

The Revelation of Jesus Christ - Number Two

Covenant Names

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I have placed many things into the previous articles in an attempt to put some basic points of reference out at the beginning. I will now try to be more focused on the subject at hand. Thank you for your patience.

From the very beginning God has been trying to increase our understanding of who and what He is. In that work he has employed several techniques to help men understand what has been revealed of Him, and one of those techniques is his use of “names,” both the many names given to God in the Scriptures, and also the names given to His chosen representatives. He chooses representatives of evil and good.

He has also used the dispensational changes of His chosen covenant people to magnify the understanding of His character incrementally through history. Therefore, the histories of covenant dispensational changes in a variety of ways, also speak to the magnification of the truth of His character and nature.

If we approach Revelation chapter one as an introduction and a key for the following chapters, we find certain truths in the beginning chapter that impact the rest of the book. One of those truths is involved with who Jesus Christ is, and not simply that He is Alpha and Omega. If a truth is set forth in chapter one of Revelation, it is most certainly a testing present truth for the final generation, the final generation being the “chosen generation” identified by Peter.

One of the attributes of Christ’s character which we have been exploring is Christ identifying the beginning from the end. The time when Christ confirmed the covenant with many for one week represents a covenant dispensational change from literal to spiritual Israel. The dispensational changes that are identified in Scriptures which all speak to the increase in knowledge concerning the character and being of Christ was Abram, Isaac, Jacob, Joseph, Moses, Christ, William Miller and the one hundred and forty-four thousand. There is another line of dispensational changes that is laid over the top of that line that identifies seven dispensations of God’s church that are represented by the seven churches of Revelation two and three, but we will not touch those yet. There was a dispensational change with Adam and Eve represented by before their fall and after their fall, and of course a change of dispensations from before the flood to after the flood in the time of Noah. All these lines contribute to the light we are dealing with, but we are focusing now upon the chosen people.

When Christ began His ministry at the beginning of the covenant week He was baptized.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon

him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matthew 3:16, 17.

The very first words of God, as Jesus came up out of the water, thus beginning the covenant week, was the announcement by the Father, that Jesus was the Son of God. If we understand the “rule of first mention” that fact is powerful. If we don’t, not so much.

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. Genesis 1:1, 2.

As in Genesis, the anointing ceremony has three persons of the godhead identified.

The truth that Jesus was the Son of God, the Son of David and the Son of Man regularly agitated the scribes and Pharisees during the next three and a half years. Jesus prophetically changed from Jesus to Jesus Christ at His baptism. When Jesus was baptized, He became the “Christ,” which means “anointed one” and is the word “Messiah” in the Hebrew. And of course, the Hebrews expected a Messiah and they knew he would be the Son of David. When He was “anointed” to begin the most sacred three and a half years of earth’s history, He saw the Holy Spirit descending and heard His Father speak.

It was a very profound anointing ceremony at which the message that was proclaimed of Him and His work was that, “He was the Son of God”. More alarming for the Jews, was not only that He was the Son of God, but that He claimed, as the Son of God — He was actually God. The Jews could not abide in what they understood to be such a blasphemous claim as that! The dilemma for the Jews, is the dilemma of Abraham—for Abraham was the father of the Jews, the father of the covenant and also the symbol of the faith required to abide by the terms of the covenant.

Abraham’s illustration of the faith necessary to enter into a covenant relationship with God requires that your faith is tested. Abraham’s test, which would prove whether his faith was real or presumption was premised on demonstrating whether he would follow God’s word—even if it appeared to contradict God’s previous word. Abraham knew that human sacrifice was murder and that it represented the idolatrous practices of the idolatrous peoples he was then living among. The scribes and Pharisees knew from their beginning covenant history that God was only one God, and they also knew Jesus was claiming to be a second God. They were being tested with their final test.

Hear, O Israel: The Lord our God is one Lord. Deuteronomy 6:4.

In the history where Moses recorded the previous verse, God had already told Moses that He was to be known from that point on as Jehovah. No longer was He only to be the Lord God Almighty, but from that point onward he was to be known as Jehovah. In the very history where He is further magnifying the understanding of His character as represented by His names, He is also straitly informing ancient Israel that God is one God. What were the Jews of Christ day-and-age to think?

Later in His ministry as it reached the climax of the Triumphal Entry into Jerusalem the Jews are once again flabbergasted that Jesus is allowing the children to sing His praise.

And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. Matthew 21:9.

The lyric of the song that drove the Pharisees crazy was the part identifying Jesus as the Son of David and also identifying that the Son of David was the name of the Lord. At the beginning of His ministry, the triumphal entry and of course the cross, the controversy includes agitation over Jesus' name.

Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. John 19:21.

Of course, it would have been essentially correct for Pilate to have changed the writing to say, "I am, King of the Jews," for "I Am" was the name Jesus set forth of Himself repeatedly. Of course, to apply that flawed logic in order to change God's Word, particularly when it is the story of the cross is something that men would never do, would they? Jesus was the "King of the Jews," but He was also "I am," so the statement "I am, King of the Jews" is accurate in a sense, but this is not the point.

From the beginning and throughout the middle and to the end of the three and a half years His name was a point of agitation. There are many things to be understood about the line of covenant names, but here I am wanting to show that there was a shaking at the end of ancient Israel in the Jewish church that had to do with the name of Christ. As the Son of David, He possessed the credentials to be the Messiah, as the Son of God, (in the sense of also being God) and as the Son of Man, Jesus presented a tremendous test for the chosen people. How could this man claim to be God and also God's son, when Moses at the beginning of their covenant history had been so specific about God being one God?

Yet that was the purpose of Christ walking among men. God was in Him reconciling men unto Himself, and He was doing so by allowing men to see Jesus, who plainly and directly taught that if you have seen Him—you have seen the Father. This history represents the ending of literal Israel as God's chosen people and at the beginning there was a controversy marked about who and what God is.

And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. Exodus 5:2.

Pharaoh is expressing not only the symbol of atheistic defiance against the knowledge of God, but also expressing the Egyptian understanding concerning the God of Abraham. And repeatedly the Lord has said that His wondrous acts in Egypt were to allow mankind to know who He is. The history of the beginning of literal Israel as God's chosen people typifies the end.

In both histories there is a lack of understanding about who and what God is, that is connected to His various names, but more importantly to our consideration is that the history of Christ at the ending of Israel as the chosen people, identifies that a primary reason the Jews stumbled over accepting their Messiah was that they knew that God's Word at the beginning of their covenant

history identified was that He was one God. What a dilemma!

And after that they durst not ask him any question at all. And he said unto them, How say they that Christ is David's son? And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool. David therefore calleth him Lord, how is he then his son? Luke 20:40–44.

This is the final question and answer period for the Jews, for after that interaction, “they durst not ask Him any question at all.” He had just answered the final question of his ministry for the lost house (and there is always a lost house in the prophetic narrative), and then He raises the subject of His name as “the Son of David,” and therefore as the Messiah. All through the three and a half years the controversy includes His various names, which represent His character and nature. His name is addressed at the beginning, at His baptism, and then in His final interaction with the lost house at the triumphal entry and at the cross, among other passages in the gospels.

“The Pharisees had gathered close about Jesus as He answered the question of the scribe. Now turning He put a question to them: ‘What think ye of Christ? whose son is He?’ This question was designed to test their belief concerning the Messiah,—to show whether they regarded Him simply as a man or as the Son of God. A chorus of voices answered, ‘The Son of David.’ This was the title which prophecy had given to the Messiah. When Jesus revealed His divinity by His mighty miracles, when He healed the sick and raised the dead, the people had inquired among themselves, ‘Is not this the Son of David?’ The Syrophenician woman, blind Bartimaeus, and many others had cried to Him for help, ‘Have mercy on me, O Lord, Thou Son of David.’ Matthew 15:22. While riding into Jerusalem He had been hailed with the joyful shout, ‘Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord.’ Matthew 21:9. And the little children in the temple had that day echoed the glad ascription. But many who called Jesus the Son of David did not recognize His divinity. They did not understand that the Son of David was also the Son of God.

“In reply to the statement that Christ was the Son of David, Jesus said, ‘How then doth David in Spirit [the Spirit of Inspiration from God] call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool? If David then call Him Lord, how is He his son? And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions.’” The Desire of Ages, 609.

His anointing as Messiah and His last interaction with those He came to save was over His divinity, the symbolism of His names and of course the rule of first mention. Jesus ends His direct work for the Jews by using the history of literal David to teach about spiritual David. Why would David comment on when the Lord tells the Lord to be seated on the throne with Him? Because king David at the beginning represents the spiritual King David at the end. The only way to rightly understand Jesus' final statement to the lost house was to be able to apply the rule of first mention, which can't be done if you don't know the rule.

His final statement to the lost house required an understanding of the rule of first mention in order to be understood. Jesus used David and David's son to present the truth to the lost house for His final statement. They had been the house of David after all. Jesus therefore took the father (David)

and turned it to the (Son of David) and He also took the son (of David) and turned him to his father (David). He turned the Father unto the child as Elijah's message is prophesied to do in the "last days." That was His final message to ancient literal Israel and it was an Elijah message, for it was based upon the rule of first mention. The rule of first mention therefore, also confirms Jesus' message as an Elijah message based upon the rule itself. The rule of first mention demands that if the Elijah message of John the Baptist was the first of the last warning message to the lost house of Israel, then the final message given to them would also be the Elijah message. And so it was...

All of this being said, I would now derive a point from it all that is based upon the rule of first mention—the Alpha and Omega. There was a controversy over the understanding of who and what God is at the beginning of ancient Israel that typified the same controversy at the end of ancient Israel. At the end of ancient Israel, the work of Christ included teaching the lost house of Israel who and what God is. In the history of the end there was a resistance against Christ that was premised on an original truth that was established at the beginning. Modern spiritual Israel will possess the same prophetic characteristics in their history.

At the beginning of Adventism, the historians inform us that the Millerites were primarily made up of two Christian denominations; the Methodist and the Christian Connection. Methodism's primary beliefs were based upon living the correct Christian lifestyle. They had the "method." The Christian Connection's primary belief might be summarized as an opposition to the Catholic doctrine of the trinity.

As far as my research has gone, virtually all the leadership of the Millerites held to that doctrine of the Christian Connection. There are many branches of the Seventh-day Adventist Reform Movement (SDARM), that still hold to and promote the original Millerite understanding of "anti-trinitarianism." A dilemma (and current source of controversy) for those who retain the pioneer understanding has and always will be, how to respond to the many and various passages where Sister White directly opposes the doctrinal position they hold to and promote?

"I am instructed to say, The sentiments of those who are searching for advanced scientific ideas are not to be trusted. Such representations as the following are made: 'The Father is as the light invisible: the Son is as the light embodied; the Spirit is the light shed abroad.' 'The Father is like the dew, invisible vapor; the Son is like the dew gathered in beauteous form; the Spirit is like the dew fallen to the seat of life.' Another representation: 'The Father is like the invisible vapor; the Son is like the leaden cloud; the Spirit is rain fallen and working in refreshing power.'

"All these spiritualistic representations are simply nothingness. They are imperfect, untrue. They weaken and diminish the Majesty which no earthly likeness can be compared to. God cannot be compared with the things His hands have made. These are mere earthly things, suffering under the curse of God because of the sins of man. The Father cannot be described by the things of earth. The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight.

“The Son is all the fullness of the Godhead manifested. The Word of God declares Him to be ‘the express image of His person.’ ‘God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.’ Here is shown the personality of the Father.

“The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio; in the name of these three great powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ.” Special Testimonies, Series B, number 7, 62, 63.

The passage identifies “sentiments of those” that were defining the Father, the Son and the Spirit with “things of earth.” Then she says, “The Father cannot be described by the things of the earth.” Notice two points that she makes, though one might sound like a contradiction. She is identifying a false description of the Godhead that identifies three gods, if you will. It’s a false description of the Godhead, but she makes no comment about the fact that the false definition of the Godhead is also incorrect because it has the wrong number of gods in the Godhead.

Also notice that she says the things of the earth cannot be used to describe the Father. In that very statement, she herself is using the things of the earth. It is human beings that have children and mothers and fathers and aunts and cousins. And Jesus tells us there will be no more marrying in heaven in the earth made new, for we will be like the angels. There are no boy and girl angels. The terms used by human beings that define their relationships with one another have been employed by God to instruct us about His nature and character, but even “the things of the earth” that inspiration has employed to instruct men of God’s character and nature are imperfect.

We have been informed that, “There are three living persons of the heavenly trio” ... “the Father, the Son, and the Holy Spirit.” It is an abomination to attach earthly spiritualist sentiments to these three persons, but it is not an abomination to attach “the name of these three great powers” to the biblical definition of the Godhead.

The prophetess says “the name” of the three great powers who make up the Godhead is the Father, the Son and Holy Spirit. As with every biblical truth, when brought together line upon line, the complete testimony must consist of every waymark that has been revealed. The prophets’ testimonies are to be combined. Daniel gives the name of Palmoni to Christ (among other names, but this is just an example). John calls Him the Alpha and Omega and Moses calls Him Jehovah. According to Ellen White His name is the Father, the Son and the Holy Spirit.

“Satan is... constantly pressing in the spurious—to lead away from the truth. The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. ‘Where there is no vision, the people perish’ (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God’s remnant people in the true testimony.

“There will be a hatred kindled against the Testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded.” Selected Messages, book 1, 48.

A quick side point from this passage. John has been banished to Patmos for the Word of God and the testimony of Jesus. There are two target audiences for the third angel’s message. Those outside of Adventism and those inside of Adventism. John represents an Adventist that is not only being persecuted by the world because of his obedience to the Bible, but he is also being persecuted for his obedience to the writings of the Spirit of Prophecy. The persecution that is levelled against the Spirit of Prophecy comes from within, not from the outside.

At the beginning of ancient Israel, after four hundred years in Egypt, those who were to be the chosen covenant people no longer kept the Sabbath. They did not know Christ’s character or nature. They held to misunderstandings about God that they inculcated while in captivity. The ten plagues; the Red Sea deliverance; the heavenly manna; the sanctuary and all its furnishings; the sacred ceremonies; the courtyard, holy place and Most Holy Place; the law of God; the Rock that followed them; the water that came out of the Rock that followed them and even the serpent on the pole were all intended to increase the knowledge of God in His chosen people. It was a progressive education. That progressive education continued until the scribes “durst ask him no more questions” and He then identified the very last subject they would have in an open discussion with Him, and it had to do with the name of David and who and what Christ is.

At the beginning of modern spiritual Israel, after 1260 years in spiritual Babylon, those who were to be the chosen covenant people no longer kept the Sabbath. They did not know Christ’s character or nature. They held to misunderstandings about God that they inculcated while in captivity. The history of Adventism with all its waymarks, apostasies, compromises and internal struggles reached a point in the 1880’s when *The Desire of Ages* was published. Enshrined in that book on page 671, is an understanding of the Godhead that has developed far beyond the understanding that came from the eighteenth century.

Ancient Israel had a controversy at its ending that was brought about by a limited understanding of the Godhead, that was based upon an understanding from their beginning history. The testimony of Jesus says, whether the Father, the Son or the Holy Spirit they are all “the fulness of the Godhead bodily” (Colossians 2:9). The biblical testimony says, “Hear, O Israel: the Lord our God is one Lord” (Deuteronomy 6:4).

Modern Israel holds to a variety of ideas about the Godhead, and only one is correct. At the end of modern Israel God will finish the work of revealing His character in terms of doing so while probationary time lingers. That is what He did for the Jews, and He never changes. It is certain we will continue to grow in our understanding of God’s nature and character throughout eternity, but there has been a purposeful prophetic line of the truth demonstrating God’s efforts to educate His people about Himself, and that history is part of the education He is seeking to teach now, and the information found in the prophetic word concerning that educational process identifies an end of

the discussion that corresponds to the close of probation.

“Christ is the pre-existent, self-existent Son of God.... In speaking of his pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him.” Signs of the Times, August 29, 1900.

“He was equal with God, infinite and omnipotent.... He is the eternal, self-existent Son.

“While God’s Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding His pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with His Father. From everlasting He was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted Him, were to be blessed. ‘The Word was with God, and the Word was God.’ Before men or angels were created, the Word was with God, and was God.” Review and Herald, April 5, 1906.

In the passage she quotes from John’s very first words.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. John 1:1–3.

In the beginning there was at least two Gods, for John just said, “The Word was God and was with God.” In the first verse of Genesis the Hebrew word “Elohim,” is translated as God. Often in God’s word “Elohim” is placed in a grammatic structure to identify a singular God, but it is a plural, none-the-less. John removes the consideration of “Elohim” in the verse being a singular God with his second witness to the subject. His testimony establishes at least two Gods.

More troubling for anti-trinitarians who profess to uphold the Spirit of Prophecy is that in the beginning “the Spirit of God moved upon the face of the waters.” Is the “Spirit” that moved upon the water the Father or the Son, or was it the third person of the heavenly trio as Sister White addresses Him? John’s first three verses in his gospel are followed by these words.

In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. John 1:4, 5.

The reference to light and dark is in complete agreement with the beginning of Genesis which says.

And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. Genesis 1:3, 4.

We will return shortly to these two parallel passages of the light that is the subject in the creation story that follows after the introduction of the Godhead. In the beginning the first truth that is addressed is the make-up or the nature of the Godhead. But the passage does not stop until chapter two verse three where we find the final three words in the creation begin with the three Hebrew letters that together create the word translated as “truth.”

The beginning of the account of creation introduces the Godhead, then sets forth the creative power of His word, and then ends the passage with a divine signature representing truth, the third angel's message and the name of God as represented by Alpha and Omega.

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. Genesis 2:2, 3.

The end of the first truths taught in God's Word are the climax of the passage. It ends with the three words "God," "created" and "made," thus emphasizing the beginning of the passage, but just as importantly emphasizing the seventh-day Sabbath. The Sabbath of course is the symbol of creation and the sign between God and His chosen people. "Truth" is represented in the three letters that begin each of those final three words of creation. The testimony is emphasizing how significant and important the Sabbath truth is, but just as profound is that those three letters also represent the three steps of the first, second and third angels' messages. Thus, in the very first passage of the Bible the Sabbath as the sign of God's creative power is also identified as the testing issue at the end of time. The last book in the Bible provides a third witness to accompany John's testimony in his gospel.

John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. Revelation 1:4-11.

The first three verses of Revelation chapter one identifies the final warning message and how that message is conveyed from God to mankind. It also states that it is the Revelation of Jesus Christ, thus marking a distinction between the book of Revelation and the book of Daniel. One is a prophecy, the other a revelation.

"In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation. The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days. The angel commanded, 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the

end.' Daniel 12:4." Acts of the Apostles, 585.

In the book of Revelation there are lines of prophecy that are to be recognized and brought together line upon line. All those prophetic lines end in the book of Revelation, but the book that was sealed was not the book of Revelation, and it was not simply the book of Daniel that was sealed up, but what was sealed in the book of Daniel was "that portion of the prophecy of Daniel relating to the last days."

The "last days" can be understood in a general sense, but understanding them as inspired words, (which they are) requires we also evaluate if the expression "last days" has a prophetic symbolism attached to it. The "last days" are a specific period of prophetic history that has many lines of support. I hope to lay out that history in the near future. It is specifically the history of 1798 until the close of probation. One way to recognize this is that in the literal sanctuary service there was one day of the year that represented judgment, and that was the Day of Atonement. That literal ceremony typified what Sister White calls the anti-typical Day of Atonement. The prophetic or spiritual Day of Atonement represents the "last days" of probationary time, it represents the period of the final judgment.

The prophecy in Daniel that was sealed up was two-fold. There was a prophecy relating to the last days that the Millerites recognized which announced the opening of the judgment. That passage of Daniel is represented by the Ulai River vision of chapters eight and nine. The other prophecy that was sealed up in Daniel announces the close of the judgment, and the end of Adventism, and the end of the United States, and the end of the world. That vision was represented by the Hiddekel River.

"The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon come to pass." Testimonies to Ministers, 112, 113.

The Ulai vision was unsealed in 1798 and addresses God's sanctuary and His people. The Hiddekel vision was unsealed 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, and addresses the enemies of God's people. The two visions function as do the seven churches and seven seals in the book of Revelation. One is the internal history of the church and the other is the external history of the church, and they both run the entirety of and are "especially for" "these last days."

But though we are told the book of Revelation is not the sealed book, we are also told that it is a sealed book.

"Revelation is a sealed book, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth's history. The teachings of this book are definite, not mystical and unintelligible. In it the same line of prophecy is taken up as in Daniel. Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence." Manuscript Releases, volume 9, 8.

The book of Revelation is unsealed because the prophecies in Daniel are unsealed, and the very lines of prophecies that have been unsealed in Daniel are the same lines that are found in Revelation. What was sealed up in the book of Revelation was a portion of Revelation especially related to God's people in the "last days." When Sister White wrote this statement the "seven thunders" was at the time she wrote it sealed up, so she wrote that "it is a sealed book." She also said the book of Daniel was the "book that was sealed," in the past tense. For her it had been unsealed in 1798.

What was sealed up concerning the seven thunders in her lifetime was not simply the future events represented by the seven thunders, but primarily that the "seven thunders" represent that the beginning of Adventism parallels the end of Adventism. The "seven thunders" is revealing the most important prophetic rule needed to understand the Revelation of Jesus Christ, while also revealing an attribute of God's nature and character, that He is the beginning and end of all things. Prophecy identifies that there is a purposeful development of the truths connected to God's nature and character.

Jesus, when represented as the "Lion of the tribe of Judah", is symbolizing the work He accomplishes as He reveals truth in an incremental and systematic way through history. He seals up the prophetic word, until the point in time when it is to be understood. He seals and unseals truth for the purpose of instruction. As Palmoni, Jesus is the Wonderful Numberer, the Master of time controlling His-story. As Alpha and Omega, He is, among other things, the Master of language. As the Lion of the tribe of Judah He is the one who controls when truth is revealed to men.

In Revelation chapter one after the first three verses the Godhead is set forth as three distinct entities.

John to the seven churches which are in Asia: Grace be unto you, and peace,
from him which is, and which was, and which is to come;
and from the seven Spirits which are before his throne;

And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Revelation 1:4, 5.

The introduction to the last book of the Bible clearly sends a greeting to God's church which identifies the Father, the Spirit and the Son. The ending of God's Word is repeating the beginning, and in so doing is emphasizing the significance of the correct understanding of the Godhead. It is doing so for those who will be Philadelphians and make up the one hundred and forty-four thousand. They are the final covenant people, who have been typified throughout the lines of covenant history. Those witnesses, among other truths, establish that God has been incrementally seeking to increase the knowledge of His nature and character throughout prophetic history.

The greatest symbol in the Bible of man's lack of the knowledge of God was Pharaoh who represented Egypt, a symbol of the entire world and therefore all of mankind. That waymark

begins the process in the beginning of literal Israel where God was seeking to make known His name. At the end of literal Israel, the controversy over God's name was repeated. At the end of literal Israel Jesus marked His interaction with the Jews by identifying the history of David and using "the rule of first mention" to represent the final statement concerning the Jews' Laodicean blindness. They could not understand what He was saying, for they did not know the rule of Alpha and Omega, nor did they know the Alpha and Omega standing before them.

At the beginning of spiritual Israel, the controversy typified in the history of Moses is paralleled. As Adventism has travelled through the history of "the last days," many opportunities to understand more of Alpha and Omega have been given, just as was the case with ancient Israel. There will be a point where no more questions will be asked at the end of Adventism, as there was in the days of Christ.

Returning to the passage in Revelation chapter one we see that grace and peace are sent from Him which is, and which was, and which is to come, and also from the seven Spirits and also from Jesus. The Godhead is represented as Jesus, the seven Spirits, and Him which is, and which was, and which is to come, thus allowing us to know that it is the Father who possesses the characteristics represented as He who is, was and is to come. These characteristics represent the eternal nature of God. He has always existed, and in verse eight and nine that very attribute is clearly assigned to Jesus.

I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. Revelation 1:8-11.

Those who have a Bible that writes the words of Jesus in the color red, know that in verses eight and eleven it is Jesus that is speaking. In those verses Jesus identifies that He possesses the identical eternal nature as the Father when He identifies Himself as "the Lord, which is, and which was, and which is to come," and Jesus also adds that He is "the Almighty."

The very first thing Jesus says in the beginning of the book of Revelation, the book that identifies that it is the Revelation of Jesus Christ; is that He is Alpha and Omega, that He too is eternal as the Father is and that He also is God Almighty. The attributes of God's nature are the very first words in the book of Revelation from Jesus. Those attributes are direct stumbling blocks for Adventists who still defend the original position of the Godhead. They believe there was a time when the Father brought forth His Son.

The end of the book of Revelation agrees with the beginning of the book of Revelation.

The Second Coming follows the description of the Godhead. In chapter twenty-two we find the end of the book agrees with the beginning of the book and verse twelve parallels verse seven of chapter one by referencing the Second Coming.

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Revelation 22:12–17.

After referencing the Second Coming, Jesus, as in Revelation chapter one, identifies Himself as Alpha and Omega. Then he adds the distinction between those who would hear and those who would not hear what the Spirit said unto the churches. He references the communication process illustrated in verses one through three in chapter one, by identifying that he sent Gabriel with the message to John.

Then He returns to the final statement that He made to the Scribes and Pharisees at the end of ancient Israel. He ties both endings of literal and spiritual Israel together, by answering in Revelation for those in the “last days” what the Jews in their “last days” could not understand. He says that He is the root (beginning) and offspring (ending) of David. The subject of David and his Lord was the last statement Jesus made to the quibbling Jews, and it typifies the final pronouncement for those in the last days that, according to the message to the Philadelphian church, claim to be Jews, but are not.

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. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Revelation 3:9, 10.

Those who worship at the feet of the saints are Laodicean Adventists who have been spewed out of the mouth of the Lord.

“You think, that those who worship before the saint’s feet, (Revelation 3:9), will at last be saved. Here I must differ with you; for God shew me that this class were professed Adventists, who had fallen away, and ‘crucified to themselves the Son of God afresh, and put him to an open shame.’ And in the ‘hour of temptation,’ which is yet to come, to show out everyone’s true character, they will know that they are forever lost; and overwhelmed with anguish of spirit, they will bow at the saint’s feet.” Word to the Little Flock, 12.

According to the Bible and the Spirit of Prophecy those who worship at the saints’ feet, are members of the synagogue of Satan. They claim to be Jews, but they are not. The righteous

Adventists are being addressed in the church of Philadelphia. The one hundred and forty-four thousand are Philadelphians, and the Jews who say they are, but are not—are Laodiceans. There are two classes of faithful people in the “last days,” the one hundred and forty-four thousand and those that are martyrs. There are only two churches of the seven that lack any criticism. One is Philadelphia representing those that never die, and the other is Smyrna, representing the faithful martyrs. The martyrs and those that do not die, Smyrna and Philadelphia, are the only churches of the seven with no condemnation attached to the message they were given. Yet, both churches had to deal with those who claimed to be Jews, but were not. This is so, for they are all members of the same church in the “last days” dealing with the same circumstances, one class destined to testify with their blood, represented by Moses at the Mount of Transfiguration, and the other class represented by Elijah who never died.

And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. Revelation 2:8–10.

As Jesus describes the dire circumstances of the church of Smyrna, he makes but one positive comment when He says, “but thou art rich,” thus contrasting them with the members of the synagogue of Satan who are not rich. Those in Revelation that are Adventist and think they are rich, and are not, are the Jews that say they are Jews, and are not—for they are Laodicean Seventh-day Adventists.

In the opening of Revelation, the Godhead is presented as three persons and at the end of the book of Revelation Jesus and the Spirit are directly mentioned, but not the Father. It matters not, because the principle of line upon line combined with the first illustrating the last, demands that the Father be recognized in the last verses of Revelation, for He is already identified as being there in the first verses. It is no different than the gospel of John chapter one, where John does not directly identify the Spirit, but the Spirit is understood to be there, for the Spirit was there the very first time the expression “in the beginning” was written. John’s gospel testimony in chapter one begins with the identical phrase “in the beginning.”

The “beginning” is a prophetic symbol and is to be evaluated with prophetic rules, including line upon line. Moses’ beginning, is the gospel of John’s beginning, is the beginning of the book of Revelation and it is also the end of Revelation. Of those four lines twice all three persons of the heavenly trio are identified, and in one line (John’s gospel) the Spirit might be missing and in the fourth line the Father is missing, but when brought together all three Divine Persons are represented in all four lines.

Christ came to make known the Father, and the Holy Spirit came to make known the Son. All three made eternal sacrifices. The Father so loved the world that He gave Jesus, Jesus so loved the world that He agreed to take upon Himself, for eternity, the flesh of those He had created. What kind of

giving is represented in the act of the Creator choosing to become part of His creation? The third person of the Godhead gave Himself, for He has accepted the position of living within the created entity called mankind—throughout eternity.

It is probably for this reason that the Holy Spirit is repeatedly associated with symbols of God's people. He is the Person of the Godhead that is to abide with the human creation. Therefore, the symbols of the Holy Spirit in the Scriptures are more often than not represented by a symbol that both represents the Holy Spirit or mankind. In the beginning the Spirit moved upon the waters.

And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. Revelation 17:15.

The only piece of furniture in the sanctuary erected by Moses that did not have a pattern specifically detailed for the workers to follow was the seven branched candlestick. The candlestick represents the combination of humanity with divinity. For this reason, the candlestick's design was the only item in the sanctuary left for men to contribute to. The seven candlesticks that Christ walks among are identified as the seven churches, yet the candlestick was fueled with oil, representing the Holy Spirit, and the wicks of the candles that supported the flame for light were made from the used white linen garments of the priests, representing the righteousness of Christ that shines as the light of the world. God's people are the light of the world, but that light is only fueled by the oil of the Holy Spirit. The Holy Spirit is often associated with people in the description of Him in the Scriptures.

And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. Revelation 4:5.

Seven lamps are here identified as the "seven Spirits of God," yet we are told the seven candlesticks are the seven churches.

The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches. Revelation 1:20.

The seven candlesticks are both the seven Spirits and they are God's church.

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. Revelation 5:6.

The seven horns and seven eyes are also the Holy Spirit who is sent forth unto all the earth, and when baptized a Christian is sent forth unto all the earth, for he was baptized in the name of the Father, the Son and the Holy Spirit. In the blessing pronounced upon the martyrs of the Sunday law crisis, and all those who died in the faith in modern spiritual Israel since 1844, it is the Spirit that provides the eulogy for their burials' when He states, "Yea," "they may rest from their labors," for he was there during their labors all the way until they laid down their lives.

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

When considering the end and beginning of the book of Revelation, the beginning of the Bible and the beginning of the gospel of John we find that all three Persons of the Godhead are represented, though the Father is there, based upon the application of line upon line. The Son is there identifying Himself as Alpha and Omega.

If we recognize that the combination of humanity with divinity is a combination of the Holy Spirit and mankind, we can then understand why symbols of the Holy Spirit are tied together with symbols of mankind. With this perspective in mind, we return to the two “in the beginnings” we have been addressing so often.

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. Genesis 1:1–4.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. John 1:1–5.

Using these two witnesses of “in the beginning;” God the Word, who made all things, also gave His life, for “in Him was life,” and His life was the “light” of men. The “light” of a created man is the righteousness of the Creator. The righteousness of the Creator is the wick in the candles in the sanctuary.

And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. Revelation 19:18.

The oil that fuels the wick represents the activity of the Holy Spirit in the life of the believer. In the beginning the earth was dark and there was no light. Jesus then gave His life, the life that was in Him, so there could be light for men.

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. Revelation 13:8.

When Jesus chose to be a sacrifice for mankind, He gave His life so men would have light. As is the case in these two passages, whenever light is introduced, the light produces two classes of worshippers as represented by light and darkness, the children of the day or the children of the night.

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. 1 Thessalonians 5:4, 5.

When we recognize the close eternal relationship the Holy Spirit has with the children of the day, we can understand why the symbols of both God's children and the Holy Spirit are so closely related. In the last passage of Revelation, we see Jesus as the Alpha and Omega, we see the Father through the application of line upon line and the Holy Spirit is providing His final symbolic representation of Himself, for holy men of old spake as they were moved by the Holy Spirit. His first statement of Himself in Genesis identifies Him moving upon the waters, or moving upon mankind and His last reference to Himself is as follows.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Revelation 22:17.

From the beginning to the end the Holy Spirit is identified in association with mankind, for the children of the day represent a combination of divinity and humanity. Paul identifies, as does Isaiah, that men are vessels, and the candlesticks in the sanctuary had vessels where the wick was placed, and oil came down to the vessels to supply the fuel necessary to manifest the light that is the righteousness of Christ. We are the vessels of the Holy Spirit, the third Person of the Godhead as identified from the beginning unto the ending of God's Word, and as straightly identified in the writings of the Spirit of Prophecy.

In the second angel's message which was fulfilled in the beginning of Adventism and the end, there are two distinct messages; one for the church and one for the world.