

# The Revelation of Jesus Christ - Number Four

## *Isaiah Forty*

Jeff Pippenger

2023-10-23

The message of the Revelation of Jesus Christ that is being unsealed includes the identification of the Hebrew word translated as “truth,” which among other things, represents Christ’s character as the Alpha and Omega. The beginning of a thing representing the end of a thing pervades the entire Bible, and Christ’s character is manifested in the Bible, for He is the Word. Alpha and Omega is the element of Christ’s character that He himself identifies, as the proof that He is God.

Isaiah chapter forty marks the beginning of a prophetic narrative that continues until the end of the book of Isaiah in chapter sixty-six. It starts by identifying the comforter that is sent, which Christ promises to the disciples to comfort them from his departure, but the coming of the Comforter finds its perfect fulfillment, as all prophecies do, in the last days. Isaiah’s and Jesus’ identification of the arrival of the Comforter points to the disappointment of the movement of the one hundred and forty-four thousand, that occurred on July 18, 2020.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. John 16:7, 8.

The words “sin, righteousness, and judgment” are what the Comforter will use to “reprove” the world. The word translated as “reprove,” includes the meaning to convince. The three steps of “sin, righteousness and judgment” represent the Hebrew word that is translated as “truth.” That word was created from the first, thirteenth and last letters of the Hebrew alphabet, and that word represents that the Creator of all things, is the first and the last, the Alpha and Omega. When the Comforter comes to the disappointed one hundred and forty-four thousand, He will convince them, and then the world, that God is the Alpha and Omega.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord’s hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. Isaiah 40:1–5.

The passage is identifying the work of the final Elijah messenger that was typified by William Miller, who had been typified by John the Baptist, who had been typified by Elijah, and who had been identified by Malachi as the messenger that prepares the way for the messenger of the covenant. In the final Elijah movement, when the Lord sends the comforter to strengthen those who have been disappointed and are waiting for the Lord during a tarrying time, the “glory of the

Lord shall be revealed, and all flesh shall see it together.” The “glory” of the Lord is His character, and the Revelation of Jesus Christ is an unsealing of the element of His character that is represented as Alpha and Omega. After the introduction of the first five verses, the “voice of him that crieth in the wilderness,” asks God “What shall I cry?”

The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. Isaiah 40:6–8.

The message of Christ’s character that is represented as Alpha and Omega is placed within the symbolism of Islam. In Ezekiel thirty-seven the valley of dead bones is first brought together, and then brought to life by the prophetic message of the four winds.

“Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path.

“Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? Oh, that we might have in our churches the Spirit and breath of God breathed into His people, that they might stand upon their feet and live. We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit.” Manuscript Releases, volume 20, 217.

The angry horse of Bible prophecy is Islam. The angry horse is being held back from doing his work of destruction, as represented by the holding of the four winds by four angels in Revelation seven. They are restrained until the one hundred and forty-four thousand are sealed.

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. Revelation 7:1–3.

The four winds being held, represents the restraining of Islam until the sealing of God’s people is accomplished. Islam is represented in Revelation as the last three of the seven trumpets, and also as the three woes.

And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound! Revelation 8:13.

After introducing the three woe trumpets, John identifies the characteristics of Islam in chapter nine. In verse four of chapter nine a command is given to Islam, that was fulfilled in the history of Abubekr, the first leader after Mohammed.

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. Revelation 9:4.

Uriah Smith, identified the relation of Abubekr to verse four.

“After the death of Mohammed, he was succeeded in the command by Abubekr, A.D. 632, who, as soon as he had fairly established his authority and government, dispatched a circular letter to the Arabian tribes, from which the following is an extract:

““When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women and children. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. And as you go, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way; let them alone, and neither kill them nor destroy their monasteries. And you will find another sort of people that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mohammedans or pay tribute.”” Uriah Smith, Daniel and the Revelation, 500.

Uriah Smith goes on to identify two classes of men, who were to be distinguished by the Islamic warriors that Abubekr sent to bring war against Rome. One class he identifies as Catholic monks, who worshipped on Sunday; and the other class were those who worshipped on the seventh-day. Islam was only to attack the worshippers of the sun. More important to our considerations is that men, whether Sunday keepers or Sabbath keepers, are symbolically represented as grass, green things and trees. The four winds in chapter seven were restrained from blowing upon the grass until the Sabbath keepers were sealed.

The messenger of the movement of the one hundred and forty-four thousand asks God, “What shall I cry?” He was told that his message was to be that the Word of God stands fast forever, and that message was to be placed within the context of the wind that blows upon the grass. When the Comforter is sent to the one hundred and forty-four thousand who have been disappointed over a failed prediction of Islam, and who thereafter recognize they are in the tarrying time of the parable of the ten virgins, they are then informed by the Comforter that the message they are to present, is the message of Islam’s role in Bible prophecy. The arrival of the Comforter, in the history of the tarrying time, causes them to stand.

And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. Ezekiel 2:1, 2.

They stand when they are resurrected.

And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another;

because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. Revelation 11:9–11.

The two steps of standing, and then being lifted up as the ensign is also represented by Ezekiel in chapter thirty-seven. Ezekiel's first step, brings together the body parts of the dead dry bones which are in the valley of disappointment. Ezekiel's second step, is the message of the four winds, which is the sealing message, which is the message of Islam.

And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Ezekiel 37:3–10.

In the passage of Isaiah, which we are currently considering, when the Comforter arrives, they stand on their feet, then they are lifted up into a high mountain as an ensign and proclaim the “good tidings” which is the latter rain, the third angel's message.

O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity. Isaiah 40:9–17.

Those that have come out of their graves are lifted up as an ensign, or as Isaiah identifies, they are taken to “a high mountain.” The high mountain is the ensign, and it represents those who were

waiting for the Lord, during the tarrying time that is initiated by the first disappointment of July 18, 2020.

One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill. And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him.  
Isaiah 30:17, 18.

In Revelation eleven the ensign is taken to heaven.

And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.  
Revelation 11:12, 13.

Revelation eleven identifies that the two witnesses are lifted up to heaven, at the same hour as the earthquake. The earthquake that was fulfilled by the French Revolution in past history, typifies the overturning of the United States at the Sunday law. The ensign is therefore lifted up at the Sunday law, and the ensign then proclaims the “good tidings” to the entire world.

All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. Isaiah 18:3.

The ensign will present the “good tidings” when the “trumpet” is blown. The final trumpet message of Revelation is the seventh trumpet, which is the third woe, which is Islam. Isaiah, John and Ezekiel are all speaking of the last days, and they never contradict one another.

The seal of God is placed upon God’s people at the Sunday law.

“Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost....

“What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.” Testimonies, volume 5, 214–216.

Though the decree is impressed at the Sunday law, those that receive the seal will need to have a character prepared for the seal, before the Sunday law, for the Sunday law is the crisis that all the crises in God’s word point forward to. It is the “crisis”, or “cry”, at midnight in the parable of the ten virgins.

“Character is revealed by a crisis. When the earnest voice proclaimed at midnight, ‘Behold, the bridegroom cometh; go ye out to meet him,’ the sleeping virgins roused from their slumbers, and it was seen who had made preparation for the event. Both parties were taken unawares, but one was prepared for the emergency, and the other was found without preparation. Character is revealed by circumstances. Emergencies bring out the true metal of character. Some sudden and unlooked-for calamity, bereavement, or crisis, some unexpected sickness or anguish, something that brings the soul face to face with death, will bring out the true inwardness of the character. It will be made manifest whether or not there is any real faith in the promises of the word of God. It will be made manifest whether or not the soul is sustained by grace, whether there is oil in the vessel with the lamp.

“Testing times come to all. How do we conduct ourselves under the test and proving of God? Do our lamps go out? or do we still keep them burning? Are we prepared for every emergency by our connection with Him who is full of grace and truth? The five wise virgins could not impart their character to the five foolish virgins. Character must be formed by us as individuals.” Review and Herald, October 17, 1895.

The wise virgins needed the oil, before the cry was made, for when the midnight crisis arrives, it is too late to obtain the oil.

“There is a spirit of desperation, of war and bloodshed, and that spirit will increase until the very close of time. Just as soon as the people of God are sealed in their foreheads,—it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved,—just as soon as God’s people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land, to give us warning, that we may know what is coming.” Manuscript Releases, volume 1, 249.

The seal of God is a settling into the truth, both intellectually and spiritually. That seal cannot be seen, but the ensign will be seen, for it is the only way the world can be warned. Therefore, there is a time when the seal cannot be seen, that is followed by the Sunday law, where the seal must be seen.

“The work of the Holy Spirit is to convince the world of sin, of righteousness and of judgment. The world can only be warned by seeing those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God, and those who trample them under their feet. The sanctification of the Spirit signalizes the difference between those who have the seal of God, and those who keep a spurious rest-day. When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws.” Bible Training School, December 1, 1903.

The seal that must be attained before the Sunday law is the full development of the character of Christ, and it is unseen, except by angels. The seal that is seen at the Sunday law are those who keep the Seventh-day Sabbath, for it is the seal, or sign of God’s people.

Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Exodus 31:13.

The sealing of the hundred and forty-four thousand began on July 18, 2020, and must be completed before the Sunday law.

All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. Isaiah 18:3.

The seven thunders that has now been unsealed, identifies that the history of the one hundred and forty-four thousand is the work of proclaiming a message that is placed within the context of the trumpet warning of the third woe. The trumpet of Islam in Bible prophecy is what is sounded by the ensign that is lifted up out of the grave.

The four waymarks of every reform line, that align with the four waymarks of the history of 1840 to 1844, establish that each of the four steps of each reform line always possesses the same theme. The first waymark in the history of the one hundred and forty-four thousand, that was represented by 1840 through 1844 was the empowerment of the message on September 11, 2001. That waymark was Islam. The second waymark of the parallel history for the one hundred and forty-four thousand was the disappointment of July 18, 2020. That waymark was a prediction of Islam which had been corrupted by the application of time. The third waymark which marks the Midnight Cry is a correction of the failed prediction of Islam. The correction represents the rejection of the application of time. The fourth waymark is the Sunday law, where the ensign that is lifted up, blows the seventh trumpet, which is the third woe, which is Islam.

Isaiah chapter forty identifies the starting point for the next twenty-six chapters. That starting point is located in the book of Revelation chapter eleven, when the two prophets that tormented the people are brought back to life. The Comforter resurrects and brings them to the standing position, and thereafter they are lifted up to heaven. Isaiah identifies the Elijah messenger as the voice crying in the wilderness. That messenger then asks what his message is to be and he is told in prophetic symbolism, that the message of Islam is a trumpet warning which the ensign proclaims. Yet the only way that Islam can be presented as the trumpet of warning in the last days is by identifying Islam of the past. The beginning of Islam as understood by the Millerites, and as graphically illustrated on the two sacred charts of Habakkuk, must be employed to identify Islam of the third woe.

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

John heard the voice of a trumpet behind him in the Revelation, and John represents the one hundred and forty-four thousand who hear a voice from the past. The voice behind John, that is representing the sound of a trumpet from the past, is the pioneer understanding that the trumpets were God's judgments against Sunday worship. The first four trumpets were brought against pagan Rome in response to the first Sunday law passed by Constantine in the year 321. The fifth and sixth

trumpet, which are the first and second woes, represent God's judgments against papal Rome after it too passed a Sunday law at the Council of Orleans in the year 538. The third woe of Islam arrives when the Sunday law is passed in the United States. Then the ensign is lifted up and identifies the prophetic role of Islam, based upon the beginning role of Islam.

The message proclaimed by the ensign can only be established when the message is placed within the context of Alpha and Omega. After this introduction in Isaiah chapter forty, the strongest and most direct biblical presentation of God as the Alpha and Omega is set forth over several consecutive chapters. Those chapters are Isaiah's representation of the Revelation of Jesus Christ that "God gave unto" Jesus, "to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John," who wrote it "in a book, and" sent "it unto the seven churches."

We will consider the following chapters of Isaiah in the next article.

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.