Word of God to us but strengthen us to stand in the time that Sister White said that no human pen can portray the magnitude of this ordeal that is just ahead of us. We need to be strengthened to stand during that time if we are going to be faithful, and we know that this is something that is accomplished through the outpouring of your Spirit in our own individual lives and we ask that you make that happen. We

ask you to make us understand clearly that you have given us the sign and that it cannot be misunderstood without dire results, and we thank you for all of these things in Jesus's name. Amen.

THE SHUT DOOR
LUKE 21: WHAT SIGN? (cont'd)
By Jeff Pippenger: Tennessee Lesson Ten

Opening Prayer: Heavenly Father, as we continue to consider these truths we once again ask for your presence. Help us to recognize the sign and the significance of the sign. Help us to be found to be wise virgins that have oil in our vessels, have our character prepared, and have a message to share, and the grace to empower us to stand. We ask that you send that oil down through the two golden pipes to us at this time. And we thank you for being with us throughout this week. We thank you for the extra blessing here on this Sabbath and ask that you set the human agent aside and continue to open the Latter Rain up to us at this time. In Jesus's name, amen.

JEFF PIPPENGER: What we were saying in our last presentation is that Luke 21 provides the signs that marked the Millerite history. And the Millerites that saw their specific signs, that generation did not pass until Christ came in the clouds of Heaven. This prefigured our generation, and our sign is the budding trees of Spring, which is accomplished by the outpouring of the Holy Spirit. And we have to see that sign or we are going to be lost; and, when that sign arrives in history that generation is the generation that is standing when Christ comes a second time.

In Adventism we have some misguided ideas about what the outpouring of the Holy Spirit is, and Sister White warns about that. The Jews in their day and age, and she puts it in this context, they had a misunderstanding of the work of the Messiah, thinking that He was going to set up a temporal kingdom and she uses their misunderstanding to explain a misunderstanding that goes on in Adventism concerning the outpouring of the Holy Spirit in the Latter Rain.

She deals with things like most of us believe that all we have to do is sit around and wait for the Latter Rain, and when it comes it is going to purify us and empower us and we do not have any work to do beforehand, and that is the same kind of misconception that the Jews exercised that allowed them to participate in the crucifixion of Christ, a misunderstanding of prophecy concerning the coming King, whether it was Christ for them or the Holy Spirit for us.

So, many Adventists do not understand that the Latter Rain, at least one aspect of it, is that it is a message. It is something that you need to recognize from the Scriptures. We think it is an empowerment, which it is; but, we try to sidestep our responsibility to dig out the Latter Rain from the Word of God.

WE MUST RECOGNIZE THE MANIFESTATION OF THE POWER OF GOD

So, on the bottom of page 95, where it says "We Must Recognize ...," we want to deal with the word *recognize* a little bit.

This is from *Testimonies to Ministers*, page 507. And there are a couple of points that we want to make here, and now you should have at least a preparation to see an argument about something that we have been saying.

"Only those who are living up to the light they have will receive greater light.
Unless we are daily advancing in the exemplification of the active Christian

virtues, **we shall not recognize the manifestations of the Holy Spirit in the latter rain.** It may be falling on hearts all around us, but we shall not discern or receive it.” *Testimonies to Ministers*, 507.

Now, I think I heard Brother Darrio—or I heard someone—deal with this a little bit. But the word *recognize* means:

RECOGNIZE: 1. To recollect or recover the knowledge of, either with an avowal of that knowledge or not. We recognize a person at a distance, when we recollect that we have seen him before, or that we have formerly known him. We recognize his features or his voice. *Webster’s 1828 Dictionary*.

The word *recognize* is identifying that you have to already have that in your understanding, in your recollection, in order to be able to see it when it comes. All right?

Now, the easy answer to this is that the way you recognize the Latter Rain is to what is emphasized in Isaiah 28:9-14.

- Isaiah 28:9-14 (KJV)

“⁹Whom shall he teach knowledge? And whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. ¹⁰For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: ¹¹For with stammering lips and another tongue will he speak to this people. ¹²To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest: and this *is* the refreshing: yet they would not hear. ¹³But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken. ¹⁴Wherefore hear the word of the LORD, yet scornful men, that rule this people which is in Jerusalem.”

The teaching technique that identifies the refreshing is the teaching technique of line upon line.

When you bring the reform line of Noah and you put it on this board, then you put the reform line of Elijah over the top of it, and the reform line of Moses, and Nehemiah, and Christ, and the Millerites, and you put them on top of each other, line upon line, what you are doing is you are building a bullet-proofed description of the history of the Latter Rain. It is what tells you what the history of the Latter Rain is, so that when the Latter Rain arrives you can recognize it because you have seen it before, line upon line, upon line, upon line. That is how you recognize the Latter Rain.

And we must recognize the Latter Rain; but, in this quote there is another important aspect of all this. It says in the last sentence there, the one we just read from *Testimonies to Ministers*, page 507: “It may be falling on hearts all around us, but we shall not discern or receive it.”

There is a time in the process of the Latter Rain where it is falling on the wheat in Adventism, but the tares in Adventism are not recognizing or receiving it. So when it comes to the Latter Rain, there is a period of time in the Latter Rain where some in Adventism are

receiving it and others are not. This is the sprinkling of the Latter Rain. This began on September 11, 2001.

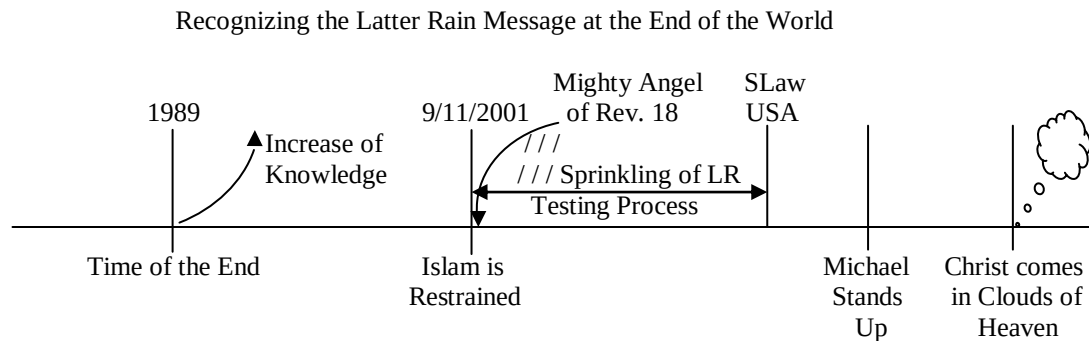


Figure No. 9

In here [with the arrival of the Mighty Angel of Revelation 18] the Latter Rain is beginning to fall. Some of us are recognizing it; some of us are not.

Now, this sprinkling is contrasted with the Sunday Law in the United States. At the Sunday Law in the United States the wheat and tares of Adventism are separated and then the Holy Spirit is poured out—and have you ever thought about this expression that Sister White used?—‘poured out without measure.’ At the Sunday Law the Holy Spirit is poured out without measure, implying that there is a period of time when the Holy Spirit is being poured out with measure: It is being poured on this person because they are recognizing it, but not on that person because they are not recognizing it.

So here in *Testimonies to Ministers*, it is identifying a time period when the Latter Rain is falling on just some in Adventism because the wheat and tares are still together. And the *some* that it is falling on are those that are recognizing the manifestations of the Holy Spirit in the Latter Rain.

OPPOSING THE WORK CONNECTED WITH THE LOUD CRY

Next quote, *Testimonies to Ministers*, page 300:

“Unless those who can help in _____ are aroused to a sense of their duty, **they will not recognize the work of God when the loud cry of the third angel shall be heard.** When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness.” *Testimonies to Ministers*, 300.

We have read this earlier this week. But notice, if you are not aroused to this sense of your duty, what is your duty? Your duty is to break open the Word of God. Snap out of the Laodicean condition and start searching the Word of God as if you are looking for hidden treasures.

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: Start showing yourself to be a Berean and rightly divide the Word of God. Sister White says that every Seventh Day Adventist is called to be a student of prophecy. That is her words. That is our duty; and if we will do that, He is fully willing to open this truth into our minds.

HOW ARE WE GOING TO KNOW?

Next quote, *Sermons and Talks*, volume 1, page 142. And she is making this quote in the time period of 1888, in that environment when the Latter Rain message was being brought by Jones and Waggoner.

“Now, brethren, God wants us to take our position with the man that carries the lantern; we want to take our position where the light is, and where God has given the trumpet a certain sound. **We want to give the trumpet a certain sound.**”—

I know I have made this point before, but I want to make it again: Brothers and Sisters, all of the prophets are speaking about the end of the world. And when the Bible is talking about the trumpet, I do not have a problem understanding that when the Trumpet is used in the Bible that it is symbolically representing a warning message. It is: “... lift up thy voice like a trumpet, and shew my people their transgression, ...” (Isaiah 58:1). A warning message. That is the general correct understanding.

But if you are going to take the references to the trumpet in the Bible and bring them down to the end of the world—and Sister White says the prophets spoke more about the end of the world than in the day in which they lived—if you are going to bring the references to the trumpet down to the end of the world, well, the trumpet that sounded at the end of the world is the Seventh Trumpet, which is the Third Woe. Okay? That is the sound that is going to come out of the trumpet, if you are giving it a certain sound.

And the Third Woe is identifying the Latter Rain, and the Latter Rain is the final message. So, I mean it all ties together. The trumpet message at the end is the Latter Rain message. Jeremiah 6:17, “... set watchmen over you, ...” and they gave the trumpet warning, the Latter Rain warning, “...but we will not hearken.”

—“We have been in perplexity, and we have been in doubt, and the churches are ready to die. But now here we read: ‘And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird’ [Revelation 18:1–2].

“Well now, how are we going to know anything about that message **if we are not in a position to recognize anything of the light of heaven when it comes to us?**”—

What does it mean to *recognize*?

FROM THE ATTENDEES: You had to see it before.

JEFF PIPPENGER: You had to see it before. If you are not seeing the line-upon-line histories, you are not going to recognize it.

I know men that have seen it and they get the sequence of it. They see that it fits, but they do not internalize the significance and relevance of it.

—“And we will just as soon pick up the darkest deception when it comes to us from somebody that agrees with us, when we have not a particle of evidence that the Spirit of God has sent them. Christ said, ‘I come in the name of my Father, but ye will not receive me’ [see John 5:43]. Now, that is just the work that has been going on here ever since the meeting at Minneapolis. Because God sends a message in his name that does not agree with your ideas, therefore [you conclude] it cannot be a message from God.” *Sermons and Talks*, volume 1, 142.

RESTORING THE OLD PATHS

- Isaiah 58:12 (KJV)

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

FINDING THE REST

- Jeremiah 6:16-17 (KJV)

“¹⁶Thus saith the Lord, Stand ye in the ways, and see, and **ask for the old paths**, where is the good way, and walk therein, and **ye shall find**—THE LATTER RAIN—**rest for your souls.**”—

Why will you find rest by walking in the Old Paths? You will find rest by walking in the Old Paths because you are going to raise up the foundations of many generations.

Now, Brothers and Sisters, some of you may not have seen it, but in the reform lines, there are three major waymarks in every reform line: First Angel’s Message, Second Angel’s Message, and Third Angel’s Message; First Decree, Second Decree, and Third Decree. There are three major waymarks in each reform line: Conviction of Sin, Righteousness, and Judgment; the Courtyard of the Sanctuary, the Holy Place, the Most Holy Place. That three-step process is in the center of every reform line

And in the history of the first waymark, every time, the foundations are laid. The first waymark for Noah, there he is—if you have ever seen someone build a boat, before you have to build the foundation to build your boat on. They have to have a structure, a *template* maybe you would call it, to put that boat into and build it. The first thing Noah does, the first waymark, puts a foundation.

Moses comes to the Jews in Egypt; the first thing he does is get them to keep Sabbath again. And the message in his time is: We are going to go worship. What is the foundation of worship?

FROM THE ATTENDEES: The Sabbath.

JEFF PIPPENGER: The Sabbath.

The first thing he does is lay down that foundation.

In the history of the First Decree, the foundation of the temple is laid. It is an historical, biblical fact.

John the Baptist—we read the quote—he started the foundational work in his time. He is in the first waymark of that history.

And William Miller, in the history of the First Angel's Message, lays the foundation of Adventism. Okay? "And they *that shall* be of thee shall raise up the foundations of many generations; ... (Isaiah 58:12)." They restored the Old Paths.

So, how is it if we go to the Old Paths that we get the Latter Rain?

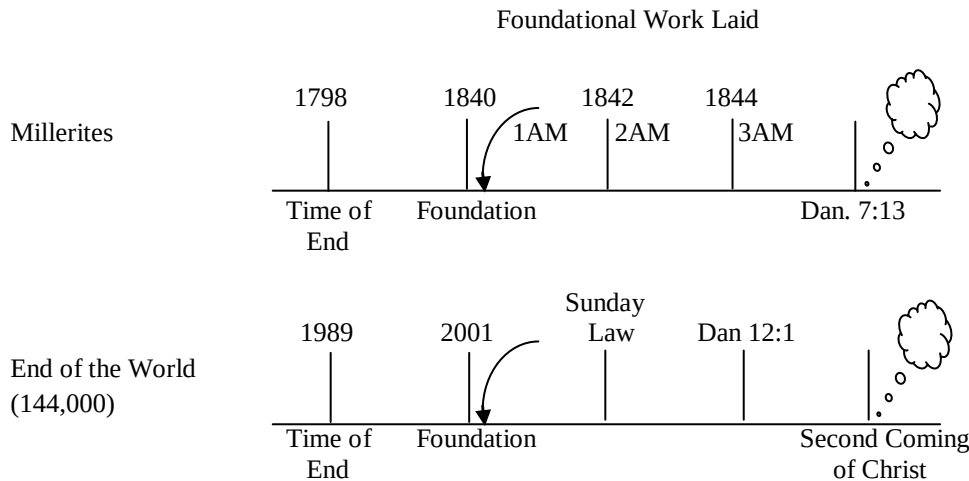


Figure No. 10

Well, our foundational work at the end of the world, where when you put the reform lines together—it is right in here [September 11, 2001].

Here is where you mark the laying down of the foundation for Miller. This is the First Angel's Message [August 11, 1840]. The Second Angel's Message comes here [June 1842].

Here is Miller's foundation, here is Noah's template, here is the foundation that was built in the temple of the First Decree.

So down here, our foundational work right here is to return to the foundations of Adventism [indicating the 1843 Chart]. That is our foundational work. That is the Old Paths.

So, if we go back to the Old Paths we will find the Latter Rain. We will find rest, according to Jeremiah. How? Because, if we go back to the Old Paths, we see the First Woe, Islam; the Second Woe, Islam; and it tell us what the Third Woe is. The Third Woe is Islam. And when Islam is restrained in the Second Woe—right here [1840 in Millerite History]—the Mighty Angel comes down.

Therefore, we go back to the Old Paths. We see the First Woe and the Second Woe. We find rest for our souls because we see the prophetic reality that when Islam is restrained here in 2001, the Third Woe has arrived, the Latter Rain begins to sprinkle, the judgment of the living begins, and the shaking of Adventism is underway. So that is the logic there in Isaiah 58 and Jeremiah 6.

—“and **ye shall find rest for your souls**. But they said, We will not walk *therein*.

¹⁷Also I set watchmen over you, *saying*, Harken **to the sound of the trumpet**.”—THE THIRD WOE! AND YOU WILL FIND REST FOR YOUR SOULS—“But they said, We will not hearken.”

But, you have to recognize it. So how are you going to recognize it? Well, the watchmen are going to show it to you.

Well, how are they going to show it to you? Line upon line, from here in the Bible and there in the Bible, reform line upon reform line.

THE REST IS THE REFRESHING

- Isaiah 28:9-13 (KJV)

“⁹Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. ¹⁰For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: ¹¹For with stammering lips and another tongue will he speak to this people. ¹²To whom he said, *This is* the rest *wherewith* ye may cause the weary to rest; and *this is* the refreshing; yet they would not hear. ¹³But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.”

THE REST IS A MESSAGE

“The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven in the messages of God’s Spirit, the agencies of evil would have entire control over men.

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

Now, Sister White is drawing here from Zachariah, Zachariah's two pipes that the oil comes down from. When Zachariah wrote that, those two pipes are the Word of the Lord.

What were the two pipes that the golden oil came down through when Zachariah wrote that?

UNIDENTIFIED ATTENDEE: The Old and New Testaments.

JEFF PIPPENGER: It was not the Old and New Testaments. There was no New Testament.

FROM THE ATTENDEES: The Law and the Prophets.

JEFF PIPPENGER: The Law and the Prophets.

In the Millerite history what were the two pipes?

UNIDENTIFIED ATTENDEE: The Old and New Testaments.

JEFF PIPPENGER: Here at the end of the world, what are the two pipes?

FROM THE ATTENDEES: The Bible and the Spirit of Prophecy.

JEFF PIPPENGER: The Bible and the Spirit of Prophecy. It is through the Bible and Spirit of Prophecy that the holy oil, the communications that God sends us, that the virgins of Adventism are to receive and communicate to others.

ALL WHO WILL RECOGNIZE

“We must not wait for the latter rain.”—

That is like thinking Christ was going to set up a temporal kingdom. That is paralleling the Jews: “All we have to do is wait for the Latter Rain and it is going to heal all of my problems and empower me to proclaim the Sabbath more fully in the Sunday Law crisis.” You wait for the Latter and you die.

—“We must not wait for the latter rain. It is coming upon all who will **recognize** and appropriate the dew and showers of grace that fall upon us. When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. [Isaiah 61:11 quoted.] The whole earth is to be filled with the glory of God.” *The Seventh-day Adventist Bible Commentary*, volume 7, 984.

What are the dew and showers that fall upon us?

FROM THE ATTENDEES: Increase of knowledge.

JEFF PIPPENGER: It is the increase of knowledge, the prophetic message that the Lion of the Tribe of Judah is opening to His people at this time in Earth's history.

We have to appropriate it. The way it is described in Revelation 10 is we have to go take that Little Book out of the hand of Christ, and what do we do?

FROM THE ATTENDEES: Eat it.

JEFF PIPPENGER: We eat it. It has to become part of us.

When Christ was on Earth, where did He lose more disciples than any other time? What was going on?

He says, “You need to eat my flesh and drink my blood.”

And most of them turned away from him. Why?

FROM THE ATTENDEES: It was too hard to understand.

JEFF PIPPENGER: It was too hard to understand. That is correct; but, it is because they could not understand it prophetically. They were unwilling to accept it prophetically.

Most of Adventism will turn away from the responsibility of eating the Little Book, because—and I do not know how many times I have heard this, “Prophecy, it is just too hard. It is too hard, you know. I know that Jesus loves me and I read my Bible and I go to church and I pay my tithe, but prophecy is too hard.” Unwilling to do the work of incorporating that new language into your experience—prophecy is a different language—that is what happened in the days of Christ. That is what happens here at the end.

THE TRUTH FOR THIS TIME

This is a scary quote. I know for positive, I know for positive—I do not know necessarily who they were—but I know for positive that there are people that have sat through presentations like this at prophecy school or maybe at a long weekend, and they have come under conviction that, “Yep, this is the truth,” but then walk out and do whatever it takes to run away from the truth. Okay? I know that has happened.

I know some scary stories of people that have been familiar with this message and where suddenly their life went when they did not follow on.

But notice what this says—now, remember, there has never been a generation that has more light than this generation, ever.

FROM THE ATTENDEES: Amen!

JEFF PIPPENGER: “If the truth for this time, if the signs that are thickening on every hand,”—

How many big earthquakes have we had since this prophecy school started? Two, 7.2 on the Mexico-California border and 7.9—was it?—in Indonesia.

UNIDENTIFIED ATTENDEE: There was another earthquake in Haiti, too.

JEFF PIPPENGER: There was another earthquake in Haiti since this school started? I am talking in the last seven days.

UNIDENTIFIED ATTENDEE: Oh, no.

JEFF PIPPENGER: —“If the truth for this time, if the signs that are thickening on every hand, that testify that the end of all things is at hand, are not-sufficient to arouse the sleeping energy of those who profess to know the truth, then **darkness proportionate to the light** which has been shining will overtake these souls. **There is not the semblance of an excuse for their indifference that they will be able to present to God in the great day of final reckoning.** There will be no reason to offer as to why they did not live and walk and work in the light of the sacred truth of the word of God, and thus reveal to a sin-darkened world, through their conduct, their sympathy, and their zeal, that the power and reality of the gospel could not be controverted.” *Review and Herald*, July 21, 1896.

You may not want to follow on with this light that you are hearing; but, if you turn away from it, you go into a corresponding amount of darkness, the greatest darkness of six thousand years of sin; greater than Judas.

SUMMARY

The Millerite time period typifies the final reformatory movement at the end of the world. That movement proclaims a shut-door message; does a foundational work by returning to the old paths, which are “the established faith of the body.” As the Pharisees rejected the foundations of their history in the time of Christ, the modern Pharisees of Adventism will wage war against the foundational truths established upon the two tables of Habakkuk.

In the Millerite history God manifested His power on August 11, 1840 when the mighty angel of Revelation ten descended, and a second time at the Midnight Cry in August of 1844. The first manifestation produced a closed door for the Protestants that began in June of 1842 and the manifestation of power during the Midnight Cry produced a closed door on October 22, 1844. Christ’s two temple cleansings and the Millerite two manifestations of power producing two closed doors typifies the descent of the mighty angel of Revelation 18:1–3 which leads to the Sunday Law and the closed door of Revelation 18:4. Revelation 18:4 is the arrival of the Sunday Law, which in turn purifies God’s church (temple) thus allowing God to pour out His Holy Spirit without measure, marking the second manifestation of God’s power during the Sunday Law crisis which leads to Michael standing up and the second closed door.

Luke 21 marks the signs for the Millerites and for Adventism at the end. The sign which must be recognized for God’s people at the end of time is the Latter Rain, which produces leaves of profession upon those that recognize the prophetic testimony.

As the Jews in their history possessed leaves of profession and the Gentiles did not—the outpouring of the Holy Spirit at Pentecost produced the Christian Church that then professed (brought forth leaves) to be God’s peculiar people. As the Protestant churches during the Millerite history professed to be God’s people and the Millerites claimed no distinction apart from the Protestant churches—the outpouring of the Holy Spirit in the Midnight Cry produced the Seventh-day Adventist Church that then professed (brought forth leaves) to be God’s peculiar people.

As Seventh-day Adventists profess to be the remnant people of God and the messengers of the final shut door message claim no distinction apart from Adventism—at the outpouring of the Holy Spirit in the Latter Rain the production of the 144,000 will be accomplished and the 144,000 will profess (bring forth leaves) to be God’s peculiar people.

Next page [the study continues with Lesson Eleven, “The Time of the End,” within this presentation period without a time break].

THE SHUT DOOR
THE TIME OF THE END: THE SOUND OF THE TRUMPET
By Jeff Pippenger: Tennessee Lesson Eleven

[This presentation runs contiguously with the prior presentation timeframe.]

- Jeremiah 6:16-17 (KJV)

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

THE TRUMPETS

JEFF PIPPENGER: There is a trumpet message. It is something that you can hear that they will not hearken to. The trumpet message will cause a shaking. “We will not hearken.”

The trumpet message: If you return to the foundations of Adventism, if you return to the Old Paths and remember. You may not remember it, but I think I even emphasized it more than once so this will be the third time—and maybe I am wrong, but you have the quotes to check and see if what I was saying seems valid to you.

Sister White says William Miller was given great light on the Book of Revelation. But, the understanding that William Miller and the Millerites had of Revelation 2 and 3 was established by Protestants long before the Millerite Movement. It was an old Protestant understanding that the Seven Churches represent the history from Christ to the end of the world. That is not anything that Miller received. And she says this on the Book of Revelation, in the particular quote that you have in the quoted material.

William Miller did not understand Revelation 13 correctly, Brother and Sisters. He did not. He did not understand Revelation 17 correctly.

Now, I do not have a problem saying that he understood the First Angel’s Message okay; but, William Miller is the messenger of the First Angel’s Message of Revelation 14. Amen?

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: Can you show me the First Angel’s Message of Revelation 14 on this chart [indicating the 1843 Chart]? It is not on there. It is not on there.

So, when he fulfilled and proclaimed the First Angel’s Message, he did so by proclaiming a prophecy from the Book of Daniel, Daniel 8:14.

He did not have clarification on Revelation 14, either. But Sister White said he was given great light on the Book of Revelation. So that squeezes it right down to Chapters 6 through 9. The light that William Miller was given on Revelation was the Seals and the Trumpets. Okay?

And Miller’s understanding of the Seals and the Trumpets are represented on this chart [indicating the 1843 Chart].

Do you see the Seals on this chart?

FROM THE ATTENDEES: No.

JEFF PIPPENGER: No, but if you go back and you look at the Pioneer understanding of the Trumpets, you cannot separate the Pioneer understanding of the Trumpets

from the Seals. They believed that the Churches, the Seals, and the Trumpets were one prophecy; and, they say so. They are operating on repeat and enlarge. So when they have the trumpets represented on here [the 1843 Chart], and you understand their understanding, the Seals are there, also. Okay?

And the Trumpets, for the Millerites, represented as you can see:

Assembly and Alarm: Numbers 10:1–10—Holy Convocation: Leviticus 23:24–25—Deliverance: Leviticus 25:9–13—A Day of Wrath and Distress: Zephaniah 1:14–18.

Early Writings, page 231, all right, there is the quote, second time, in the last sentence.

“Preachers and people have looked upon the book of Revelation as mysterious and of less importance than other portions of the Sacred Scriptures. But I saw that this book is indeed a revelation given for the especial benefit of those who should live in the last days, to guide them in ascertaining their true position and their duty. **God directed the mind of William Miller to the prophecies and gave him great light upon the book of Revelation.**” *Early Writings*, 231.

And I argue that the only light that you can really say he had great light on in Revelation is chapters 6 through 9.

Well, maybe the Seven Last Plagues, maybe. All right? But, here is William Miller:

THE DOWNFALL OF AN EMPIRE

“In prophetic scripture, the sounding of trumpets is always used to **denote the downfall of some empire**, nation, or place, or some dreadful battle, which may decide the fate of empires, nations, or places. . . .

“The last three trumpets will claim our attention in his discourse; the first four having their accomplishment under Rome Pagan; to the last three under Rome Papal. **These three trumpets and three woes are a description of the judgments that God has sent and will send on this Papal beast, the abomination of the whole earth.**” *William Miller’s Works*, volume 2, page 115–116.

The Millerites understood that the Trumpets were the historical forces that brought down Rome. The first four Trumpets brought down Western Rome by AD476; and in the history of the Fifth and Sixth Trumpets, the First and Second Woe, Papal Rome receives its deadly wound in AD1798, and Imperial Rome is brought to an end in AD1453. That is what they understood the Trumpets were: they are the historical forces that bring down Rome.

You have their understanding from Uriah Smith’s book [*Daniel and the Revelation*], the First Trumpet, Alaric; the Second Trumpet, Genseric; the Third Trumpet, Attila the Hun; the Fourth Trumpet, Odoacer.

THE FIRST TRUMPET—GOTHS

Alaric—395

“The first sore and heavy judgment which fell on Western Rome in its downward course, was the war with the Goths under Alaric, who opened the way for later inroads. The death of Theodosius, the Roman emperor, occurred in January, 395, and before the end of the winter the Goths under Alaric were in arms against the empire.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 478.

THE SECOND TRUMPET—VANDALS

Genseric—428–468

“If the sounding of the first four trumpets relates to four remarkable events which contributed to the downfall of the Roman empire, and the first trumpet refers to the ravages of the Goths under Alaric, in this we naturally look for the next succeeding act of invasion which shook the Roman power and conduced to its fall. The next great invasion was that of ‘the terrible Genseric,’ at the head of the Vandals. His career occurred during the years A.D. 428–468.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 481.

THE THIRD TRUMPET—HUNS

Attila—429–451

“It is here premised that this trumpet has allusion to the desolating wars and furious invasions of Attila against the Roman power, which he carried on at the head of his hordes of Huns.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 486.

THE FOURTH TRUMPET—HERULI

Odoacer—476

“We understand that this trumpet symbolizes the career of Odoacer, the barbarian monarch who was so intimately connected with the downfall of Western Rome. The symbols sun, moon, and stars—for they are undoubtedly here used as symbols—evidently denote the great luminaries of the Roman government,—its emperors, senators, and consuls. Bishop Newton remarks that the last emperor of Western Rome was Romulus, who in derision was called Augustulus, or the ‘diminutive Augustus.’ Western Rome fell A.D. 476.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 488.

And then in the Fifth Trumpet—and in the Trumpets, you will notice, you will notice, that the Millerites, when it came to the Trumpets, they always associated an historical figure with the Trumpet. So the Fifth Trumpet is Mohammed. Mohammed comes into history.

THE FIFTH TRUMPET—SARACENS

The First Woe: Islam

Mohammed—628

“For an exposition of this trumpet, we shall again draw from the writings of Mr. Keith. This writer truthfully says: ‘There is scarcely so uniform an agreement among interpreters concerning any other part of the Apocalypse as respecting the application of the fifth and sixth trumpets, or the first and second woes, to **the Saracens and Turks.**’ It is so obvious that it can scarcely be misunderstood.

Instead of a verse or two designating each, the whole of the ninth chapter of the Revelation in equal portions, is occupied with a description of both.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 488.

And this one brother was pointing out up here—and I do not want to miss it. It might be in the quotes. It might be in there already—but the history that the Millerites identify for the First Woe, the Fifth Trumpet, which the historical figure associated with it is Mohammed, in Islam that is the history that they call the “First Great Jihad.”

THE SIXTH TRUMPET—TURKS & FRANCE

The Second Woe: Islam & Atheism
Othman—July 27, 1299: Napoleon—1798

The history associated with Othman and the Second Woe, according to the Millerites, is the history that Islam calls the “Second Great Jihad.”

And we are saying the Third Woe arrived on September 11, 2001, and Islam says that on September 11, 2001, the “Third Great Jihad” began.

So, even outside of the Scriptures you have got some support for the Millerite understanding of the role of Islam, even though, of course, Islam does not put itself in the same light that we do.

So, you see, the comments about the Saracens and the Turks from Uriah Smith on the First Woe, the Fifth Trumpet; the Second Woe, underneath that; Othman, you have the dates there.

PIONEER DISCREPANCIES

AUGUST 11, 1840

Some people, their argument is that the Pioneers taught that the history of the Second Woe ended on August 11, 1840. Okay? But it does not. The Pioneers are wrong. So some people will argue, “Oh, Pippenger and those people claim to be sympathetic and build their understanding on the Pioneer point of view and here they are dealing with the Woes and they are not consistent with what the Pioneers taught about the history of the Second Woe ending in 1840; they say it ends in 1844.”

Well, for me prophetically, and I could show you why I came to a conclusion that the Second Woe had to end in 1844 and did not know anything about William Foy. Okay?

And I did not know anything about William Foy at all. We were in a prophecy school in Germany and there was—and we have none of those here—but sometimes you have people at the prophecy school that are just—they test your patients in terms of questions and thoughts and inputs that go on through the whole week. And their questions are coming from just a point of reference that is just—at least me, “I am writing that off. It is just a bunch of foolishness.” All right? You try to encourage them along. I am not saying you write them off.

But, there was one guy doing it there—this is in Germany—and he says William Foy, the prophet William Foy says that the Sixth Trumpet is in the future. I have the quote right here.”

But, by that time that he is arguing with me on that one, I do not have the mental ability to even consider what he is saying. All right? It was, “Oh, yeah, sure. Okay. That is good. Let us move on.” All right?

And from there we went to a prophecy school in Switzerland and there was a brother there that was very polite, was just a nice guy. You could tell he was one to understand things, and had a totally different demeanor about everything. And he comes up to me and says, “You know, William Foy says the Sixth Trumpet is in the future.”

“Oh, really!” I will listen to this guy, because suddenly, you know, we have got to figure this one out; because, I know that the Sixth Trumpet ended in 1844 and I know that William Foy was given the Spirit of Prophecy.

So he gives me the quote and, of course, it is in German because this is Switzerland and Germany and we are dealing with the German language. So I go back to my room after that and I get on the Pioneer CD-ROM and I find what William Foy says and I discover that some futurist in Europe, when they found that quote and translated it, they translated it incorrectly. All right? And it contributes to all of that argument in Germany.

Here is what it says. This is William Foy from his vision that was recorded legally by him in 1842. And I am cutting into the vision, of course,

Excerpt from William Foy’s Second Vision on **February 4, 1842**:

“Near the place through which we passed I beheld a mighty angel clothed in pure white raiment, having a crown of brightness on his head. He appeared to be gazing through the bar, and his eyes like lamps of fire, were fixed with steadfastness upon the earth. He stood with his right foot placed before him, as though walking; and his object appeared to be, to reach the earth. But three steps remained for him to take.”—

What were the three steps do you suppose that he would have to take?

—“Against his breast, and across his left hand, was as it were, a trumpet of pure silver; and a great and terrible voice came from the midst of the boundless place, saying,”—IN 1842— **‘The sixth angel hath not yet done sounding.’**”

So in 1842, according to Inspiration, the Sixth Trumpet was still going on. The Pioneers stop it in 1840; but it stops in 1844 when the Seventh and final Trumpet begins to sound on October 22, 1844. There are a lot of reasons to show that prophetically, but this is an inspired statement that overrules the Pioneer’s understanding of 1840.

Another discrepancy or another issue that comes up in this if you are going to interact with people is Revelation 11:14. It says,

- Revelation 11:14 (KJV)

“¹⁴The second woe is past;”—

When did it pass? October 22, 1844.

—“*and, behold, the third woe cometh quickly.*”

And you will see the references that the Pioneers will identify clearly that mark the arrival of the Seventh Trumpet, the conclusion of the Sixth Trumpet, even though they did not understand that.

OCTOBER 22, 1844

And in Revelation 10:7, it says:

- Revelation 10:7 (KJV)

“⁷But in **the days of the voice of the seventh angel**,—THIS IS WHEN THE SEVENTH TRUMPET IS BEGINNING TO BLOW—“**when he shall begin to sound**, the mystery of God should be finished, as he hath declared to his servants the prophets.”

This verse is October 22, 1844.

And then in Revelation 11:19, here is the discrepancy and I will explain it to you. You might be wondering what I am doing, but I am just keeping you up to speed on some of the arguments that you may be approached with when you begin to teach this as you fulfill your responsibility to carry this message to the world.

- Revelation 11:19 (KJV)

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

This is when the Temple of God is open in Heaven and they can see the Ark of the Testament. When is that? October 22, 1844. This is when the Seventh Trumpet arrives.

THE SEVEN LAST PLAGUES

Here is where there is an argument: In verse 14 when it says, “The second woe is past, *and*, behold, the third woe cometh quickly,” then we have a sequence of verses that are dealing with the Third Woe. “The second woe is past, *and*, behold, the third woe cometh quickly.”

Then, when you get to verse 18 it says,

- Revelation 11:18 (KJV)

“¹⁸And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.”

Now, not all of the Pioneers but many of the Pioneers taught that the Third Woe were the judgments of God after probation closes; not all of them. But today some of the modern Pharisees that attack this message, they take some of those Pioneer statements and they say, “The Pioneers identified the Third Woe as the judgments that take place after human probation closes. And Pippenger and those that are teaching these things, they say that the Third Woe consists of Islam and the activities that they accomplish before probation closes and, therefore, their claim”—our claim—“that they are sympathetic with the Pioneer foundational approach, they

only use it when they want to use it to support their ideas.” That is what they say about that position.

And my response is this, *Early Writings*, page 36, concerning this very verse. Sister White says:

NOW GETTING ANGRY

“I saw that the anger of the nations, the wrath of God, and the time to judge the dead were **separate and distinct, one following the other**, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. **The nations are now getting angry**, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out.

“I saw that the four angels would hold the four winds until Jesus’ work was done in the sanctuary, and then will come the seven last plagues.” *Early Writings*, 36.

And the first thing in verse 18 is the angering of the nations; the second thing is the wrath of God.

When does the wrath of God begin?

FROM THE ATTENDEES: The Seven Last Plagues.

JEFF PIPPENGER: The Seven Last Plagues. So, whatever the angering of the nations is, it is part of the Third Woe and it takes place before probation closes and not all the Pioneers disagree with that; just the selective group that these guys want to use to try to fight this message.

But, on this, we do not have to worry about the Pioneers because Sister White is very clear.

And, of course, in the Millerite history, right in here [indicating between 1838 and 1840, see Figure No. 6], we see the distress of nations that was accomplished by whom?

UNIDENTIFIED ATTENDEE: Islam.

JEFF PIPPENGER: Islam. Okay? And in that story that what fulfilled this prophecy—Brothers and Sisters, follow this; this is kind of a nice little insight—the Ottoman Empire had been bringing warfare against Europe for hundreds of years; Islam had.

But, by this history [the Millerite history] the Ottoman Empire is not so strong anymore. But, Egypt, an Islamic country, it wants to take up the mantle of Islam and carry the Jihad to the Europeans and to the world. It does not want to quit fighting.

But, the first thing that Egypt wants to do in order to get this Jihad continuing on, is it wants to conquer the Ottoman Empire so it can be the preeminent Islamic force and all of Islam can rally behind it. So it takes Turkey, it takes the Turkish navy captive. It is trying to establish itself; Egypt is trying to establish itself as the leading player in Islam. And the Europeans see this and they think, “We have been having this crisis for years and years and years. We are going to stop this before it gets started.”

So, the Europeans, the four great powers, they intercede into this and they put pressure upon Egypt and pressure upon Turkey and there is a restraint placed upon Islam.

What is interesting in this distress of nations—which I am saying is prefiguring the angering of the nations, and the distress of nations in Millerite history is Islam; therefore, the angering of the nations at the end of the world will be Islam—what is interesting about this, to

me, is Egypt had the financial wealth to carry on a war, but it did not have the soldiers. Okay? It needed foot soldiers. If you are going to have a war, you are going to have to have some soldiers, particularly back then.

So, it formed an alliance with the brand new Islamic branch of Islam in Saudi Arabia, and that branch of Islam was called Wahhabism. So, the foot soldiers here that were going to accomplish this war were the Wahhabists from Saudi Arabia, but Islam was restrained.

Conclusion: Second Woe in this history.

When the Third Woe arrives on September 11th—now remember, all the Trumpets have a human historical figure associated with them. This is one of the reasons for me—and I do not have to be dogmatic about it; you can pick whomever you want—the human person associated with 9/11 in the beginning of the Third Woe is Osama bin Laden and the branch of Islamic religion that he leads is Wahhabism. You know, this is the same group here [2001] that was restrained here [1840].

That is just an interesting tidbit, I think.

HELD IN CHECK

Okay. So, you can see James White does not agree with the accusation that they make, that we are not being true to the Pioneers. James White sees the angering of the nations coming before the close of probation as well.

“This being the period for the fulfillment of the words of the prophet, ‘And the nations were angry,’ we may reasonably expect that not only the nations of Europe will make great preparations for war, and even advance to battle; but that our own nation, and **all the nations of the earth, may become unsettled and angry.** But **at the same time** the four angels **will hold the four winds** in check, so that the great slaughter will be prevented, till the servants of God shall be sealed.” James White, *Review and Herald*, March 7, 1854.

THE SEALING OF THE 144,000

And we have read Revelation 7 previously about the sealing of God’s people.

- Revelation 7:1-4 (KJV)

“¹And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. ²And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, ³Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. ⁴And I heard the number of them which were sealed: *and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.*

FIRST WOE

A Sealing Time Typified

- Revelation 9:4 (KJV)

“⁴And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

We are saying that the sealing of God’s people begins here [September 11, 2001], and we are saying that in the First Woe, in Revelation 9:4, there is typified a sealing time.

Revelation 9:4 is the history of the First Woe represented by Mohammed, and in verse 4 there is a command that is set forth there in verse 4, and it was commanded to Islam, because that is what the First Woe is all about, “...that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.”

Brothers and Sisters, there is no way to not see the parallel verbiage of that verse with the words that are used in Revelation 7. There is a connection here grammatically. This is a sealing process that is being typified in the history of the First Woe and they still have—the first commander after Mohammed was Abubakker. They still have Abubakker’s command in that history that basically says—I am paraphrasing it down to keep it simple: When you take this warfare to the Christian world, this Jihad, you will find two types of Christians, those that shave their heads and stay the monasteries and they will either bow down and accept Islam or you cut their head off; or, you are going to find Sabbathkeeping Christians; leave them alone.

That is an historical fact. There is documentation for it.

That is a type of a sealing that is illustrated in the history of the First Woe. All right?

SECOND WOE

A Sealing Time Typified—August 11, 1840 through October 22, 1844

- Revelation 9:14-15 (KJV)

“¹⁴Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

And there is a sealing illustrated in the history of the Second Woe. Where is the sealing illustrated in the history of the Second Woe?

FROM THE ATTENDEES: From 1840 to 1844.

JEFF PIPPENGER: From 1840 to 1844.

So, if you stop the Sixth Trumpet in 1840 like the Pioneers did, you are cutting this history, 1840 to 1844, out of the scenario and you do not see a sealing illustrated in the history of the Second Woe. But if you understand as William Foy did, that in 1842 the Sixth Trumpet was still sounding and you bring the Sixth Trumpet all the way here to 1844, then in the history of the Second Woe you have 1840 to 1844, which is an illustration of the sealing.

And in the First Woe, in verse 4 of Revelation 9, you have a sealing with that command.

So, in the First Woe you have Islam in the time of the sealing of God’s people, and in the Second Woe you have Islam in the time of the sealing of God’s people. And this gives you the

argument that in the Third Woe, you should see Islam in the time of the sealing of the God's people.

That is a triple application of prophecy.

THE TRUMPET EMPOWERS THE MESSAGE OF THE HOUR

You have here a very nice quote from Andrews. He is holding onto the concept that the Sixth Trumpet ended in 1840, but there is still a nice thought in here under "The Trumpet Empowers the Message of the Hour." This is J. N. Andrews. It says,

"The termination of the hour, day, month and year of the sixth angel marks the conclusion of the second woe, **August 11, 1840**. Revelation 9:15."

Now, he is incorrect on that, but we know that and we will move on. We have much more information now than he did.

"At the close of the sixth angel's voice **a mighty angel descends**"—

That is what I wanted you to see. He thought it closed on August 11, 1840. The Pioneers understood that the angel of Revelation 10 came down on August 11, 1840. All right? And that is what he is saying here. And that is what we say.

—"from heaven to herald the sounding of the seventh trumpet. He has a little book open in his hand; and he places his right foot upon the sea, and his left foot on the earth, and cries with a loud voice, as when a lion roareth. The seven thunders utter their voices, but John is forbidden to write what they utter. The angel, having made proclamation to the inhabitants of the earth, lifts his hand to heaven, and swears that time shall be no longer, but that in the days of the beginning of the seventh angel's voice the mystery of God should be finished, as he hath declared to his servants the prophets. **Revelation 10:1–7**. J. N. Andrews, *The Judgment, its Events and Their Order*, 56.

WOE MESSAGE EMPOWERS THE MILLERITES

Here is a quote in *The Great Controversy* concerning Josiah Litch's prediction.

"In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. . . .

"At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. **The event exactly fulfilled the prediction.** When it became known, multitudes were convinced of **the correctness of the principles of prophetic interpretation adopted by Miller and his associates**, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended." *The Great Controversy*, 332–335.

What was empowered at that point was the message of the Millerites because mankind saw that the Rules the Millerites used were valid.

TO THE VERY LETTER

And the history is repeated. The parable of the Ten Virgins is repeated.

“I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter.” *Review and Herald*, August 19, 1890.

So if you take Uriah Smith’s book—this is very simple. If you take Uriah Smith’s book— and why would you not take Uriah Smith’s book? Uriah Smith’s book has some problems in it. He is a human being like you and I. I guarantee, if any one of us in here writes a book that is as long as Uriah Smith’s book, we are going to have some mistakes in it. So that being said, we are all humans.

But Sister White still said that Uriah Smith’s book, *Thoughts on Daniel and Revelation*, is God’s helping hand. There has never been a book written on Daniel and Revelation in the history of Adventism that gives a better overview of the Pioneer understanding.

Now, I have said that for a long time. I do like a recent book; but, even that is not as detailed as Uriah Smith’s. And I think there are a couple of mistakes in that, too; because they are human beings, also.

So, if you take Uriah Smith’s book, *Thoughts on Daniel and Revelation*, and you glean from him the characteristics that the Pioneers understood about the First and Second Woe—and that is what we are going to do—you are going to see these characteristics.

THE THREE WOES

THE FIRST WOE: FIRST GREAT JIHAD

Islam: Arabia—Mohammed

The First Woe, which Islam calls the First Great Jihad, it was in Arabia. From the First and Second Woe it switches from Arabia up to Turkey; so, it is two different cultures in these two different histories. And Mohammed was the man associated with the First Woe.

- *Mode of warfare: strike suddenly and unexpectedly.* Revelation 9 describes the mode of warfare that Islam used against the armies of Rome. They would strike suddenly and unexpectedly.
- *Focus of warfare: the armies of Rome.* The focus of their warfare was on the armies of Rome.
- *Directed by their tails:* They were directed by their tails. Revelation 9 says they were directed by their tails, and Isaiah 9:15 tells us what the tails represent. It says, “The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.” Islam is not directed by a president or a general; it is directed by a false prophet that stands behind the scenes and directs the soldiers. It is a specific government setup, a specific cultural structure, however you would express that and it is identified in Revelation 9. The Pioneers mark that. Miller marks that.

By the way, let us be clear. Josiah Litch gets the credit for predicting the collapse of the Ottoman Empire based upon the time prophecy in Revelation 9:14-15. But all the Millerites preachers were preaching it. All of them were. Miller had several of his sermons on that very thing. Josiah Litch is simply the one that published it.

And I do not mind that he got credit for it. I am just saying he was not standing alone. That was a Pioneer understanding. That is why it is on this chart. It is right in here, dealing with that very same prediction [indicating the lower right-hand corner of the 1843 Chart].

- *Providential force that tormented (**HURTS**) the armies of down Rome* : So, in the First Woe of the Fifth Trumpet they were to hurt the armies of Rome. In the Sixth [Trumpet] they are going to kill the armies of Rome.
- *The Fifth Trumpet: Hurt not those who have the seal of God.*
- *History:* You have the history there of the First Woe: from Mohammed to July 27, 1299 **and then** until July 27, 1449.

THE SECOND WOE: SECOND GREAT JIHAD
Islam: Turkey—Othman

Now, the Second Woe, and what we are looking at here is a triple application of prophecy. The characteristics of the First Woe, combined with the characteristics of the Second Woe, are going to tell us what the Third Woe is going to be.

And we just went over the characteristics of the First Woe, in agreement with Pioneer understanding that you can identify in the book, *Thoughts on Daniel and Revelation*, by Uriah Smith.

Okay. The characteristics of the Second Woe of the Sixth Trumpet are as follows.

The historical figure associated with it is Othman. It is not in Arabia any longer, it is up in what we call Turkey.

- *Mode of warfare: strike suddenly and unexpectedly **with explosives**.* The mode of warfare in that history is they strike suddenly and unexpectedly, except in that history for the first time in history gunpowder is used in warfare. In fact, what Islam is going to do right at the beginning of that history, is that it is going to blow down the walls of Constantinople in 1453 and bring to a conclusion Imperial Rome. And that is the first time that gunpowder was used in warfare. So they struck suddenly and unexpectedly, just like the First Woe; but, they add the characteristic here of explosives.
- *Focus of warfare: the armies of Rome.* They were still attacking the armies of Rome.
- *Directed by their heads and tails: The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail (Isaiah 9:15).* They were still directed by their heads and tails.
- *Providential force that brought down (**KILLS**) Imperial (pagan) Rome:* And they will now kill the armies of Rome. In the First Woe they were going to hurt them, they were going to chastise them, and they were going to harass them. But, in 1453 they killed them.
- *History:* The history of the Second Woe: from July 27, 1449 through August 11, 1840, and then until October 22, 1844.]

THE THIRD WOE: THIRD GREAT JIHAD
Islam: Worldwide—Bin Laden

The Third Woe: Therefore, based upon a triple application prophecy, the Third Woe will be worldwide. Turkey and Arabia together, this is worldwide Islam.

I do not care what historical figure that you want to associate with the Third Woe; I would not argue over that one. But I would argue that the Pioneer understanding is that there was an historical figure associated with all the Trumpets. So if there is an historical figure associated with the first six Trumpets, there will be an historical figure associated with the Seventh Trumpet. My guess, bin Laden; it does not matter if it is not, but it makes sense to me.

Mode of warfare: strike suddenly and unexpectedly with explosives. Their mode of warfare will be that they strike suddenly and unexpectedly with explosives.

Focus of warfare: the armies of Rome. They will be attacking the armies of Rome.

Who are the armies of Rome at the end of the world?

FROM THE ATTENDEES: The United States.

JEFF PIPPENGER: The United States.

When the United States becomes the armies of Rome, when did they do that?

FROM THE ATTENDEES: 1989.

JEFF PIPPENGER: Nope—that is the correct answer, but the alliance between Ronald Reagan and the Papacy took place before 1989. That [1989] is the conclusion of the alliance, so I think probably the correct answer there.

Some people like to go when Ronald Reagan appointed an ambassador to the Vatican, and it went through. That makes sense if you want an historical figure. But just the Ronald Reagan years, there was an alliance formed between apostate Protestantism and the antichrist of Bible prophecy; and, the United States became the armies of Rome.

And it was destined to force the whole world to worship the beast and the image. And the United States in Revelation 13 is what? The Papacy in Revelation 13 is the sea beast, and the United States in Revelation 13 is the earth beast and the earth beast is destined to force the whole world to worship the Papacy. And if you do not worship it, what force does the United States use?

UNIDENTIFIED ATTENDEE: Can't buy or sell.

JEFF PIPPENGER: Can't buy or sell, that is economic strength.

UNIDENTIFIED ATTENDEE: And military.

JEFF PIPPENGER: And military. You will be put to death if you do not have the mark of the beast.

So in Revelation 13, three of the characteristics of the United States are that it comes from the earth, and military strength, and economic strength. They are the armies of Rome.

When the Third Woe is repeated, Islam will strike the armies of Rome suddenly and unexpectedly with explosives. On September 11, 2001, Islam struck the symbol of economic strength in the United States. That is one of the characteristics of the United States. It struck the symbol of military power in the United States; the Pentagon, that is one of the symbols.

And where did the other plane go?

FROM THE ATTENDEES: Down to the earth.

JEFF PIPPENGER: Into the earth. All right. Earth, military, economic; but, every single time when I get to this point I know there is somebody out there—no, not somebody

but several of you out there, “Brother Jeff, don’t you know it was the George Bush and the Jesuits and the Globalists?”

Well, whether I know that or not, that is not the point. The prophetic point is, was Islam restrained? That is what we are supposed to be looking for. Okay?

But, what I am saying is, the peripheral information in that history is in agreement with what we understand about the United States in Revelation 13, and it is in agreement with the triple application of prophecy because the first two fulfillments, the First and Second Woes, are identifying characteristics that we are saying for the Third Woe.

And, Brothers and Sisters, I do not know how you could have that kind of accident. If the First Woe is Islam and the Second Woe is Islam, the Third Woe is Islam.

FROM THE ATTENDEES: Amen.

- *Directed by their heads and tails*
- *Providential force that torments (**FIRST HURTS**) the army of Rome and then brings down (**KILLS**) modern Rome: the dragon, the beast and the false prophet.*
- *The Seventh Trumpet; The Investigative Judgment*
- *History: From October 22, 1844 until Michael stands up*

JEFF PIPPENGER: If the First Woe and the Second Woe attacked the armies of Rome, then the Third Woe, Islam, is going to attack the armies of Rome.

If the First Woe and Second Woe is that Islam strikes suddenly and unexpectedly with explosives, then when the Islam of the Third Woe attacks the armies of Rome, it will be suddenly and unexpectedly with explosives.

And, Brothers and Sisters, when you are making this application, I guarantee, I guarantee—and I am not a prophet—but, while we have been here this week, I guarantee that at least a couple hundred people in the world have been blown up suddenly and unexpectedly with explosives by Islamic terrorists, somewhere in the world this week. I guarantee it. That is what is going on now. I am sorry, you pick up the newspaper and, you know, “FORTY BLOWN UP IN PAKISTANE,” “FORTY BLOWN UP IN IRAQ,” “FORTY BLOW UP IN AFGHANISTAN,” FORTY BLOWN UP IN RUSSIA,” blown up in the Philippines. We are catching them here maybe in the United States, but this is a correct application of the warfare that Islam brings against the armies of Rome—all right?—you cannot deny, even though most do.

Therefore, in the Third Woe, Islam will hurt the armies of Rome and, in so doing, they will create an economic problem in the United States that brings about the environment for the Sunday Law. That is laid out very clearly in *Testimonies*, volume 9. It is there.

We are here. We are here, and this is our sign. We have to see this and we have to see this correctly because, when this sign arrives, that generation does not pass until Christ comes in the clouds of heaven.

SUMMARY

The Millerite time period typifies the reformatory movement of the 144,000 during the history of the Latter Rain.

In the Millerite history God manifested His power on August 11, 1840 when the mighty angel of Revelation ten descended, typifying the arrival of the mighty

angel of Revelation eighteen. A woe message from the seven trumpets marks both arrivals. The sign which must be recognized for God's people at the end of time is the latter rain, which begins when the mighty angel of Revelation eighteen descends. At the outpouring of the Holy Spirit in the Latter Rain the production of the 144,000 will be accomplished.

Shall we pray?

Closing Prayer: Heavenly Father, we know that the Jews misunderstood the signs that were given to them to awaken them to the test that they were confronted with, and the Protestants during the history of the Millerites passed by their signs; but, we understand all of these testing signs throughout sacred history are pointing forward to our time period and that we have been given a sign that we must recognize. And it is evident that the sign has already come many years ago and that God's people are still sleeping. Please allow us to be awakened at this time to the reality of where we are standing in terms of the nearness of your return and let that information be employed by your Holy Spirit to bring such a mighty conviction upon us that each of us would flee to the Cross and prepare ourselves for the greatest time of trouble that has ever come upon mankind. We thank you for the privilege of being among those that are seeing some of these truths that you are bringing into light and we ask that you would provide divine appointments for each and every one of us when we leave here to begin sharing this message and carrying this message near and far. In Jesus's name, amen.

THE SHUT DOOR

THE TIME OF THE END

By Jeff Pippenger: Tennessee Lesson Twelve

Opening Prayer: [The prayer was inadvertently not recorded in the opening of the DVD presentation].

JEFF PIPPENGER: Some of you have not been here all week, and I want to use that excuse to review. I want to review, even if everyone had been here all week long.

What we are dealing with, we are dealing with several things. The teaching technique that we are employing to try to demonstrate the validity of what we are sharing is by bringing reform line upon reform line under the premise that all of the great reform lines are an illustration of the Latter Rain time period at the end of the world in the time of the 144,000.

We are suggesting the reform movement of the Millerites lines up with every other reform movement, and it does and they are air-tight. And it is the most important one in terms of illustrating the reform line of the 144,000.

UNIDENTIFIED ATTENDEE: Do not say “suggest” anymore.

JEFF PIPPENGER: It is just a word.

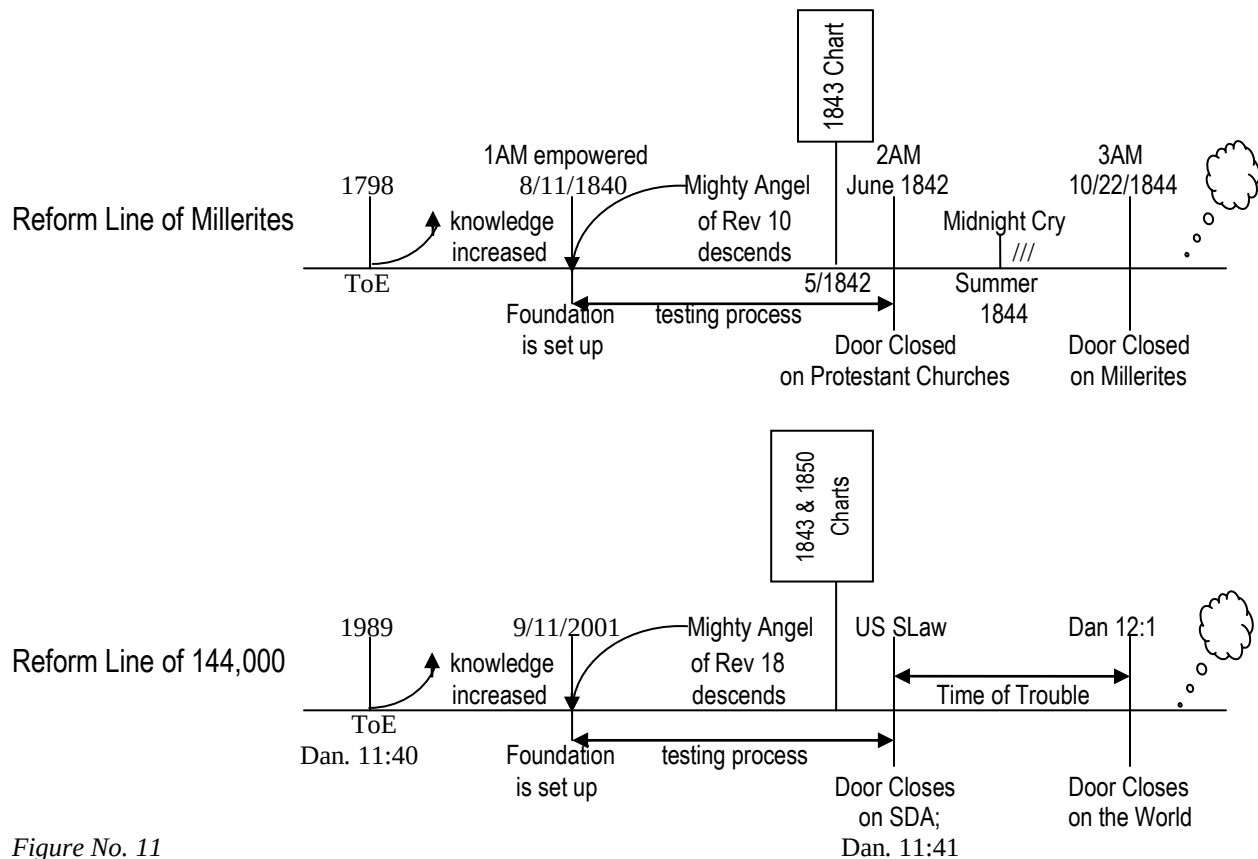


Figure No. 11

Every reform line starts with a time of the end. For the Millerites it was 1798. Sometimes this is a little bit different concept for Adventists. We know that the time of the end was 1798 in the Millerite history, but we do not understand that every reform movement has a time of the end. The time of the end has specific characteristics. There is a prophecy that is fulfilled, and with the fulfillment of that prophecy there is an increase of knowledge on the message that will test that particular generation.

The prophecy that was fulfilled in the Millerite history was that the Papacy received the deadly wound. This opened up the light identifying that the next event of prophetic history would be the Judgment. This opened up the light that allows the Millerites to proclaim the message, “The hour of His Judgment is come,” a fulfillment of the prophecy that sheds light that tests the coming generation.

In the reform line of the time of Christ, the prophecy that was fulfilled was the prophecy predicting His birth. The Bible is careful to let us know that at the birth of Christ there were students of prophecy running to and fro in God’s word that were understanding the increase of knowledge. We see that this was the shepherds on the hill, the wise men from the East, and Simeon in the temple. There is an increase of knowledge concerning the birth of Christ and Christ as the Messiah who is going to come and confirm the covenant for one week with this generation. This, the fulfillment of this prophecy produces light that will test this generation of Christ.

It is always the same. There is a prophecy that is fulfilled; the fulfillment of that prophecy sheds light on the upcoming generation.

Moses has said, “The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me;” (Deuteronomy 18:15). Moses typifies Christ in the reform time of Moses.

You can demonstrate from Abram’s prophecy of 400 years of captivity that Moses’s birth was a fulfillment of prophecy, just like Christ was; and when Moses was born there was an increase of knowledge that is illustrated in that story concerning the deliverance of the Hebrews that were in captivity in Egypt: Moses was born, he was the one that was going to be used by the Lord to deliver them from Egypt.

Each of the waymarks on these reform lines will occur in the other reform lines. So, what we are saying is, in 1989 with the collapse of the Soviet Union in fulfillment of Daniel 11:40 there is an increase of knowledge on the light that is going to test this generation, and the light that is going to test this generation is the Third Angel’s Message, the Sunday Law, the Papacy returning to the throne of the Earth. With the collapse of the Soviet Union in 1989, in fulfillment of Daniel 11:40, the first step for the Papacy’s return to power had been taken. Pagan Rome had to conquer three geographical areas: Syria, Egypt, and Palestine. Papal Rome had to conquer three geographical areas: the Heruli, the Ostrogoths, and the Vandals. Once Pagan Rome conquered the third of those three powers, it ruled supremely. Once Papal Rome conquered those three horns, it ruled supremely. When modern Rome conquers Egypt—because, in verse Daniel 11:40 Papal Rome conquers the King of the South; verse 41, it is the glorious land [the United States]; verse 42, it is Egypt [the world]. When Egypt is conquered, the Papacy, the modern Papacy, will rule the world supremely until she comes down [is destroyed] and the Lord returns.

So when verse 40 of Daniel 11 was fulfilled in 1989 there was a prophecy fulfilled that shed light upon this generation concerning the message that was going to test this generation. All right?

In the Millerite time period, the First Angel's Message was empowered on August 11, 1840, and at that point the Mighty Angel of Revelation 10 descended. It confirmed the Rules of Prophetic Interpretation that the Millerites had adopted, and it was fulfilled at this date; but, the action that fulfilled it was the restraint that was placed upon Islam by the four great European powers.

It was prefiguring September 11, 2001, not when four great European powers—the number four in Bible prophecy most often represents worldwide—it is prefiguring when there would be a worldwide restraint placed upon Islam, as was the case immediately after September 11, 2001, when George W. Bush went to the United Nations and said we were now in a worldwide war with terrorism.

The Angel of Revelation 18 then descended.

Now, in this history of the Millerites—and we have identified throughout this week that these two histories [of the Millerites and of the 144,000] was prefigured by the history of Christ and they both possess two temple cleansings, as is the case with the history of Christ.

And in the history of Christ we learned that what cleanses the temple is when Divinity flashes through humanity. When there was a manifestation of the power of God, the people fled out of the temple. And Christ did it twice, and we read the quotes where Sister White says that is repeated in these histories.

On August 11, 1840, there was a manifestation of the power of God. Sister White says this in *The Great Controversy*, page 611; and, she says at this point the First Angel's Message was carried to every mission station in the world. This was Divinity flashing through humanity, and the first temple cleansing of the Millerites was underway: a testing process.

The testing process was impacting those outside the Millerite Movement, impacting the Protestant churches. In *Testimonies*, volume 1, page 21, Sister White says in June of 1842 the Protestant churches closed their doors against the First Angel's Message against Miller's preaching, and the first temple cleansing had been accomplished and the Second Angel had arrived.

The Second Angel begins to go through history and in the summer of 1844 we have the Midnight Cry, and this is the second temple cleansing in the Millerite history because it is a manifestation of divine power. It is a manifestation of power. Divinity is flashing through humanity. And roughly two months later the door closes in this temple cleansing on October 22, 1844.

William Miller and Advent historians identify very clearly what brought the Protestant churches to close the doors. In May of 1842—how many months before June is May? In May of 1842 the Millerites produced the 1843 Pioneer Chart. William Miller says very clearly, "In 1842 the brethren came to me and said, 'You have been preaching that it 'may be' 1843, but if your calculations are a little bit off, it could be sooner or a little bit later.'" And the brethren came to him and said, "Take the *IF* out of your presentations."

In May of 1842 the Millerite preachers said to their leader William Miller, "Quit being so vague; be specific." When William Miller is telling us about this experience, he then says from this point on [May of 1842] the churches turned against him and said, "This is a delusion," and they closed their doors. So the catalyst to the closing of the temple door in the first temple cleansing in the history of the Millerites was the introduction of the 1843 Pioneer Chart. Okay?

Now, in this history of the Millerites there were signs. Luke 21, we look at that: the falling of the stars, the dark day. The distress of nations from 1838 to 1840, the distress of nations which was what was going on in Europe and the Middle East with Islam. This distress of

nations is located in Luke 21:25, in the passage where Jesus is telling the signs that precede His coming. The Millerites had their signs. One of them was the distress of nations, which was brought to a conclusion on August 11, 1840, when Islam was restrained because they were the ones that were distressing the nations.

But in Luke 21 when He was giving these signs, He says the generation that sees these signs will not pass until they see the Son of man coming in the clouds of heaven. And the Millerites saw the Son of man coming in the clouds on October 22, 1844; because, when Daniel 7:13 describes the beginning of the Investigative Judgment it speaks of the Son of man coming in the clouds.

But the Millerite history is prefiguring our history. So, what we are dealing with here now is just one more added thought before we get into our quoted material.

And it is Darrio that pushed this button. So, if I get behind on time, it is Darrio that pushed this button.

FROM THE ATTENDEES: (Laughter.)

JEFF PIPPENGER: When Islam is restrained, the first temple cleansing begins; but, in the Millerite history those outside of the Millerite Movement, their temple is cleansed first, the Protestants. The Protestants close their doors here [June 1842]; the Millerites close their doors here [October 22, 1844]: two temple cleansings, outside of God's people; inside of God's people.

At the end of the world judgment begins at the House of God. So the first temple cleansing at the end of the world is the temple cleansing of Adventism.

What shut the door in Millerite history were the activities of the Protestants in the United States. What shut this very same door in the history of the 144,000, our history, the very same waymark of the first temple cleansing in our history are the activities of the Protestants in the United States when they pass the Sunday Law.

So, after Islam has been restrained [of the Millerite history], we are now in the history [of the 144,000] after Islam has been restrained. We are in the history where the temple cleansing has begun. The temple cleansing finishes for Adventism at the Sunday Law because then we will demonstrate as Seventh Day Adventists whether we have prepared a character for the Seal of God or the mark of the beast. And in this history, according to Isaiah 58:12 and Isaiah 28:9-14, and Jeremiah 6:16-17, and the Spirit of Prophecy, in this history God's people are to return to the Old Paths and there they will find rest.

And in this history here [of the 144,000] is the Latter Rain. Part of securing the Latter Rain experience is the requirement of returning to the Old Paths. All these reform lines, the foundations are set up right here [indicating the second waymark of timelines in Figure No. 11]. Noah put the foundations of the ark up first. The Sabbath reform was the first thing that Moses did in his history because his work was worship, the foundation of worship was the Sabbath. In the history of the First Decree, the foundation of the temple is built.

And Miller, William Miller, was used to put together the foundational truths of Adventism, and our foundational work at the end of the world, during the very same time period because all of the reform movements are the same, is to return to the foundational truths of Adventism. And in so doing that, we will understand the biblical arguments that allow us to identify the role of Islam in Bible prophecy, among other things.

If the First Woe was Islam and the Second Woe is Islam, then the Third Woe will be Islam. It is pretty easy.

Now, what I want you to see here is in this history after September 11, 2001, God's people are returning to the foundations and suddenly—

By the way, I know it is Sabbath; our ministry sells the 1843 and 1850 Charts here for \$95 each. I am not trying to sell anything; I am trying to make a point. We used to handle these in paper; we do not handle them in paper, we can give you an address where you can get these [in paper]. One of them is \$5 in paper; one of them is \$10 in paper. But we sell them for \$95 each, and over the past three years—we get a good price on them and if you take the file for these on a memory stick and take it down to Kinko's you can have this made for yourself and they will put the grommets in it and everything, but you cannot get as good a price as we do because we have these made 25 at a time, when we have them made. And we cannot keep them in stock. All right? We just printed 50 of them the week before I left, and we did so because we thought we were going to bring some here, but we did not bring some here because we are out.

So you think about it. And I am not talking about us making money. I am saying that right here, now, Brothers and Sisters, the time period that we are returning to the Foundations, these Charts have entered into this history once again.

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: They are back as a waymark. These Charts are a waymark.

We read the quote earlier on by James White. He says if you do not think that the 1843 Pioneer Chart is a subject of prophecy, you have left the original faith. It is in the quoted material. That is how the Pioneers related to it. This 1843 Chart is a fulfillment of Habakkuk 2 and Ezekiel 12.

So, we had a presentation here this morning that I have kind of recapped, Luke 21. And in Luke 21 we said that our sign is the budding trees of Spring—we did not say that; Sister White says that and she is commenting on what Christ said. She says, speaking of Luke 21, Christ pointed his followers to the budding trees of Spring. Our sign that we are to look for at the end of the world is the budding trees of Spring, and then we showed through the Bible and the Spirit of Prophecy that what causes the trees to bud in the Springtime is the Latter Rain. Our sign is the Latter Rain.

And Sister White, we read a few quotes where Sister White says that we must recognize the Latter Rain, which means that it is something that you have seen before, the word *recognize*. And the way you have seen the Latter Rain before is you are seeing the Latter Rain illustrated over and over again in all of these reform lines. So our sign is when Islam is restrained; because, when Islam is restrained this history here [indicating the Millerite timeline] begins to be repeated in earnest [in our history of the 144,000] and in this Millerite history is when the temple cleansings begin. This is therefore when the Latter Rain begins to sprinkle.

So, when we see these Charts come back into history—when the 1843 Chart came into the Millerite history, it is the issue that closed the door—when you see these Charts come back into this history [of the 144,000], the door is closing.

Now, I had read something from *The Great Controversy*, and I left part of it off because of time, and then Darrio got up here and said, “No, no, no. I do not want to leave this part; I want to deal with it.” So he read it last time. I hope you were all here. It was Ezekiel 12.

It was not just Habakkuk 2 that produced these Charts according to the Pioneers and Ellen White. It was Habakkuk 2 and Ezekiel 12. And the reason why I want to dwell on that for just a moment is we are saying, based on Luke 21, that Luke 21 teaches that the Millerites that saw the signs of their history, that generation did not pass till the Lord came in the clouds to the Most Holy Place on October 22, 1844; and, that is typifying the fact that the generation that sees

this sign [of September 11, 2001], the restraint of Islam, is the final generation; there is no more, not in a metaphorical sense. This Bible prophecy is being crystal clear that this is the final generation. We are the ones that see the Lord come in the clouds of Heaven.

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: The truth is established upon the testimony of two. So, if you do not believe these 1843 and 1850 Charts are a fulfillment of prophecy, you are not on the Foundation. (James White, the Millerites.) If you understand that these Charts—you remember when she said, “I saw that God directed the 1843 Chart?”

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: What did she say here [indicating the 1850 Chart]? She said, “I saw that God was in the publishment of this Chart and that there was a prophecy of this Chart in the Bible,” and she identified this 1850 Chart as a fulfillment of Habakkuk 2, as well as the 1843 Chart.

And if you are here for the first time today, those notes are included in the lesson presentations.

But, if you do not believe that, you are—I do not want to say that you are bewitched, but this next part is going to go over your head. You cannot bring these Charts into history as a waymark without bringing with them Habakkuk 2 and Ezekiel 12. And when you bring Ezekiel 12 with these Charts in here, it gives a second testimony to Luke 21 because Ezekiel 12 says the Lord no longer prolongs the vision; all the visions are fulfilled now. And that is your second testimony that this is the final generation.

TIME OF THE END

“‘These things . . . are written for our admonition, upon whom the ends of the world are come.’ 1 Corinthians 10:11. The warning comes sounding down along the line to our time:

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

TO DAY IF YE WILL HEAR HIS VOICE,

HARDEN NOT YOUR HEARTS, AS IN THE PROVOCATION.

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

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

“**Upon us is shining the accumulated light of past ages.** The record of Israel’s forgetfulness has been preserved for our enlightenment. In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In the advent movement He has wrought for His heritage, even as He wrought for

the Israelites in leading them from Egypt. In the great disappointment of 1844 the faith of His people was **tested** as was that of the Hebrews at the Red Sea.” *Testimonies*, volume 8, 115.

Sister White—we have read quotes; they have been included in these presentations—says we should be studying the reformatory movements. She says they are all the same; God’s dealing with men are always the same. She says all of the reformatory movements parallel each other.

The Disappointment of the Millerites on October 22, 1844, is the disappointment of the Hebrews by the Red Sea. It is the disappointment of the disciples after the cross. It is the disappointment of Ezra after the Third Decree on how few people returned from Babylon. It is the disappointment of Elijah when he had to pray seven times for rain, instead of just once. It is the disappointment of Nebuchadnezzar when he finds out that his three best men were not going to bow down to the image.

These histories are parallel histories. All the waymarks line up with all the other waymarks.

THE VISION SPEAKS

Testimonies, volume 5, pages 9-10:

“Our ministers are not doing their whole duty. The attention of the people should be called to the momentous event which is so near at hand. The signs of the times should be kept fresh before their minds. The prophetic visions of Daniel and John foretell a period of moral darkness and declension; but **at the time of the end**,”—

See, there is a time of the end, also.

—“**at the time of the end**, the time in which we are now living, **the vision was to speak and not lie**. When the signs predicted begin to come to pass,”— DANIEL 11:40—the waiting, watching ones are bidden to look up and lift up their heads and rejoice because their redemption draweth nigh.” *Testimonies*, volume 5, 9–10.

The time of the end in 1844, the Millerite history began to repeat. 1844 is the time of the end for God’s people in the reformatory movement of the 144,000. It is not an accident.

Now, most Adventists do not know this because we are just not boned up on our message; but, if someone is going to ask you when you are giving them a Bible study, when you are teaching them about the 1260 years of Papal rule, and they say, “Okay. Well, if the Papacy received a deadly wound at the end of those 1260 years like you are telling me, where do I find it in the Bible?”

UNIDENTIFIED ATTENDEE: Colossians (inaudible).

JEFF PIPPENGER: No, it references the deadly wound. But what verse actually tells us it is here that the deadly wound took place?

UNIDENTIFIED ATTENDEE: Daniel 11:40.

JEFF PIPPENGER: Daniel 11:40.

- Daniel 11:40 (KJV)

⁴⁰“And at the time of the end shall the king of the south push at him:”

At the Time of the End shall the King of the South push at him; at the Time of the End shall atheistic France take the pope captive.

Daniel 11:40 is identifying the time of the end for the Millerites, 1798. This is when the pope was taken captive.

The Great Controversy, page 356, Sister White says the time of the end is 1798; and, Daniel 11:40 says, “And at the time of the end”

“And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, ...” 1 Corinthians 14:32-34. If Sister White says 1798 is the time of the end, then when Daniel says, “And at the time of the end,” in Daniel 11:40, then it is 1798.

But by the end of verse 40, we see the modern king of atheism, the Soviet Union, being swept away by the King of the North, the Papacy. This took place in 1989.

And, Brothers and Sisters, every time I think about this, it blows my mind. The time of the end for the Millerites and the time of the end for the 144,000 are in the same verse, Daniel 11:40. Wow!

When this time of the end arrives [indicating 1989 on the board], the Millerite history is going to be repeated. Part of the Millerite history, Brothers and Sisters, is established in the Foundation. When we repeat that history, we have got to return to the Foundations.

And the sign for us, the sign for us is the budding trees of Spring; because, when there is a restraint placed upon Islam here [indicating August 11, 1840, in the Millerite history] the Mighty Angel of Revelation 10 comes down. And when a restraint is placed upon Islam here at the end of the world, the Mighty Angel of Revelation 18 comes down, and this took place on what we call “9/11.”

PAUL’S PARAPHRASE

Now, what brought this 1843 Chart into history was Habakkuk 2.

- Habakkuk 2:1-4 (KJV)

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

And as we looked at in our last presentation, Paul is paraphrasing Habakkuk 2 in Hebrews 10:37 and 38.

- Hebrews 10:37-38 (KJV)

“²⁷FOR YET A LITTLE WHILE, AND HE THAT SHALL COME WILL COME, AND WILL NOT TARRY.
³⁸NOW THE JUST SHALL LIVE BY FAITH: BUT IF ANY MAN DRAW BACK, MY SOUL SHALL HAVE NO PLEASURE IN HIM.

But, as it was pointed out in our last presentation, Sister White takes this passage in Hebrews and places it at the end of the world. Paul is paraphrasing Habakkuk, but Habakkuk arrives in Millerite history, and Sister White takes the same passage, only in Paul’s words, and applies it down here at the end of the world.

Brothers and Sisters, our sign is 9/11, when there is a restraint placed upon Islam.
 So, let us look at *Testimonies*, volume 9, page 11.

Before . . . before you get to the title of the chapter, you have a verse to put the context in place for you, when you read *Testimonies’* volume 9, first chapter, which begins on page 11. It says,

“*Testimonies* 9/11
 For the Coming of the King
 ‘Yet a little while, and He that shall come will come, and will not tarry’
 Hebrews 10:37”

The Context of this chapter is directly tied in to the repetition of the Millerite history, and then it begins, “We are living in the time of the end.” And for us that are keeping up with the increasing development of prophetic light, we know that that time of the end is 1989; because, all the prophets, including Ellen White, were speaking more about the end of the world than the days in which they lived. And the days in which Ellen White lived the time of the end was 1798; but, when she leaves her prophetic testimony, she is talking about the time of the end at the end of the world, which is 1989.

THE LAST CRISIS

“We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.”—

Brothers and Sisters, I have stood in front of God’s people over and over and over again and read this passage; and the reason why is I was emphasizing the collapse of the Soviet Union. I would stand in front of God’s people and I would break out a newspaper or a magazine at this point and it was exactly what was going on after 1989, exactly and no one argued it. And if you have forgotten it, just go back and look at the history books for this time period. She is describing 1989 and onward.

Notice the next paragraph. She says,

—“The agencies of evil are combining their forces and consolidating.”—

Brothers and Sisters, what are the agencies of evil? Well, there are three.

UNIDENTIFIED ATTENDEE: Revelation 16:13.

JEFF PIPPENGER: No, no, no. You are thinking dragon, beast, and false prophet.

The agencies of evil, you cannot buy or sell unless you have the mark of the beast: the financial structures of the world are consolidating and combining from this point on.

If you do not have the mark of the beast—

UNIDENTIFIED ATTENDEE: Religion.

JEFF PIPPENGER: Ah, the religions of the world; that is an agency of evil. The religions, the Ecumenical Movement, are combining and consolidating.

And the countries of the world are combining and consolidating.

But notice what she says in that final thought.

—“ They are strengthening for the last great crisis. Great changes are soon to take place in our world, **and the final movements will be rapid ones.**”

“... and the final movements will be rapid ones.” Now, the reason you want to put this in context is what I am saying, the time of the end, here is 1989. I am saying it is Daniel 11:40 and I am saying Daniel 11:40 is the final movement. And I am saying that for a lot of reasons, one of them we have dealt with here. Sister White says the events connected with the close of probation and the need of preparation for the time of trouble have been clearly revealed.

And we went over this already. The events connected with the close of probation are the last six verses of Daniel 11. Because, when you get to Daniel 12:1, human probation closes.

So, when she is saying the final movements will be rapid ones, and we are saying the first of those final movements is the collapse of the Soviet Union in 1989, then we are right in agreement with what Inspiration is telling us. And when she is saying this, what she tells us about these final movements is the final ones will be rapid ones and when we get down to the bottom here, she is going to tell us what those final movements are.

In fact, let us make sure we have it in place. Go to the last paragraph so we know what final movements we are dealing with.

She says,

“The world is stirred with the spirit of war. The prophecy of the”—Revelation 13—“has nearly reached its complete fulfillment.

FROM THE ATTENDEES: No.

JEFF PIPPENGER: Is that what it says?

FROM THE ATTENDEES: No.

JEFF PIPPENGER: “The world is stirred with the spirit of war. The prophecy of”—Revelation 17—“has nearly reached its complete fulfillment.”

FROM THE ATTENDEES: Daniel 11.

JEFF PIPPENGER: “The world is stirred with the spirit of war. The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place.” *Testimonies*, volume 9, 11-14.

The prophecy of Daniel 11 is the last movements, and they will be rapid. And the first of those movements was fulfilled in 1989. And it is only through God’s longsuffering and mercy that the Sunday Law, verse 41 of Daniel 11, has not already been confronted God’s people.

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: The final movements will be rapid ones.

But since 1989 you can show that the agencies of evil are consolidating and coming together. The next quote talks about everyday life on Planet Earth, paragraph 3, page 106.

“The condition of things in the world shows that troublous times are right upon us. The daily papers are full of indications of a terrible conflict in the near future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed of demons are taking the lives of men, women, and little children. Men have become infatuated with vice, and every species of evil prevails.

“The enemy has succeeded in perverting justice and in filling men’s hearts with the desire for selfish gain. ‘Justice standeth afar off: for truth is fallen in the street, and equity cannot enter.’ Isaiah 59:14. In the great cities there are multitudes living in poverty and wretchedness, well-nigh destitute of food, shelter, and clothing; while in the same cities are those who have more than heart could wish, who live luxuriously, spending their money on richly furnished houses, on personal adornment, or worse still, upon the gratification of sensual appetites, upon liquor, tobacco, and other things that destroy the powers of the brain, unbalance the mind, and debase the soul. The cries of starving humanity are coming up before God, while by every species of oppression and extortion men are piling up colossal fortunes. Ibid.

Brothers and Sisters, this is the history after the collapse of the Soviet Union.

Returning to the beginning of the quote; I am going through *Testimonies*, volume 9, page 11 and onward. I wanted to make sure that in the second paragraph where she says “... and the final movements will be rapid ones,” I wanted to make sure that those final movements that she is talking about, according to her own words, is Daniel 11. And it has to be the last six verses of Daniel 11, because she does not disagree with herself. And verse 40 says, “And at the time of the end.”

And in *The Great Controversy*, page 356, she says the time of the end is 1798. So she knows the final fulfillment of Daniel 11 has to take place after 1798. She knows it is the last six verses of Daniel 11. It does not start back in 29 or 31; it is the last six verses.

So, in paragraph 3, paragraph 4, it is identifying the day-to-day activities in the United States and Planet Earth after 1989.

“On one occasion, when in New York City, I was in the night season called upon to behold buildings rising story after story toward heaven. These buildings were warranted to be fireproof, and they were erected to glorify their owners and builders. Higher and still higher these buildings rose, and in them the most costly material was used. Those to whom these buildings belonged were not asking themselves: ‘How can we best glorify God?’ The Lord was not in their thoughts.

“I thought: ‘Oh, that those who are thus investing their means could see their course as God sees it! They are piling up magnificent buildings, but how foolish in the sight of the Ruler of the universe is their planning and devising. They are not studying with all the powers of heart and mind how they may glorify God. They have lost sight of this, the first duty of man.’

“As these lofty buildings went up, the owners rejoiced with ambitious pride that they had money to use in gratifying self and provoking the envy of their neighbors. Much of the money that they thus invested had been obtained through exaction, through grinding down the poor. They forgot that in heaven an account of every business transaction is kept; every unjust deal, every fraudulent act, is there recorded. The time is coming when in their fraud and insolence men will reach a point that the Lord will not permit them to pass, and they will learn that there is a limit to the forbearance of Jehovah.

Next paragraph.

“The scene that next passed before me was an alarm of fire. Men looked at the lofty and supposedly fire-proof buildings and said: ‘They are perfectly safe.’ But these buildings were consumed as if made of pitch.”—

In fact, we just watched them collapse in the dust, did we not?

FROM THE ATTENDEES: Yes, we did.

JEFF PIPPENGER: —“The fire engines could do nothing to stay the destruction. The firemen were unable to operate the engines.”—

And most of the firemen died trying.

—“I am instructed that when the Lord’s time comes, should no change have taken place in the hearts of proud, ambitious human beings, men will find that the hand that had been strong to save will be strong to destroy. No earthly power can stay the hand of God. No material can be used in the erection of buildings that will

preserve them from destruction when God's appointed time comes to send retribution on men for their disregard of His law and for their selfish ambition."—

Immediately after September 11, 2001, we had been tipped over the brink and we were off the cliff of finances, and we have been just spiraling out of control into debt ever since that time. And what does the next paragraph say?

—“There are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime. They are struggling in vain to place business operations on a more secure basis.”—

We had some presentations here this week where this passage was dealt with quite a lot. That particular statement, what I like to emphasize that did not get emphasized enough in that presentation was just one word, *vain*: “They are struggling in vain to place business operations on a more secure basis.” And what brought that financial crisis to the forefront was 9/11.

Immediately after 9/11 is portrayed in this passage; the financial situation that leads to the Sunday Law is illustrated.

—“They are struggling in vain to place business operations on a more secure basis. If men would give more heed to the teaching of God's word, they would find a solution of the problems that perplex them.

“The Scriptures describe the condition of the world just before Christ's second coming. Of the men who by robbery and extortion are amassing great riches, it is written: ‘Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you.’ James 5:3-6.”—

That is on the front pages on a regular basis now, is the greedy rich men. They are blaming them for what took place in the financial. And no doubt they are. I mean, I do not think they are the only problem involved, but this is a narrative of the history that we have been living in since 1989.

—“But who reads the warnings given by the fast-fulfilling signs of the times? What impression is made upon worldlings?”—MORE THAN ADVENTISTS—“What change is seen in their attitude? No more than was seen in the attitude of the inhabitants of the Noachian world.”—

Here she is reminding us that the reform line of Noah is paralleling the end of the world. That is what Jesus said, is it not, “As in the days of Noah were”?

—“Absorbed in worldly business and pleasure, the antediluvians ‘knew not until the Flood came, and took them all away.’ Matthew 24:39. They had heaven-sent warnings, but they refused to listen. And today the world, utterly regardless of the warning voice of God, is hurrying on to eternal ruin.”—

The next paragraph:

—“The world is stirred with the spirit of war. The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place.” Ibid.

And when it begins to happen, the final movements will be rapid ones. And, Brothers and Sisters, we are living in here [indicating just before the Sunday Law in the U.S. on the reform line of the 144,000 on the whiteboard], in here.

This is Daniel 11:40 [1989]; this is verse 41 [the U.S. Sunday Law], and this is when the Papacy conquers the “glorious land.” This is when probation closes for Seventh Day Adventists. This is when the first temple cleansing is accomplished and the outpouring of the Holy Spirit takes place without measure.

UNEXPECTED LIGHT

Notice the next quote. Most people do not expect an approach, an understanding such as this, to qualify as the Latter Rain message.

“I stated that I was a stockholder and I could not let the resolution pass, that **there was to be special light for God’s people as they neared the closing scenes of this earth’s history.** Another angel was to come from heaven with **a message,**”—
WITH A MESSAGE—“and the whole earth was to be lightened with his glory.”—

This angel here [August 11, 1840] came down out of Heaven with a message. He had a little book opened in His hand, and John was told to go take the Little Book and eat it, make it part of him.

This angel [September 11, 2001] comes down with a message. So what are God’s people supposed to do with that message?

FROM THE ATTENDEES: Eat it.

JEFF PIPPENGER: They are to go eat it.

—“**It would be impossible for us to state just how this additional light would come. It might come in a very unexpected manner, in a way that would not agree with the ideas that many have conceived. It is not at all unlikely, or contrary to the ways and works of God, to send light to His people in unexpected ways.**” *Manuscript Releases*, volume 13, 334.

If you think this may be a little convoluted presentation, it does not really fit how you understand the Latter Rain is going to arrive, well, Inspiration tells you that that probably is evidence that it is valid. When this message comes, we have been told it would come in a way that we did not expect it to come.

AN UNSEALING

“Christ is the originator of all truth. By the work of the enemy the precious gems of truth had been torn from their setting and placed in, a frame-work of error. Christ came to replace **the jewels of truth** in their rightful position. **He rescued them from the rubbish of error, gave them a new power, and bade them stand fast forever.** He could use these truths with perfect freedom; for He was their author. **He had cast them into the minds of each generation;** and when He came to the world, He vitalized and re-arranged the truth which Satan had robbed of life. Clothing them with more than their original freshness and power, He gave them to the world for the benefit of future generations.” *Signs of the Times*, May 1, 1901.

AN INCREASE OF KNOWLEDGE IN THE TIME PERIOD OF THE 144,000

There was an increase of knowledge in the Millerite time period, an increase of knowledge from the prophetic word that the Judgment was going to begin.

The Millerites is repeated in our history. Brothers and Sisters, the Millerite message is the identical message that we have. It is identical. Their message was Daniel 8:14; it announced the opening of the Judgment. Our message is Daniel 11:40-45; it announces the closing of the Judgment. They are the same prophecy. It is the same prophecy. They [the Millerites] are just saying that Judgment starts, and we are saying that Judgment ends. They said it with a prophecy from the Book of Daniel, and they fulfilled the First Angel’s Message. We say it with a prophecy from the Book of Daniel, and we fulfill the Third Angel’s Message. It is the same message. We are just finishing the message that they started, if we are willing to participate.

“The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, ‘But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased’ (Daniel 12:4). When the book was opened, the proclamation was made, ‘Time shall be no longer.’ (See Revelation 10:6.) The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. By **the increase of knowledge** a people is to be prepared to stand in the latter days. . . .” *Selected Messages*, book 2, 106-107.

Where do we get the phrase “increase of knowledge” from? Daniel 12.

Sister White says there is going to be an increase of knowledge in the last days, and Daniel 12 says the increase of knowledge comes at the time of the end. So is there going to be a time of the end in the last days?

FROM THE ATTENDEES: Yes.

JEFF PIPPENGER: There has to be, a time of the end when there is an unsealing and an increase of knowledge. And by the increase of knowledge, God’s people will be prepared to stand in the latter days. And according to Ezekiel 37, what cause God’s people to stand is the prophetic message that turns the valley of dead, dry bones into a body, and then the prophetic message that brings them to life.

If you look closely at Ezekiel 37, it is two prophecies that are worked out there. The first prophecy puts meat and muscle on the bones, and the second prophecy brings the Spirit to them and brings them to life. And then what do they do? They stand on their feet, a mighty army. That is what it says in Ezekiel 37.

And Sister White says, through the increase of knowledge God's people are to be prepared to stand in the latter days. And, Brothers and Sisters, if you will receive it—and it is accurate—what causes the shaking bones to come together and put the muscle and the meat on them, that is Daniel 11:40-45. When that message arrives, there is a shaking in the dead bones of Adventism. But some of those bones, they get some meat and muscle on them but they do not have the Holy Spirit yet. Ezekiel is going to prophesy one more time.

And where does he prophesy from? The four winds. And that is what puts life into them.

And what is the message of the four winds? It is the message of the Latter Rain. It is the message of the four angels holding the four winds.

And what does Sister White says the four winds are representing? The four winds are represented as an angry horse [gesturing to the 1843 Chart reflecting the Woes of Islam], seeking to break loose and bring death and destruction in its path. Right?

And, of course, we know that a name [brushing his hand across his forehead] represents character, and the character of Islam is right there in Revelation 9; because, there is a king—let us look at it.

Revelation 9. I am jumping ahead of myself. I am jumping way off course, but I like this.

FROM THE ATTENDEES: (Laughter.)

JEFF PIPPENGER: Now, notice verse 11. This is the Islam of the First Woe. We all know that the forehead, name, represents character, right? It says:

- Revelation 9:11 (KJV)

“¹¹And they had a king over them, *which* is the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.”

Abaddon and Apollyon mean *Death and Destruction*. And Sister White says the four winds are represented as an angry horse seeking to break loose and bring death and destruction in its path; but, the four winds are restrained when the sealing of the 144,000 begins.

But this king, the history of the First Woe was hundreds of years. This was not a human being. There was not any human being that lived through that history. This “king” is just identifying the character of Islam. It is Abaddon, it is Apollyon; it is Death and Destruction.

And where is the character of Islam marked for us? Revelation 9:11.

Back to our quote, *Selected Messages*, book 2, pages 106-107:

—“By **the increase of knowledge** a people is to be prepared to stand in the latter days. . . .

“In the first angel's message men are called upon to worship God, our Creator, who made the world and all things that are therein. **They have paid homage to**

an institution of the”—KING OF THE NORTH—“Papacy, making of no effect the law of Jehovah, but there is to be an increase of knowledge on this subject.”
Selected Messages, book 2, 106–107.

There is to be an increase of knowledge on the Papacy, and the last six verses of Daniel 11 the primary subject is the King of the North, the Papacy. And the increase of knowledge that begins in 1989 has to do with the last six verses of Daniel 11, and by an increase of knowledge God’s people are to be prepared to stand in the latter days and that increase of knowledge came in 1989 with the fulfillment of Daniel 11:40.

TRUTH IS PROGRESSIVE

Signs of the Times, May 26, 1881:

“The Word of God presents **special truths for every age**. The dealings of God with His people in the past should receive our careful”—NOT CARELESS—“attention. We should learn the lessons which they are designed to teach us. But we are not to rest content with them. God is leading out His people step by step. **Truth is progressive.**”—

This is an increase of knowledge. It increases as time moves forward.

—“The earnest seeker will be constantly receiving light from heaven. What is truth? should ever be our inquiry.” *Signs of the Times*, May 26, 1881.

A LOUD VOICE—INCREASING POWER

Sister White tells us in the next quote, the loud cry, the loud voice or the loud cry, what that represents prophetically is an increasing power.

Where do we get our power from? From the Word of God, from Truth. Truth is progressive. There is an increase in power. That is the loud cry.

“The truth for this time, the third angel’s message, is to be proclaimed with a loud voice **meaning with increasing power**, as we approach the great final test. . . . The present truth for this time comprises the messages, the third angel’s message **succeeding the first and the second**. The presentation of this message with all it embraces is our work. We stand as the remnant people in these last days to promulgate the truth and swell the cry of the third angel’s wonderful distinct message, giving the **trumpet** a certain sound. **Eternal truth, which we have adhered to from the beginning, is to be maintained in all its increasing importance to the close of probation.** The **trumpet** is to give no uncertain sound. . . .

“This message is to come to the churches. We are to consider the best plans for accomplishing this. . . . **Faith, eternal faith in the past and in the present truth,** is to be talked, is to be prayed, is to be presented with pen and voice.

“The third angel’s message in its clear, definite terms is to be made the prominent warning. **All that it comprehends is to be made intelligible to the reasoning minds of today.**” *Manuscript Releases*, volume 9, 291.

Okay. We are going to make sure we understand when the Mighty Angel comes down, it is the Latter Rain.

THE LATTER RAIN

“The **latter rain** is to fall upon the people of God. **A mighty angel is to come down from heaven,**”—

So, when this Mighty Angel comes down from Heaven, Sister White understands that this is the Latter Rain. Right? That is what she just said.

—“**and the whole earth is to be lighted with His glory.** Are we ready to take part in the glorious work of the third angel? Are our vessels ready to receive the heavenly dew? Have we defilement and sin in the heart? If so, let us cleanse the soul temple, and prepare for **the showers of the latter rain.** The **refreshing** from the presence of the Lord will never come to hearts filled with impurity. May God help us to die to self, that Christ, the hope of glory, may be formed within!” *Review and Herald*, April 21, 1891.

TWO ANGELS

There are two voices in Revelation 18. It is sometimes not understood, but there are. We talked about that earlier this week.

- Revelation 18:1-5 (KJV)

“¹And after these things **I saw another angel come down from heaven**, having great power; and the earth was lightened with his glory. ²And **he cried mightily** with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. ³For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. ⁴And **I heard another voice** from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. ⁵For her sins have reached unto heaven, and God hath remembered her iniquities.”

TWO DISTINCT CALLS

“So in the last work for the warning of the world, **two distinct calls are made to the churches.** The second angel’s message is, ‘Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.’ And in the loud cry of the third angel’s message a voice is heard

from heaven saying, ‘Come out of her, my people.’” *Review and Herald*, December 6, 1892.

First Call

- John 10:27 (KJV)

“²⁷My sheep hear my voice, and I know them, and they follow me.”

Second Call

- John 10:16 (KJV)

“¹⁶And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.”

THE SECOND ANGEL: THE SUNDAY LAW

- Revelation 18:4 (KJV)

“⁴And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.”

WHEN: THEN

“Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6-12, the church will have fully reached the condition foretold by the second angel, and **the people of God still in Babylon will be called upon to separate from her communion.** This message is the last that will ever be given to the world; and it will accomplish its work. **When** those that ‘believed not the truth, but had pleasure in unrighteousness’ 2 Thessalonians 2:12, shall be left to receive strong delusion and to believe a lie, **then** the light of truth will shine upon all whose hearts are open to receive it, and all **the children of the Lord that remain in Babylon** will heed the call: ‘Come out of her, my people.’ Revelation 18:4.” *Maranatha*, 173.

CROWNS TAKEN

“When **those who have had abundance of light** throw off the restraint which the Word of God imposes, and make void his law, **others will come in to fill their place**, and take their crown.” *Review and Herald*, June 15, 1897.

THE TIME OF THEIR VISITATION

“Oh, that the people might know the time of their visitation! There are many who have not yet heard the testing truth for this time. There are many with whom the Spirit of God is striving. **The time of God’s destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth.** Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, **while the door is closed to those who would not enter.**” *Testimonies*, volume 9, 97.

THE LINE IS DRAWN

“None are condemned until they have had the light and have seen the obligation of the fourth commandment. But **when the decree shall go forth enforcing the counterfeit sabbath**, and **the loud cry of ‘the third angel’** shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. **Then** those who still continue in transgression will receive the mark of the beast.” *Signs of the Times*, November 8, 1899.

JUDGMENT MUST BEGIN AT THE HOUSE OF GOD

- 1 Peter 4:17 (KJV)

“For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?”

THE FIRST ANGEL

- Revelation 18:1-3 (KJV)

“¹And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. ²And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. ⁶For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.”

Then the words of Revelation 18:1-3 will be fulfilled

When Revelation 18:1-3 are fulfilled, the Mighty Angel comes down. That is Revelation 18:1. And this Mighty Angel has been prefigured by the Mighty Angel of Revelation 10. And when the Mighty Angel of Revelation 10 came down, He came down when Islam was restrained. And when he came down a testing process began in the Millerite history, a testing process that consisted of two temple cleansings: first the Protestants, and then the Millerites. When the Mighty Angel came down he had a little book opened in his hand, identifying at that point that God’s people had to take the message and make it their own and carry it to the world.

Therefore, when this Angel [of Revelation 18:1] comes down, because we have been told very plainly that Jesus illustrates the end from the beginning, the beginning of Adventism illustrates the end of Adventism.

The Great Controversy, page 393, “The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people.”

Review and Herald, August 19, 1890, “I am often referred to the parable of the ten virgins, five of whom are wise and five foolish. This parable has been and will be fulfilled to the very letter, ...”

The Millerite history is repeated to the very letter. So, when Islam was restrained on September 11, 2001, by George W. Bush and the United Nations, the Mighty Angel comes down. He has a message that we need to make our own. A testing process begins that is going to be a twofold cleansing: first, Judgment begins in the House of God, and then the eleventh-

hour workers outside of the House of God will be cleansed during the Sunday Law testing time that begins in the United States and continues until Michael stands up and human probation closes.

This [October 22, 1844] is the opening of the Judgment; this [indicating the waymark following the Sunday Law waymark in the U.S.] is the closing of the Judgment.

This [indicating the clouds besides the October 22, 1844, waymark] is Christ coming in the clouds coming to Judgment; this [indicating the clouds to the right of the waymark when Michael stands up] is Christ coming in the clouds to end this sin.

UNIDENTIFIED ATTENDEE: Is this the same angel of the Millerites?

JEFF PIPPENGER: This is the same angel. Sister White says this Angel of Revelation 10 is no less the personage than Jesus Christ. In terms of these Angels, that is who they are. But they are symbols representing the work that God's people will accomplish. They are more than one thing.

THE LATTER RAIN & REFRESHING

“The latter rain is to fall upon the people of God. **A mighty angel is to come down from heaven, and the whole earth is to be lighted with His glory.** Are we ready to take part in the glorious work of the third angel? Are our vessels ready to receive the heavenly dew? Have we defilement and sin in the heart? If so, let us cleanse the soul temple, and prepare for the showers of **the latter rain**. The **refreshing** from the presence of the Lord will never come to hearts filled with impurity. May God help us to die to self, that Christ, the hope of glory, may be formed within!” *Ye Shall Receive Power*, 295.

“Then the words of Revelation 18 ... will be fulfilled.” When will the Mighty Angel come down? When the Mighty Angel comes down you are in the Latter Rain. And when you are in the Latter Rain you know that you are in the Judgment of the living; because, Acts 3 says to send your sins beforehand to Judgment that they may be blotted out that you might receive the refreshing, which is the Latter Rain.

If you are in the Latter Rain, you know you are in the Judgment of the living; because, there are sins of some people being blotted out in order for them to receive the Latter Rain. In that case, the Lord has done the final Judgment on their names; they are alive and you are in the Judgment of the living.

“Now comes the word that I have declared that New York is to be swept away by a tidal wave. This I have never said. I have said, as I looked at the great buildings going up there, story after story: ‘What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1–3 will be fulfilled.’ The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of His mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine.” *Review and Herald*, July 5, 1906.

A FEW DROPS BEFORE

“The act of Christ in breathing upon his disciples the Holy Ghost, and in imparting his peace to them, was **as a few drops before the plentiful shower to be given on the day of Pentecost.**” *Spirit of Prophecy*, volume 3, 243.

THE SPRINKLING

“But there must be no neglect of the grace represented by the former rain. **Only those who are living up to the light they have will receive greater light.** Unless we are daily advancing in the exemplification of the active Christian virtues, **we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.**” *Testimonies to Ministers*, 507.

THE LATTER RAIN AND THE SEALING

“Not one of us will ever receive **the seal of God** while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. **Then** the latter rain will fall upon us **as the early rain fell upon the disciples on the Day of Pentecost.**” *Testimonies*, volume 5, 214.

THE SUNDAY LAW

“If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the Word of God for Sunday observance, and yet you still cling to the false sabbath, refusing to keep holy the Sabbath which God calls ‘My holy day,’ you receive the mark of the beast. When does this take place? When you obey the decree that commands you to cease from labor on Sunday and worship God, while you know that there is not a word in the Bible showing Sunday to be other than a common working day, you consent to receive the mark of the beast, and refuse the seal of God.” *Evangelism*, 235.

The Light if Given on 9/11—Progress or Shipwreck?

Bible Echo, August 26, 1895:

“**There are lessons to be learned from the history of the past;**”—THERE ARE LESSONS TO BE LEARNED FROM THE HISTORY OF THE PAST [INDICATING THE MILLERITE REFORM LINE ILLUSTRATED ON THE WHITEBOARD]—“and attention is called to these, that all may understand that God works”—differently—

FROM THE ATTENDEES: The same.

JEFF PIPPENGER: —“that God works on **the same lines** now”—

The same what?

FROM THE ATTENDEES: Same lines.

JEFF PIPPENGER: —“that God works on **the same lines** now that He ever has done. His hand is seen in His work and among the nations now, just the same as it has been ever since the gospel was first proclaimed to Adam in Eden.

“There are periods which are **turning points in the history of nations and of the church.**”—

Was 9/11 a turning point in history? Whether you believe if it is the Angel coming down or not, it was a turning point. The whole world changed. Everyone knows it.

—“There are periods which are **turning points in the history of nations and of the church.** In the providence of God, **when these different crises arrive, the light for that time is given.**—

FROM THE ATTENDEES: Amen!

JEFF PIPPENGER: September 11, 2001, the Mighty Angel of Revelation 18 comes down and what Revelation 18 says, the Earth was lightened with His glory. In these crises of turning points in history, at that time the light is given.

—“If it is received, there is spiritual progress; if it is rejected, spiritual declension and **shipwreck** follow. The Lord in His word has opened up the aggressive work of the gospel as it has been carried on in the past, and will be in the future, even to the closing conflict, when Satanic agencies will make their last wonderful movement. From that word we understand that the forces are now at work that will usher in the last great conflict between good and evil—between Satan, the prince of darkness, and Christ, the Prince of life. But the coming triumph for the men who love and fear God is as sure as that His throne is established in the heavens.” *Bible Echo*, August 26, 1895.

At these crises light is given. If it is received, there is a blessing. If it is rejected, there is a curse.

SUMMARY

The Millerite time period typifies the reformatory movement of the 144,000 during the history of the Latter Rain.

In the Millerite history God manifested His power on August 11, 1840 when the mighty angel of Revelation ten descended, typifying the arrival of the mighty angel of Revelation eighteen. A woe message from the seven trumpets marks both arrivals. The sign which must be recognized for God’s people at the end of time is the latter rain, which begins when the mighty angel of Revelation eighteen descends. At the outpouring of the Holy Spirit in the Latter Rain the production of the 144,000 will be accomplished.

The arrival of the latter rain, which is the sealing of the 144,000, and the beginning of the woe of the seventh trumpet, was 9/11. The latter rain is a two-step testing process, beginning with a sprinkling time and then followed by a

full outpouring. The two step process has been typified by the two times Christ cleansed the temple. With the manifestation of power on 9/11 Christ began the cleansing of Adventism. This testing process is finished at the Sunday law, when the manifestation of power in the full outpouring of the latter rain will then test Christ's other sheep who are currently outside of Adventism.

The prophetic significance of 9/11 can only be ascertained when the pioneer understanding of the trumpets of Revelation are upheld. This is how the old paths allow us to find the rest, which Isaiah informs us is the refreshing, which the *Spirit of Prophecy* informs us is the latter rain.

You know, maybe you are hearing this for the first time. Or maybe, you know, you are just new to it. I have tried to twist people's arms for years with this argument. I do not know if it works, but it seems like a valid argument. I am going to give you an argument.

What we are saying about this message, if it is true, you have to come to understand it and make it your own. If what we are saying is true, you have to make it your own or you are going to die.

Now, if it is false, and you walk away from it, you are lost. Did you hear me?

If it is false, and you walk away from this message, you are lost; because, you have just demonstrated your character. You may repent later on, but that is the lost condition. As a Seventh Day Adventist you are required to test and try all things. If you are unwilling even to consider it, you are lost. But, if it is false and you do what you are supposed to do and you test it and then you find out it is false, it is not going to hurt you at all. It is going to make you a better Berean. It is going to teach you to evaluate a little bit better. It cannot hurt you.

The only thing that can hurt you, Brothers and Sisters, the one thing certain to hurt you is just to walk away from this. But for you not to test this and see if it is right or wrong, it is so dangerous, so dangerous.

But if this is true, you have to know it; and, you have to know it now. You have to know it right now; because, based on this history that the Lord is opening up, once God's people in this history begin to figure out the Charts, this door closes [as the door on October 22, 1844]; and, this door here [during the Millerite period] is this door here, the Sunday Law in the United States. This is where we are going to demonstrate our character: the Seal of God or the mark of the beast.

Do not walk away from this without testing it. It is life and death, life and death.
Shall we pray?

Closing Prayer: Heavenly Father, we realize that on September 11, 2001, the world and the church reached a turning point, a great crisis; and, you have told us it is in these circumstances that you deliver light to your people. We wish to be among the children of the Light that receive, understand, partake of this light, and allow the prophetic message that your Word accomplish what you intended; because, we know that the sanctification process necessary for the 144,000 to stand faultless before the Throne is only accomplished through the power of your Word being received by us in our hearts and in our minds. We ask that you would allow us to be the students of prophecy that drink these truths in while you are simultaneously accomplishing your Word in us, that we might grow up in the full stature of men and women in Christ. We thank you for this

privilege and we ask that you do not allow us to walk from this responsibility. In Jesus's name, amen.

THE SHUT DOOR

ISLAM & ISHMAEL

By Jeff Pippenger: Tennessee Lesson Thirteen

Opening Prayer: Father in Heaven, as we are coming to the conclusion of this Prophecy School, we want to thank you for what you have accomplished in each of us and what you can do from the results of this meeting together with you and with each other. We ask a blessing upon that. We ask that this is part of the work that you do in us individually and corporately as your people in bringing about the conclusion of this Great Controversy that we might go home with you soon. And as we take up this next portion of our study, we ask once again that you would grant us with the presence of your Holy Spirit and Latter Rain power, that you would set the human agent aside and let the message be clear and organized that we can follow it and be able to chew it up, digest it, test it, and then be able to share it with those around us who are not understanding these things. We ask in Jesus's name, amen.

JEFF PIPPINGER: What is the first thing that Sister White says in *Patriarchs and Prophets* and the last thing she says in *The Great Controversy*?

FROM THE ATTENDEES: God is love.

JEFF PIPPINGER: God is love.

There is a variety of ways to show that Jesus is the First and the Last.

The opening of Daniel you see the king of Babylon at war with Jerusalem and prevailing. And at the conclusion of the Book of Daniel you see the king of Babylon at war with Jerusalem and losing. Jesus illustrates the end with the beginning.

The historical events that starts the 1260-year prophecy of Papal persecution was when the king of the Goths or the ruler of the Goths was driven out of Rome, and that prophecy ends with the ruler in Rome and the Papacy is taken out of the City of Rome. Jesus illustrates the end with the beginning.

The beginning of the 391-year, 15-day time prophecy is when a ruler surrenders his national sovereignty to four powers, and it ends when a ruler surrenders his national sovereignty to four powers.

The beginning of the 2300-day prophecy begins on the Third Decree, to be followed by a Fourth Decree, the decree of Nehemiah; and, the end of the 2300-day prophecy ends on the Third Message, to be followed by a Fourth Message. Jesus illustrates the end from the beginning in a variety of ways.

Upon the testimony of two or three, a thing is established; and, you can give literally just so many illustrations that Jesus illustrates the end from the beginning that it is beyond argument.

THE ANCIENT PEOPLE

One of the techniques that Jesus employs to accomplish that work of illustrating the end from the beginning is found in Isaiah 44:6-8.

We are on "Lesson 13: Islam & Ishmael," and in Isaiah 44:6-8, commenting on Christ's ability to illustrate the end from the beginning, He says:

- Isaiah 44:6-8 (KJV)

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

In Jesus’s work of illustrating the end from the beginning, one of the tools, one of the techniques, principles, that He employs is He appointed the ancient people. If we are going to understand spiritual Babylon at the end of the world, then we need to go back to ancient Babylon. If we are going to understand spiritual Israel, the 144,000, at the end of the world, we need to go back to Ancient Israel. If we are going to understand spiritual Egypt at the end of the world, we need to go back to ancient Egypt. Jesus appointed the ancient people to illustrate the end of the world because He illustrates the end from the beginning.

And one of the ancient people that He appointed—and, Brothers and Sisters, I do not have to establish this people as a subject of Bible prophecy because the Pioneers already did it. One of the ancient people is Islam.

You can see Islam of the First Woe on this chart [referring to the 1843 Chart], and of the Second Woe right here. And then the Lord removed His hand from this Chart and the corrections were made and they printed the 1850 Chart and you see Islam of the First Woe here and Islam of the Second Woe here [pointing out the Woes on the Chart].

Sister White says that God directed in the publishment of both of these Charts. She has put her seal of approval on it. You have at least a couple of references in the quotations that I provided, and I think maybe some of the other brothers in their notes, of the fall of the Ottoman Empire in *The Great Controversy*, when Sister White is speaking of Josiah Litch’s prediction based upon the time prophecy of Revelation 9:14-15. When Sister White says in there that the event exactly fulfilled the prediction, she is putting her seal of approval on the Pioneer understanding of the Sixth Trumpet, which is Islam.

So, because people oppose this, in my studies sometimes it is nice to do overkill. I am prepared to bring over twenty references where Sister White, directly or indirectly, but directly supports the Pioneer position of the Trumpets. There is just too much evidence that she does so.

And the Pioneer position of the Trumpets is that the Fifth and Sixth Trumpets are Islam. So, they are a subject of prophecy that is established, even if we are not familiar with that here at the end of the world.

ISHMAEL’S PROPHECY

So, knowing that Jesus illustrates the end from the beginning, we want to go back to Genesis 16:12 and look at the prophetic DNA of Islam in Bible prophecy, and the DNA of Islam is found in the story of Ishmael.

And in Genesis 16:12 we see the pronouncement of the role that Ishmael and his descendants would play in Bible prophecy. It says:

- Genesis 16:12 (KJV)

“¹²And he will be a wild man; his hand *will be* against every man, and every man’s hand against him; and he shall dwell in the presence of all his brethren.”

Now, Ishmael, in Bible prophecy he becomes the father, or the spiritual father of what the Bible prophets called *the children of the East*. There is a great deal of good information that can be gleaned out of the following the story of the children of the East all the way through. One of the prophetic characteristics of Islam in Bible prophecy that we do not have in our quoted material that I will throw in is that Balaam is a symbol of Islam in Bible prophecy, and from Balaam we realize that Ishmael’s descendants, the children of the East, Islam, they are both a blessing and a curse. Balaam was hired to curse Israel, but he blessed Israel. And whether it is the Old Testament or post-biblical times, from the beginning to the end Islam is employed by the Lord to be both a blessing and a curse. All right? It was bringing warfare against the Europeans in the time period of the First Woe, but at the same time it was being a blessing to the Sabbathkeeping Christians. All right?

If you understand that there are two streams of Bible translations, the *Vaticanus*, which are corrupted, which we should keep away from, and the *Received Text*, which is the text we use for the *King James Bible*, which we should all be using, it was Islam in their heyday when they were lifting up educational systems in their societies that preserved the *Received Text*. They were used by the Lord to preserve the Word of God.

As they opposed the Europeans, whether purposely or not, they wrapped themselves around Europe and prevented Catholicism from spreading around the world. So, there is a double-edged sword with Islam, a blessing and a curse.

At the beginning of the Protestant Reformation, Luther gives testimony that they are the saviors of the Protestant Reformation because every time the Pope of Rome sent an army to snuff out Luther, Islam would come in from the North and the armies would have to reverse themselves to defend, and that is what got the Protestant Reformation established.

So, the Lord has used Islam in two ways: to bring judgment and to be a blessing; and, you can see that right from the beginning with Balaam. He is a blessing and he is a curse.

THE WILD ARABIAN ASS

But when it comes to the first mention, the rule of first-mention, we see that Islam here is a wild man, and this word *wild*, you can see the definition of it:

Wild: sense of *running* wild; the *onager*:—wild (ass).

It is the wild Arabian ass, and this is worth considering. When it says he is a “wild man,” of this word *wild*, more often than not when it is translated in the Old Testament, it is wild asses. You can see a couple of references of this word:

- Job 24:5 (KJV)

“⁵Behold, as **wild asses** in the **desert**, go they forth to their work; rising betimes for a prey: the wilderness *yieldeth* food for them *and* for *their* children.”

and

- Jeremiah 2:24 (KJV)

“²⁴A **wild ass** used to the wilderness, *that* snuffeth up the wind at her pleasure; in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her.”

In Job, “Behold, *as* **wild asses** in the **desert**, go they forth to their work; ...” and in Jeremiah, “A **wild ass** used to the wilderness, *that* snuffeth up the wind at her pleasure; ...,” now, there is a great deal of information I am passing by there; because, when you look at the wild asses you will see that one of the things that they are doing is they are snuffing up the wind, like Jeremiah says; and, when you begin to understand this implication of *wind* you will see that this wind is associated with them. We are going to see that in Ezekiel 37. This wind is breath; it is the Spirit. Islam is connected with the wind and the Spirit. All right?

So, in terms of prophetic DNA, what I want you to see if you will is the first reference of Ishmael being a wild ass, it is the horse family. That is in the Book of Genesis. And when we see Ishmael’s descendants, spiritual descendants in the Book of Revelation, chapter 9, the symbol of Ishmael’s descendants there is the wild horse, the warhorse, right here [referring to the 1843 Chart, lower right-hand corner].

THE FIRST AND LAST

Now, you read Revelation 9 and you will see the symbols used to portray Islam are these warhorses; but, if you think that I am just saying that off the top of my head, what all I will say to you is, when the Pioneers read Revelation 9 and they said, “Okay. We are going to put these things on a chart. What is the symbol that we are going to use to represent Islam?”—I mean, you know, a picture is worth a thousand words [referring to the 1843 and 1850 Charts]. The symbol of Islam in Revelation 9 is a horse.

And the first time Ishmael is mentioned in the prophetic scenario, describing the role he would play at the end of the world, he is the wild ass which is in the horse family. This is the symbol of Islam from beginning to end, from Genesis to Revelation.

Okay. And you can see some references there from Revelation 9 where Islam is being portrayed in the First and Second Woes.

- Revelation 9:7, 9, 16, 17 (KJV)

“⁷And the shapes of the locusts *were* like unto **horses prepared unto battle**. . . .
⁹the sound of chariots of **many horses** running to **battle**. . . .¹⁶the number of the army of the **horsemen** *were* two hundred thousand thousand: and I heard the number of them. ¹⁷And thus **I saw the horses** in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and **the heads of the horses** *were* as the heads of lions.”

Is everyone with me?

FROM THE ATTENDEES: Yes.

JEFF PIPPENGER: Okay.

EZEKIEL 37 AND THE BREATH OF GOD

Now, go to Ezekiel 37.

I am going to step out of this study for a second. I am under the conviction, I believe, that the Lord is leading His people back to the Foundations of Adventism. And we have already established with the quotes—if you are just here for the first time, if you have the book of quotes, you can go back and read them—the foundational truths of Adventism are the truths that were established in 1841, '42, '43, '44. And the reason I said it that way, '41, '42, '43, '44, is that is how Sister White says it. She quotes those years and talks about the foundational truths, the established faith of the body.

It is these truths [referring to the 1843 Chart]; and, the Pioneers give evidence that every single one of the Millerite preachers were using this Chart. They were all united on it. Okay? So, these are the foundational truths of Adventism.

And, I am under the conviction that when we go back to, when the Lord leads His people back to, the Old Paths that this is the shaking of Adventism. This is right in here [referring to the whiteboard; see Figure No. 11, the Reform Line of 144,000]. This is the temple being cleansed, right before the door closes. This is where it gets hot and heavy. All right? This is where the battle takes place.

And for me, one of the truths on this Chart—there are two, but the two truths on this Chart that are where the battle takes place is the Daily and the 2520. Okay? And I think the Daily symbolizes the total rejection of the Foundations; that is the role it plays, and you can see this in 2 Thessalonians 2, and other places. I think the controversy over the Daily is the symbol of the Omega Apostasy in Adventism. All right?

I know there are people that this is just where they throw up their hands and say, “This guy is really out in left field.” But, I am prepared to defend it from the history of Adventism, the Spirit of Prophecy, and the Bible. We do not have time to do that right now; we will attempt to do that later on.

But this truth here [referring to the 2520 on the 1843 Chart], that they say, “Oh, Miller was wrong. The Hebrew in Leviticus 26 cannot be applied the way Miller applies it,” well, if you were here earlier on we showed you Spirit of Prophecy quotes where Sister White said that William Miller was given the commencement of the prophecies.

They were given by whom? Who gave them to him?

FROM THE ATTENDEES: Gabriel.

JEFF PIPPENGER: The Angel Gabriel gave him the starting points for the time prophecy, and then William Miller says, “I was given the starting point for the 2300 days, for the 2520, and the 1335.” And if he was given the starting point for the 1335, he had to be given the understanding of the Daily because that is how he marks the starting points. And if he was given the starting point for the 2520, well, I do not care what the modern theologians say about the Hebrew in Leviticus 26 because the Angel Gabriel gave him that prophecy.

So, this prophecy whether you are aware of it or not is a punishment against the children of Israel for breaking the covenant. But the children of Israel were in the Northern and in the Southern, the two tribes: ten kingdoms of the North and two in the South. And the first of those kingdoms to get punished was the Northern Kingdom and they were carried into captivity for 2520 years; and then after that, the Southern Kingdom, their scattering time began for 2520 years.

So, if you do not accept that, there are a whole bunch of lights in the Bible that do not turn on for you. If you do accept that, then lights turn on for us that did not turn on for the

Millerites. Okay? The Millerites saw both 2520s; they saw both 2520s. But where they were at is they did not see that you were to apply them both.

Miller saw both, but he says—this is the one [referring to the 2520 on the 1843 Chart]. This is the one that he thought was a prophecy that needed to be dealt with; and then in 1855, Hiram Edson said, “No, I think you should have dealt with the Northern.” Well, we have come to understand at the end of the world is that both of them are valid. And when you see that both of them are valid, then there are lights that come on in connection with this truth that the Millerites could not see. They just could not see it because they were not trying to understand what the implications were of both of these prophecies.

Now, we spent a little bit of time earlier in the week that in these histories [referring to Figure No. 11, the Reform Lines of the Millerites and the 144,000].

I can tell you one [history] that will come to your mind easily where we really dealt with it. Remember, in the history of Moses when the Lord entered into covenant with them on Mount Sinai, He gave them two tables, The Ten Commandments. And when Moses went up on the mountain to receive those two tables, he had the elders tarry there for a while and then he was placed in the rock while the Lord put His hand over his face until the Lord removed His hand. And the Lord entered into covenant with Ancient Israel at that time.

And in these histories [again referring to Figure No. 11] the Lord is entering into covenant with His people. So, when we get to the history of the Millerites and we see that the Millerites are given two tables—that is what Habakkuk calls them, two tables, “...”Write the vision, and make *it* plain upon tables”—that in that same history there is a tarrying time and that the Lord held His hand over the [1843] Chart, just like He did to Moses. Then we are standing back like maybe these Charts are more serious than we were thinking because they were prefigured by The Ten Commandments.

But we know that the Jews were to commemorate the receiving of the Law forever throughout their generations; and, sure enough, when you look at Pentecost where they commemorated it, there were two loaves in the feast, the only offerings ever that had leaven in them which are representing God’s people. And when Pentecost came in the time of Christ, the disciples were told to tarry at Jerusalem until the Holy Spirit comes.

We find that in each of these histories, when the hand is removed from Moses, and the hand is removed from here [referring to the upper right-hand corner of the 1843 Chart], and when the disciples are tarrying in Jerusalem, that the Lord opens the Word to His people. So, we can see these histories are parallel histories and we can also see, if we will, that, Brothers and Sisters, those people that are going after these Charts, they are doing exactly what the Pharisees did in Christ’s day and age.

The Pharisees did not understand that Christ was The Ten Commandments—

UNIDENTIFIED ATTENDEE: Here, here!

JEFF PIPPENGER: —and they were rejecting the foundation of their history.

And here at the end of the world, the modern Pharisees do not understand how Sister White can say that this is the Rock of Ages; but, she does. These [the 1843 and 1850 Charts] are Christ, and to attack them is to do just what the Pharisees did when they were attacking Christ, though they were professing to defend the Law.

The Pharisees in Adventism that are opposing these things, they are saying, “We are the ones that are defending Adventism.” Okay? So, there is a real history here that is repeating.

But, these Charts come into our history; so, now these three histories of Moses and Pentecost and the Millerites, now they are in our history. So one of the things that I want you to

see is that in the history of Moses, in the history of Christ, in the history of the Millerites, the Lord was entering into covenant with His people and the Lord enters into covenant with the people that are ordained to be the 144,000.

In this history [referring to the Reform Line of the 144,000 on the whiteboard (Figure No. 11)], the Lord is entering into covenant with the 144,000, as He did with the Millerites right here [referring to the Reform Line of the Millerites on the whiteboard (Figure No. 11)], as He did with the church at Pentecost, as He did with Ancient Israel at Sinai. Okay?

So, the time when the Lord enters into covenant with the 144,000 is at the end of the world. And although the Millerites understood the 2520, the Millerites did not understand that you were to apply both 2520s. Okay? The people at the end of the world understand that.

So, let us go to Ezekiel 37 and let us begin at verse 15—all right?—because I want you to see something, and then we are going to deal with Islam in the beginning part of Ezekiel 37.

And I am doing it backwards because I did not intend to do this part. But, Ezekiel 37 is like all other Bible prophecies, it is operating upon the principle of repeat and enlarge. Ezekiel taught us something in the first 14 verses that we are going to go back and look at in a moment, and now in verse 15 he is repeating what he taught us in the first 14 verses.

So, it verse 15 it says:

- Ezekiel 37:15-26 (KJV)

“¹⁵The word of the LORD came again unto me, saying, ¹⁶Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions:”

Two sticks; this stick [holding up a black marker pen] is the Southern Kingdom of Judah. This stick [holding up a red marker pen] is the Northern Kingdom of Israel; two sticks. Okay?

You will see why I have these. I like these, the way they work.

FROM THE ATTENDEES: (Laughter.)

JEFF PIPPENGER: “¹⁷And join them one to another into one stick; and they shall become one in thine hand. ¹⁸And when the children of thy people shall speak unto thee saying, Wilt thou not shew us what thou *meanest* by these?”—

“What thou *meanest*” by what? By this, right here [joins the black and red marker pens together by an end and a top and holds up “one stick”].

What do you mean by that?

UNIDENTIFIED ATTENDEE: It is one stick.

JEFF PIPPENGER: It is one stick: Judah [the black marker pen], Israel [the red marker pen]; Southern Kingdom, Northern Kingdom. Join them together in front of God’s people.

When are the prophets speaking for?

FROM THE ATTENDEES: The Last Days.

JEFF PIPPENGER: The end of the world. The watchmen on the walls of Zion at the end of the world are going to stand before God’s people. They are going to take these two sticks and they are going to say, “This is the 2520 for the Southern Kingdom [the black marker

pen], and this is the 2520 for the Northern Kingdom [the red marker pen], and now we are going to join them into one stick.”

Okay. Let us continue on and you will see what we mean.

Verse 19:

—¹⁹“Say unto them, Thus saith the LORD GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand. ²⁰And the sticks whereon thou writest shall be in thine hand before their eyes. ²¹And say unto them, Thus saith the LORD GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: ²²And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:”—

Now, when you are considering the 2520, this 2520 punishment against the Southern Kingdom [the black marker pen] was carried out because the Southern Kingdom had broken the covenant; and, this 2520 against the Northern Kingdom [the red marker pen] was carried out because the Northern Kingdom had broken the covenant. These are the punishments for breaking the covenant.

So, when the time comes for the Lord to enter into covenant with modern Israel, what He is telling us is, there is not going to be a Northern Seventh Day Adventist Church and a Southern Seventh Day Adventist Church.

UNIDENTIFIED ATTENDEE: Amen!

JEFF PIPPENGER: He is going to enter in with modern Israel into “one stick.”

Okay?

But, all the prophets are speaking about God’s people in the Last Days, and God’s people in the Last Days, they are both the Millerites and the 144,000. We have already dealt with that once here for sure.

Remember, Peter? Remember?

When John ate the Little Book and it was sweet in his mouth and it became bitter in his stomach, we all know that was the Millerites; but, in reality it was the 144,000 because John was told before he ate the Little Book what was going to happen. He was told, “When you eat it, it will be sweet; but, it is going to become bitter in your stomach,” and the Millerites did not know that was going to happen to them. Sister White is clear: It was not best for them to understand what was taking place.

John is representing both the 144,000 that knew the experience beforehand that the Book of Daniel was going to be opened up at the end of the world; it was going to be sweet for God’s people, but it was going to lead to a bitter time in the Sunday Law crisis and into the Seven Last Plagues. The Millerites did not know it.

So, when a prophet becomes part of the prophecy, he is representing God’s people at the end of the world, both the Millerites and the 144,000.

And in 1844, the Lord entered into covenant with modern Israel.

Did the Lord enter into covenant in 1844 with modern Israel?

FROM THE ATTENDEES: Yes.

JEFF PIPPENGER: Yes, the Messenger of the covenant suddenly came to the temple on October 22, 1844.

But Ezekiel 37, it is talking about the covenant He enters into with His people at the time period when they understand the “two sticks.” Okay?

The Millerites, they understood the “two sticks” but they did not understand that they come together. They did not understand the implications that we are understanding now.

Let us read on, verse 22:

—“²²And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.”—

Do you follow that? When He enters into covenant with Adventism on October 22, 1844, there is not to be a Northern Kingdom and a Southern Kingdom anymore. Amen?

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: But, when He enters into covenant with the 144,000 at the end of the world, there is not to be foolish and wise virgins anymore.

FROM THE ATTENDEES: Mmm.

JEFF PIPPENGER: The wheat and tares are going to be separated at this time period. The Church Militant is going to change to the Church Triumphant, because this group of people [holding up the black and red marker pens now joined as “one stick”] are entered into covenant with at the time period when there is complete understanding of these two sticks, and these two sticks are the 2520 time prophecy.

Let us read on.

—“²³Neither shall they defile themselves any more with their idols,”—

Now, Brothers and Sisters, have we as Seventh Day Adventists defiled ourselves with idols since 1844?

FROM THE ATTENDEES: Yes.

JEFF PIPPENGER: This is not talking about the Millerites, primarily. This is not talking about the beginning of Adventism. This is talking about the time period in Adventism when the Lord is blotting out the sins of His people and they are not going to be defiled anymore. Right?

Okay.

—“²³ cont’d ... with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. ²⁴And David my servant *shall be* king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. ²⁵And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children’s children for ever: and my servant David *shall be* their prince for ever. ²⁶Moreover I will”—WHAT?

FROM THE ATTENDEES: Covenant.

JEFF PIPPENGER: —“make a covenant of peace, with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.”

Brothers and Sisters, Ezekiel 37 is talking about the end of the world, and it is talking about the Millerite history; but, it is primarily talking about our history.

But, in our history we are Laodiceans. We are asleep.

So, let us go back to the beginning of Ezekiel 37 and see what he was enlarging on, on the story of the two sticks.

- Ezekiel 37:1-14 (KJV)

“¹The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which *was* full of bones, ²And caused me to pass by them round about: and, behold, *there were* very many in the open valley; and, lo, *they were* very dry. ³And he said unto me, Son of man, can these bones live? And I answered, O LORD GOD, thou knowest. ⁴Again he said unto me, **Prophecy upon these bones,**”—

“Again he said unto me, give the country living message to these bones, give the health message to these bones.”

I am not trying to denigrate country living or the health message or dress reform, or any of the reforms. I am just trying to be clear that what the Lord uses to awaken the dead dry bones is the prophetic Word. And the sooner Seventh Day Adventists understand that we are a people of prophecy and take up the work of being prophetic students, the better; because, this is where the Movement begins; this is where it ends.

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: Okay.

—“⁴ cont’d ... **Prophecy upon these bones**, and say unto them, O ye dry bones, **hear the word of the LORD.**”—

“Hear the Word of the Lord”; prophecy is the Word of the Lord.

—“⁵Thus saith the Lord God unto these bones; Behold, I will cause **breath** to enter into you, and ye shall live:”—

Now, this here, this here, this is a promise that it is going to happen. Has the Seventh Day Adventist Church been promised that we are the people that received the outpouring of the Holy Spirit?

FROM THE ATTENDEES: Yes.

JEFF PIPPENGER: Right here at this point, this is a history of Adventism and this is a promise that is at the beginning of Ezekiel 37.

—“⁶And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put **breath** in you, and ye shall live; and ye shall know that I *am* the LORD.”—

This is a promise, but it has not happened.

Now, Ezekiel is going to do what he was told. He is going to act upon the promise. So, he says:

—“⁷So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. ⁸And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: **but there was no breath in them.**”—

What brought Adam to life?

FROM THE ATTENDEES: The breath of life.

JEFF PIPPENGER: The breath of God; the breath of God. If you do not have breath, you are not alive yet. So, there is prophecy that comes to God’s people that causes a shaking. Is that not what it is? There is a shaking bone to bone, and there is some kind of formation that takes place; but, at this point the breath, the Spirit, has not been delivered to them.

So, do you see that there is a prophecy that causes something here, that causes a shaking first? Now, Brothers and Sisters, that is this prophecy [referring to Daniel 11:40 noted on the Reform Line of the 144,000 on the whiteboard], if you will receive it. Here is Ezekiel right here, opening up Daniel 11:40 to the dead dry bones, and suddenly there is a controversy that begins in Adventism. There is a shaking, bone against bone; but, it has not been empowered by the Holy Spirit yet. Okay?

—“⁹Then said he unto me, Prophesy unto the **wind**, prophesy, son of man, and say to the **wind**, Thus saith the LORD GOD; **Come from the**”—THREE WINDS.

FROM THE ATTENDEES: From the four winds.

JEFF PIPPENGER: Ah, this prophecy it comes from the four winds. All right? This is not Daniel 11:45—well, it is in a sense, but this is the prophecy of the four winds.

—“**four winds**, O **breath**, and **breathe** upon these slain, that they may live. ¹⁰So I prophesied”—AND HERE IS A SECOND PROPHECY—“as he commanded me, and the **breath** came into them, and they lived, and stood up upon their feet, an exceeding great army. ¹¹Then he said unto me, Son of man, these bones are **the whole house of Israel:**”—

And the prophets are speaking about the end of the world. This is the House of Israel at the end of the world.

And there are two prophecies that are being identified here. One that begins the shaking, and one that puts the Spirit into God’s people. And the one that puts the Spirit into God’s people is associated with the four winds, and the four winds in Revelation 7 are restrained when the sealing of the 144,000 begins and the sealing of the 144,000 begins when the Latter Rain begins to sprinkle. Hmm.

—^{11 cont'd} Then he said unto me, Son of man, these bones are **the whole house of Israel**: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. ¹²Therefore prophesy and say unto them, Thus saith the LORD GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. ¹³And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves, ¹⁴**And shall put my spirit in you, and ye shall live**, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the Lord.”

And then Ezekiel repeats and enlarges and tells us the information of the 2520. And the information of the 2520 can only be understood when you return to the Foundations of Adventism [gestures towards the 1843 Chart].

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: So, this prophecy is about the end of the world. It is identifying when the Lord enters into covenant with His people, and it is identifying how His people are brought back to life; and, it is through prophecy, and there is a two-step prophecy that takes place.

Now, Sister White is clear. She says it many times. I just have a couple, one or two here, where she confirms that these dead dry bones are Seventh Day Adventists. Note this from *Review and Herald*, January 17, 1893.

“But not only does this simile of the dry bones apply to the world, but also to **those who have been blessed with great light;**”—

Who is that?

FROM THE ATTENDEES: Seventh Day Adventists.

JEFF PIPPENGER: —“for they also are like the skeletons of the valley. They have the form of men, the framework of the body; but they have not spiritual life. But the parable does not leave the dry bones merely knit together into the forms of men; for it is not enough that there is symmetry of limb and feature. **The breath of life must vivify the bodies**, that they may stand upright, and spring into activity. These bones represent the house of Israel, the church of God, and the hope of the church is the vivifying influence of the Holy Spirit. The Lord must breathe upon the dry bones, that they may live.

“The Spirit of God, with its vivifying power, must be in every human agent, that every spiritual muscle and sinew may be in exercise. **Without the Holy Spirit, without the breath of God**, there is torpidity of conscience, loss of spiritual life. Many who are without spiritual life have their names on the church records, but they are not written in the Lamb’s book of life. They may be joined to the church, but they are not united to the Lord. They may be diligent in the performance of a certain set of duties, and may be regarded as living men; but many are among those who have ‘a name that thou livest, and art dead.’

“Unless there is genuine conversion of the soul to God; unless **the vital breath of God** quickens the soul to spiritual life; unless the professors of truth are actuated by heaven-born principle, they are not born of the incorruptible seed which liveth and abideth forever. Unless they trust in the righteousness of Christ as their only security; unless they copy His character, labor in His spirit, they are naked, they have not on the robe of His righteousness. The dead are often made to pass for the living; for those who are working out what they term salvation after their own ideas, have not God working in them to will and to do of His good pleasure.

“This class is well represented by the valley of dry bones Ezekiel saw in vision.”
Review and Herald, January 17, 1893.

MANUSCRIPT RELEASES, VOLUME 20, 216-217

Now, there is a really nice—do not read ahead, if you have not read this before especially. It is a really nice passage; it is a few paragraphs—one paragraph, two paragraph, three paragraph—and the second paragraph is where the punch line is.

But I want to look at the first paragraph and the third paragraph first, so when we get to the punch line we really understand the setting and context of the punch line. All right? So I am going to take the first paragraph first, and then the third paragraph, we are going to discuss it, and then we are going to go back to the whole statement. Do you follow me this late in the day?

FROM THE ATTENDEES: Yes.

JEFF PIPPENGER: Okay.

PARAGRAPH ONE: THE GOLDEN OIL

Now, here is the first paragraph we are going to look at.

“Just as long as those who profess the truth are serving Satan, his hellish shadow will cut off their views of God and heaven. They will be as those who have lost their first love. They cannot view eternal realities.”—

Do not be looking ahead.

FROM THE ATTENDEES: (Laughter.)

—“That which God has prepared for us is represented”—WHERE?—“in Zechariah, chapters 3 and 4, and 4:12–14: ‘And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.’” *Manuscript Releases*, volume 20, 216-217.

We have already mentioned Zachariah’s day and age; the two anointed ones were the Law and the Prophets; in the time of the Millerites the two anointed ones were the Old and New Testaments; and, at the end of the world the two anointed ones were the Bible and the Spirit of Prophecy: the two golden pipes that ring the oil, and the oil is the messages of God’s Spirit, the communications that He sends to us.

But, I want you to see that Sister White takes this passage in Zachariah over and over again and connects it with the oil of the parable of the Ten Virgins. This is the parable of the Ten Virgins, which illustrates the experience of the Adventist people (*The Great Controversy*, 393).

Notice what she says about these anointed ones in *Review and Herald*, July 20, 1897. We have read this before.

“The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven in the messages of God’s Spirit, the agencies of evil would have entire control over men.

“God is dishonored when we do not receive the communications which he sends us. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness.” *Review and Herald*, July 20, 1897.

Thus, the oil is the messages. The messages are the Latter Rain.

FROM THE ATTENDEES: Amen!

JEFF PIPPENGER: So this paragraph, this first paragraph, is talking about the Latter Rain.

THE WORDS OF MY MOUTH

Notice Deuteronomy 32:1-2:

- Deuteronomy 32:1-2 (KJV)

“¹Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.”

God’s Word is the Latter Rain, the messages of God’s Spirit. And if we do not receive those messages, we refuse the golden oil. And that oil comes down through the two golden pipes. In our day and age those golden pipes are the Bible and the Spirit of Prophecy, and I know that causes lots of Seventh Day Adventists distress; and, sobiet.

PARAGRAPH THREE: THE BREATH OF LIFE

The third paragraph in this passage that we are considering says this:

“Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? **Oh, that we might have in our churches the Spirit and breath of God breathed into His people, that they might stand upon their feet and live.** We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit.”” *Manuscript Releases*, volume 20, 217.1.

Where is she pulling that from?

FROM THE ATTENDEES: Ezekiel.

JEFF PIPPENGER: That is Ezekiel 37, almost word for word. Right?

“Oh, that Ezekiel 37 would be fulfilled in the Seventh Day Adventist Church, that He would breathe upon these dead dry bones that they would stand and live.” Am I twisting that?

FROM THE ATTENDEES: No.

JEFF PIPPENGER: Okay. So, the first paragraph is talking about the reception of the Latter Rain through the two golden pipes, the oil, the communications that He sends us in the Latter Rain.

The third paragraph is her pleading that the Lord would raise up the dead dry bones through the outpouring of the Holy Spirit.

Now, let us read this whole thing in context.

THE ANGRY HORSE AND THE FOUR WINDS

“Just as long as those who profess the truth are serving Satan, his hellish shadow will cut off their views of God and heaven. They will be as those who have lost their first love. They cannot view eternal realities. That which God has prepared for us is represented in Zechariah, chapters 3 and 4, and 4:12–14: ‘And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.’” —

Then the next paragraph says:

—“The Lord is full of resources. He has no lack of facilities. It is because of our lack of faith, our earthliness, our cheap talk, our unbelief, manifested in our conversation, that dark shadows gather about us. Christ is not revealed in word or character as the One altogether lovely, and the chiefest among ten thousand. When the soul is content to lift itself up unto vanity, the Spirit of the Lord can do little for it. Our shortsighted vision beholds the shadow, but cannot see the glory beyond. **Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path.**

“Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? Oh, that we might have in our churches the Spirit and breath of God breathed into His people, that they might stand upon their feet and live. We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit.” *Manuscript Releases*, volume 20, 216.

The message of the four winds in Ezekiel that brings them to life, the message of the four winds in Revelation 7 when the sealing of the 144,000 are taking place. And according to Ellen White, who was a Millerite, the four winds are

represented as an angry horse [gesturing to the 1850 Chart, right-hand corner, to the Woes of Islam] seeking to break loose and to bring death and destruction in its path.

REVELATION 7:1-3

- Revelation 7:1-3 (KJV)

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

ISLAM IS THE ANGRY HORSE

“Angels are holding the four winds, **represented as an angry horse** seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path.” *Manuscript Releases*, volume 20, 216.6.

Now, you get my point. The four winds are Islam. And when the sealing of the 144,000 begins, there is a restraint that is put on Islam. The four winds are being held. The four winds are the angry horse of Bible prophecy that is being restrained.

Well, that is what happened in the Millerite history. The four great European powers put a restraint upon Islam and the Mighty Angel of Revelation 10 descended and empowered the First Angel's Message.

And what we are saying is, when a restraint was placed upon Islam here [indicating September 11, 2001, within the Reform line of the 144,000 on the whiteboard (see Figure No. 11)], the angry horse of Bible prophecy, the sealing of the 144,000 began, the Judgment of the living began, the sprinkling of the Latter Rain began.

But it began, according to Ezekiel, in the time period of Laodicea when Adventism was nothing more than a valley of dead dry bones.

Hmm, what brings Adventism together is the first prophecy. And I know this is a hard one to swallow if you have not been grappling with these prophetic principles for a while; but, Brothers and Sisters, Daniel 11:40-45, it is the message that gets the bones to shaking. It causes the shaking.

It causes, for those of you who have been here all week, it begins the shut-door controversy. Because, if you were not here all week you might not realize that the Millerites had a shut-door controversy where all of these things played out; because, there is always a shut-door message. If you have learned that this week, say, “Amen.”

FROM THE ATTENDEES: Amen!

JEFF PIPPENGER: There is always a shut-door message.

Our shut-door message, Daniel 11:40-45; the shut-door controversy begins here. The bones begin to shaking; but, the Spirit, the Spirit has not been breathed in yet because when the Spirit gets breathed in Ezekiel is giving a prophecy of the four winds, and the four winds are the angry horse of Bible prophecy. And according to John in Revelation 7—and all of the prophets agree with each other—the four winds are restrained when the sealing process begins.

DESTRUCTION AND DEATH

“Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing **destruction and death** in its path.” *Manuscript Releases*, volume 20, 216.6.

Now, notice where it says “Destruction and Death.” We have already gone over this, but that was purposeful. I am hoping that by going over this twice it will sink in.

Sister White, when she is talking about these four winds being an angry horse, she does not say they go out and do evangelism. She does not say they go out and start cities. She says what these four winds that are being restrained are to do is to bring death and destruction in their path.

REVELATION 9/11

So when you get to Revelation 9:11, and it says:

- Revelation 9:11 (KJV)

“¹¹ And they had a king over them, *which* is the angel of the bottomless pit, whose **name**—

What is *name* in Bible prophecy?

FROM THE ATTENDEES: Character.

JEFF PIPPENGER: Character.

—“whose [character] in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.”

It means that in the New Testament, and the Old Testament, in the Hebrew and in the Greek, this is the power that is used to bring death and destruction in its path. And their meaning is:

Abaddon: A destroying angel; **Apollyon**: a destroyer.

Death and destruction.

And the verse in the Bible that identifies the character of Islam is Revelation 9:11.

I know. I mean, there are so many men that stumble over that one, “Oh, Brother, Brother! The people that translated the Bible were the ones who put the chapters and the verses in there. That is not inspired at all.”

And I am saying, “Brother, Brother! You need to come to grips with the Seven Churches of Revelation.” There is not anything in the Seven Churches of Revelation that is not addressed and confirmed in history. The Lord is in control of history from the smallest to the biggest deal. He does not leave anything untouched.

FROM THE ATTENDEES: Amen!

JEFF PIPPENGER: Nothing!

FROM THE ATTENDEES: Amen!

JEFF PIPPENGER: If He wants to awaken Laodiceans by making sure one verse says “9/11” so it will slap them in the face so they will awaken, he can do it!

FROM THE ATTENDEES: Amen!

JEFF PIPPENGER: There is nothing too small for Him. These theologians need to get off of the foolish ideas and grapple with what the Spirit of the Lord is conveying to us!

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: The winds are being restrained right here. They are being restrained, and the sealing of the 144,000 is underway. It is underway.

THE OLD PATHS

Isaiah 58:12 and Jeremiah 6:16:

- Isaiah 58:12 (KJV)

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

- Jeremiah 6:16 (KJV)

“Thus saith the Lord, Stand ye in the ways, and see, and **ask for the old paths**, where *is* the good way, and walk therein, and **ye shall find rest** for your souls. But they said, **We will not walk therein**,”

Brothers and Sisters, the only way logically—and the Lord is not opposed to logic, “Come now, and let us reason together, ...” (Isaiah 1:18)—the only way logically that you can understand this is if you accept the truths on these Charts [referring to the 1843 and 1850 Charts]. If you do not believe that when Ellen White says William Miller was given great light on the Book of Revelation, then maybe you do not believe how William Miller understood the Trumpets is correct.

But if you believe Sister White and you think about the contributions from the Book of Revelation that William Miller made, then you realize that the only place where you can really say, “Yeah, there is the great light,” is the Seals and the Trumpets. Then you are stuck with William Miller’s understanding with what the Trumpets were, and he says that the Fifth and the Sixth Trumpets were the First and Second Woes, and in both places it was Islam. And if the First Woe was Islam—and I have done this. It may have been stupid to do it, but I have done this with an audience before I had—it may have been my granddaughter or my grandson. I think it might have been my grandson, a few years ago. I did not give him any coaching. I said, “Okay,”—he was just a little kid—“if the First Woe is Islam, and there are only three Woes, and the Second Woe is Islam, what is the Third Woe?”

Even a little kid gets that one right.

But, you do not get it right if you do not accept the Pioneer position of the Trumpets, if you do not go back to the Old Paths.

Now, Brothers and Sisters, here is the thing about it. I do not know when it was. A friend of mine, he was the very first person who took Bible studies into the Soviet Union after the Soviet Union collapsed. Providentially, he had them prepared, handed them off to the General Conference so they could take them into the Soviet Union; and, they determined they

wanted to take what he had put together on the Three Angels' Messages out of those Bible studies.

And he said, "No, thank you. I will take them in myself."

And when he went in there, he made friends with certain people. He made friends with people in the Ukraine. And years after that he opened up the door where I could go share this message with those people in the Ukraine and try to get this message up in the Ukraine.

And while I was there giving a study to the pastors in the Ukraine, he went down to Uzbekistan and got a bottle of water but it was written in Uzbekistani language and somebody explained it to him that the promotion of this water, why this water was so good that he had purchased is because it came from the prophet Daniel's well.

He started thinking, "Why are these Muslims"—this is a Muslim country—"bragging that the water that comes from the prophet Daniel's well has some kind of special quality?" This is almost Catholic; but, nevertheless, it sparked his interest. And the Lord opened up to him the concept, the reality, that the book that had been designed by God to reach the Islamic mind is the Book of Daniel. All right?

UNIDENTIFIED ATTENDEE: Wow.

JEFF PIPPENGER: Everything that the Islamic mind finds offensive in the world today is put in a negative light in the Book of Daniel, whether it be the Jews, or the Catholic Church, or the United Nations, or the United States if you understand everything that is in the Book of Daniel. Some people do not see the United States or the United Nations in there, but they are. But if you understand that correctly you realize, "Hey, the Islamic world holds the prophet Daniel in very high esteem and his message is non-threatening to an Islamic mind." So he has been working since that time to understand how to open the door to the Islamic mind.

But, my point is, it was not that long ago.

Do you know how long ago that was?

UNIDENTIFIED ATTENDEE: It was 2001, I think.

JEFF PIPPENGER: It was 2001.

UNIDENTIFIED ATTENDEE: It was 2002, rather.

JEFF PIPPENGER: Okay.

At that point I could not—I was glad no one challenged me to give a breakdown on the Trumpets. I was not grasping the Trumpets at that time, were you?

UNIDENTIFIED ATTENDEE: Nope.

JEFF PIPPENGER: So, that is where I went out into Adventism and I started asking who knew about the Trumpets and the Seals. It made me look very intelligent, perhaps; but, I found out we are all in the same boat. Okay?

FROM THE ATTENDEES: (Laughter.)

JEFF PIPPENGER: That had all been sealed up to us. Okay?

So, now the Lord is bringing us back to these foundational truths. And the question that Jeremiah raises, the command, is, "Stand in Adventism, stand in the ways, all the various things that are going on in Adventism, and ask for the good way." And the good way is the Old Paths.

And when you go back to the Old Paths you will find the logic that allows you to understand that the Judgment of the living began nine years ago [September 11, 2001].

And it also gives you the logic to understand, if you are willing to understand, that when the Judgment of the living began, the cleansing of the temple began.

And it also gives you the ability to see that when Christ began to cleanse the temple, he left a warning. He gave us a warning when He was going to close the door, and the warning

was, “When you see the Charts become part of the history, become part of the dialogue, become part of the controversy, in May ... up here in May of 1842; in June of 1842 the door closed.

The charts are a controversy [indicating our history within the Reform Line of 144,000 on the whiteboard].

DIRECTED BY THE HAND OF THE LORD

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

DESIGNED FOR GOD’S PEOPLE

“I saw that God was in the publishment of the chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible, and if this chart is designed for God’s people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much.” *Manuscript Releases*, volume 13, 359.

SUMMARY

The Millerite time period typifies the reformatory movement of the 144,000 during the history of the Latter Rain.

Islam is the prophetic symbol that marked when God manifested His power on August 11, 1840 in the first temple cleansing of that time period and Islam is the prophetic symbol that marked when God manifested His power on September 11, 2001. The sprinkling of the latter rain began on September 11, 2001.

The Sunday Law is about to happen. Probation is about to close.
Shall we pray?

Closing Prayer: Father in Heaven, we ask that you would breathe upon us your Spirit, that you would raise us to life. We know that we are a valley of dead dry bones and it is only your prophetic Word that can awaken us and empower us, and we have been terrible students of prophecy. Forgive us and help us redeem the time and do it quickly, that we can get upon the wall and be about our work and not get down until you return. Lord, we thank you for the Sabbath when we know that you promise to be with us in an extra special way, in double measure of your presence. We felt it today in many ways. We ask for your continued presence throughout the rest of these sacred hours. And as we make a break for some physical food, we ask that you would put your blessing upon that and help us keep our conversation where it should be on the Sabbath day and where it should be on the Sabbath day in the time that we are now living, in the time of the Judgment of the living. We trust that you will do that, and we thank you for it. In Jesus’s name, amen.

THE SHUT DOOR

SEEKING TO BREAK LOOSE

By Jeff Pippenger: Tennessee Lesson Fourteen

Opening Prayer: Father in Heaven, as we take up this next study we ask for the presence of your Holy Spirit. As I recount the things you shared with me so long ago, I want to thank you once again for the privilege of participating at least in part in this holy work, and we wish that this holy work that you are doing here this week will continue through the end, so we ask that you would once again pour out your Spirit upon us and send your angels to prevent the evil distractions from entering in and help us understand these things that you have for us in a way that will change our lives and prepare us to win others to this sanctifying message. In Jesus's name, amen.

JEFF PIPPENGER: I think it was Darrio [Taylor]. I do not remember exactly what he said, but someone today—it must have been Darrio unless I heard it in the audience—was talking about the life and death nature of this message. And I remember one time in Columbia we had meetings out in the jungle, and I mean it was the jungle! It was these banana leaf roofs, bamboo posts, open air walls, about this size [gesturing], not as wide, about as long, packed full of people; a week-long prophecy school. Hot! Jungle type hot, you know; and sometimes rain where it would just pour down.

And during that whole time there was a Black brother who would sit right next to me because he had a little cheap cassette recorder that had an internal microphone, so he had to have that cassette recorder right close to the speaking to record it. He had two young boys that would sit there, probably for five or six days through all day long right next to him as he was recording. They were very well behaved. He had either six or nine children; but, the wife was taking care of the other ones.

Good meetings, but very convicting meetings in terms of the materials we were sharing, that the Sunday Law was about to take place, probation was about to close.

And after that we went into the city, the city outside of there. We never returned to that part of Columbia because shortly thereafter that the guerillas took it over and a lot of people lost their lives there and you could not get out there. There was no way.

But, we went to that city and that Black brother, he was up on a stage now in an auditorium. He was right up there with his recorder; he was into it, you know. He needed to go back after that weekend. We just had a weekend meeting in the city. He needed to go back home and he determined, based on what we were saying, that he had to share this message. So, he knew people in that city and he stayed in that city instead of going directly home and started taking the tapes and sharing them. And a couple of days later he had been giving a Bible study and walked out the front door with a couple of friends and a car pulled up with automatic weapons and blew them away. You know, that think it was a drug lord, or something, that had them mistaken—nobody has ever figured it out. The other two guys lived; he died.

We have no idea, Brothers and Sisters, how much time we have in terms of our life and death. But that brother, he heard this message and he closed his eyes in death sharing that message. I have confidence that the Lord is going to honor his commitment. But, we are living in life or death times. We need to take these truths seriously, and it is difficult to do in a

Laodicean condition. It is difficult to do for affluent Seventh Day Adventists living in the glorious land to be serious about what we are saying here. But, prophetic light is identifying that we are not simply in the Judgment of the Living, but the Judgment of the Living is about over for Adventists.

We have read the quote from Sister White where she says,

“Angels are holding the four winds, represented as **an angry horse seeking to break loose** and rush over the face of the whole earth, bearing destruction and death in its path.” *Selected Messages*, book 3, 409.1.

PARALLEL

One of the most important passages when you are dealing with these parallel histories of the Millerites and the 144,000, I believe, is *The 1888 Materials*, page 804. It says,

“God has given the messages of Revelation 14 their place in the line of prophecy, and their work is not to cease till the close of this earth’s history. The first and second angel’s messages are still truth for this time, and **are to run parallel with this which follows**. The third angel proclaims his warning with a loud voice. ‘After these things,’ said John, ‘I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.’ In this illumination, **the light of all the three messages is combined.**” *The 1888 Materials*, 804.

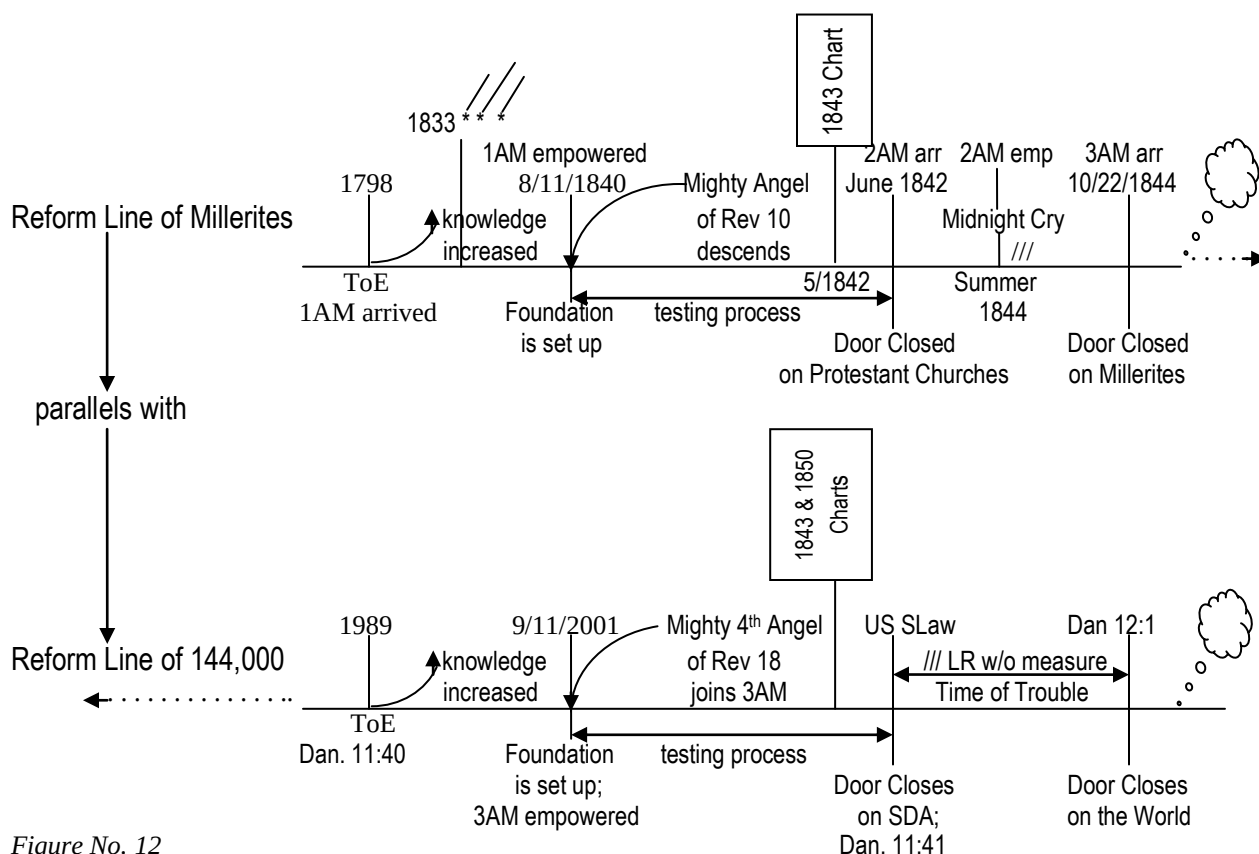


Figure No. 12

Now, you have that quote right in front of you. She says the First and Second Angels' Messages are still truth for this time.

The First Angel's Message arrived in 1798. The First Angel's Message was empowered on August 11, 1840 [indicating timeline on the whiteboard].

The Second Angel's Message arrived in June of 1842. It was empowered at the Midnight Cry in the summer of 1844. And that is what she says.

The First and the Second Angels' Messages are present truth and "are to run parallel with this which follows." What follows the Second Angel's Message?

FROM THE ATTENDEES: The Third.

JEFF PIPPENGER: The Third. So, the Third Angel's Message is going to parallel this history here [indicating the Millerite history].

Now, the First Angel arrives in 1798, is empowered; and, the Second arrives, and is empowered. The Third Angel's Message arrived in 1844. When is it empowered?

FROM THE ATTENDEES: When the Fourth Angel joins it.

JEFF PIPPENGER: When the Fourth Angel joins it. So, all the messages they arrive and then they are empowered. But if we are going to take that which follows, the Third Angel's Message, and run it parallel, then we take the Third Angel's Message and we bring it under here and see if we can parallel it. All right?

Now, at the time of the end when the First Angel's Message arrived [1798], there was an increase of knowledge. By 1833—before that, but this is a good year because you have the falling of the stars. By 1833 the message has been formalized. This message [the First Angel's Message] is going to test this generation; therefore, this increase of knowledge about the Judgment has to be formalized. It has to be understood and put into a presentation that the Lord logically can hold that generation accountable for it. Somebody has to put it into an understanding where the Lord can say, "You could have known about this, if you would have tried." That is the way the Lord does it. He formalizes the message.

Now, there is a message, the First Angel's Message, that He can hold this generation accountable for; but, then He needs to empower it, and when He empowers it He starts a test. And here is where He empowers it [August 11, 1840].

So, Miller's message—the First Angel's Message, however you want to say it—the First Angel's Message goes through history for a time until it is empowered. That which follows the Second Angel's Message is going to parallel that.

And the Third Angel's Message, from 1844, just like Miller's message, it goes through history for a period of time and then it is empowered. That is what the First Angel's Message did. It went through history and then it was empowered. And what we are saying is, the Third Angel's Message is empowered right here [9/11/2001].

Now, when you look a little bit closer, we can tell you that the Third Angel's Message, in terms of arriving in this generation, it arrived in 1989. Now, I am not denying that it arrived October 22, 1844; but, in terms of this generation [at the time of the 144,000], at the Time of the End [1989] where the increase of knowledge in the Third Angel's Message takes place in our generation is Daniel 11:40, the collapse of the Soviet Union—the King of the South taken down—then there is an increase of knowledge about the events connected with the Close of Probation, the last six verses of Daniel 11, the shut-door message.

Okay. So, here is the parallel. Here is this [Third Angel's] Message arriving [for this generation in 1989, and] by 1995—sometimes I say 1995 and sometimes I say 1996, I do not remember—but the “Time of the End” magazine was published in this period. The “Time of the End” magazine is a very nice overview of the last six verses of Daniel 11. Those verses had been formalized. That magazine, I do not know how many languages that magazine is now in the world; people take it that you do not even know about and translate it.

That magazine in one country it is credited with bringing in 25,000 people into the Adventist Church, in one country. It has been around for a while. And that was Viet Nam.

The message was formalized. This generation is going to be held accountable for it.

But out here [indicating 1840 forward to 1842 in the Millerite history] this is the world, here, that is going to be held accountable.

Here [indicating 9/11/2001], this is Adventism that is going to be held accountable. This is a test for Adventism.

What we are saying is it [the Third Angel's Message in the time of the 144,000] has to run parallel with it [the Millerite History]. Just as the Millerite history, the Angel comes down when Islam is restrained [1840]. When Islam was restrained in this generation [in the time of the 144,000] the Angel comes down.

The activities of the Protestants in the United States mark the next waymark, the closing of the first door. The activities of the Protestants in the United States mark this waymark [the Sunday Law in the U.S. in the time of the 144,000], the closing of the first door in this history.

Then the church is purified. The tares and wheat are separated and the Holy Spirit is poured out without measure. Here is a manifestation of Divine Power, Divinity flashes through humanity and the second temple cleansing begins. It continues until the door closes here, Daniel 12:1, when Michael stands up, paralleling the manifestation of power up here [in the Millerite history] at the Midnight Cry, which started the second temple cleansing in that history which ended when the door closed into the Holy Place. October 22, 1844 is the beginning of Judgment, Daniel 12:1 is the end of Judgment. Christ comes in the clouds here at the Investigative Judgment [at the end of the Millerite history] and He comes here [at the end of the world in the time of the 144,000] at the Second Coming.

That which follows the First and Second Angels' Messages is to run parallel with it. All right?

If you can show me a better way to parallel it, I would like to see it.

Sometimes when you are sharing this, and you are thinking, “Well,”—this is a little bit different. A prophecy goes a little bit different because a majority of the people at the prophecy school, they have not only studied this already, they believe it. But sometimes you are in a crowd this big and very few of them are not sure what they are hearing. And there may be some of you like that now, so you have got to speak to them. You do not have to speak to the people who are already settled into it. You have to speak to those of you out there that are hearing this for the first time or second time or third time, like I am speaking to you now.

When you are thinking about everything you are seeing here, one thing I want to remind you of, step back. Please do; step back for a minute and ask yourself: The consistency that you have been seeing with what bringing these lines upon lines together, and the waymarks that have been pointed out identified through history and through Inspiration, how consistent they are, do you think that a human being could orchestrate this type of system?

FROM THE ATTENDEES: No.

JEFF PIPPENGER: No way! It could not be.

DESCENDING POWER IN HISTORY OF 144,000

Okay. In this Millerite history there is some other things that we want to add to it. Revelation 10:1-2, when Islam is restrained there is a descending power. What do I mean by that? This is where the Angel comes down. All right?

- Revelation 10:1-2 (KJV)

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

And there is a descending power in this parallel history in Revelation 18:1 when the Angel comes down.

- Revelation 18:1 (KJV)

“¹And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

THE FIRST AND FOURTH ANGEL

We have read this earlier on, but we will read it one more time. This is from *Early Writings*, page 245.

“I was shown the interest which **all heaven had taken** in the work going on upon the earth. Jesus commissioned a mighty angel to descend and warn the inhabitants of the earth to prepare for His second appearing. As the angel left the presence of Jesus in heaven, an exceedingly bright and glorious light went before him. I was told that his mission”—this Angel’s mission—“was to lighten the earth with his glory and warn man of the coming wrath of God.” *Early Writings*, 245.

What Angel is this?

FROM THE ATTENDEES: (Multiple answers).

JEFF PIPPENGER: See, you have got both answers. Some said Revelation 10 and some said Revelation 18. If you read this in context, Sister White is talking about the First Angel here, absolutely, no questions. Within the next couple of paragraphs, she goes into the Second Angel’s Message and the Midnight Cry. She is talking about Millerite history.

The reason I have that in here is because Sister White clearly takes the attributes of the Fourth Angel of Revelation 18:1 and uses them interchangeably with the First Angel. And the Pioneers plainly taught that the First Angel arrived in 1798 and that it was the identical Angel as Revelation 10 that came down on August 11, 1840. They are the same Angel.

The Angels in Revelation are symbols representing the work that the people of God do. The First Angel arrived in 1798 and the work that the people of God were to do was to understand the increase of knowledge. When the First Angel empowers that message in 1840,

the work to do then is to carry the message to every mission station in the world. Okay? The Angels represent the work that the people of God are to do.

When the Protestant churches closed their doors, the work to do was to call the people out of the fallen churches.

And in the Midnight Cry they are to tell them, “Behold, the Bridegroom cometh.”

The Third Angel’s Message here [1989], symbolizes the work here to understand the increase of knowledge of Daniel 11:40-45.

September 11, 2001, the work is to eat this Little Book, this unfolding prophetic message, and carry it to the world. The Earth will be lightened with the glory of this message.

You know, I had a—it really was not an epiphany, but that word is close to it. I was sitting in a camp meeting last summer and I was sitting in the back of the meeting on the wall the whole time, pretty much the same place, and I think when it hit me—there were several speakers there, but I think when this conviction hit me, and maybe I am just being personal. I am not saying it was Divine, but I think it was Divine. I am watching Darrio or one of the brothers up there sharing this message and in a moment, just in a moment of time almost, I remembered. I can remember—and I am not trying to put “ME” into this, and I know it sounds like I am; but, I can remember being in places, you know, little rooms in foreign countries, working with the translator. Sometimes it was so cold the bones in your feet were freezing from cold cement or being wet from rain; and, sometimes so hot that you sit there just dripping. And it is you and the translator and maybe fifteen or twenty people or less, sometimes more; but, what you did know, what you did know no matter where you were at or how many people, is you knew you were the only one out there telling anybody what you thought about Daniel 11:40-45. Okay?

Suddenly in a moment’s time I remembered, you know, we were in a lot of countries all over the world with a lot of faces. And I suddenly realized, this thing is getting taught all over the world.

UNIDENTIFIED ATTENDEE: Amen.

JEFF PIPPENGER: And it is getting taught better than I ever taught it, by men that are younger than me. And it was just like it has reached a new level. I mean, it was such an experience that I had to tell people. I was just overwhelmed, “Whoa, it is totally a different experience now!”

And now, I can stand before you and say—and I am saying this for this reason—if you look closely in *The Great Controversy*, page 611, when Sister White says, speaking about the Angel that joins the Third Angel’s Message, and then she says the Advent Movement of 1840 to 1844 was a wonderful manifestation of the power of God. The First Angel’s Message was carried to every mission station in the world, and she says the work will be similar to Pentecost. If you read *The Great Controversy*, 611—and I am not denying for a moment that the glory of the Angel of Revelation 18 is Christ’s character, all right?—but, you read *The Great Controversy*, 611, and what Sister White is emphasizing the glory is, is the work that is accomplished.

She says the First Angel’s Message was carried to every mission station in the world, and she is using that to describe the Revelation 18 Angel. And I can stand before you now and tell you that I personally know men in every continent in the world that are dedicated to promoting this message and they are doing it.

FROM THE ATTENDEES: Amen.

JEFF PIPPENGER: This message is worldwide, whether people enjoy that fact or not. It is going. You cannot stop it now. Only the Lord could stop this, and He would not do it.

So, what I am saying is, when we are saying the Angel comes down here [September 11, 2001] and lightens the Earth with His glory, and as Adventists generally we understand that to mean, “Oh, this is where the character of Christ is presented to the world and the world is drawn to the Lord from the character of the Christ,” and I am not denigrating that in the least. And if you are going to be effective with this message, that is the best way to empower it, is to be presenting it while you have the character of Christ. But, it is also emphasizing that right here [September 11, 2001] the work begins that causes the shaking, the work of proclaiming this shut-door message.

Okay. It is a work, and it is a glorious work. It is a hard work. It is a battle. It is a shaking.

And, I am here to tell you, in agreement with what we are saying about the door closing, that we may not be able to see it. We may not know everyone that I know, and I do not know them all. Okay? I do not know them all.

A long time ago, ten or eleven years ago, a friend of mine, we sneaked into China. He is a Chinese brother. And he brought in probably twenty-something Bible workers and pastors from the underground church in China into a building. And when the group of us—there was only three or four of us that flew into China—we came in through customs, like we all came in singly and we walked to the front of the airport. And then when the car drove up, I was just watching this brother and then we all walked over to that car and got in and drove away and went to a house. And we went into that house and we never stepped out of that house for the whole prophecy school. And when it was time to go home, we went back to the airport and went home.

There was a point in that prophecy school—that was the most difficult prophecy school ever because the Chinese at that time, they had no access to history. I mean, you could not just tell them prophecy; you had to explain who these historical people that you are talking about were. Okay? They had been cut off. You had a much larger work to do. We had to give them history lessons.

But, in any case, there was one point in there where I had the translator ask the question, “How many of you have been arrested for your faith?”

So, he asked this in Chinese, “How many of you have been arrested for being a Seventh Day Adventist?”

Every hand in the room went up. Whoa!

So, we had this prophecy school. And I do not see the brother that I went in there with until about two years ago. He is doing his stuff in China and I am doing my stuff out and around. He was committed to the message; but, in ten years the message, the truth is progressive. The message now is different than ten years ago. It is the same, but there is just so much other stuff. I mean there are charts; there is Islam.

So, I get invited to do a presentation in London and, providentially, he gets invited to teach the health message in London. That is what he does. And he sits and listens to this message and comes under conviction that all of the new stuff is just as important as the old stuff, and before we are done he is translating the notes into Chinese and he is getting on the internet and he is trying to see if he can find any websites in China that have notes translated. And as he starts searching the web over there that all of these Bible workers who were at that prophecy school ten years ago, they took all of the notes, everything that we dealt with, they have already

translated them into Chinese and they are already on the websites. They have been on websites for a long time, and it saved him a lot of work.

But, my point is, I know there are lots of people that are carrying this message in the world today, but there are a whole bunch out there that I know nothing about.

The Earth—whether we want to believe it or not, the Earth is going to be impacted by this message. The people of the world, they are going to be confronted with this message in the Sunday Law testing time; but, the people that are going to carry that message to them are going to be prepared and put in place before the Sunday Law; and, they get prepared and put in place by dealing with this message. So when the Sunday Law arrives, they are where they are supposed to be and then the shaking moves outside of Adventism.

And I am here to tell you, in agreement with what we are teaching about the prophetic sequence of events that we are suggesting that are going on, that there is historical evidence that this is taking place.

AGAINST EVERY MAN

The “DNA” of the descendents of Ishmael is the horse.

- Genesis 16:12 (KJV)

“¹²And he will be a wild man; **his hand will be against every man**, and every man’s hand against him; and he shall dwell in the presence of all his brethren.”

THE DISTRESS OF NATIONS IN MILLERITE HISTORY: 1838 THROUGH AUGUST 11, 1840

“In 1838 Turkey became involved in war with Egypt. The Egyptians bid fair to overthrow the Turkish power. To prevent this, the four great powers of Europe, England, Russia, Austria, and Prussia, interfered to sustain the Turkish government. Turkey accepted their intervention. A conference was held in London at which an ultimatum was drawn up to be presented to Mehemet Ali, the Pacha of Egypt. It is evident that when this ultimatum should be placed in the hands of Mehemet, the destiny of the Ottoman Empire would be virtually lodged in the hands of the Christian powers of Europe. This ultimatum was placed in the hands of Mehemet on the 11th day of August 1840! and on that very day the Sultan addressed a note to the ambassadors of the four powers, inquiring what should be done in case Mehemet refused to comply with the terms which they had proposed. The answer was that he need not alarm himself about any contingency that might arise; for they had made provision for that. The prophetic period ended, and on that very day the control of Mohammedan affairs passed into the hands of Christians, just as the control of Christian affairs had passed into the hands of the Mohammedans 391 years and 15 days before. Thus the second woe ended, and the sixth trumpet ceased its sounding.” Uriah Smith, *Synopsis of Present Truth*, 218.

And in the Millerite history, right in here [August 11, 1840], we have the distress of nations. And we are saying that the distress of nations ended in this history when there was a restraint put on Islam, in fulfillment of the time prophecy of Revelation 9:14-15.

THE ANGERING OF THE NATIONS IN HISTORY OF 144,000

- REVELATION 11:18 (KJV)

“¹⁸And **the nations were angry**, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.”

And right in here [September 11, 2001] the angering of the nations comes back in history on September 11, 2001. And as soon as the angering of the nations arrives in history there is a restraint put on it, and this is one of the most difficult nuances for some to see; but, we are going to try to work through that with you.

“How can we say the angering of the nations started and, at the same time, say it is restrained; is he talking out of both sides of his mouth?” But that is what we are saying. We are saying that the sign that Islam presents to us is its restraint. Okay? And, before we can recognize that Islam is restrained, we have to recognize that Islam has done something to be restrained for. All right?

NOW GETTING ANGRY

Notice the quote we have already looked at once.

“I saw that the anger of the nations, the wrath of God, and the time to judge the dead were **separate and distinct, one following the other**, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. **The nations are now getting angry**,”—AND IN HER DAY AND AGE, SHE COULD MAKE THAT STATEMENT—“but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out.

“I saw that the four angels would hold the four winds until Jesus’ work was done in the sanctuary, and then will come the seven last plagues.” *Early Writings*, 36.

HELD IN CHECK AT THE LATTER RAIN

Now, the next quote is probably the most important one for this presentation. This is the one that will help you to see, if you will see, **the restraint is the prophetic marker connected to Islam where we are required to see**. This is from *Early Writings*, page 85. She is responding, she is explaining something. She says,

“This view was given in 1847 when there were but very few of the Advent brethren observing the Sabbath, and of these but few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now the fulfillment of that view is beginning to be seen.”—

She talked about the Time of Trouble and now she is explaining that she was not referring to the Seven Last Plagues when probation was closed. She is talking about the time of trouble that we

call “the little Time of Trouble” that begins with the Sunday Law in the United States and continues until Michael stands up when “the great Time of Trouble” begins. So she says,

—“‘The commencement of that time of trouble,’ here mentioned does not refer to the time when the plagues shall begin to be poured out,”—

Now, what she is doing, she is commenting on something she said earlier in the book.

—“The commencement of that time of trouble,’ here mentioned does not refer to the time when the plagues shall begin to be poured out, but to **a short period just before they are poured out,**”—

The plagues are poured out when Michael stands up, when human probation closes. So, in here [referring to the time from September 11, 2001, until Michael stand up in Daniel 12:1], just before probation closes, she says,

—“**a short period just before they are poured out, while Christ is in the sanctuary.** At that time, while the work of salvation is closing, **trouble** will be coming on the earth, and **the nations will be angry, yet held in check**”—
UNDERLINE THAT.

The nations are prophetically angry, yet held in check, is what she is saying. Do you see that?

If Islam is the angering of the nations, if he is the wild man whose hand is against every man and every man’s hand is against him, then when he fulfills this angering of the nations the prophetic marker also includes that he is held in check at the same time.

An attack on 9/11, George Bush puts a restraint on Islam; the attack on Turkey, the four European powers put a restraint on Islam; distress of nations, the angering of nations; restraint, restraint [comparing the Millerite history with the history of the 144,000].

All right? I am not twisting that logic, am I?

Let us read it one more time.

—“At that time, while the work of salvation is closing, **trouble** will be coming on the earth, and **the nations will be angry, yet held in check so as not to prevent the work of the third angel.** At **that time** the ‘latter rain,’ or refreshing from the presence of the Lord, will come,”—

At what time? When the angry nations are held in check: They were held right here [September 11, 2001], Brothers and Sisters, and at that time the Latter Rain will come, the sprinkling of the Latter Rain.

—“to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.” *Early Writings*, 85.”

Prophecy & History
ISLAM RESTRAINED PROPHETICALLY IN MILLERITE HISTORY

See, the issue about Islam prophetically is that it is restrained. All right?

- Revelation 9:14-15 (KJV)

“Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.”

Now, Islam here [1840] is restrained two ways; Islam here [September 11, 2001] is restrained two ways. We are going to look at the two ways.

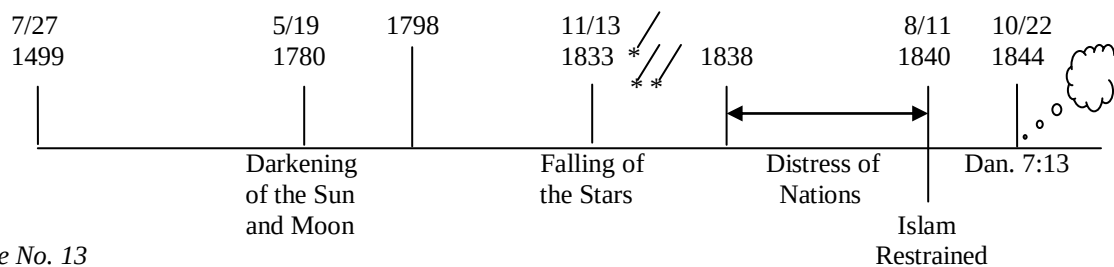


Figure No. 13

Islam here, August 11, 1840, is the end of a prophecy. We do not have the room to put this proportionately—correct?—but this prophecy began on July 27, 1449. And this prophecy says there are four angels prepared for an hour, and a day, and a month, and a year. They are going to be here [July 27, 1449] loosed. Okay? They are loosed. They are loosed here at the beginning of the time prophecy.

So, prophetically, if they are loosed July 27, 1499, what happens to them here on August 11, 1840? They are restrained.

They are set free here [July 27, 1449]; so, they are restrained here [August 11, 1840].

ISLAM HISTORICALLY RESTRAINED ON AUGUST 11, 1840

And at the same point in time, Islam is historically restrained. You have this quote from *The Great Controversy*.

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

This is when the four great European powers put a restraint on Islam.

Islam is restrained historically—do you understand what I mean?—by the four great powers who stopped Islam from carrying on its Jihad; and, prophetically, because prophetically these four angels are loosed in 1449, therefore at the end of the time prophecy there is a prophetic understanding that they are restrained.

Is everyone with me?

ISLAM HISTORICALLY RESTRAINED ON 9/11

Because, it is the same here [September 11, 2001]. All right? Here they were historically restrained.

“Every nation in every region now has a decision to make. Either you are with us, or you are with the terrorists.” George W. Bush, September, 2001.

They were historically restrained right here [September 11, 2001].

ISLAM RESTRAINED PROPHETICALLY IN THE HISTORY OF THE 144,000

But, Islam was also prophetically restrained; because, in Revelation 7:1

- Revelation 7:1 (KJV)

“¹ And after these things I saw **four angels** standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.”

What are the four winds? It is the angry horse.

Who is the angry horse? Islam.

So, prophetically Islam is restrained right here [September 11, 2001], and historically they are restrained [September 11, 2001], just like here [on August 11, 1840].

Do you see my point?

How about you in the back?

FROM THE ATTENDEES: Yes.

JEFF PIPPENGER:

ASCENDING FROM THE EAST

In Revelation 7:1-2 we see an angel ascending from the East.

- Revelation 7:1-2 (KJV)

“¹ And **I saw another angel ascending from the east**, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.”

This is the sealing message [referring to September 11, 2001]. This is the Latter Rain message. And the symbol that marks the beginning of this is Islam, and Islam in prophecy is the children of the East and there is an angel ascending from the East.

ASCENDING FROM THE EAST

Virtually everything you share on this message, there are going to be one or two guys who try to take it apart. So, this is what I am telling you. This is one that someone will probably take apart, but I like this study, in spite of what you expect to get out of it.

How many of you know who Louis Were is?

FROM THE ATTENDEES: (Show of hands.)

JEFF PIPPENGER: Pastor Were is deceased. He was an Australian pastor. I do not know how long ago he died, quite a while ago; but, he did a lot of work on prophecy. He seemed to have tunnel vision. His main burden was to “correct” Uriah Smith’s interpretation of the King of the North and Armageddon; but beyond that he did some very good work on identifying principles and rules of Bible prophecy. Okay?

From my human perspective his most beneficial work—and I do not agree with everything of Louis Were. He is wrong on the Daily; he is wrong on a few things. He is wrong on the Judgment of the Living. He is the only one that I have ever seen that tries to end the 1335 in 1844. But disregarding that—I am sure if I write a book there will be more than three errors in it—there is a lot of good information in Louis Were’s book, so I am not trying to emphasize that.

But, in one of his books, which is what I believe is best, is called *The Certainty of the Third Angel’s Message*.

So, How many know who Louis Were is?

FROM THE ATTENDEES: (Show of hands.)

JEFF PIPPENGER: How many have read *The Certainty of the Third Angel’s Message*?

FROM THE ATTENDEES: (Show of hands.)

JEFF PIPPENGER: A couple, a few hands.

How many think that is a fairly good book? Say “Amen,” because no one is looking at your hands.

FROM THE ATTENDEESS: Amen.

JEFF PIPPENGER: Okay. So it is a pretty good book. One of the things that he does in there is he takes the genealogy in Genesis and he takes the names, he takes the definitions of the names; and, when you put the definitions in the order of the genealogy and you just let them flow into a statement—well, you will see. Okay?

The Children of the East

GENESIS 5

<u>Names</u>	<u>Definition</u>
Adam:	man
Seth:	appointed
Enos:	wretched, oral
Cairian:	lamenting, fixed
Mahalaleel:	blessed of God
Jared:	will come or descend
Enoch:	teaching
Methuselah:	His death will bring

Lamech: weary
Noah: rest

So, do you see what I am doing? Do you see what he did, this is his work?

So, after you get all of the definitions in order, then you string them into a sentence, and here is the sentence you come up with. This is the meaning of the genealogy of Adam to Noah.

“Man was appointed mortal and wretched, fixed in this world and lamenting his condition. But the blessed of God promised to descend, teaching that His death would bring the weary rest.” Were, Louis; *The Certainty of the Third Angel’s Message*.

Do you think that is an accident?

Do you think it is an accident that the names in the genealogy from Adam to Noah tell the gospel? I do not think it is. I think that is a pretty profound insight that Elder Were noticed.

REVELATION 7

Now, he noticed that also in the tribes that are listed in the 144,000, which we know there is a couple that are not there and we know they are not in the same order that you would expect them to be in terms of birthright. All right?

So here is Revelation 7, the twelve tribes of the 144,000 with their definitions off to the side. Is everyone with me? You are following the logic, huh?

FROM THE ATTENDEES: (Various responses.)

JEFF PIPPENGER: I do not see anyone sleeping, do I?

AN UNIDENTIFIED ATTENDEE: No, because we will get in trouble.

FROM THE ATTENDEES: (Laughter.)

JEFF PIPPENGER: All right. So, here, if you bring these definitions into a statement, here is what it says about the 144,000.

<u>Tribes</u>	<u>Definition</u>
Juda:	let God be praised
Reuben:	behold a son
Gad:	to press or crowd together
Aser:	to be honest
Nephtalim:	my wrestling
Manasses:	making to forget
Simeon:	answering of prayer
Levi:	to unite
Issachar:	a reward
Zabulon:	exalted or habitation
Joseph:	to add
Benjamin:	son of my right hand

“God will be praised by the 144,000 as they behold the Son and press together in honesty. They will wrestle with God and God will forget their sins in answer to their prayers, and they will come into unity and receive the reward of the Holy Spirit living within their habitation while exalting Christ as they are added to the redeemed and sit down with Christ at God’s right hand.” Ibid.

Do you think those names could accidentally mean that? That is the experience of the 144,000; and, the genealogy in Genesis is the Gospel.

So, how many sons did Ishmael have?

FROM THE ATTENDEES: He had twelve.

GENESIS 25:12-18

JEFF PIPPENGER: And that is one of the clues that Ishmael and his descendants are to be considered in the Kingdom of God. Okay? The number twelve is a symbol of the Kingdom of God: twelve disciples, twelve sons of Jacob, twelve pillars, twelve gates. See, the number twelve, Ishmael has a connection with the Kingdom of God. The children of the East have a connection with the Kingdom of God.

But, Ishmael had twelve sons and now you can see—and this is no longer Elder Were’s work. Now you can see the names of Ishmael’s sons. And, of course, it depends now on what dictionary you look at. You can get a slight variation on some of these names.

1. **Nebajoth:** *fruitfulnesses*.

The first one means *fruitfulness*, and certainly Islam was very fruitful.

2. **Kedar:** *dusky* (of the skin or the tent); to be *ashy*, that is, *dark* colored; by implication to *mourn* (in sackcloth or sordid garments: (case to) mourn. Famous warriors, Isaiah 21: 16-17.

They are generally a *dusky*-skinned race of people, *ashy*, *dark* colored.

3. **Adbeel:** chastisement, disciplined of God; to languish: - grieve.

The third one means chastisement, disciplined of God; to languish, or to grieve. And the grieving that is accomplished by Ishmael in history is something that is marked by prophecy.

4. **Mibsam:** *fragrant; fragrance*; by implication *spicery*; also the *balsam* plant.

MIBSAM: *fragrant; fragrance*; spicy, the *balsam* plant. Another argument that allows you to know that the descendants of Ishmael have a connection with God is that in order for the children of Israel to operate the earthly sanctuary, they had to use certain spices and those spices were only grown in the area that was controlled by Ishmael’s descendents. So, they always had to keep the relationship open so they could have spices for the sanctuary. They are connected to God’s people in a lot of different ways. They are a subject of prophecy.

5. **Mishma:** a *report*: - hearing, to *hear* intelligently.

MISHMA: means a *report*, to *hear* intelligently.

6. **Dumah:** to *be dumb*; *silence*, figuratively *death to be dumb* or *silent*; hence to *fail* or *perish*; transitively to *destroy*: - cease, be cut down (off), destroy, be brought to silence, be undone, X utterly.

DUMAH: to *be dumb*; *silence*; but, it is more than that. This *silence* means the silence of *death*, of which, let us face it, every day you can see death associated with Islam. Right?

FROM THE ATTENDEES: Amen.

7. **Massa:** *burden*; a *burden*; specifically *tribute*, an *utterance*, chiefly a *doom*, a prophecy, a pronouncement or an oracle.

JEFF PIPPENGER: *MASSA* means *burden*; a *burden* such as a prophecy.

MASSA, *burden*: you can read the definition as it plays out there; *utterance*, *doom*.

8. **Hadar:** *chamber*, an *apartment* (usually literally): to *inclose* (as a room), that is, (by analogy) to *beset* (as in a siege).

HADAR: *chamber*, *apartment*, *enclose*, *beset*, *besiege*. And Islam, one of the things it accomplished that is a blessing is it wrapped itself around Europe and enclosed it and prevented the Papacy from taking its heresy to the world. Okay? So, these names you can show in history and in prophecy correspond with the role of Islam in prophecy.

9. **Tema:** a son of Ishmael, and the region settled by him: A locality in Arabia.

TEMA is a region in Arabia, which is where they start.

10. **Jetur:** *encircled* (that is, inclosed); a *row*; hence a *wall*.

JETUR is *encircled*, a *wall*, once again encircling Europe.

11. **Naphish:** *refreshed*; to *breathe*; passively, to *be breathed* upon, that is, (figuratively) *refreshed* (as if by a current of air): - (be) refresh selves (-d).

The one I like is No. 11, *NAPHISH*. It means *refreshed* or to *breathe*. Hmm, they bring the refreshing. Islam marks when the refreshing arrives, when the dead dry bones are breathed upon.

12. **Kedemah:** to *project* (one self), that is, *precede*; hence to *anticipate*, *hasten*, *meet* (usually for help): - come (go, [flee]) before, + disappoint, meet, prevent. Toward the east. The children of the east.

And then No. 12, to *project*, to *precede*, to *anticipate*. But *KEDAR* can also be defined as the children of the East.

So, if you take these definitions and you string them into a statement, this is what this says about the descendants of Ishmael.

NEBAJOTH: Fruitful

KEDAR: Dark

ADBEEL: Grieve

MIBSHAM: Fragrant

MISHMA: son of Ishmael

DUMAH: Death

MASSA: Prophecy, oracle

HADAR: Enclose, to beset as in a siege

TEMA: A region in Arabia

JETUR: Encircle

NAPHISH: Refresh; as if by a current of air

KEDEMAH: The children of the East

“The sons of Ishmael will be a **fruitful** warring people of **dark** skin centered in **Arabia** that will bring **mourning** upon the land as they bring **the silence of death** upon mankind. They will be prophetically **grieved** in 1840 and in 2001. They will supply the **spices** necessary for the sanctuary, and will be **a subject of prophecy**. They will **encircle**, **enclose** and **besiege** Europe, thus preventing the spread of Catholicism as they fulfill not only a curse, but a blessing. Prophetically they are **the children of the east**, and as such they provide the prophetic symbol that marks the **refreshing** that began with their **restraint** on August 11, 1840 and on September 11, 2001.”

FROM THE ATTENDEES: Amen!

SUMMARY

The Millerite time period typifies the reformatory movement of the 144,000 during the history of the Latter Rain. The restraint of Islam is the prophetic symbol that marked when God manifested His power on August 11, 1840 and when God manifested His power on September 11, 2001.

JEFF PIPPENGER: Shall we pray?

Closing Prayer: Heavenly Father, we wish to receive this refreshing that is now underway and we ask that you make that happen in our own experiences and in our lives. We wish that you would also fill us with your Love, that it would constrain us to be about our business of carrying this warning message to those around us. And as we do so, we ask that you would providentially open the doors to those you know will be responsive to this, that we can be efficient and effective, that we need not spend any time getting down off the wall for unnecessary trials and tribulations. We want to be effective workers. So, when we depart from this place we ask that you empower us and direct us and open doors where necessary and knock down walls where necessary, but teach us how to be effective workers to finish this work that we might go home and be with you soon. We ask in Jesus's name, amen.

THE SHUT DOOR
THE REFRESHING MESSAGE
By Jeff Pippenger: Tennessee Lesson Fifteen

Opening Prayer: Father in Heaven, once again as we bring this particular part of our study to a conclusion, we ask that you would be with us, that you would pour your Holy Spirit out upon us and grant us your Spirit in the presence of your angels and refresh our minds that we may continue these final two presentations to follow the words that you have for us. We thank you for the development of truth that you presented this week, and we ask now that you would once again set the human agent aside and let the words be words that are designed by you, to glorify you, and to strengthen and awaken and arouse your brethren. In Jesus's name, amen.

JEFF PIPPENGER: Deuteronomy 32, verses 1 and 2.

- Deuteronomy 32:1-2 (KJV)

“¹ Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. ²My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.”

Most of Adventism does not understand that the Latter Rain is a message, even though they understand the Latter Rain is a message because they know generally that the Lord attempted to bring the Latter Rain to His people in 1888 through the message of Jones and Waggoner. But, we somehow have forgotten that and have come to understand that the Latter Rain is simply an empowerment that takes place at the end of the world; and even more incorrect, which some of us have come to understand, is that all we have to do is wait for the Latter Rain and then the Lord will solve all of our problems by empowering us with His Spirit. That is a deadly misunderstanding.

THE GOLDEN OIL

We have read this next quote a couple of times. We will not read it again here. We will just point it out:

“By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied. Were it not that this holy oil is poured from heaven in **the messages of God's Spirit**, the agencies of evil would have entire control over men.

“God is dishonored when we do not receive the communications that he sends us. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness. When the call shall come, ‘Behold, the bridegroom cometh; go ye out to meet him,’ those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not in

themselves the power to obtain the oil, and their lives are wrecked. But if God's Spirit is asked for, if we plead, as did Moses, 'Show me thy glory,' the love of God will be shed abroad in our hearts. The golden oil will be given to us." *Review and Herald*, February 3, 1903.

The oil that comes down through the two golden pipes is the messages of God's Spirit, and God is dishonored when we do not receive these messages. And when we do not receive them, we are rejecting the golden oil that we, as virgins in the parable of The Ten Virgins, which is the parable that illustrates the experience of Adventism according to *The Great Controversy*, page 393. The oil is what we need.

Jones and Waggoner

Many times when you are presenting this message, Seventh Day Adventists stumble over what they understand to be the Latter Rain message proclaimed by Jones and Waggoner. We want to look a little bit at that.

Review and Herald, April 1, 1890:

"Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'"—

You know, many men—I think of Eugene Pruett, who works to where we live. He argues that even if the last six verses of Daniel 11 have some relevance, there is no way that that is the Third Angel's Message.

In Daniel 12:1, immediately after the last six verses of Daniel 11, Michael stands up. Two verses before that, two verses before human probation closes in verse 44 of Daniel 11, we see a message, tidings out of the East and the North that enrages the Papacy and the Papacy then goes forth to utterly destroy and make away many and he comes to his end between the seas, which Revelation 17 tells us is the people of the world and the church, the glorious holy mountain. Verses 40 through 45 are telling us the last battle of the Papacy as he comes to his end, with none to help, and what brings his rage into high gear is a message out of the East and the North.

So Daniel is telling us about the final message proclaimed by God's people, the message that enrages the Pope of Rome immediately before probation closes; and, men are to tell us that Daniel 11:40-45 is not the Third Angel's Message. What message would it be? What other message could it possibly be?

—"... justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'"—

Men that attempt that argument will insist that the Third Angel's Message is justification by faith, period. They do not go any further. They are "experts" at explaining to you what *justification* is, what *sanctification* is, what the nature of Christ was, what the nature of man was, and can probably quote you some of the sermons of Jones and Waggoner. But, for whatever reason, they have tunnel vision and they cannot get beyond the basic doctrinal breakdown of *justification* and *sanctification*, and they do it from quotes like this:

—“The prophet declares, ‘And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.’ Brightness, glory, and power are to be connected with the third angel’s message, and conviction will follow wherever it is preached in demonstration of the Spirit. **How will any of our brethren know when this light shall come to the people of God? As yet,—**

Now, notice this. When was this in *The Review*?

UNIDENTIFIED ATTENDEE: 1890.

JEFF PIPPENGER: Oh, this is after Jones and Waggoner were at the 1888 Conference, is it not? 1890.

—“**As yet, we certainly have not seen the light that answers to this description.**”—

What description? The light of Revelation 18:1—hmm. I would suggest to you that justification by faith is most certainly the Third Angel’s Message and the Lord was willing to pour out His Holy Spirit in that time period; but, the message of justification by faith, that is the beginning of the Latter Rain message and it did not go beyond the beginning because the brethren refused to accept it.

What is the beginning?

What is the beginning of any message? Any message, that is a reform movement; that is a reform movement. Any message is a three-step message. It is (1) a conviction of sin, (2) of righteousness, and (2) of judgment.

It is the courtyard that is the first step; then the Holy Place; then, the Most Holy Place. It is a three-step process.

The beginning of Jones’ and Waggoner’s message as the conviction of sin. It was to present before the world the uplifted Saviour. She says that.

And if the uplifted Saviour is presented before the world and you allow the Holy Spirit to convict you of what the implications of the uplifted Saviour are, you will be driven to the foot of the cross; and, that is the beginning of the Third Angel’s Message, because that is justification by faith.

But you know what, the brethren in 1888, they would not allow the first step to be accomplished; and, the second step and the third step never came. We will see if that is me reading into it.

—“**As yet, we certainly have not seen the light that answers to this description.**”—WHAT LIGHT? REVELATION 18:1; THEY HAD NOT SEEN IT IN 1888—
“God has light for his people, and all who will accept it will see the sinfulness of remaining in a lukewarm condition; they will heed the counsel of the True Witness when he says, ‘Be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.’”

What is the first step in the Laodicean message? Conviction of sin. You have to recognize who Christ is and open the door, go to the foot of the cross.

But, according to Sister White, the brethren had not accepted that. They had not accepted the very beginning of the Latter Rain as presented in the message of Jones and Waggoner, at least by 1890.

—“The Church is presented as standing in a self-satisfied, pleased, proud, independent position, ignorant of her destitution and wretchedness. By her attitude she says, ‘I am rich, and increased with goods, and have need of nothing.’” *Review and Herald*, April 1, 1890.

THE LAODICEAN MESSAGE

Another quote, *The 1888 Materials*, page 1053:

“The church of God is to shine as a light to the world, but Jesus is the illuminator, and He is represented as moving among His people. No one shines by his own light. The Lord God almighty and the Lamb are the lights thereof. **The message given us by A. T. Jones, and E. J. Waggoner is the message of God to the Laodicean church, and woe be unto anyone who professes to believe the truth and yet does not reflect to others the God-given rays.** Elder Smith, had you been unprejudiced, had not reports affected you and led you to bar your heart against the entrance of what these men presented; had you, like the noble Bereans, searched the Scriptures to see if their testimony agreed with its instruction, you would have stood upon vantage ground, and been far advanced in Christian experience. If you had received the truth into a good and honest heart, you would have become a living channel of light, with clear perception and sanctified imagination. Your conceptions of truth would have been exalted, and your heart made joyful in God. God would have given you a testimony clear, powerful, and convincing. But the first position you took in regard to the message and the messenger, has been a continual snare to you and a stumbling block.” *The 1888 Materials*, 1053.

So, their message as not simply the Latter Rain message; it was the Laodicean message. They are the same message; the same message expressed two different ways.

We were at a meeting one time and there were enemy afoot on the ground and one of them got opportunity to give one of the evening—it was the Oklahoma meeting, where the General Conference guy was going over Daniel 11:40-45 and then we would, then question and answer, question and answer; the next presentation, for a few days. In the morning and evening they would have worship and they turned the worship over to one of these people that are just fighting, still is fighting, tooth and nail against this message.

And his presentation was he went through everywhere in the Bible where you can show the Third Angel’s Message and in the writings of Ellen White where she mentions the Third Angel’s Message, where she mentions the Fourth Angel’s Message, where she mentions the Latter Rain message, where she mentions the Loud Cry message—I forget all of them. And he would spend his time on the board building these all up, you know. I don’t remember what it

was; maybe—she says Third Angel’s Message more than any other one; it might have been that; and maybe Latter Rain message was next. But, he would put them in priority. He was putting, “in Ellen White CD-ROM 105 times,” and then he would talk about it. And then he would get to the next one, “80 times,” and waxed eloquently all about it. Then he turns around and says, “Sister White only mentions Daniel 11 three times. This cannot be the Third Angel’s Message,” just totally side-stepping the fact that every message that he listed on the board was the same message that was expressed in a different term.

Sister White here has just identified the Third Angel’s Message as the Fourth Angel’s Message, and now she is saying it is the Laodicean message. Okay?

These guys that are fighting this, they run through a lot of hoops to try to throw mud on this message.

But, the Third Angel’s Message is the Laodicean message. It was the message of Jones and Waggoner.

THE COUNSEL OF THE TRUE WITNESS TO THE LAODICEANS

The next passage is from *Testimonies*, volume 1, pages 181-183.

“November 20, 1857, I was shown the people of God, and saw them mightily shaken. . . .

“I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God’s people.

“I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the Church hangs, has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance, and all that truly receive it, will obey it, and be purified.

“Said the angel, ‘List ye!’ Soon I heard a voice that sounded like many musical instruments, all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard. It seemed to be so full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, ‘Look ye!’ My attention was then turned to the company I had seen before, who were mightily shaken. I was shown those whom I had before seen weeping, and praying with agony of spirit.”—

Where was Darrio seeing these people this week?

UNIDENTIFIED ATTENDEE: Ezekiel.

JEFF PIPPENGER: Ezekiel where?

UNIDENTIFIED ATTENDEE: Nine.

JEFF PIPPENGER: Ezekiel 9. All right.

—“I saw that the company of guardian angels around them had doubled, and they were clothed with an armor from their head to their feet. They moved in exact

order, firm like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, shone now with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy.

“The numbers of this company had lessened. Some had been shaken out, and left by the way. The careless and indifferent who did not join with those who prized victory and salvation enough to agonize, persevere, and plead for it, did not obtain it, and they were left behind in darkness, and their numbers were immediately made up by others taking hold of the truth, and coming into the ranks. Still the evil angels pressed around them, but they could have no power over them.

“I heard those clothed with the armor speak forth the truth in great power. It had effect. I saw those who had been bound; some wives had been bound by their husbands, and some children had been bound by their parents. **The honest who had been held or prevented from hearing the truth, now eagerly laid hold of the truth spoken.** All fear of their relatives was gone. **The truth alone was exalted** to them. It was dearer and more precious than life. **They had been hungering and thirsting for truth.** I asked what had made this great change. An angel answered, ‘It is the latter rain. The refreshing from the presence of the Lord. The loud cry of the Third Angel.’” *Testimonies*, volume 1, 181–183.

And she started this by identifying the Laodicean message. These messages are all the same message: the Third Angel; the Fourth Angel; the Latter Rain; the Loud Cry; the Laodicean message; and the message, the tidings out of the East and the North, are all representing the final warning message. It was the message that was brought by Jones and Waggoner, and the beginning of their message was conviction of sin, justification by faith. And the brethren in 1888 would have nothing to do with it.

THEY WOULD NOT HEAR

- Isaiah 28:9-13 (KJV)

“⁹Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. ¹⁰For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little: ¹¹For with stammering lips and another tongue will he speak to this people. ¹²To whom he said, *This is* the rest *wherewith* ye may cause the weary to rest; and *this is* the refreshing; yet they would not hear. ¹³But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.”

WE WILL NOT HEARKEN

- Jeremiah 6:16-17 (KJV)

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

THE BEGINNING OF THE LIGHT

Selected Messages, book 1, page 363:

“Let every one who claims to believe that the Lord is soon coming, search the Scriptures as never before; for Satan is determined to try every device possible to keep souls in darkness, and blind the mind to the perils of the times in which we are living. Let every believer take up his Bible with earnest prayer, that he may be enlightened by the Holy Spirit as to what is truth, that he may know more of God and of Jesus Christ whom He has sent. Search for the truth as for hidden treasures, and disappoint the enemy.”—

Now, notice this next quote. And what I am dealing with here is the Jones and Waggoner argument against this message.

“The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the”—COMPLETE LIGHT OF THE ANGEL WHOSE GLORY SHALL FILL THE WHOLE EARTH.

FROM THE ATTENDEES: This is the beginning.

JEFF PIPPENGER: —“This is the beginning of the light of the angel whose glory shall fill the whole earth. For it is the work of every one to whom the message of warning has come, to lift up Jesus, to present Him to the world as revealed in”—DOCTRINE?

FROM THE ATTENDEES: In types.

JEFF PIPPENGER: —“in types, as shadowed in symbols, as manifested in the revelations of the prophets, as unveiled in the lessons given to His disciples and in the wonderful miracles wrought for the sons of men. Search the Scriptures; for they are they that testify of Him.

“If you would stand through the time of trouble, you must know Christ, and appropriate the gift of His righteousness, which He imputes to the repentant sinner.” *Selected Messages*, book 1, 363.

Brothers and Sisters, it is a complete misunderstanding of 1888 to think that Jones and Waggoner brought the complete Latter Rain message. They presented the uplifted Saviour in an attempt to bring the brethren to the foot of the cross and receive justification by faith, to receive righteousness by faith; and, they rejected that message.

And when they had rejected that message, when they rejected Step 1, the conviction of sin, there was no manifestation of righteousness among them and it did not lead to the Judgment. It was held back.

So, when we are talking about this message and we have been led to believe that the Latter Rain message of Jones and Waggoner is righteousness by faith and the correct understanding of *justification* and *sanctification*, and the nature of man, and the nature of God, that is not the Latter Rain message.

The Latter Rain message is the message that humbles you into the dust. And how does it do it? It does it with a shut-door message. It takes a message and tells you, “You either wake up or you are going to die.”

Fear God! If you are not going to fear God, like they did not do in 1888, then you do not give Him glory.

Right? Is that not what Randy was dealing with?

Fear God and then give Him glory. If you refuse the first step, the beginning of the light which Jones and Waggoner brought, then you spend—like, what does Sister White say?—we may have to wander here many more years in the Wilderness because of our disobedience. Something like that, right? That is because we did not take the first step back in 1888, and the first step is to be brought to the foot of the cross because you realize that you are in a lost Laodicean condition.

And, Brothers and Sisters, the information in here is telling you, “You are now in the Judgment of the Living, that you are now in the time when the sins are being blotted out.” And then you ask yourself, ‘Is this so?’” Are you ready? Are you ready?” That is Jones’s and Waggoner’s message.

Because generally, if we are going to be honest, we are not ready. Right?

Brothers and Sisters, if we do not want to be like 1888 then we need to flee to the foot of the cross; let the Lord participate in the work of removing these idols from our lives that He might lift us up to carry this special message to the world.

Let us not be like the brethren in 1888.

It is like conservative Adventists—I mean, it is like some of the names we deal with, like “blindness.” Now, I am sorry if this is offensive to some, but I quit reading *The Review* a long time ago. All right? It is just too frustrating and it was not edifying. All right? And we are going to be held accountable for our time. More than any other thing, we are going to be accountable for our time.

But, I digress. I often wonder why we do such things as change that magazine to “Adventist World.” Why are we putting the world with Adventism for? What statement are we making?

I also wonder in self-supporting ministry why we call ourselves “historic Adventists.” What part of the history of Adventism do you want to label yourself with? Kellogg? Conradi? Ford? 1888? Which “historic Adventist” are you?

It is time to move out of that history and move to the foot of the cross and accept the Jones and Waggoner message of an uplifted Saviour that is willing to finish this work in us if we would but participate; because, it is most certainly time, according to the prophetic word, that God’s people begin to glorify Him. But we first have to fear Him.

But, I digress.

THE SEALING TIME DELAYED

Manuscript Releases, volume 15, page 292:

“The Lord God is a jealous God, yet He bears long with the sins and transgressions of His people in this generation. If the people of God had walked in His counsel, the work of God would have advanced; the messages of truth would have been borne to all people that dwell on the face of the whole earth. Had the people of God believed Him and been doers of His word, had they kept His commandments, the angel would not have come flying through heaven with the message to the four angels that were to let loose the winds that they should blow upon the earth crying, Hold, hold the four winds that they blow not upon the earth until I have sealed the servants of God in their foreheads. But because the people are disobedient, unthankful, unholy, as were ancient Israel, time is prolonged that all may hear the last message of mercy proclaimed with a loud voice. The Lord's work has been hindered, the sealing time delayed. Many have not heard the truth. But the Lord will give them a chance to hear and be converted, and the great work of God will go forward.” *Manuscript Releases*, volume 15, 292.

When the Mighty Angel comes down here [indicating August 11, 1840], John was told to take the Little Book out of the hand of the Angel and eat it. It would be sweet in his mouth and bitter in his stomach. When this angel comes down [indicating September 11, 2001], we read He comes down with a message. It is the same angel. Sister White says this Angel is no less the personage than Jesus Christ.

Jesus comes down with a little book opened in His hand, to us today. As Darrio was saying earlier, the Little Book is the last six verses of Daniel 11. And we certainly do not have time, but it can be demonstrated through the Word of God that all the histories of the Bible are repeated in the history represented in the last six verses of Daniel 11. Every single one of them is right there. Okay?

1989, verse 40: What church are we in?

FROM THE ATTENDEES: Laodicea.

JEFF PIPPENGER: Laodicea.

What church were the Millerites?

FROM THE ATTENDEES: Philadelphia.

JEFF PIPPENGER: So, we know that the history of Philadelphia is repeated in the history of Laodicea, right?

FROM THE ATTENDEES: Yes.

JEFF PIPPENGER: But, do you remember the passage from *Early Writings*, page 259, where Sister White compared the history of the Jews? She said if you did not receive the message of John the Baptist you could not be benefitted by the teachings of Jesus. That was the history of Ephesus, and she immediately went into the history of the Millerites. She said if you did not receive the First Angel's Message, you could not be benefitted by the Second Angel's Message.

Ephesus was repeated in this history here [the Millerite history]. That is why Sister White says John the Baptist is a type of Miller. That history, the history of Ephesus—Christ, the disciples, Ephesus—that was repeated in the history of the Millerites in Philadelphia. Philadelphia is repeated in Laodicea.

But, you cannot separate Smyrna from Ephesus; because, the principle is that all who live godly will suffer persecution. And Ephesus was godly and the persecution represented by Smyrna, they are a one-two punch. You cannot separate them.

If you bring Ephesus down to Philadelphia, as Sister White does more than once, then you bring Smyrna with it.

So, if Smyrna and Ephesus are repeated in Philadelphia, and Philadelphia is repeated in Laodicea, well, suddenly we have got Ephesus, Smyrna, and Philadelphia, all in Laodicea.

But Pergamos, that is the compromise that places the Papacy on the throne of the Earth, which is Thyatira; and, we certainly know that in the last six verses of Daniel 11, which is Laodicea, in the last six verses of Daniel 11 that story is about how the Protestants of the United States fulfill their compromise (Pergamos) to place the Papacy on the throne of the Earth (Thyatira). So, sure enough, all seven churches in Revelation 2 and 3, their histories are repeated in Laodicea; and, Laodicea is the history of the last six verses of Daniel 11.

I mean, that is just a touch. You can show very easily—we do not have time, and I am really digressing—that Ancient Israel goes through all seven churches. It is not that hard to see it, if you understand the reform lines; because, you can show the history of Moses. The history of Moses is easy. It is an absolute air tight parallel to the history of Christ. Passover is the cross; Pentecost is Pentecost; Moses is John the Baptist; Pharaoh's decree to gather your own straw when you are making bricks is the Sanhedrin choosing that Christ should die rather than the whole nation perish; the triumphal entry into Jerusalem by Christ is the plagues in Egypt; Passover is followed by the disappointment of the Jews at the Red Sea with Pharaoh's army behind them; and Sister White says that is all paralleling the disappointment of the disciples immediately after the cross, which is paralleling the disappointment of the Millerites.

So, the beginning of Ancient Israel and the story of Moses parallels the end of Ancient Israel. And we just agreed that the end of Ancient Israel was Ephesus.

So, Ephesus was the story of Moses. The story of Moses is Ephesus for Ancient Israel, sure enough.

Sister White says the seventy years of captivity of Israel in Babylon is a parallel to the 1260 years of Papal rule.

When literal Israel was in captivity in literal Babylon for seventy years, Sister White says it is a parallel to spiritual Israel being captive to spiritual Babylon for 1260 years.

And why did literal Israel go into Babylon? From compromise. All right? So the compromise before they went into literal Babylon, there is Pergamos. And when they were in captivity for seventy years, there is Thyatira.

So, all of Ancient Israel is illustrated on the seven churches; but, all the seven churches are repeated in Laodicea. So the history of Ancient Israel is repeated in Laodicea, and Laodicea is the history illustrated in the last six verses of Daniel 11 and the whole Bible shrinks down to a little book. And, here at the end of the world, on September 11, the Mighty Angel came down out of Heaven with a little book opened in His hand and that little book is the last six verses of Daniel 11. And John was commanded to go and take the Little Book and eat it, and it would be sweet in his mouth and it would become bitter.

God's people have to wrap their mind around the greatest manifestation of light that has ever been given to God's people. Why? Why? The reason: We have to because we are the most corrupt people in six thousand years just at the human level, and we are the most corrupt spiritual beings because we are the church that has stood apart from the greatest light of all time; therefore, we are the church that is in the greatest darkness.

So, Christ is dealing with a people that at the human level, genetically is at the end of six thousand years of degeneration, and then spiritually we are in a church that has been in rejection of the greatest light. And He has to pick us up in a short period of time because Laodiceans put everything off until the last moment. In a short period of time and He has to change us fully into His image where we will reflect His character in the greatest time of trouble there has ever been and stand firm and, while doing so, building confidence in all the unfallen worlds that we are going to not get into the Earth made new and start it all over. They have to do such a perfect job of standing in this time that the only way possible that He can change us into that image is to put us in a crash course in the Bible because the only way we can be changed is through the Word of God: “Sanctify them through thy truth; thy word is truth (John 17:17).” The 144,000 can only be changed into that understanding by an absolute intensive eating of the Little Book.

And the only way you can motivate a Laodicean to do that is to open up the most interesting, fascinating, beautiful story that has ever been told and draw them in to where they will participate in eating that book.

But we see it and we think this is too much information: “Man, I don’t know how I am going to deal with that.” Brothers and Sisters, start eating it. You have never tasted anything so sweet.

FROM THE ATTENDEES: Amen!

JEFF PIPPENGER: And the bitterness you are going to have, and you are going to have it, it is the prophecy. That bitterness is nothing compared to what Christ did for you on the cross.

FROM THE ATTENDEES: Amen!

JEFF PIPPENGER: What does it mean when the prophet eats the Little Book?

“The comprehension of truth, the glad reception of the message, is represented in the eating of the little book. ... (Manuscript 59, 1900).” *Bible Commentary*, volume 7, 971.8.

- Jeremiah 15:16-20 (KJV)

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

When the prophet eats the Little Book, he is given a message that is joyful, but he has to carry it to God’s people and it is not going to be fun. It is going to cause a shaking, and God’s people are going to turn against him and God promises to make him a “brazen wall”; because,

this is the shaking that all the shakings in the Bible were pointing forward to. And God defends His own; but, you have to eat it and then you have to take the message.

Notice: testimony of two, a thing is established. That was Jeremiah eating the Little Book.

- Ezekiel 2:1-5, 7-10; 3:1-9 (KJV)

“Ezekiel 2:1 And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. ²And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.”—

I want all the prophets speaking about the same thing. Right?

What causes him to stand upon his feet?

FROM THE ATTENDEES: (Various answers.)

JEFF PIPPENGER: It is when Ezekiel prophesied in Ezekiel 37, right?

“Prophecy to these bones,” and they stand on their feet. They are all telling the same story.

—“³And he said unto me, Son of man, I send thee to”— TO THE PROTESTANT WORLD.

FROM THE ATTENDEES: I send thee to the children of Israel.

JEFF PIPPENGER: —“I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day.”—

What very day? Well, the time period when Ezekiel is commanding the four winds to breathe upon the bones. They have rebelled to that very day. Today, we are in rebellion.

—“⁴For *they* are impudent children and stiff hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD. ⁵And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house.) yet shall know that there hath been a prophet among them. ... ⁷And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* most rebellious, ⁸But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. ⁹And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of a book *was* therein; ¹⁰And he spread it before me; and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe.”

“Ezekiel 3:1 Moreover he said unto me, Son of man, eat that thou findest: eat this roll, and go speak unto the house of Israel. ²So I opened my mouth, and he caused me to eat that roll. ³And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it*; and it was in my mouth as honey for sweetness.”—

When we eat the Little Book, the Lord gives us a message to carry to God's people. And God's people, when this takes place, are a rebellious house.

—“⁴And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them. ⁵For thou *art* not sent to a people of a strange speech”—YOU ARE NOT SENT TO THE PROTESTANT WORLD—“and of an hard language, *but* to the house of Israel; ⁶Not to many people of a strange speech and of an hard language,”—YOU ARE NOT SENT TO THE PROTESTANT WORLD—“whose words thou canst not understand. Surely, had I sent thee to them,—TO THE PROTESTANT WORLD—“they would have hearkened unto thee. ⁷But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hard hearted. ⁸Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. ⁹As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* a rebellious house.”

What does it mean when John is told to go take the Little Book and eat it? It means that right here [August 11, 1840] in the Millerite history a testing process began. There was a message that was carried that was going to test this generation.

It means that right here on September 11, 2001, the Mighty Angel came down from Heaven with the Little Book of Daniel opened in His hand and God's people are required to take that Little Book and eat it and carry the message to the Seventh Day Adventist Church.

IN EVERY GENERATION

“For His church in every generation God has a special truth and a special work. The truth that is hid from the worldly wise and prudent is revealed to the child-like and humble. It calls for self-sacrifice. It has battles to fight and victories to win. At the outset its advocates are few.” *Christ's Object Lessons*, 78.

False Teachers

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

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

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

REJECTING THE OLD

“Ever since the first promise of redemption was spoken in Eden, the life, the character, and the mediatorial work of Christ have been the study of human minds. Yet every mind through whom the Holy Spirit has worked has presented these themes in a light that is fresh and new. The truths of redemption are capable

of constant development and expansion. Though old, they are ever new, constantly revealing to the seeker for truth a greater glory and a mightier power.

“In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began ‘at Moses and all the prophets’ and ‘expounded unto them in all the scriptures the things concerning Himself.’ Luke 24:27. But it is the light which shines in the fresh unfolding of truth that glorifies the old. He who rejects or neglects the new does not really possess the old. For him it loses its vital power and becomes but a lifeless form.

“There are those who profess to believe and to teach the truths of the Old Testament, while they reject the New. But in refusing to receive the teachings of Christ, they show that they do not believe that which patriarchs and prophets have spoken. ‘Had ye believed Moses,’ Christ said, ‘ye would have believed Me; for he wrote of Me.’ John 5:46. Hence there is no real power in their teaching of even the Old Testament.

“Many who claim to believe and to teach the gospel are in a similar error. They set aside the Old Testament Scriptures, of which Christ declared, ‘They are they which testify of Me.’ John 5:39. In rejecting the Old, they virtually reject the New; for both are parts of an inseparable whole. No man can rightly present the law of God without the gospel, or the gospel without the law. The law is the gospel embodied, and the gospel is the law unfolded. The law is the root, the gospel is the fragrant blossom and fruit which it bears.” *Christ’s Object Lessons*, 127–128.

I have said enough. This is the perfect spot, and in some sense, to leave us with.

Brothers and Sisters—I mean I am going to say some more but I have read enough. I know you are tired of the reading and I am tired of the reading.

Brothers and Sisters, I will tell you something, I spent some time putting these notes together [the notes and quotations that have been incorporated into this presentation] in the hopes that they would be organized and logical so that you could use them for your personal edification after these meetings. I was hoping that these notes would be in your hands more of a blessing than what we were doing here [as recorded live on DVD]. I think the sequence, the logic, the structure of these arguments are worth looking at a couple of more times, preferably at home. All right?

So, that is why from time to time I passed over a few things [within the live recording of the DVD]. I was hoping that you were going to study them anyway.

Isaiah 28:9-14 are teaching us that the teaching technique that is employed by the watchmen of Adventism at the end of time is the technique of bringing prophetic line upon prophetic line from here in the Bible and there in the Bible. The whole purpose of this is to illustrate the Latter Rain time period, the time period that all the prophets desired to live. This is the rest and this is the refreshing.

At the time that the Lord is leading us back to this teaching technique, understanding the principle of line upon line, He is also leading us back to the Old Paths, to the Foundational Truths in order to identify certain prophetic symbols that would be necessary to correctly understand the sequence of events in order that the Holy Spirit might take that understanding and bring conviction on each of us individually that probation is about to close.

When we first had opportunity to begin sharing this message, we were convinced that probation was about to close and we decided we would do prophecy schools, probably over 20 prophecy schools around the world, and we never did one in English. It was always in some foreign country and they were being translated in another language. And we decided we would hold our first meeting; we never set up our own meetings because we only went when we were invited; but, we wanted to get it recorded. So, in 2004 we set up a meeting and I invited a brother to come and speak there. He did not show up, but I was hoping he was going to be there because I had worked with him off and on occasionally. We would be at a church or at a place together, and he would speak and I would speak and he would speak and I would speak, maybe Friday night, Sabbath, Sunday, or whatever; but, we would be staying together and traveling together.

It used to drive him up a wall. He would say, "I agree with everything you say; but, quit telling everybody, quit emphasizing, that probation closes at the Sunday Law. You know, they need to see this, but" He would not argue that it was true; he believed it was true, but, "You know, you do not want to be telling God's people that probation closes at the Sunday Law."

I have never looked at the 2004 Prophecy School that we have on DVD. I cannot—I am like you, probably. I do not deal well with my voice. I cannot watch myself on DVDs; I cannot listen to myself on cassettes. I just do not do it. So, I do not really remember the 2004 Prophecy School at all, but I do remember this: Virtually everything that I intended to say there, I built in arguments for this brother—and most of you would know his name—proving that probation closes at the Sunday Law in the United States and that it is the message. Okay?

The message is the close-of-probation message. The part of the message the Holy Spirit uses to convict people that they are not ready is the fact that probation is about to close. So if you ever look at the 2004 Prophecy School again, or you never have, I do not know if it comes through; but, I bet it comes through. You know, I would step it out over here a little bit just to nail home something; but, he never showed up.

But, in any case, for a long time I have been under conviction personally that probation is about to close and that this is the message that God's people needs to be confronted with. But the information made available now through God's prophetic word that probation is about to close, is more than overwhelming.

You know, somebody was pointing out that I used to be a newspaper prophet. I was not like some of the newspaper prophets, but I was a newspaper prophet. I did not know any better. I am not really that embarrassed about it. But, you can reach out into the current events right now and bring current events in, one after another, to show that probation is closing; but, you do not need to. You can stay right in the Spirit of Prophecy and the Bible and demonstrate from what the Lion of the Tribe of Judah is opening to His people, that He is now finishing His work in the Most Holy Place. It is air tight.

You come to a meeting like this; you have to decide which presentations you are not going to do, to demonstrate this truth. I left a lot of arguments off the table here. But, what does it mean? What does it mean to us that the Holy Spirit is identifying that He is about to judge our names?

It is just amazing that many brethren do not understand that this is Jones' and Waggoner's message.

I mean, if you realize that you are about ready to die and you know you have been playing around with sin that no one else knows about—okay?—and you suddenly realize that you are about to die, what is the only thing you can do?

Run to the foot of the cross, is it not?

FROM THE ATTENDEES: Yes.

JEFF PIPPENGER: Run to the foot of the cross. Where else is there to run?

I guess you could run to a tree and hang yourself. It is either life or death.

Brothers and Sisters, the close of probation is Jones' and Waggoner's message. It is time to come to the foot of the cross and receive justification that the Lord might pick us up and glorify Himself through His people in the coming crisis. But, it is not just a nice message about Advent history; it is a message that is couched in the fact that probation is about to close.

Shall we pray?

Closing Prayer: Heavenly Father, we know that Sister White has informed us that you directed the production of the 1843 Pioneer Chart, and we see right there in the center of it the cross in the very heart of all these truths. And we see right below that the Daily, and we understand that the Daily is Paganism, and we understand that the very essence, the root, of Paganism is self-exaltation; and we know that the heart of the message on that Chart is that we need to flee to the foot of the cross and have the self-exaltation, the Daily that is in each of our hearts taken away. Heavenly Father, we ask that you would accomplish that in our lives. Take the self from us at the foot of the cross. Let us not get up from the foot of the cross until your blood has cleansed us fully and until we have recognized everything that we need to turn loose of. And then, Lord, humbly we ask that you would allow us to be among those represented by Isaiah that stand before you and say that we are willing to take the message that you have for us. Give us the desire, the burden, the hunger to take the Little Book out of your hand and feed upon it that it might change us, purify us, sanctify us. Once again we thank you for this meeting. We thank you for those who have prepared this meeting and worked on this meeting. We ask a blessing upon them for this sacrificial work, and we ask for your continued blessing as we bring all of these meetings to a conclusion in the next presentation. In Jesus's name, amen.

/end of presentations by Jeff Pippenger

APPENDIX

Millerite History: Tennessee Lesson Nine (original study notes)

PROPHETIC ANGELS

REVELATION FOURTEEN ANGELS

"I have had precious opportunities to obtain an experience. I have had an experience in **the first, second, and third angels'** messages. The angels **are represented as** flying in the midst of heaven, proclaiming to the world a message of warning, and having a direct bearing upon the people living in the last days of this earth's history. **No one hears the voice of these angels, for they are a symbol to represent the people of God who are working in harmony with the universe of heaven. Men and women, enlightened by the Spirit of God, and sanctified through the truth, proclaim the three messages in their order.**" *Life Sketches*, 429.

REVELATION EIGHTEEN ANGELS

"'Another angel' is to come down from heaven. **This angel represents the giving of the loud cry**, which is to come from those who are preparing to cry mightily, with a strong voice, 'Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird' (Revelation 18:1, 2)." *Selected Messages*, book 3, 412.

"John saw 'Another angel come down from heaven, having great power; and the whole earth was lightened with his glory.' Revelation 18:1. **That work is the voice of the people of God proclaiming a message of warning to the world.**" *The 1888 Materials*, 926.

CONNECTED

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

LINKED

"The first, second, and third angels' messages **are all linked together.**" *Selected Messages*, book 2, 118.

TESTS

"And many are doing the same thing today, in 1897, because they have not had experience in **the testing messages comprehended in the first, second, and third angel's messages.**" *Evangelism*, 613.

PARALLEL

"God has given the messages of Revelation 14 their place in the line of prophecy, and their work is not to cease till the close of this earth's history. The first and second angel's messages are still truth for this time, and **are to run parallel with this which follows.** The third angel proclaims

his warning with a loud voice. ‘After these things,’ said John, ‘I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.’ **In this illumination, the light of all the three messages is combined.**” *The 1888 Materials*, 804.

1798: THE TIME OF THE END AND THE FIRST ANGEL’S MESSAGE ARRIVES

“The chronology of the events of Revelation ten is further ascertained from the fact that **this angel is identical with the first angel of Revelation fourteen.** The points of identity between them are easily seen:

- (1) They both have a special message to proclaim;
- (2) they both utter their proclamation with a loud voice;
- (3) they both use similar language, referring to the great Creator as the maker of heaven and earth, the sea, and the things that are therein; and
- (4) they both proclaim time, one swearing that time should be no more, and the other proclaiming that the hour of God’s judgment has come. . . .

“Of their identity there can be no question; and all the arguments which go to locate the one, are equally effective in the case of the other.” Uriah Smith, *Thoughts on Daniel and the Revelation*, 522.

REVELATION TEN AND FOURTEEN

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

AN UNSEALING

“A wonderful connection is seen between the universe of heaven and this world. The things revealed to Daniel were afterward complemented by the revelation made to John on the Isle of Patmos. These two books should be carefully studied. Twice Daniel inquired, How long shall it be to the end of time?

“‘And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. **Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.** And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. **Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.** But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.’

“It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days.

“Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel’s message should be proclaimed to our world. These matters are of infinite importance in these last days; but while ‘many shall be purified, and made white, and tried,’ ‘the wicked shall do wickedly: and none of the wicked shall understand.’” *Testimonies to Ministers*, 115.

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

AN INCREASE OF KNOWLEDGE

“But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. . . . None of the wicked shall understand; but the wise shall understand.” Daniel 12:4, 10.

1833: WILLIAM MILLER RECEIVES HIS CREDENTIALS TO PREACH

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

AUGUST 11, 1840

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

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

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

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

WRITE THE VISION, AND MAKE IT PLAIN

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

MAY 1842: THE 1843 CHART

“In May, 1842, a General Conference was convened in Boston, Massachusetts. At the opening of this meeting, Brethren Charles Fitch and Apollos Hale, of Haverhill, presented the pictorial prophecies of Daniel and John, which they had painted on cloth, with the prophetic numbers, showing their fulfillment. Brother Fitch in explaining from his chart before the Conference, said, while examining these prophecies, he had thought if he could get out something of the kind as here presented it would simplify the subject and make it easier for him to present to an audience. **Here was more light in our pathway.** These brethren had been doing what the Lord had shown Habakkuk in his vision 2,468 years before, saying, ‘Write the vision and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time.’ Habakkuk 2:2.

“After some discussion on the subject, it was voted unanimously to have **three hundred** similar to this one lithographed, which was soon accomplished. They were called ‘the ‘43 charts.’ This was a very important Conference.” *The Autobiography of Joseph Bates*, 263.

DIRECTED BY GOD

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

UNITY OF MESSAGE

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

LEAVING THE ORIGINAL FAITH

“It was the united testimony of Second Advent lecturers and papers, when standing on ‘the original faith,’ that the publication of the chart was a fulfillment of Habakkuk 2:2, 3. If the chart was a subject of prophecy (and **those who deny it leave the original faith**), then it follows that B.C. 457 was the year from which to date the 2300 days. It was necessary that 1843 should be the first published time in order that ‘the vision’ should ‘tarry,’ or that there should be a tarrying time, in which the virgin band was to slumber and sleep on the great subject of time, just before they were to be aroused by the Midnight Cry.” *Second Advent Review and Sabbath Herald*, Volume I, Number 2, James White.

JUNE 1842: THE SECOND ANGEL’S MESSAGE ARRIVES

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

1843 & 1844: THE SECOND ANGEL’S GIVEN

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

MARCH 22, 1844: THE TARRYING TIME & THE FIRST DISAPPOINTMENT

“As early as 1842 the direction given in this prophecy to ‘write the vision, and make it plain upon tables, that he may run that readeth it,’ had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. The publication of this chart was regarded as a fulfillment of the command given by Habakkuk. **No one, however, then noticed than an apparent delay in the accomplishment of the vision—a tarrying time—is presented in the same prophecy.** After the disappointment, this scripture appeared very significant: ‘The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith.’” *The Great Controversy*, 392.

SUMMER 1844: SECOND ANGEL’S MESSAGE EMPOWERED

THE MIDNIGHT CRY

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

OUTPOURING OF THE SPIRIT

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

SECOND ANGEL’S MESSAGE FULFILLED IN THE UNITED STATES

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

OCTOBER 22, 1844: THE SECOND ANGEL’S MESSAGE CLOSES

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

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

THE SAME EVENT

“The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in **Daniel 8:14**; the coming of the Son of man to the Ancient of Days, as presented in **Daniel 7:13**; and the coming of the Lord to His temple, foretold by **Malachi**, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of **Matthew 25**.” *The Great Controversy*, 427.

MATTHEW TWENTY-FIVE

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

HAS BEEN AND WILL BE

“I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel’s message, has been fulfilled and will continue to be present truth till the close of time.” *Review and Herald*, August 19, 1890.

THE THREE ANGEL’S MESSAGES AND THE PARABLE

“The first, second, and third angels’ messages are to be repeated. . . .

“Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third, the last testing message to be given to the world, and a similar position will be taken when the last call is made.

“**Every specification of this parable should be carefully studied**. We are represented either by the wise or by the foolish virgins.” *Review and Herald*, October 31, 1899.

A CLOSED DOOR

“A similar work will be accomplished when that other angel, represented in Revelation 18, gives his message. **The first, second, and third angels’ messages will need to be repeated**. The call will be given to the church, [Revelation 18:2–5 quoted].

“Take each verse of this chapter, and read it carefully, especially the last two: ‘And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.’

“The parable of the ten virgins was given by Christ Himself, and every specification should be carefully studied. **A time will come when the door will be shut.** We are represented either by the wise or the foolish virgins. We cannot now distinguish, nor have we authority to say, who are wise and who foolish. **There are those who hold the truth in unrighteousness, and these appear outwardly like the wise.**” *Manuscript Releases*, volume 16, 270. 85

MILLERITE HISTORY SEALED UP

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

And cried with a loud voice, as *when* a lion roareth:

and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me,

Seal up those things which the seven thunders uttered, and write them not. Revelation 10:1–4.

THE MIGHTY ANGEL

“The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

THE SEVEN THUNDERS

I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. Revelation 10:4.

EVENTS

“The special light given to John which was expressed in the seven thunders was a delineation of **events** which would transpire under the first and second angels’ messages.”

“After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: ‘Seal up those things which the seven thunders uttered.’ These relate to **future events** which will be disclosed in their order.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

REPEATED EVENTS

“The first, second, and third angels’ messages are to be repeated.” *Review and Herald*, October 31, 1899.

THE SEALING

“When Christ came to this earth, the **traditions** that had been **handed down from generation to generation**, and **the human interpretation of the Scriptures**, hid from men the truth as it is in Jesus. The truth was buried beneath a mass of **tradition**. The spiritual import of **the sacred volumes** was lost; for in their unbelief men locked the door of the heavenly treasure. Darkness covered the earth, and gross darkness the people. Truth looked down from heaven to earth; but nowhere was revealed the divine impress. A gloom like the pall of death overspread the earth. 86

“But the Lion of the tribe of Judah prevailed. He opened **the seal that closed the book of divine instruction**. The world was permitted to gaze upon pure, unadulterated truth. Truth itself descended to roll back the darkness and counteract error. A Teacher was sent from heaven with the light that was to light every man that comes into the world. There were men and women who were eagerly seeking for **knowledge, the sure word of prophecy**, and when it came, it was as a light shining in a dark place.” *Spalding Magan*, 58.

THE BOOK OF DIVINE INSTRUCTION

“Let every one who has been blessed with reasoning faculties take up the Bible and search its pages, that he may understand the will of God concerning him. In this Book **divine instruction** is given to all. The Bible is addressed to every one—to every class of society, to those of every clime and age. Every one should read the Bible for himself. Do not depend on the minister to read it for you. The Bible is God’s Word to you. And Christ has made this Word so plain that in reading it, no one need misunderstand. Let the humble cottager read and understand the Word given by the wisest Teacher the world has ever known, and among kings, governors, statesmen, there is none greater than He.” *Signs of the Times*, July 11, 1906.

TRADITIONS, CUSTOMS & MAXIMS

“The scribes and Pharisees professed to explain the Scriptures, but they explained them in accordance with **their own ideas and traditions**. Their **customs** and **maxims** became more and more exacting. In its spiritual sense, the sacred Word became to the people as **a sealed book**, closed to their comprehension.” *Signs of the Times*, May 17, 1905.

STAND YE IN THE WAYS, AND SEE

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

Therefore hear, ye nations, and know, O congregation, what *is* among them. Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt offerings *are* not acceptable, nor your sacrifices sweet unto me. Therefore thus saith the Lord, Behold, I will lay stumblingblocks before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish. Thus saith the Lord, Behold, **a people cometh from the north country**, and a great nation shall be raised from the sides of the earth. They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion. Jeremiah 6:16–23.

“The Scriptures are given for our benefit that we may have instruction in righteousness. Precious rays of light have been obscured by the clouds of error, but **Christ is ready to sweep away the mists of error and superstition**, and to reveal to us the brightness of the Father’s glory, so that we shall say as did the disciples, ‘Did not our heart burn within us, while he talked with us by the way?’” *Publishing Ministry*, 68. 87

“Those who live just prior to the second appearing of Christ, may expect a large measure of His Holy Spirit; but if they do not watch and pray, **if God has ever spoken by me**, some of our leading men are going over the same ground of refusing the message of mercy, **as the Jews did in the time of Christ**. If they turn away from the light, they will fail to meet the high and holy claims of God for this important time, they will fail to fulfill the sacred responsibility that He has entrusted to them.

“The character and prospects of the people of God are similar to those of the Jews, who could not enter in because of unbelief. Self-sufficiency, self-importance, and spiritual pride separate them from God, and He hid His face from them. The apostle exhorts us, ‘If God spared not the natural branches, take heed lest he also spare not thee.’ ‘Because of unbelief, they were broken off, and thou standest by faith. Be not high minded, but fear.’

“The Jews despised the good that was proffered them in the time of Christ, and after long forbearance of God, the things that were for their peace were hidden from their eyes. That which if received would have been to them their greatest blessing became their stumbling block. **Thus it is today among us**. They thought that Christ’s teaching was counteracting **the influence of the old and only religion that had been from the beginning**. After they had once rejected the light, their minds were blinded, and they thought Christ’s teaching was a deception of the enemy. Christ was bringing out the old religion in its true light, but **they had separated themselves from the old paths, from the old truths, and had permitted the customs and traditions of men to take the place of the only vital faith**.

“Sufficient light was given to the Jewish people so that they might have known ‘the time of their visitation.’ God had sent them ‘the way, the truth, and the life,’ in the gift of His Son. Christ came as the messenger of Jehovah, and His path was marked with blessings. He was sent to make known the Father. His whole life to its final sacrifice was a revelation of God to men. Calvary itself announced Him, ‘the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.’ From Christ, the Light of the world, shone forth the clear, bright beams of His Father’s glory. Yet the Jews comprehended it not.

“**Thus it is in our day**. The light of truth is shining upon us as clearly as it shone upon the Jewish people, but the hearts of men are as hard and unimpressible as in the days of Christ, because they [know] not what they oppose. Many who claim to be standing in the light are in darkness and know it not. They have so enshrouded themselves in unbelief that they call darkness light, and light darkness. They are ignorant of that which they condemn and oppose. But their ignorance is not such as God will excuse, for He has given them light, and they reject it. They have before them the example of the past, but they will not be warned, and unbelief is enclosing them in impenetrable darkness. **They refuse to accept the testimonies they ought to believe and are ready to accept tidbits of gossip and testimonies of men showing their credulousness and readiness to believe that which they want to believe.**” *The 1888 Materials*, 406–408. 88

“In **the time of the Saviour**, the Jews had so covered over the precious jewels of truth with the rubbish of tradition and fable, that it was impossible to distinguish the true from the false. The Saviour came to clear away the rubbish of superstition and long-cherished errors, and to set the jewels of God’s word in the frame-work of truth. **What would the Saviour do if he should come to us now as he did to the Jews? He would have to do a similar work in clearing away the rubbish of tradition and ceremony.** The Jews were greatly disturbed when he did this work. **They had lost sight of the original truth of God**, but Christ brought it again to view. It is **our work** to free the precious truths of God from superstition and error. What a work is committed to us in the gospel! An angel’s pen could not portray all the glory of the revealed plan of redemption. The Bible tells how Christ bore our sins, and carried our sorrows. Here is revealed how mercy and truth have met together at the cross of Calvary, how righteousness and peace have kissed each other, how the righteousness of Christ may be imparted to fallen man. There infinite wisdom, infinite justice, infinite mercy, and infinite love were displayed. Depths, heights, lengths, and breadths of love and wisdom, all passing knowledge, are made known in the plan of salvation.

“When the scribes and Pharisees saw that Christ did not reverence their forms and traditions, they accused him of contempt for the law and the prophets. But **Christ did not show the least contempt for the old truths.** Because he did not work in the same narrow forms that they did, they said, ‘He is come to destroy the law.’ But there fell upon their astonished ears the words of Christ, ‘Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled.’ Christ was the originator of the law; and the blindness of the Pharisees is **an illustration of how people who claim great light and knowledge can misunderstand and misrepresent the work of God. Glorious truths have been buried out of sight, and have been made lusterless and unattractive by error and superstition.** Jesus reveals the light of God, and brings forth the beautiful radiance of the truth in all its divine glory. The minds of the honest are filled with admiration. Their hearts are attracted in holy affections toward him who brought forth the jewels of truth and displayed them to their understanding.

“The Jews understood some portion of the truth, and taught some part of the word of God; but they did not comprehend the far-reaching nature of the law of God. Christ swept away the rubbish of tradition, and displayed the real kernel and heart of the purposes of God. When he did this, they became exasperated beyond control. They circulated false reports from one town to another that Christ was destroying the work of God. But while Jesus did away with the old forms, **he re-instated the old truths, placing them in the frame-work of truth.** He matched and joined them together, making **a complete and symmetrical system of truth.** This was the work our Saviour did; and now what shall we do? 89

“Shall we not work in harmony with Christ? Shall we be ruled by hearsay? Shall we let our own imaginings hide from us the light of God? We are to read attentively, to hear understandingly, and to teach others also the things we have learned. We must be constantly hungering for the bread of life, constantly seeking for the living water and the snow of Lebanon, that we may be able to lead the people to the living, cooling waters of the Fountain of truth.” *Review and Herald*, June 4, 1889.

“When Christ came into the world to exemplify true religion, and to exalt the principles that should govern the hearts and actions of men, falsehood had taken so deep a hold upon those who had had so great light, that they no longer comprehended the light, and had no inclination to yield up tradition for truth. They rejected the heavenly Teacher, they crucified the Lord of glory, that they might retain their own customs and inventions. **The very same spirit is manifested in the world today.** Men are averse to investigating truth, lest their **traditions** should be disturbed, and a new order of things should be brought in. There is with humanity a constant liability to err, and men are naturally inclined to highly exalt human ideas and knowledge, while the divine and eternal is not discerned or appreciated.” *Counsels on Sabbath School Work*, 47.

“To hold yourselves aloof from an investigation of truth is not the way to carry out the Saviour’s injunction to ‘search the Scriptures.’ **Is it digging for hidden treasures to call the results of some one’s labor a mass of rubbish, and make no critical examination to see whether or not there are precious jewels of truth in the collection of thought which you condemn?** Will those who have almost everything to learn keep themselves away from every meeting where there is an opportunity to investigate the messages that come to the people, simply because they imagine the views held by the teachers of the truth may be out of harmony with what they have conceived as truth? Thus it was that the Jews did in the days of Christ, and we are warned not to do as they did, and be led to choose darkness rather than light, because there was in them an evil heart of unbelief in departing from the living God. No one of those who imagine that they know it all is too old or too intelligent to learn from the humblest of the messengers of the living God.” *Counsels on Sabbath School Work*, 29. 90

“God’s work is the same in all time, although there are different degrees of development and different manifestations of His power, to meet the wants of men in the different ages. Beginning with the first gospel promise, and coming down through the patriarchal and Jewish ages, and even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption. The Saviour typified in the rites and ceremonies of the Jewish law is the very same that is revealed in the gospel. The clouds that enveloped His divine form have rolled back; the mists and shades have disappeared; and Jesus, the world’s Redeemer, stands revealed. He who proclaimed the law from Sinai, and delivered to Moses the precepts of the ritual law, is the same that spoke the Sermon on the Mount. The great principles of love to God, which He set forth as the foundation of the law and the prophets, are only a reiteration of what He had spoken through Moses to the Hebrew people: ‘Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.’ Deuteronomy 6:4, 5. ‘Thou shalt love thy neighbor as thyself.’ Leviticus 19:18. The teacher is the same in both dispensations. God’s claims are the same. The principles of His government are the same. For all proceed from Him ‘with whom is no variableness, neither shadow of turning.’ James 1:17.” *Patriarchs and Prophets*, 373.

SUMMARY

The Millerite time period illustrates a progressive testing process at the end of the world that is accomplished through a movement that returns to the old paths, which are the foundational truths represented on the pioneer charts. The work of the Pharisees in the time of Christ typifies those in Adventism today who war against the truths established upon the two tables of Habakkuk.

In the Millerite history God manifested His power on August 11, 1840 when the mighty angel of Revelation ten descended, and a second time at the Midnight Cry in August of 1844. The first manifestation produced a closed door for the Protestants that began in June of 1842 and the manifestation of power during the Midnight Cry produced a closed door on October 22, 1844. Christ’s two temple cleansings and the Millerite two manifestations of power producing two closed doors typifies the descent of the mighty angel of Revelation 18:1–3 which leads to the Sunday law and the closed door of Revelation 18:4. Revelation 18:4 is the arrival of the Sunday law, which in turn purifies God church (temple) thus allowing God to pour out His Holy Spirit without measure, marking the second manifestation of God’s power during the Sunday law crisis which leads to Michael standing up and the second closed door.

In the history of Christ, the Millerites and the 144,000 there are two temple cleansings. These three histories illustrate an outpouring of God’s Spirit and a change of dispensations. In the history of Christ the dispensation changed from the earthly to heavenly sanctuary. In the history of the Millerites the dispensation changed from the holy to the Most Holy Place. In the history of the 144,000 the dispensation changes from the judgment of the dead unto the judgment of the living.