

Parallel Warnings - Number Five

The Unveiling of the Lion of the Tribe of Judah: Understanding the Closing Scenes of the Great Controversy

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2023-08-08

In the passage we are still addressing, which comments on Christ as the angel in Revelation ten that descends, Christ as the mighty angel illustrates “the part which He is acting in the closing scenes of the great controversy with Satan.” The “position” Christ took when He placed his right foot on the sea and left foot on dry land “denotes His supreme power and authority over the whole earth.” When Christ cried “with a loud voice,” He “cried” “as when a lion roareth.”

Christ will manifest His omnipotence in “the closing scenes of the great controversy” and when Christ manifests His omnipotence, He does so as the Lion of the tribe of Judah.

“The Saviour is presented before John under the symbols of ‘the Lion of the tribe of Judah’ and of ‘a Lamb as it had been slain.’ Revelation 5:5, 6. These symbols represent the union of omnipotent power and self-sacrificing love. The Lion of Judah, so terrible to the rejectors of His grace, will be the Lamb of God to the obedient and faithful.” Acts of the Apostles, 589.

Christ’s manifestation as the Lion of the tribe of Judah emphasizes his work in both sealing and unsealing biblical prophecy, according to His divine timing. Just before human probation closes, when “the time is at hand” there will be an unsealing of a special Bible truth identifying “things which must shortly come to pass.”

The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. Revelation 1:1–3.

When the “time” that is “at hand” actually arrives into history there is a blessing pronounced upon those who read, hear “and keep those things which are written therein.” The special message is a time-sensitive message that is only recognizable when “the time is at hand.” Then—at that time, and not before—persons will be able to read, hear “and keep those things which are written” in the book of Revelation. When the “time is at hand” the blessing pronounced upon those who “readeth”, “hear” “and keep those things which are written therein” parallels the opening up of the book of Daniel at the “time of the end.”

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.

The “many” that are running “to and fro,” (which represents the study of God’s Word) are doing so at the “time of the end” when “the words” that had been “shut up” in “the book” of Daniel are

unsealed. But there is another class of virgins running to and fro just after the Sunday law in the United States.

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst. They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beersheba liveth; even they shall fall, and never rise up again. Amos 8:11–14.

The sin of Samaria was the sin represented by Ahab and Jezebel, Ahab representing the United States and Jezebel the Catholic church. Jezebel, Ahab and the false prophets at the confrontation with Elijah at Mount Carmel typify the Sunday law. At the confrontation there were two sets of unholy prophets, the prophets of Baal and the priests of the grove. Baal was one of the gods worshipped; the other that was worshipped in the groves was Ashtaroth. Baal was a male god and Ashtaroth was a female god. Together the male deity represents the state and the female the church.

The god that was set up in Dan was set up by Samaria's first king Jeroboam, who erected a golden calf in both Bethel and Dan. Bethel means house of God and Dan means judgment, and together they represent the combination of church and state, which takes place in the United States in advance of the enforcement of Sunday-keeping. Those two golden calves were represented by Aaron's golden calf.

A calf is a beast and a golden statue is an image, so the golden calf of Aaron and also the two golden calves of Jeroboam represent the combination of church and state that takes place just prior to the enforcement of the Sunday law in the United States. With Jeroboam, the two cities provide a second witness to the symbolism of the combination of church and state, which is defined as the image of the beast in the book of Revelation.

The manner of Beersheba represents the covenant of Abraham. The first mention of the name "Beersheba" is in Genesis twenty-one, which is a passage that the apostle Paul employs to oppose those who were suggesting in his day that you must retain the ceremonial laws and circumcision in order to be saved. Paul uses the passage where the first mention of Beersheba is located. He employs that history to address two different and opposite covenants in the same story. Paul uses the son of the bondwoman (Ishmael) to represent a covenant that is based upon human power and contrasts Ishmael with Isaac who he employs to represent a covenant that is based upon God's power. This passage of the Bible is the first time that Beersheba is mentioned, and later in history Paul employs that history to describe a situation in his personal history that had been illustrated in biblical history. Paul believed and taught that biblical history repeats.

Even though Paul uses this passage from Genesis twenty-one to illustrate two opposite covenants, in the passage there are two covenants that God makes with Abraham, but they are not the two covenants that Paul derives from the story. In the passage God again promised to fulfill His promise of making Abraham the father of many nations through Isaac and He also promised that

He would make Ishmael the father of a great nation. One passage of Scripture, four covenants referenced, and it's the first time Beersheba is mentioned in Scriptures.

Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba. Genesis 21:10–14.

Beersheba represents the covenant of Abraham. In the very same chapter Abraham also made a covenant with Abimelech.

And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest: Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned. And Abraham said, I will swear.

And Abraham reprov'd Abimelech because of a well of water, which Abimelech's servants had violently taken away. And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to day.

And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant. And Abraham set seven ewe lambs of the flock by themselves. And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves?

And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well. Wherefore he called that place Beersheba; because there they sware both of them. Thus they made a covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines. And Abraham planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God.

And Abraham sojourned in the Philistines' land many days. Genesis 21:22–34.

Beersheba is the symbol of God's covenant with Abraham. There are several covenant histories marked in the Bible that connect Beersheba with Abraham's covenant. "Beer" means well and "sheba" means "seven." Sheba is the same Hebrew word that is translated as "seven times" that William Miller correctly understood to represent the prophecy of twenty-five hundred and twenty years in Leviticus twenty-six. It was the very first "time prophecy" he discovered, and it was the first foundational truth to be set aside in 1863. In the passage where the word "sheba" is translated as "seven times" in four different verses, the punishment of God that is represented by the "seven times" is called "the quarrel of my covenant."

Then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. Leviticus 26:24, 25.

The word translated as “seven times” and represents the “quarrel” of God’s covenant in Leviticus twenty-six, which is “sheba” in the word Beersheba, is also translated twice in the book of Daniel once as “the oath” that is written in the law of Moses and once as “the curse.” Both the “oath” and the “curse” are translated from the word “sheba” for it not only means ‘seven’ but it includes the concept of a covenant or “oath” that if broken produces a “curse.”

Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. Daniel 9:11.

The word “sheba” or seven that represented seven lambs offered at a well at Beersheba represents the covenant. And God’s covenant or His oath states that the obedient live and the disobedient die.

Beersheba symbolizes the covenant that is represented by the faith of Abraham. So, when the “fair virgins” of Amos eight, who are also the “foolish virgins” of Matthew twenty-five, who are also the “wicked” of Daniel twelve are swearing “by the sin of Samaria” they are swearing allegiance to the mark of Jezebel (the papacy) who has committed fornication with Ahab (the United Nations) and who rules over the image of the beast (the United States).

When those very same “fair virgins” say “Thy god, O Dan, liveth,” they are bowing down to the golden image of a calf as identified by two witnesses (Aaron and Jeroboam). The golden calf represents the image of the beast, which is the combination of church and state.

When those same virgins claim the “manner” of Beersheba “liveth,” the word “manner” means “way.” This is the very same word that is used to identify the “ways” of the “old paths” in Jeremiah 6:16. Those virgins are saying that even though they have bowed to the image of the beast and accepted the mark of his authority that they are still children of Abraham. They are frantically running to and fro in God’s Word looking for the message represented by the “east” and the “north” and from “sea to sea,” and still claiming to be Seventh-day Adventists, but it is too late.

But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. Daniel 11:44, 45.

Those virgins are looking for the message of these previous two verses. The final warning message that was unsealed at the time of the end in 1989, when, as described in Daniel eleven, verse forty, the “countries” representing the former Soviet Union were swept away by the papacy and the United States, identifies the final rise and fall of the papacy. In these two verses a message represented by the east and the north enrages the king of the north (the pope) and the final persecution begins, and it ends in verse forty-five when the papacy plants the “tabernacles” which

comes from the Hebrew word meaning “tent,” (tent is a symbol of a church), but it’s “the tabernacle” of his “palace,” which represents a state. Where he places the tent that represents the combination of church and state, or as John calls it in the Revelation, the image of the beast, is “between the seas,” in the plural. The fair virgins are looking for the final warning message represented in verses forty-four and forty-five of Daniel eleven, and in the very next verse Michael stands up and probation closes. And at that time Amos 8:14 says that the fair virgins “shall fall, and never rise up again.”

When the fair virgins claim to be Seventh-day Adventists at the very time they are bowing to the image of the beast they are represented by John as Jews who say they are Jews but are not. They are claiming to be the children of Abraham, but they do lie.

Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Revelation 3:9.

They have accepted the mark of the papacy and thus have accepted his character. They profess to be Jews, or they profess to be Sabbath-keeping Adventists, but they then have the character of the pope, who among other things sits “in the temple of God.” They profess to be Adventists, or they profess to be in the Adventist temple, but they are no more Adventists than the pope is Christian.

Those running “to and fro” seeking “the word of the Lord” are not “the wise” identified in the book of Daniel—but they are identified as “virgins.” It is obvious that those who are wandering, starving and dying of thirst in the verses do not “understand” the “words of the Lord” for they are seeking that very thing in the verses. The Word of the Lord that is revealed just before probation closes is the Revelation of Jesus Christ, and the foolish, wicked or “fair virgins” are those who did not understand the increase of knowledge from the book of Daniel. They did not have the necessary oil to follow on to the wedding as Matthew teaches.

That “famine” is the close of probation. Amos’ “virgins” who are seeking for bread (the Word of God) and water (the Holy Spirit) in the verses, are Daniel’s “wicked” that do not “understand”. They are Matthew’s foolish virgins who are seeking for the Holy Spirit, which together on three witnesses identifies those who realize their opportunity to prepare for the marriage is past and they have no garment to go to the wedding, for they refused to “hear” the special message that is now being unsealed. From the time when the special message is unsealed, until the close of probation is the time of the last call for salvation. To come to that time unprepared is to prepare to hear the words, “Too late!”

“There is a world lying in wickedness, in deception and delusion, in the very shadow of death,—asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? My mind was carried to the future, when the signal will be given. ‘Behold, the Bridegroom cometh; go ye out to meet him.’ But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable.” Review and Herald, February 11, 1896.

The prophetic line represented by the parable of the ten virgins uses oil to represent character, but “the golden oil” and “holy oil” also represents the messages of “God’s Spirit.”

“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.

Those running “to and fro” in Amos add to the testimony identifying the class of Seventh-day Adventist’s that reject their responsibility to “understand” the special message from the book of Revelation that is unsealed when “the time is at hand.”

“We are now living in a most perilous time, and not one of us should be tardy in seeking a preparation for the coming of Christ. Let none follow the example of the foolish virgins, and think that it will be safe to wait until the crisis comes before gaining a preparation of character to stand in that time. It will be too late to seek for the righteousness of Christ when the guests are called in and examined. Now is the time to put on the righteousness of Christ,—the wedding garment that will fit you to enter into the marriage supper of the Lamb. In the parable, the foolish virgins are represented as begging for oil, and failing to receive it at their request. This is symbolic of those who have not prepared themselves by developing a character to stand in a time of crisis. It is as if they should go to their neighbors and say, Give me your character, or I shall be lost. Those that were wise could not impart their oil to the flickering lamps of the foolish virgins. Character is not transferable. It is not to be bought or sold; it is to be acquired. The Lord has given to every individual an opportunity to obtain a righteous character through the hours of probation; but he has not provided a way by which one human agent may impart to another the character which he has developed by going through hard experiences, by learning lessons from the great Teacher, so that he can manifest patience under trial, and exercise faith so that he can remove mountains of impossibility. It is impossible to impart the fragrance of love,—to give to another gentleness, tact, and perseverance. It is impossible for one human heart to pour into another the love of God and humanity.

“But the day is coming, and it is close upon us, when every phase of character will be revealed by special temptation. Those who remain true to principle, who exercise faith to the end, will be those who have proved true under test and trial during the previous hours of their probation, and have formed characters after the likeness of Christ. It will be those who have cultivated close acquaintance with Christ, who, through his wisdom and grace, are partakers of the divine nature. But no human being can give to another, heart-devotion and noble qualities of mind, and supply his deficiencies with moral power. We can each do much for each other by giving to men a Christlike example, thus influencing them to go to Christ for the righteousness without which they cannot stand in the judgment. Men should prayerfully consider the important matter of character-building, and frame their characters after the divine model.” The Youth’s Instructor, January 16, 1896.