

# The Revelation of Jesus Christ - Number Three

## *Unveiling the Prophetic Foundations: A Study of Revelation and the Path of Truth*

Jeff Pippenger

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“So in searching the field and digging for the precious jewels of truth, hidden treasures are discerned. Unexpectedly we find precious ore that is to be gathered and treasured. And the search is to be continued. Hitherto very much of the treasure found has lain near the surface, and was easily obtained. When the search is properly conducted every effort is made to keep a pure understanding and heart. When the mind is kept open and is constantly searching the field of revelation, we shall find rich deposits of truth.

“Old truths will be revealed in new aspects, and truths will appear which have been overlooked in the search. Mighty truths have been buried beneath the sophistry of error, but they will be found by the diligent searcher. As he finds and opens the treasure house of the precious jewels of truth, it is no robbery; for all who appreciate these jewels may possess them, and then they too have a treasure house to open to others. He who imparts does not deprive himself of the treasure; for as he examines it that he may present it in such a way as to attract others, he finds new treasures....

“Those who stand before the people as teachers of truth are to grapple with great themes. They are not to occupy precious time in talking of trivial subjects. Let them study the Word, and preach the Word. Let the Word be in their hands as a sharp, two-edged sword. Let it testify to past truths and show what is to be in the future.

“Increased light will shine upon all the grand truths of prophecy, and they will be seen in freshness and brilliancy, because the bright beams of the Sun of Righteousness will illuminate the whole.” Manuscript Releases, volume 1, 37–40.

I believe that I have now placed enough prophetic representations in place with the previous articles to have a good point of reference as we begin to proceed through the book of Revelation. If you are reading these articles online, I would hope you understand that the articles are in sequence by date. I understand that there are those following the articles that are familiar with most of what I am sharing, and I offer to them my apologies for all the redundancy. I have been trying to give enough biblical support for the truths we are handling, that someone new to the principles that Future for America employs will understand and stay engaged, though they might lack some of the familiarity with these concepts that many of us already know.

There are some very powerful truths, which until recently I had never recognized that have been opened in the book of Revelation. I could simply set the truths out there in the public domain without trying first to build a premise of prophetic support before I share them, but the truths are so new and so serious that I have not been willing to share without some foundation upon which to place the truths, which I believe are represented as the unsealing of Revelation that happens just

before probation closes.

And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. Revelation 22:10, 11.

Jesus set forth a principle about teaching the truth, that I believe applies here. The principle is set within the identification of the work of the Holy Spirit.

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. John 16:8–16.

When Christ stated, “I have yet many things to say unto you, but ye cannot bear them now,” it upholds my conviction that there is now much to share, but there should first be a logical premise to build those truths upon. That being said, the previous verses identify the three angels’ messages as represented by the Holy Spirit reproving “the world of sin, and of righteousness, and of judgment.” Those three messages are the final warning message, so this passage identifying the work of the Holy Spirit is an important testimony, for it emphasizes that the message is progressively understood, and it is only understood by those who possess the oil of the Holy Spirit. John, in the book of Revelation represents that very truth when he identifies that he is a Sabbath worshipping Seventh-day Adventist at the end of the world.

I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet. Revelation 1:10.

Seventh-day Adventists at the end of the world who will understand the unsealed message in Revelation will do so because they are “in the Spirit.” In the context of the parable that we have been told “illustrates the experience of the Adventist people,” John is a wise virgin, for he has the oil of the Spirit. He represents the wise virgins at the end of the world, who hear a great voice “behind” them. The “voice from behind” him is the Alpha and Omega as identified in the very next verse, and the voice informs him to return to the old paths and walk therein.

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. Jeremiah 6:16.

The “rest” Jeremiah refers to is the outpouring of the Holy Spirit during the latter rain. In the next verse Jeremiah provides a second illustration of the foolish virgins who refuse to return to the foundations of Adventism (the old paths) and walk therein.

Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken. Jeremiah 6:17.

When John hears the voice behind him directing him to the old paths or the foundations of Adventism, the voice he hears is as a trumpet. That voice is conveyed through the “watchmen” that God set over Adventism. Father Miller was the watchman that blew the warning trumpet at the beginning of Adventism during the proclamation of the first angel announcing the opening of the judgment. But John specifically represents those who proclaim the third angel’s message announcing the close of the judgment. He represents those who return to the foundations that God erected through the work of Miller.

We have repeatedly shown through the years, (and it can be found in Habakkuk’s Tables), that the first angel’s message “fear God” is to convict of sin, and that the second angel’s message is where righteousness is manifested and the third identifies judgment. These are the three steps of the three angels and also the three steps of the work of the Holy Spirit. Those three steps are also represented by the three Hebrew letters that make up the Hebrew word that is translated as “truth.” In the passage from John sixteen, Jesus is speaking of the work of the Holy Spirit in guiding God’s people into “all truth,” while also showing them “things to come.” Yet Jesus states that He has “many things to say unto you, but ye cannot bear them now.”

I hope you have understood some of the significance of the Hebrew word translated as “truth.” For we have just began to apply that symbol to our study. In the first three verses of Revelation one the communication process between God and man is identified. It is identified even before the Revelation identifies the three-fold nature of the godhead. It finds a second witness in the last verses of Revelation and in so doing, based upon applying “line upon line” it produces more light.

Then when we add Genesis 1:1–2:3, we find a third witness and another prophetic line to lay upon the previous two lines at the beginning and ending of Revelation.

Then we add the last promise in the Old Testament identifying the Elijah to come, and we have four prophetic lines.

Then we add the first chapter of the New Testament and we have five lines to put together the ultimate message found in the Bible when applying the principle of Alpha and Omega to all the lines. If we would finish off the five lines we have already identified, by applying the principle across the board to those five lines, then we should expect to see the end of Matthew and the end of John testifying to the same information that all five of the “first and last” prophetic lines that we are considering.

The message that is being unsealed is established in the book of Revelation, so it is the reference point for the other lines, in agreement with Sister White informing us that “all the books of the Bible meet and end in Revelation.” The message of the first three verses of the book of Revelation identify the process God uses to transmit His word to John to write out and send to the churches. The first book of the New Testament, as already noted, sets forth the lineage of Jesus Christ and it starts with a very informative point.

The book of the generation of Jesus Christ, the son of David, the son of Abraham. Matthew 1:1.

Jesus ended his direct interaction with the quibbling Jews by silencing them with the subject of “the son of David,” a subject that could have only been understood by the Jews if they had understood the biblical principle of beginning and ending. They didn’t, and most Adventists don’t. Anyone who wishes to argue against the principle of history repeating demonstrates that they do not understand that ancient Israel typifies modern Israel, and their unwillingness to believe that principle, is the identical unwillingness at the end of ancient Israel to understand the same principle. Jesus represented that principle in His final riddle to the Jews by directing them to the riddle of how David’s Lord, could also be David’s son?

John chapter one, identifies that in the beginning the Word was with God, and the Word is God and the Word created all things. This of course aligns with the other lines we are referring to. And if we then consider the last words in the gospel of John, we see Peter, after hearing Jesus describe how he would die, asking Jesus what would happen to the apostle John.

Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen. John 21:21–25.

Peter wanted to know how John would die, or even if John would die. The answer is repeated twice in the passage when Jesus stated it and then John restated, “If I will that he [John] tarry till I come, what is that to thee?” John did live to Jesus’ Second Coming.

You can only see or hear that “truth” if you believe in the repetition of history, and also that the history that is to be repeated, does so at the end of the world. The end of the world is where John was when he wrote the book of Revelation. The last book in John’s gospel agrees with the other lines of beginning and ending for it places John in the history of the events leading to the Second Coming where he, representing those who proclaim the final warning message, sends that message to the churches.

“In the days of the early Christians, Christ came the second time. His first advent was at Bethlehem, when He came as an infant. His second advent was at the Isle of Patmos, when He revealed Himself in glory to John the Revelator, who ‘fell at His feet as dead’ when he saw Him. But Christ strengthened him to endure the sight, and then gave him a message to write to the churches of Asia, the names of which are descriptive of the characteristics of every church.

“The light that Christ revealed to His servant the prophet is for us. In His revelation are given the three angels’ messages, and a description of the angel that was to come down from heaven with great power, lightening the earth with his glory. In it are warnings against the wickedness

that would exist in the last days, and against the mark of the beast. We are not only to read and understand this message, but to proclaim it with no uncertain sound to the world. By presenting these things revealed to John, we shall be able to stir the people.” Manuscript Releases, volume 19, 41.

The end of the gospel of John identifies the communication process as in Revelation’s first three verses, by locating John prophetically in the history of the Second Coming. Thus, using Jesus’ first “second coming” (Patmos) to illustrate His last “second coming.” It connects perfectly with the other lines we are considering, for it represents John at the end of the world, on Patmos where he receives the Revelation of Jesus Christ. What about the end of the book of Matthew?

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. Matthew 28:16–20.

In the passage all power is given to Jesus, and this would of course be His creative power. And then He gives a commandment to baptize in the name of the Father, Son and also the Holy Spirit that moved upon the water in Genesis one, and the seven spirits that are before the throne of God. This passage identifies that Christians are to recognize the three persons of the heavenly trio as three distinct entities. The end of Matthew adds to the lines as the other six do.

“Christ has made baptism the sign of entrance to His spiritual kingdom. He has made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Spirit. Before man can find a home in the church, before passing the threshold of God’s spiritual kingdom, he is to receive the impress of the divine name, ‘The Lord our righteousness.’ Jeremiah 23:6.

“Baptism is a most solemn renunciation of the world. Those who are baptized in the threefold name of the Father, the Son, and the Holy Spirit, at the very entrance of their Christian life declare publicly that they have forsaken the service of Satan, and have become members of the royal family, children of the heavenly King. They have obeyed the command, ‘Come out from among them, and be ye separate, ... and touch not the unclean thing.’ And to them is fulfilled the promise, ‘I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.’ 2 Corinthians 6:17, 18.

“As Christians submit to the solemn rite of baptism, He registers the vow that they make to be true to Him. This vow is their oath of allegiance. They are baptized in the name of the Father and the Son and the Holy Spirit. Thus they are united with the three great powers of heaven. They pledge themselves to renounce the world and to observe the laws of the kingdom of God. Henceforth they are to walk in newness of life. No longer are they to follow the traditions of men. No longer are they to follow dishonest methods. They are to obey the statutes of the kingdom of heaven. They are to seek God’s honor. If they will be true to their vow, they will be furnished with grace and power that will enable them to fulfill all righteousness. ‘As many

as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” Evangelism, 307.

Jesus illustrates the end by the beginning in His Word, for He is the Word, and He is the Alpha and Omega.

Bringing these seven lines together builds a very detailed picture of the communication process between God and man, with many other critical and important truths set forth and established by the other “lines” witnesses. Seven “lines” of prophecy representing the Alpha and Omega. But what about the book of Malachi?

Malachi’s book is a scathing rebuke against the unfaithful priests in Adventism. It opens with the identification of two classes of worshippers in Adventism at the end of the world.

The burden of the word of the Lord to Israel by Malachi. I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob’s brother? saith the Lord: yet I loved Jacob. Malachi 1:1, 2.

Malachi further informs us that the two classes of worshippers at the end of the world are two classes of priests.

And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart. Malachi 2:1, 2.

The beginning of Malachi is typifying the Laodicean and Philadelphian message with two classes of priests. The priests are commanded to “hear.” John represents the priests that do hear, and a priest represents God’s covenant chosen people. They are already cursed and will be cursed again if they do not “hear” and “they do not” or “will not” “lay it to heart.”

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. 1 Peter 2:5–10.

The priests are God’s chosen people who are tested by the “corner stone” in the foundation of the temple. The corner stone is what all the other foundation stones are aligned with, and also it is the stone that bears the weight of the entire temple. Miller’s corner stone was the “seven times” of Leviticus twenty-six. The corner stone or the stone that the builders rejected is a true story of the

building of the temple, which is described very specifically in the writings of the Spirit of Prophecy. One point about the first stone that was rejected is that it was set aside after it was rejected, and from that point on the builders of the temple would regularly trip over the cornerstone, that had been set aside within their work area. It was a stone of stumbling.

In Malachi God informs the wicked priests, also known as the foolish Laodicean virgins that he is going to and already has “cursed” them. He curses them for they will not “hear” and “lay” the Elijah message to their hearts. The Elijah message turns the fathers’ hearts to the children and the children’s hearts to the fathers. Turning their hearts represents hearing the Elijah message of fathers and children, which is the principle of first and last. Hearing the message of the first and last is not enough, it must be laid upon the heart. To accept the message of Elijah is to lay it to your heart. If a priest will not hear that principle, he will be cursed.

They brought the curse upon themselves when in 1863 they began the process of rejecting the very first foundational truth Miller discovered and have done nothing but continue that rejection to this very day. But even though the progressive curse began in 1863, (for they are already cursed), the curse that is in the future tense, takes place when they are spewed out of the mouth of the Lord at the Sunday law. The beginning of Malachi illustrates the end, for the end represents the last warning given to the wise and foolish priests. The wise and foolish in Malachi are represented as Esau and Jacob. The elder brother representing the covenant through the birthright of being the first born, contrasted with a younger brother. The elder being the first and the younger being the last.

In Malachi both Esau and Jacob are Laodicean Adventists but the last eventually heard the “voice” of the Lord, repented and had his name changed to Israel. The elder, the first did not hear. Jacob heard the voice of the Lord the night he dreamed and saw angels ascending and descending upon the ladder, representing Christ. Jacob represents Laodicean Adventists at the end of the world who are converted from Laodiceans unto Philadelphians when they experience the first three verses of Revelation one, as illustrated by John and Jacob’s dream of the ladder of ascending and descending angels. That experience marks the beginning of Jacob’s conversion into Israel, the Philadelphian. The ending of Jacob’s conversion story is when he wrestles with Christ at Penuel. Thus Jacob’s birthright story begins in the first three verses of Revelation chapter one when the unsealing of the final warning message is taking place and it ends in the time of the seven last plagues, during the time of trouble.

All four sets of beginnings and endings, “line upon line” give testimony to the message of the Revelation of Jesus Christ. The question is whether the foolish priests will hear or not hear.

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 1:3.

The wise priests who hear what the Spirit says to the churches, hear the message of Elijah. Miller was Elijah, and some heard, but others refused.

“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.’” Early Writings, 233.

Miller was typified by both Elijah and John the Baptist, for John the Baptist prepared the way for Christ’s first coming and Miller prepared the way for Christ to come to the Most Holy Place of the heavenly sanctuary on October 22, 1844. Malachi directly identifies John and Miller’s work.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. 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. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. 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. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Malachi 3:1–6.

As the ‘watchman’ for his history, Miller’s work represented raising the foundations of the temple. His work in the beginning must illustrate a work that represents the finishing of the temple. That final work requires another watchman to give the trumpet a certain sound. Miller and the message of the first angel announced the opening of judgment, and the watchman who Miller typifies at the end of Adventism will announce the close of judgment.

In Malachi the Lord promises to bring judgment “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.” Those that are being identified here are those who “fear not” “the Lord of hosts.” William Miller is the messenger of the first angel which calls for men to “fear God.” Rejecting the foundations is to reject the fear of God.

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your

feet in the day that I shall do this, saith the Lord of hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. 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, lest I come and smite the earth with a curse. Malachi 4:1–6.

- The beginning of the Bible (Genesis) and the end of the Bible (Revelation).
- The beginning of the Old Testament (Genesis) and the end of the Old Testament (Malachi).
- The beginning of the New Testament (Matthew) and the end of the New Testament (again Revelation).
- The beginning of John’s testimony (the gospel of John) and the end of John’s testimony (again Revelation).
- The beginning of Malachi and the end of Malachi.
- The beginning of Matthew’s gospel and the end of Matthew’s gospel.
- The beginning of John’s gospel and the end of John’s gospel.
- The beginning of the four gospels and the end of the four gospels.

When we remove the prophetic beginnings or endings that are referenced more than once, it equals eight prophetic lines that are to be brought together and placed upon the first three verses of Revelation. What about the end of Genesis?

Genesis chapter fifty ends with the death of Joseph.

So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt. Genesis 50:26.

Chapter forty-eight identifies the death of Jacob. The death of Jacob being first in chapter forty-eight leading to the death of Joseph in chapter fifty’s closing verses place the signature of the Alpha and Omega upon the last three chapters of Genesis as the ending of the book of Genesis.

Those two deaths are used as symbols of the beginning and ending of Israel’s captivity in Egypt. In the beginning, Jacob’s body is taken back to be buried with his fathers, and when Moses comes out of Egypt, he brings Joseph’s body to be buried in the burial place of his fathers.

And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you. Exodus 13:19.

The ending of Genesis is the last three chapters. In chapter forty-eight Jacob (Israel) pronounces blessings upon his twelve sons that are directly identified as prophecies of what happens to those twelve tribes in the “last days” of the investigative judgment.

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father. Genesis 49:1, 2.

In the “last days” of the investigative judgment the Lord promises to gather his twelve sons, who are represented as the one hundred and forty-four thousand in the book of Revelation. These are they who John represents in the book of Revelation. They are gathered by a call from Jacob, a call from their beginning history that they are told to “hear,” and “hearken” unto. In the last days, those typified by Jacob’s sons “hear” a message and “hearken” or as John says “keep” those things that are written therein. It’s a call from the father to the children, it is the Elijah message. Those called are called the “son[‘s] of Jacob,” and are also to “hearken unto Israel” their father.

Esau and Jacob in Malachi represent the wise and foolish virgins. The call is from their father Jacob and their father Israel, identifying that when the last call is made everyone is a Laodicean Adventist and the choice is placed into their own hands whether to be a son of Jacob the deceiver or Israel the overcomer. What allows them to make a choice is the creative power within the message. If the message is read, heard and kept, then through the identical creative power that brought all things into existence they will be changed unto a son of Israel. To refuse to hear, is to retain the experience of Jacob, the deceiver.

The gathering call by Jacob, which is also the gathering call of the message that is unsealed in Revelation is an important symbol to understand. The “seven times” of Leviticus twenty-six teaches that there is no gathering, unless there is previously a scattering. The one hundred and forty-four thousand are those who were scattered in advance of the calling. This truth is repeatedly identified in the Bible.

Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. Jeremiah 31:10.

The covenant that is renewed with the one hundred and forty-four thousand includes the promise that God will write his law upon our hearts. But those who have this creative act performed for them by the Lord have been previously scattered.

Again the word of the Lord came unto me, saying, Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession. Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh. Ezekiel 11:14–19.

More is to be said about the gathering of the one hundred and forty-four thousand in relation to the “scattering,” but we first need to bring together the consideration of the signature of Alpha and Omega in these nine references we are considering.

Two classes are represented in the last three chapters of Genesis. A class of rebels and a class of the wise. Both classes hear a voice that says this is the way walk ye in it, but one class refused to hearken to the trumpet and walk in the old paths. The class of rebels in Genesis forty-eight through fifty are represented by the thirteenth tribe.

At the beginning of ancient Israel there were thirteen tribes and at the beginning of modern Israel there were thirteen disciples. The one disciple that is distinguished from the other twelve disciples, (as was Ephraim distinguished from the other tribes) are both symbols of rebellion. Sister White directly calls Judas a foolish virgin.

“There have been and always will be tares among the wheat, the foolish virgins with the wise, those who have no oil in their vessels with their lamps. There was a covetous Judas in the church Christ formed on earth, and there will be Judases in the church in every stage of her history.” Signs of the Times, October 23, 1879.

Judas Iscariot was a foolish virgin; he was a tare and if a foolish virgin, then also a Laodicean.

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

Joseph’s two sons both received a blessing from Jacob in chapter forty-eight of Genesis, and from that point on they are referred to as “half tribes.” Half tribes or not, they were still tribes. Judas Iscariot was replaced by Matthias in order to fill in the twelfth place formerly held by Judas Iscariot. Judas was a disciple, and in this sense—there were thirteen disciples at the end of ancient Israel, just as there were thirteen tribes at the beginning.

Joseph’s son Ephraim (the thirteenth tribe) became the symbol of the rebellion when the northern ten tribes rallied in support of Jeroboam and divided the kingdom into ten northern tribes and two southern tribes. Why do I identify Ephraim the son of Joseph as the symbol of rebellion instead of his brother Manasseh? The rebellion associated with Ephraim begins in chapter forty-eight, before Jacob blesses his twelve sons. In chapter forty-eight Jacob first blesses Joseph’s two sons. Because Manasseh was the first-born Joseph expects that the first blessing of his sons should go upon Manasseh, and Joseph rebels against Jacob choosing Ephraim.

The beginning of Ephraim as a representative of God’s elect possesses a testimony of rebellion, and the end of Ephraim is Leviticus twenty-six’s scattering of “seven times” from 723 BC through to 1798. In 723 BC the northern ten tribes, the kingdom of Ephraim, (also known as Israel) received a deadly wound as a kingdom of Bible prophecy. That deadly wound began a time prophecy that concluded with the papal power and its kingdom receiving a deadly wound in 1798. The deadly wound of the papal power in 1798 typifies the final fall of Babylon when the king of the north will “come to his end with none to help” in Daniel eleven verse forty-five. The rebellion and fall of Babylon in the last days was typified by the rebellion and fall of the papal power in 1798, which in turn was typified by the rebellion and fall of the kingdom of Ephraim (Israel) in 723 BC, which was typified by Joseph’s rebellion to his father’s prophetic inspiration as identified in the end of Genesis.

The rebellion that Ephraim is a symbol of started with his father's rebellion (Joseph) against his father (Jacob). It ultimately leads to the rebellion of the ten northern tribes, which leads to the "scattering represented" as "seven times" in Leviticus twenty-six. The period of the time the northern kingdom was scattered is divided into two periods. One ending in the year 538, the next period ending in 1798, and all pointing to the message that is unsealed just before probation closes in the book of Revelation. That message identifies the final fall of Babylon. At each waymark of Ephraim's prophetic history rebellion is marked. Just as is the rebellion of the thirteenth disciple, Judas Iscariot. This is two of the witnesses that identify the number thirteen as a symbol of rebellion. But none of these sacred truths can be recognized if a person isn't standing on the foundations of Adventism that were built upon the first truth Miller discovered and the first truth discarded by Adventism.

The ending of Genesis agrees with all the other lines that we have been considering. In summation:

In the beginning the heavenly trio of the Father, Son and Holy Spirit witnessed the creation of the heavens and earth that was accomplished by the Son, who is also the Word. The Word became the channel of communication from the Father, to mankind, and the Word is the only avenue for mankind to communicate with the Father. The Father's message was given by the Son to the angel Gabriel, who replaced Lucifer (the light bearer) after Lucifer's rebellion in heaven. Gabriel receives the light, or message and delivers it to a prophet, who is the holy created being assigned with passing the message from the Father to the fallen created family. The message given to the prophet is written out and then conveyed to mankind. At every step in the communication process the message is holy, and for this reason the prophets, who are fallen human beings are to be holy. At the point that the holy message is transferred into the hands of fallen humanity, humanity has the potential of handling a holy message with unsanctified hands. Thus, the light of the holy message produces both light and darkness. When the message is received by those in the family of fallen man it contains the identical creative power that created all things, which is the power that justifies that being. The beginning of the communication process illustrates the end of the communication process. Therefore, if the message is heard, read and kept, the message recreates fallen mankind into the image of the Son.

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 1:3.

John illustrates fallen mankind in the "last days" of the investigative judgment who hear a voice behind them and turn around to receive the message that leads to the past. Those that receive and make the message not a part of their life, but exclusively their life, are there and then justified. To be justified is to be made holy. When those who read and hear the message sent from the Father, accept the message and are made holy, it is through the creative power within the message. The creative power accomplishes the work of justifying men, when men believe as did Abraham. The message instructs them to turn and listen to the voice behind, which leads to the old paths, which are the foundational truths. The message guides them into all truth and as they walk the old paths, they are walking on the path of the justified.

But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble. My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh. Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil. Proverbs 4:18–27.

Those justified by the message conveyed walk on the path that represents an ever-increasing light, but that very light makes the path of the wicked correspondingly darker. Light separates from darkness. The creative power that commanded for there to be light in the beginning produces the same effect upon mankind at the end as light did in the beginning. The class that refuses to hear the voice behind, and therefore choose to walk the darkened path “stumble” at his Word, for they stumble on the foundation stone, the old tried stone. The voice is Alpha and Omega, and when the justified hear those words and incline their hearts unto those words they keep those words in the midst of their hearts, for the Alpha and Omega turns their hearts to the fathers, (the past) and the hearts of the fathers point to the end.

The way of the just is uprightness: thou, most upright, dost weigh the path of the just. Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. Isaiah 26:7–9.

God weighs, or He judges, those who walk the path of the just, and He does so in the “last days” when His judgments are in the land. The just are those who have waited for the Lord in fulfillment of the tarrying time in the parable of the ten virgins. The desire of those walking the path of increasing knowledge, is for a greater and greater understanding of God’s name, His character. Those who have waited for their Lord, are those that proclaim the final warning message, for they are those who proclaim the Midnight Cry, which is of course the first internal message of Revelation eighteen that is followed by the second, external message.

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Revelation 18:1–4.

When the angel of Revelation eighteen descended on September 11, 2001, the Seventh-day Adventist church refused its final call to return to the old paths. It then ceased to be the horn of true

Protestantism in the United States. At that point a testing process began for those who chose to take the message of that strong voice and eat it, as typified by John when the angel of Revelation ten descended at the beginning of Adventism on August 11, 1840. The spiritual nation that had taken the mantle of true Protestantism when the first angel's message was rejected, then followed in the footsteps of apostate Protestantism at the beginning of Adventism.

The true Protestant horn was then given to those who accepted the message in the little book that was in the angel's hand in Revelation ten. The testing process at the beginning of Adventism from 1840 through 1844 represents a testing process at the end of Adventism from September 11, 2001 until the Sunday law in the United States. Within the first history of 1840 to 1844, and the testing process that began on September 11, 2001, marks a dispensational transition from the former body of believers who held the mantle of Protestantism, unto a new body of believers who take the mantle of true Protestantism.

More important to our consideration of the path of the justified is that within that history there is a disappointment that marks the beginning of the tarrying time. The faithful wait for their Lord in that time, which ends with the unsealing of the message of the Midnight Cry. That testing process at the beginning of Adventism ended when the message of the Midnight Cry concluded on October 22, 1844. The testing process at the end concludes for those represented by John at the Sunday law in the United States. The message of the Midnight Cry at the end, will conclude just as at the beginning, and in the beginning of Adventism the message of the Midnight Cry was unsealed in advance of the close of the testing process. The message of the Midnight Cry at the beginning is now being unsealed at the end.

The justified wise virgins enter into covenant with God when the wicked foolish virgins enter into a covenant of death.

To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Isaiah 28:12–16.

The justified take the holy message of the Midnight Cry to the church and thereafter they proclaim the message of the second voice as they call mankind out of Babylon.

“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, 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.” Review and Herald, December 6, 1892.

Those who come out of Babylon and join those walking on the path of the just are accepted into the fold through the water of baptism that is represented by the name of the heavenly trio. The justified, whether it is those who are currently hearing the message delivered to John on Patmos, or those who thereafter are called out of Babylon are all justified by receiving the Holy Spirit. That combination of the Holy Spirit’s divinity and man’s humanity was accomplished, as set forth as an example when Christ took upon himself human nature. The one hundred and forty-four thousand were represented upon two witnesses, the twelve sons of Jacob and the twelve disciples. The wicked are represented by the thirteenth tribe and the thirteenth disciple. Both “thirteens” in either illustration were called to be priests unto God, and those who reject that calling are represented by Esau, while his younger brother Jacob represents those who accept the calling. Esau and Jacob both represent Laodicean Seventh-day Adventists at the end of the world. One class accepts the holy message conveyed through the prophet’s writings and is changed unto Israel, while Esau retains his name.

There is of course much more in these nine lines of Alpha and Omega, for this was simply a brief summation of beginnings and endings in God’s Word.

Nine lines of history, representing prophetic histories from the creation to the Second Coming. All nine of these prophetic lines of beginnings and endings are directly connected to the first three verses of Revelation chapter three. Those three verses identify that the Revelation of Jesus Christ, that is unsealed just before probation closes, is a manifestation of God’s creative power. What other power could construct such a complex inter-woven testimony from a variety of witnesses, who provided their testimony from the time of Moses until the time of John the Revelator?

Take off your shoes, for this is holy ground.