

The Revelation of Jesus Christ - Number Eight

The Birth of a Nation

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2023-10-31

The Midnight Cry message in the beginning ended at the opening of the investigative judgment, and the Midnight Cry message ends, at the opening of the executive judgment. The third woe of Islam brings judgment upon the United States for the passage of the Sunday law, and it represents a continuing and escalating judgment upon the entire world for their acceptance of their own Sunday law under the pressure of the civil persecuting power, represented by the ten kings who have committed fornication with Jezebel, the whore of Tyre.

“As America, the land of religious liberty, shall unite with the Papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example.” Testimonies, volume 6, 18.

The Sunday law battle of the great controversy, is then fully engaged. Satan then appears to personate Christ.

“By the decree enforcing the institution of the Papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near.” Testimonies, volume 5, 451.

National apostasy is followed by national ruin.

“The people of the United States have been a favored people; but when they restrict religious liberty, surrender Protestantism, and give countenance to popery, the measure of their guilt will be full, and ‘national apostasy’ will be registered in the books of heaven. The result of this apostasy will be national ruin.” Review and Herald, May 2, 1893.

The foolish Laodicean Adventists join hands with the papal power and are overthrown while the other flock of Christ that is still in Babylon escapes the hand of the papacy.

He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. Daniel 11:41.

Islam suddenly strikes the United States, as the seventh trumpet brings a judgment woe for the passage of the Sunday law.

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.

The ensign that represents the two witnesses in Revelation eleven is then portrayed by John in Revelation chapter twelve as a woman clothed with the sun, and prophetically portrayed with the symbolism of the beginning and the end.

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. Revelation 12:1-5.

She is standing upon the moon, and clothed with the sun. The moon is a reflection of the sun, and therefore prophetically typifies the sun. The twelve stars in her crown represent the twelve tribes of ancient Israel at the beginning of ancient Israel, which typify the twelve disciples at the end of ancient Israel. The twelve stars that are the twelve disciples at the end of ancient Israel, are also the twelve apostles at the beginning of modern Israel. They therefore typify the one hundred and forty-four thousand at the end of modern Israel, who are disciples and apostles. At the beginning of the history where the disciples represent both an ending of ancient Israel and the apostles the beginning of modern Israel, the woman who is the church, was pregnant with Christ. He is the “man child” who would be caught up to God after His death and resurrection.

The woman therefore, also typifies the birth of the one hundred and forty-four thousand, who also ascend into heaven after being resurrected from the valley of death. Once they are in heaven, she would also give birth to another child, that represents the other flock that comes out of Babylon at the Sunday law.

Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God. Isaiah 66:7-9.

In the time of the earth beast’s rule, a nation is born at once. That nation is the one hundred and forty-four thousand, for they are those who perfectly reflect the character of Christ. They are those typified by the “man child” Jesus. They are Isaiah’s “man child,” who is born before the woman goes into labor. The dead dry bones that the world rejoiced over when they were murdered by the beast from the bottomless pit, will be comforted in Jerusalem, and they will then rejoice with the woman who brings forth the “man child.” They are brought forth before she travails and then she travails and brings forth “her” other “children,” as the Gentiles then respond to the message of the

third angel as a flowing river, as the message sweeps across the land as a tidal wave. They are born in a great crisis, representing her travail. The woman of Revelation twelve, essentially has twins. The first born are the one hundred and forty-four thousand who are identified as the first fruits, and the Gentiles as the great ingathering of the summertime harvest.

Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies. Isaiah 66:10–14.

Those that “mourn” for Jerusalem are those that sigh and cry for the abominations done within her and who have been sealed, and they are sealed in advance of the Sunday law. We are now in the “closing work for the church,” which are the final moments of the sealing of the one hundred and forty-four thousand.

“The true people of God, who have the spirit of the work of the Lord and the salvation of souls at heart, will ever view sin in its real, sinful character. They will always be on the side of faithful and plain dealing with sins which easily beset the people of God. Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand who are to stand without fault before the throne of God, will they feel most deeply the wrongs of God’s professed people. This is forcibly set forth by the prophet’s illustration of the last work under the figure of the men each having a slaughter weapon in his hand. One man among them was clothed with linen, with a writer’s inkhorn by his side. ‘And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.’” Testimonies, volume 3, 266.

Those that “sigh and cry” are sealed before the destroying angels with the slaughter weapons go through the church, which is represented as Jerusalem.

“The command is: ‘Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.’ These sighing, crying ones had been holding forth the words of life; they had reproved, counseled, and entreated. Some who had been dishonoring God repented and humbled their hearts before Him. But the glory of the Lord had departed from Israel; although many still continued the forms of religion, His power and presence were lacking.

“In the time when His wrath shall go forth in judgments, these humble, devoted followers of Christ will be distinguished from the rest of the world by their soul anguish, which is expressed in lamentation and weeping, reproofs and warnings. While others try to throw a cloak over the existing evil, and excuse the great wickedness everywhere prevalent, those who have a zeal for

God's honor and a love for souls will not hold their peace to obtain favor of any. Their righteous souls are vexed day by day with the unholy works and conversation of the unrighteous. They are powerless to stop the rushing torrent of iniquity, and hence they are filled with grief and alarm. They mourn before God to see religion despised in the very homes of those who have had great light. They lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in the church. The Spirit of God, which prompts to reproof, is trampled underfoot, while the servants of Satan triumph. God is dishonored, the truth made of none effect.

"The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. The Lord commissions His messengers, the men with slaughtering weapons in their hands: 'Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house.

"Here we see that the church—the Lord's sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days. Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus 'Peace and safety' is the cry from men who will never again lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together." Testimonies, volume 5, 210, 211.

Isaiah forty begins by employing the symbolism of a doubling, which is a prophetic marker of the Midnight Cry message that is a second message that unites with the message of the fall of Babylon. The fall of Babylon is doubled when it is expressed prophetically. The phrase is "Babylon is fallen, is fallen."

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. Revelation 14:8.

There are two biblical falls of literal Babylon, and there are two biblical falls of spiritual Babylon. Together they represent four historical witnesses which identify the prophetic characteristics of Babylon's fall.

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. Revelation 18:2.

Literal Babylon fell as Babel in the time of Nimrod, and literal Babylon also fell in the time of Belshazzar. Spiritual Babylon fell in 1798, and its final fall is repeatedly illustrated in the Scriptures. For this reason, the message of the fall of Babylon contains the prophetic symbolism of

the doubling. With Babylon's fall there is a doubling, but there are also two other primary prophetic reasons for the phenomenon of doubling.

The second reason is that as a message it represents a message that is joined by a second message. It represents two messages. There are other significant truths associated with the meaning and structure of the second angel's message, but we are simply noting that Isaiah's final prophetic narrative that begins in chapter forty, begins with the doubling of the symbol of the Comforter, which Christ promised to provide His people, while he tarried in the heavenly sanctuary.

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. Isaiah 40:1, 2.

There is no other passage in the Bible that speaks more specifically concerning the element of Christ's character as the Alpha and Omega, as the passage in Isaiah forty to the end of the book. As the Alpha and Omega, Christ places the signature of His name as Alpha and Omega upon this passage, for when you get to the end of Isaiah, he once again refers to the Comforter, for Christ is the Word, and He is the beginning and ending.

Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not. Isaiah 66:1-4.

The question is raised concerning what house did God's people build for Him? Did they raise Peter's spiritual house or the synagogue of Satan? God identifies that the house that He built, is made up of those that are of a "poor and of a contrite spirit, and" those who "trembleth at" God's "word." He contrasts those who tremble at His word with another class that offer unclean offerings, who have chosen their own way. Those of the class that are offering unclean offerings will find as did the Jews, that their house is to be left to them desolate.

All the prophets speak of the end of the world, and this is an illustration of the distinction between the wise, who tremble at His Word, and the foolish that are offering abominations to God, abominations that their souls delight in. For this reason, God will choose the delusions for the foolish Laodicean virgins, which is the delusion which the apostle Paul identifies is brought about for accepting a "lie."

The "lie" is a specific symbol in Adventism's history, and it was accepted by the builders in 1863, and built upon throughout Advent history. It was a lie that produced a false foundation, and they there began to erect a counterfeit false temple. Their work of counterfeiting the true temple

continues until “the last days.” Isaiah places the context of chapter sixty-six within the separation of the wise and foolish virgins. Isaiah is identifying the prophetic history that he marked in the first verse of Isaiah forty when Christ promised to send the Comforter three and a half symbolic days after the disappointment of July 18, 2020.

Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name’s sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to his enemies. Isaiah 66:5, 6.

From 1798 to 1844, in the movement of the Millerites, the Lord erected a spiritual temple that, as the messenger of the covenant He came suddenly unto in 1844. The Lord erects a spiritual temple in the movement of the one hundred and forty-four thousand, that He might suddenly come and enter into covenant with that temple. Peter, in his first epistle, chapter two calls that temple a “spiritual house.” Those that “hear the word of the Lord” are those that John in the Revelation refers to when he says those that hear are “blessed.” They are the ensign, for the ensign is made up of “the outcasts of Israel.” The foolish Laodiceans will be ashamed when the Lord glorifies Himself in the Philadelphians who tremble at His Word, and His Word is “truth.”

The three voices that are heard during the period when the wise and foolish are being separated from the other class, comes from “the city,” from “the temple” and from “the Lord that renders recompense.” The first “voice” from the city is “a voice of noise,” and the “noise” is the arrival of the Comforter that comes suddenly.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. Acts 2:1-3.

The word translated as “sound” in Acts chapter two, verse two, means a “noise,” and a “rumor.” A “rumor,” is a prophecy. The “sound” or “noise” that comes from “the city” is represented by “a mighty wind.” The “voice of noise from the city,” is the “rumor” or prophetic message of Islam that marks the arrival of the Comforter in the valley of dry bones that were slain in “the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.”

In chapter forty of Isaiah, the “voice” that was to prepare the way for “the messenger of the covenant,” asked what message he should “cry.” He was told to “cry” the message of Islam. In Acts the “sound” that filled Peter’s spiritual “house” was a “rushing mighty wind,” which in Ezekiel thirty-seven, came from the four winds of Islam.

A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to his enemies. Isaiah 66:6.

From the street where our Lord was crucified the Comforter first informs the “voice” of the one who cries in the wilderness, what the message is to be. Then the mighty army that is the temple that has been erected, as typified in the beginning movement from 1798 to 1844, swells the cry. The

movement of the mighty army as they proclaim the cry of Islam leads to the third “voice” identifying God’s voice of the judgment upon the United States for the passage of the Sunday law. It is there that the Lord renders recompense. The three voices are governed within the structure of the hidden history of the seven thunders, which represents the beginning, middle and ending letters of the Hebrew word that was created by the Wonderful Linguist and is translated as “truth”. You cannot make this stuff up!

In agreement with the prophetic history we have been identifying, Isaiah then addresses the birth of a nation.

Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God. Isaiah 66:7–9.

The nation that is born before the woman travails was recently in the street, dead and dry while the whole world rejoiced over her circumstances. But when the two witnesses stood, those who had been rejoicing in their death were afraid. Once the dead dry slain bodies stand up as a nation, all that love Jerusalem will then rejoice with her. Those that love Jerusalem include not only the nation of the one hundred and forty-four thousand, but also God’s other flock that are then called out of Babylon. The resurrection from the disappointment of July 18, 2020, is accomplished by the arrival of the Comforter, which will make the dead dry “bones” “flourish like an herb.”

Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies. Isaiah 66:10–14.

The Alpha and Omega places the ending of Isaiah’s last narrative right where it started in the beginning, with the identification of the arrival of the Comforter. And as is always the case, with every message that represents the Elijah message, it is placed within the context of the Lord striking the earth with a curse.

For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine’s flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord. For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. Isaiah 66:15–18.

The foolish Laodicean Adventists that are behind the “tree” of the knowledge of good and evil that is “in the midst” of “the garden” of Eden, profess to be sanctifying and purifying themselves, while they are actually eating the unclean doctrines of Babylon, and hiding as did Adam and Eve because of the sins they loved too much to surrender. They shall be consumed with all the other nations. They are contrasted with the wise who will be a “sign.” The “sign” is the “ensign,” which represents the Sabbath, which is the sign of the Lord thy God that actually sanctifies His people.

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. Exodus 31:16, 17.

The wise are not hiding behind a tree of profession, they are lifted up as an ensign, presenting the glory of God in the final scenes of the great controversy. His glory is His character, and the element of His character that they represent to the world is Alpha and Omega, the beginning and ending, the first and last which is represented as “Truth.”

And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests and for Levites, saith the Lord. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh. Isaiah 66:16–24.

Isaiah’s final prophetic narrative begins with the arrival of the Comforter in July of 2023, and the narrative ends right where it started. It arrives in the hidden history of the seven thunders that is unsealed just before probation closes. It identifies the repetition of the Millerite movement at the beginning with the history of the movement of the one hundred and forty-four thousand at the end. It represents the message of the curse that accompanies the Elijah message as the message of Islam’s prophetic work of angering the nations as it is employed by the Lord to bring judgment ‘first’ upon the United States for a Sunday law, and ‘last’ upon the entire world, for the same rebellion.

We will continue our consideration of Isaiah’s last narrative in the next article.