

The Revelation of Jesus Christ - Number Seven

The Third Woe and the Rise of the Seventh Kingdom: The Prophetic Significance of the Sunday Law

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In chapter eleven of Revelation, the two witnesses are lifted up to heaven as an ensign in “the same hour” that a “tenth part of the city” falls. In that hour the “second woe is past; and behold, the third woe cometh quickly.” Islam is the seventh trumpet and the third woe that comes at the “hour” of the Sunday law “earthquake.”

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. The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. Revelation 11:12–19.

The two witnesses ascend to heaven in a cloud, which prophetically represents a group of angels. As previously cited in these articles and as found in Habakkuk’s Tables, Sister White identifies that when the individual messages represented as the first, the second and the third angel arrive into prophetic history, they are portrayed as singular angels, but the message of the Midnight Cry, is represented by many angels. The two witnesses are lifted up into heaven as they proclaim the message of the Midnight Cry by an army of angels, thus they are taken into heaven “in a cloud.”

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

“This was the midnight cry, which was to give power to the second angel’s message. Angels were sent from heaven to arouse the discouraged saints and prepare them for the great work before them. The most talented men were not the first to receive this message. Angels were sent to the humble, devoted ones, and constrained them to raise the cry, ‘Behold, the

Bridegroom cometh; go ye out to meet Him!’ Those entrusted with the cry made haste, and in the power of the Holy Spirit sounded the message, and aroused their discouraged brethren. This work did not stand in the wisdom and learning of men, but in the power of God, and His saints who heard the cry could not resist it. The most spiritual received this message first, and those who had formerly led in the work were the last to receive and help swell the cry, ‘Behold, the Bridegroom cometh; go ye out to meet Him!’” Early Writings, 238.

In the hour of the earthquake, which destroys a tenth part of the city, seven thousand men are slain. The earthquake is the Sunday law in the United States. A city is a kingdom in prophecy, and the United States is one tenth of the kingdom of the ten kings of Revelation 17. The United States is overthrown at the earthquake of the Sunday law and ceases to be the sixth kingdom of Bible prophecy, and then transcends into the premier king of the ten kings, the seventh kingdom of Bible prophecy, who will agree to give their kingdom unto the papacy who is the eighth which is of the seven.

And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth. Revelation 17:12–18.

The ten kings of the United Nations “agree” to “give their worldwide “kingdom unto the beast.” They have “one mind,” just as they “consulted together with one consent,” in Psalms eighty- three. Ahab was the king of the ten tribes, who committed the unlawful relationship of fornication with the whore of Tyre in Isaiah twenty-three. Ahab and Jezebel’s unlawful relationship typified the unlawful relationship of Herod and Herodias in the time of Elijah, represented as John the Baptist. Herod was a representative of the Roman Empire, which in Daniel seven, the Roman Empire consists of ten horns. The ten horns were typified by Ahab’s kingdom of ten tribes, and they both provide witnesses to the ten kings of the United Nations. With Ahab and Herod representing the state in the unlawful relationships, their role was to accomplish the persecution of heretics for the whore of Tyre, who sings her songs at the end of the symbolic seventy years.

“Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus.” Testimonies to Ministers, 38.

At the Sunday law the earth beast ceases to reign as the sixth kingdom of Bible prophecy, for it has just committed fornication with Jezebel, and then takes the leadership of the United Nations. It then forces the entire world to set up a worldwide image of the beast, as they had previously

accomplished at the Sunday law in their nation.

And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Revelation 13:14–17.

Ahab, Herod, the ten kings of the Roman Empire and the ten kings of the United Nations represent the dragon that goes to make war with the saints, for it is always Jezebel's paramour that accomplishes the persecuting of those who Jezebel classifies as heretics.

“Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome.” *The Great Controversy*, 439.

At the earthquake of the Sunday law there are “seven thousand” men that are “slain.” In Daniel eleven and verse forty-one, “many are overthrown.” Those overthrown when the Sunday law arrives, are Laodicean Seventh-day Adventists who have not prepared for the crisis. The number “seven thousand” represents the remnant of God's people. God told Elijah, at the crisis of mount Carmel, which represents the Sunday law crisis, that there were “seven thousand in Israel” who had not bowed a knee to Baal. The apostle Paul comments on this.

I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. Romans 11:1–5.

The words “seven thousand” represent a remnant of God's people, but the context where they are symbolically identified, must be factored in. The men overthrown at the earthquake of the Sunday law are the remnant of unfaithful Seventh-day Adventists who are there and then, taken captive by modern spiritual Babylon. In the prophetic history of ancient literal Israel, when Babylon desolated Jerusalem the second of three times, there was a remnant of “seven thousand” “mighty” men “of the land” taken captive.

And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon. And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon. And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah. 2 Kings 24:15–17.

Once the mighty men of Jerusalem are overthrown at the earthquake of the Sunday law, “the third woe cometh quickly. And the seventh angel sounded.” The third woe is the seventh trumpet that the seventh angel sounds. In the “hour” of the “earthquake” of the Sunday law—Islam strikes!

One of the primary characteristics of Islam in the first and second woes, was the historical fact that their mode of warfare was unlike the common tactics of war carried out in the history where they fulfilled their prophetic role. Their mode of warfare was to strike suddenly and unexpectedly. The word “assassin” is derived from the practices of the Islamic warriors in that period of history. Their attacks were as the Japanese Kamikazes of World War Two. The Islamic warriors expected to die when they assassinated their target. For this reason, a common practice for the warriors was to prepare for death by getting intoxicated on hashish, before their attack to help subdue the fear of death. When they struck their victims, it was sudden and unexpected, and their dependence upon hashish for the desired mental state, combined with the secret attack, formed the etymological basis of the word “assassin,” due to its connection with the word hashish.

The third woe and the seventh trumpet “cometh quickly.”

Similarly, on October 22, 1844, the messenger of the covenant came “suddenly” to His temple. Sister White defined the “suddenness” of the arrival of the messenger of the covenant, representing that His coming was “unexpected.” Therefore all four “comings” that were fulfilled on October 22, 1844 were unexpected and sudden.

“The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.” *The Great Controversy*, 426.

The parable of the ten virgins is repeated to the very letter, thus all four “comings” that were fulfilled on October 22, 1844, are to be fulfilled to the very letter again at the earthquake that is the Sunday law. Commenting on the parable of the virgins, Sister White adds to the witness that identifies the suddenness and unexpectedness that is symbolized at the earthquake of the Sunday law, which is the perfect fulfillment of the Midnight Cry.

“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.

At the earthquake of the Sunday law, the United States ceases to be the sixth kingdom of Bible prophecy. The remnant of seven thousand Laodicean Adventists that have not prepared for the crisis, will manifest a character prepared for the mark of the beast. Then Islam suddenly and unexpectedly arrives, for “the third woe cometh quickly” as “the seventh angel” sounds!

The four ‘comings’ that were all fulfilled on October 22, 1844 are then repeated. The first coming identified the opening of the judgment, in fulfillment of Daniel eight verse fourteen. It confirmed the message of the first angel that announced that the “hour” of His judgment is come. That fulfillment typifies the “hour” of the earthquake, which begins at the Sunday law, and is the “hour” when Islam brings “His judgment” upon the United States for the passage of a Sunday law.

The messenger of the covenant in Malachi chapter three, came suddenly to the temple He had raised up in forty-six years from 1798 to 1844, to enter into a covenant with the “Levites” of the Millerite history. At the earthquake of the Sunday law, the messenger of the covenant suddenly comes to enter into the temple of resurrected dead dry bones, to enter into covenant with the “Levites” of the history of the one hundred and forty-four thousand.

At the earthquake of the Sunday law the Son of man comes to the Father to receive a kingdom in fulfillment of Daniel seven verse thirteen, as He did on October 22, 1844, for at the “hour” of the earthquake there are “voices in heaven,” who proclaim, that the “kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.”

In the hour of the earthquake, when His judgment is come, and the two witnesses who have been previously resurrected from the street where they had been murdered stand up. Then, as a mighty army, they are lifted up to heaven while the remnant of seven thousand Laodicean Adventist are overthrown. The wise wheat has there and then been separated from the foolish tares. Christ then receives His kingdom and the seventh trumpet sounds, which is also the third woe, which arrives suddenly and unexpectedly, and then “the nations” are “angry, and thy wrath is come.”

The angering of the nations is the prophetic role of Islam, and it begins at the hour of the earthquake and continues until the close of human probation and the seven last plagues, which are presented by the words, “thy wrath has come.” Between the Sunday law in the United States and the close of probation, where God’s wrath is manifested in the seven last plagues—the third woe, a symbol of Islam; the seventh trumpet, a symbol of Islam; and the angering of the nations, a symbol of Islam; provides three symbolic witnesses that the message of the Midnight Cry is a fulfillment of Islam’s arrival at the Sunday law.

As with the Millerite movement at the beginning, the Midnight Cry message was a correction of a failed prediction. In the Millerite history it was a failure of the event that was predicted to take place. In Millerite history at the beginning, the Philadelphians presented their failed prediction, because God held His hand over a mistake in the 1843 chart.

In the Laodicean movement at the end of Future for America, God never held His hand over the mistake. It was human hands that covered the truth that time was to be no longer used in prophetic application. Human hands represent human works.

In the ending movement of the one hundred and forty-four thousand, the error of applying time was sin, for the application of prophetic time was to be no longer used. The sinful application of time was typified by Moses disregarding God's command to circumcise his son, and it was typified by Uzzah disregarding God's command that only the priests could handle the ark. It was not the Lord's will for either of those sinful actions or inactions to be accomplished by God's people. Sin has only one definition and it is the transgression of the law. Moses transgressed God's law of circumcision, Uzzah transgressed God's law of the sanctuary and this movement transgressed God's prophetic law. Ancient Israel was made the depositaries of God's law and the Advent movement in its beginning and end were also made the depositaries of God's prophetic truths.

In her distress, Zipporah immediately accomplished the act of circumcising their son herself, thus representing the repentance those who were involved in this movement were to immediately manifest for the sinful inaction of allowing the application of time to be associated with the message. David likewise manifests severe repentance for Uzzah's action. For the movement to argue that the application of time in the prediction of July 18, 2020 was in some way correct, that somehow that it was God's will, is to argue that Moses and Zipporah didn't truly need to uphold God's explicit commands, and that God did not really care whether Uzzah touched the ark. July 18, 2020 was a false prediction, and the element that was false was the element of time.

These truths will be explored further in the next article.

“The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, and that it should not be hung on time; for time never will be a test again. I saw that some were getting a false excitement arising from preaching time; that the third angel's message was stronger than time can be. I saw that this message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go in mighty power, and do its work, and will be cut short in righteousness.” Experience and Views, 48.