

# The Revelation of Jesus Christ - Number Nine

## *Isaiah's Final Prophetic Narrative: The Revelation of Christ and the Prophetic Role of the 144,000*

Jeff Pippenger  
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The book of Isaiah and especially Isaiah's final prophetic narrative found in chapters forty through sixty-six is a presentation that emphasizes a handful of important prophetic truths connected directly to the Revelation of Jesus Christ, which is now being unsealed as we approach the close of human probation. One of those truths is the revelation of Alpha and Omega. No other book in the Bible comes close to Isaiah's testimony of the element of God's character which illustrates the end of a thing with the beginning of a thing.

Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he. Isaiah 41:4.

It is in Isaiah, that God identifies what it is that proves God is God.

Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any. Isaiah 44:6-8.

Isaiah's final prophetic narrative emphasizes the perfect and final fulfillment of the arrival of the Comforter that Jesus promised.

Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Isaiah 51:1-3.

The Comforter arrived in July of 2023. Another truth emphasized in Isaiah's narrative is the hidden, three-step history of the seven thunders, which is the structure of "emeth," the Hebrew word that was created by the first, thirteenth, and last letters of the Hebrew alphabet.

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

Another important truth presented in Isaiah is the role of Islam as the tool of God's executive judgment upon first the United States, and thereafter the world for the passage of Sunday enforcement.

In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. Isaiah 27:8.

All of these truths could be categorized as components of the message of the Midnight Cry, which is the parable of the ten virgin's representation of the message of the Revelation of Jesus Christ that the Father gave to Jesus, who gave it to Gabriel, that gave it to John, who wrote it out and sent it to the churches. We have been employing Isaiah's last narrative, to support the line of prophetic events beginning in chapter eleven of Revelation, and we have now arrived at chapter twelve, where we find the woman clothed with the sun is portrayed with the symbolism that is so soundly upheld by Isaiah, that being; that Christ illustrates the end of a thing, with the beginning of a thing.

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.

The woman of Revelation twelve is a symbol of God's chosen people throughout history. The twelve tribes of ancient literal Israel represent the beginning of God's chosen covenant people. The twelve tribes typify the ending of ancient literal Israel, when Christ selected twelve disciples. Those twelve disciples at the end of ancient literal Israel, were also the twelve apostles at the beginning of modern spiritual Israel. Two beginning witnesses and one ending witness combine to establish three witnesses that identify the one hundred and forty-four thousand as the ending of modern spiritual Israel.

The one hundred and forty-four thousand are also the ensign that was cast out by their brethren. They are the ensign that was a valley of dead dry bones lying in the street of the great city of Sodom and Egypt, who were murdered by the beast that ascended out of the bottomless pit. They are the ensign, that are the stones of the crown, which the woman is wearing upon her head.

And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land. Zechariah 9:16.

The ensign, which is the one hundred and forty-four thousand are stones, as is Christ.

And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. 1 Corinthians 10:4.

Christ typifies the one hundred and forty-four thousand, and Peter agrees with Paul that Christ is the "living stone" that was disallowed, and Peter also identified that God's people are also "lively stones."

To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 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. 1 Peter 2:4, 5.

The one hundred and forty-four thousand are not only the stones in the woman's crown, they are the crown itself.

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Isaiah 62:1-3.

Christ typifies the one hundred and forty-four thousand. He is the Rock, and they are "stones." They are a "crown of glory in the hand of the Lord," and Christ is the crown of glory.

In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate. Isaiah 28:5, 6.

When considering the number twelve in the context of beginning and ending, the woman represents the chosen covenant people from ancient Israel at mount Sinai, until the history of the one hundred and forty-four thousand. They have been typified by Christ, and His birth typified the resurrection of the dead dry bones from the street where they had been murdered on July 18, 2020. The two-step process that Ezekiel thirty-seven so succinctly identifies, that brings those two prophets to life, is 'first mentioned' in the creation of Adam.

Adam was created in two steps. He was first formed, then Christ breathed the breath of life into him, just as the breath from the four winds in Ezekiel brought the dry bones to life. Adam was created a fully mature man, but his creation was none the less, his birth. The one hundred and forty-four thousand are born after three and a half symbolic days of lying dead in the street that runs through the valley of death. The one hundred and forty-four thousand are born by the woman that gave birth to the "man child: that was to rule with an iron rod." As the symbol of the church throughout history, the woman of Revelation twelve represents the same symbolism as the "mountain" of Daniel two.

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

The same line of prophecy that is found in Daniel is taken up in the Revelation. Daniel's stone, that is cut out of the mountain without hands, is Peter's "lively stones," who "are built up a spiritual house, an holy priesthood," and Daniel's stone also represents, the one hundred and forty-four thousand. The mountain is God's church through history.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and

consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. Daniel 2:44, 45.

The Midnight Cry message of the one hundred and forty-four thousand is also represented as the latter rain, and it is in the time of the latter rain that God 'sets up' the kingdom represented by Daniel's stone.

"The latter rain is coming on those that are pure—all then will receive it as formerly.

"When the four angels let go, Christ will set up His kingdom. None receive the latter rain but those who are doing all they can. Christ would help us. All could be overcomers by the grace of God, through the blood of Jesus. All heaven is interested in the work. Angels are interested." Spalding and Magan, 3.

The four winds of Islam are released at the Sunday law, and then Christ sets up His kingdom. It takes place in the days of the spiritual kingdoms of Daniel chapter two. The last four spiritual kingdoms in Nebuchadnezzar's dream, were typified by the first four literal kingdoms. Literal Babylon, Medo-Persia, Greece and Rome represent spiritual Babylon, Medo-Persia, Greece and Rome.

Spiritual Babylon is the head of gold, that received a deadly wound in 1798, as typified by Nebuchadnezzar being temporarily removed from power for "seven times." When the three-fold union of the dragon, the beast and the false prophet form the eighth kingdom, that is of the seven, it will be made up of all the spiritual kingdoms, represented in Nebuchadnezzar's image of chapter two. The papacy dead and the papacy resurrected, are the spiritual head of gold in the beginning and the ending of four spiritual kingdoms of the image. The United States, as the second of the four kingdoms, is represented as spiritual Medo-Persia. The United Nations, as the third of the four kingdoms is represented as spiritual Greece and together, they all make up the three-fold union of the dragon, the beast and the false prophet to establish the eighth kingdom, that is of the seven. The papacy is the antichrist and seeks to counterfeit Christ. In this regard; of the last four spiritual kingdoms, the papacy is the first and the last.

The stone cut out of the mountain, becomes a kingdom that fills the whole earth, and it is set up as an ensign in "the days of these kings," for all of the spiritual kingdoms of the image are actively represented in "the last days." The lifting up of the ensign, which is the setting up of Christ's kingdom takes place when the four winds of Islam are released, and the latter rain is poured out without measure at the Sunday law.

The stone cut out of the mountain will break in pieces all of earth's spiritual kingdoms, represented by "the iron, the brass, the clay, the silver, and the gold." The one hundred and forty-four thousand represent Christ, who in Revelation twelve is "the man child," whose birth typified the birth of the one hundred and forty-four thousand. The "man child" is to "rule all nations with a rod of iron." With that rod, he will break the nations.

I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Psalm 2:7-9.

The Son of God was begotten of the Father. Many take this truth and wrest it to their own destruction. "Begotten" means to give birth, but we know there was never a time when Christ was not in existence.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron.' Before the last developments of the work of apostasy there will be a confusion of faith. There will not be clear and definite ideas concerning the mystery of God. One truth after another will be corrupted. 'And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.' There are many who deny the preexistence of Christ, and therefore deny his divinity; they do not accept him as a personal Saviour. This is a total denial of Christ. He was the only-begotten Son of God, who was one with the Father from the beginning. By him the worlds were made." Signs of the Times, May 28, 1894.

When Christ is identified as the "begotten" of the Father, it is identifying a truth associated with Christ, a truth that is destroyed, if it is forced into the model of human parenthood. We cannot evaluate God from our human perspective. We can only evaluate God as He presents us with His evaluation of Himself.

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. Isaiah 55:7-9.

To wrest the word "begotten" in order to identify that there was a time when the Father gave birth to Christ, is to give "heed to seducing spirits, and doctrines of devils." For the purpose of our current study, I am simply identifying that the woman of Revelation twelve was to give birth to the "man child" that is to rule the nations with a rod of iron. The one hundred and forty-four thousand will also rule the nations with a rod of iron.

The church of Thyatira returns when the papacy's deadly wound is healed at the Sunday law. In that history, the promise given to God's people is that those who overcome will rule the "nations" with "a rod of iron."

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. Revelation 2:26, 27.

God's people who are in the final manifestation of the church of Thyatira, are the one hundred and forty-four thousand. The woman in the beginning gave birth to Christ and in the end, she gives birth to the one hundred and forty-four thousand, who follow the Lamb.

And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. Revelation 14:3, 4.

Christ was born "first", and the one hundred and forty-four thousand follow the Lamb, so they are born "last". Christ was "caught up to God", just as were the two witnesses of Revelation eleven. Both of her children ascend to the Father.

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 2:5.

Christ, as the Lord of Hosts, is also the "portion of Jacob," and Israel is "the rod of his inheritance," and Israel is also His "battle ax and" His "weapons of war" who He uses to "break in pieces the nations."

The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of his inheritance: the Lord of hosts is his name. Thou art my battle ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms. Jeremiah 51:19, 20.

Christ and the one hundred and forty-four thousand both rule and break the nations in pieces with a rod of iron. Christ is the "portion of Jacob," but so too are His people.

For the Lord's portion is his people; Jacob is the lot of his inheritance. Deuteronomy 32:9.

The stone cut out of the mountain, representing God's church is the final manifestation of His church that fills the earth with His glory, and they are used as God's battle ax to strike the feet of the image and turn those kingdoms into the "chaff of the summer threshing floors." Those kingdoms are blown away by the wind.

Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. Daniel 2:35.

It was needful to place the symbolism of the woman in the context of the ensign that is lifted up to heaven, for Revelation chapter twelve identifies the beginning of a war between Christ and Satan that began in heaven, and in so doing it is identifying a war in heaven that identifies the end of the great controversy between Christ and Satan. Revelation chapters twelve and thirteen illustrate the final war of the great controversy, and they do so by illustrating Satan's representatives and the one hundred and forty-four thousand battling in the heavens.

In the next article, we will proceed to address the war in heaven in the “last days” that was typified by the war in heaven that began in the beginning.

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 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. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six. Revelation 13:11–18.