

What is Truth? - Number Three

The Road to Emmaus

Jeff Pippenger

2023-09-07

In the gospel of John, just after the Last Supper until Jesus goes to the Garden of Gethsemane there is a long narrative from chapter fourteen through the end of chapter seventeen. I intend to address these chapters in the next article. This article is the platform to build the understanding of those chapters upon. In terms of the reform line of Christ's history the dialogue of Christ and His disciples in those chapters is just after the triumphal entry and just before the cross. Jesus entered Jerusalem, then had his final meal with the disciples, then the narrative takes place and he then goes to Gethsemane and at midnight that same day He is arrested and the seven step process that leads to the crucifixion began. He and the disciples were prophetically located just after the Exeter camp meeting and just before the Great Disappointment, in a history that is represented by the seventh month movement. In the narrative that begins just after the Last Supper the first thing Jesus says is:

Let not your heart be troubled: ye believe in God, believe also in me. John 14:1.

Knowing that a great disappointment was just hours ahead, Jesus sought to strengthen His disciples for the coming crisis. The hidden line of prophecy within the four waymarks that make up the events that are symbolized as the seven thunders is the history where these three steps of the narrative in the gospel of John takes place. That hidden line, within the seven thunders represents the history of the first disappointment to the last disappointment.

Just before Jesus informs them to "let not" their hearts "be troubled" Judas Iscariot had left the supper to go to the Sanhedrin for the third and final time. When he left the supper for his third meeting, he closed his probation.

In the context of the hidden line within the symbol of the seven thunders the triumphal entry of Christ represents the Midnight Cry where two classes of worshippers are manifested. The waymark of the middle letter of the Hebrew that is employed to create the Hebrew word "truth," is the thirteenth letter of the Hebrew alphabet. Thirteen represents rebellion, and as a prophetic waymark it represents the Midnight Cry where the foolish virgins represent a manifestation of rebellion, as does Judas during the waymark of the triumphal entry.

"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.

When Judas returned the money, admitted his betrayal to Caiaphas and then to Christ, he then went to hang himself. As he was leaving the judgment hall he cried out, with the very words that represent the foolish virgin's dilemma when they recognize they did not obtain the oil.

“Judas saw that his entreaties were in vain, and he rushed from the hall exclaiming, It is too late! It is too late! He felt that he could not live to see Jesus crucified, and in despair went out and hanged himself.” *Desire of Ages*, 722.

Judas illustrates a false Midnight Cry message as “rushed from the hall exclaiming, It is too late! It is too late!” The message always manifest two classes of worshippers, and just as in Millerite history the foolish virgins carry on after the true Midnight Cry message arrives with a false message. Thus, in Millerite history we have the movement that elected William Miller as the leader, while rejecting the third angel’s message and opposing the little flock that followed Christ into the Most Holy Place.

“My mind was carried to the future, when the signal will be given. ‘Behold, the Bridegroom cometh; go ye out to meet him.’ But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable.” *Review and Herald*, February 11, 1896.

The third waymark of the hidden history, represents judgment and is represented by the last letter of the Hebrew alphabet. The letter is “Tav,” and when written it is shaped as a cross. The cross represents judgment.

From the first disappointment in Millerite history until the Midnight Cry, or from the letter alpha until the thirteenth letter there is a waymark representing a period of time, which is identified as the tarrying time in the parable of the ten virgins, a tarrying time that is also in Habakkuk chapter two. From the Midnight Cry, or the thirteenth letter of rebellion unto the great disappointment, the last letter of the alphabet there is also a period of time which was called the “seventh month movement,” not because it lasted seven months, but because the message of the Midnight Cry identified that Christ would come on the tenth day of the seventh month of the Jewish calendar, which was the Day of Atonement.

The context for the narrative from John chapter fourteen until chapter eighteen begins in a period of time that typifies the seventh month movement of Millerite history. The burden of the narrative the gospel of John is to prepare the disciples for the coming crisis of the cross (the letter ‘Tav’). Christ therefore identifies that from His death until He ascends to His Father and returns would be for His disciples a period of sorrow, uncertainty and disappointment. As with the prophetic characteristics of all the first disappointments that are represented in the testimony of the reform lines, the disappointment involves a condition that is brought about by a disregard of a previously revealed important truth. Christ’s death on the cross was and is an important truth and He had told the disciples directly that He would be crucified and resurrected, but the crisis was so great, so overwhelming, that they forgot what they should have remembered.

“When Christ, the Hope of Israel, was hung upon the cross and was lifted up as He told Nicodemus He would be, the disciples’ hope died with Jesus. They could not explain the matter. They could not understand all that Christ had told them about it beforehand.” *Faith and Works*, 63.

The burden of the entire narrative in the four chapters of John we are addressing was Jesus preparing His disciples for the period of disappointment they would experience beginning at the midnight arrest of Jesus, until He returned from ascending to His Father. In the four chapters of John, that period of time when Christ was away from the disciples represents a tarrying time. Historically that period of time, which I am identifying as a tarrying time took place after the crisis of the cross. In the four chapters we are preparing to consider, they prophetically represent the tarrying time that begins with the first disappointment, not after the great disappointment of the cross.

Why am I suggesting that the last disappointment that Christ was preparing His disciples for, was typifying the first disappointment which in Christ's reform line was the death of Lazarus? This question needs to be resolved before we can see the narrative in the four chapters of John in the light which upholds the truths that are now being unsealed in connection with the hidden history of the seven thunders.

In the history of Christ, the period of time between the death and resurrection of Lazarus aligns with the tarrying time. Christ then goes to Jerusalem for His triumphal entry. Christ in John fourteen is speaking to His disciples during the history of what would be the seventh month movement that began when the tarrying time had already ended at the arrival of the message of the Midnight Cry that initiated the movement of the seventh month.

To understand how the Hebrew word "truth" confirms the identification of the hidden history that has been unsealed from the symbolic history of the seven thunders requires some careful analysis of the message Christ was then giving to his disciples in John chapter fourteen through chapter seventeen. An example of the waymark of the great disappointment being employed to illustrate the waymark of the first disappointment can be recognized by the experience of the disciples on the road to Emmaus.

What ended the tarrying time in Millerite history was the correction of the previously failed prediction of 1843. The work of Samuel Snow in developing the message that ushered in the seventh month movement that concluded with the Great Disappointment can be historically tracked, by following Samuel Snow's growth in understanding through his published writings and his public presentations that lead up to the Exeter camp meeting. The inspired commentary approaches that development differently than simply the historical development of Snow's ultimate message. Sister White informs us that the message was recognized when the Lord removed His hand from a mistake in the figures upon Habakkuk's 1843 chart.

"I saw the people of God joyful in expectation, looking for their Lord. But God designed to prove them. His hand covered a mistake in the reckoning of the prophetic periods. Those who were looking for their Lord did not discover this mistake, and the most learned men who opposed the time also failed to see it. God designed that His people should meet with a disappointment. The time passed, and those who had looked with joyful expectation for their Saviour were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that He did not come at the time of expectation. Their profession had not affected the heart and purified the life. The passing of the

time was well calculated to reveal such hearts. They were the first to turn and ridicule the sorrowful, disappointed ones who really loved the appearing of their Saviour. I saw the wisdom of God in proving His people and giving them a searching test to discover those who would shrink and turn back in the hour of trial.

“Jesus and all the heavenly host looked with sympathy and love upon those who had with sweet expectation longed to see Him whom their souls loved. Angels were hovering around them, to sustain them in the hour of their trial. Those who had neglected to receive the heavenly message were left in darkness, and God’s anger was kindled against them, because they would not receive the light which He had sent them from heaven. Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods. The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844. Light from the Word of God shone upon their position, and they discovered a tarrying time—‘Though it [the vision] tarry, wait for it.’ In their love for Christ’s immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones. Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their faith in 1843.

“Satan and his angels triumphed over them, and those who would not receive the message congratulated themselves upon their farseeing judgment and wisdom in not receiving the delusion, as they called it. They did not realize that they were rejecting the counsel of God against themselves, and were working in union with Satan and his angels to perplex God’s people, who were living out the heaven-sent message.

“The believers in this message were oppressed in the churches. For a time, those who would not receive the message were restrained by fear from acting out the sentiments of their hearts; but the passing of the time revealed their true feelings. They wished to silence the testimony which the waiting ones felt compelled to bear, that the prophetic periods extended to 1844. With clearness the believers explained their mistake and gave the reasons why they expected their Lord in 1844. Their opposers could bring no arguments against the powerful reasons offered. Yet the anger of the churches was kindled; they were determined not to listen to evidence, and to shut the testimony out of the churches, so the others could not hear it. Those who dared not withhold from others the light which God had given them, were shut out of the churches; but Jesus was with them, and they were joyful in the light of His countenance. They were prepared to receive the message of the second angel.” *Early Writings*, 235–237.

The history just set forth describes, among other things the experience of July 18, 2020, yet the point I wish you to consider is that the understanding that is represented by the message of the Midnight Cry as given by Samuel Snow at the Exeter camp meeting is represented not by the historical work of Snow, but by the action of the Lord’s hand. His hand had covered a mistake and it was when He removed His hand that the Millerites could then understand their disappointment,

and also understand that they had been in the period represented as the tarrying time.

The removing of His hand is a vital element of the disciples who were on the road to Emmaus. It typifies the end of the period known as the tarrying time and concludes with the understanding that is represented by the Midnight Cry message. Yet the illustration of Emmaus took place after the cross, which represents the Great Disappointment, not the first disappointment of the death of Lazarus.

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? Luke 24:13–16.

The word “eyes” in the passage represents vision, more than the actual organ of the eye. The word “holden” means strength. The disciples were unable to understand the vision of the cross for Christ had covered their ability to see the prophetic vision of the cross. Christ’s hand is a symbol of His strength. The sadness Jesus identified represented their great disappointment. After further discussion by the disappointed disciples, Christ began to speak.

Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. Luke 24:25–29.

Jesus instructed the disciples by employing the “historicist” methodology of biblical interpretation bringing the prophetic lines from Moses onward through sacred history to identify the history of the cross. Jesus used the lines of past prophetic history, which represent the old paths and the methodology of line upon line to instruct the disappointed disciples. When He appeared to travel on without them, they constrained him to come in and tarry with them. They were in the tarrying time, and Christ was about to remove His hand from their eyes. When His hand was removed the tarrying time would end, and as they rushed through the darkness back to Jerusalem and the eleven disciples, they typified the speed of the transmission of the message of the Midnight Cry.

And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. Luke 24:31.

Jesus removed His hand that had been holding their understanding of the prophetic vision and when he did so, they knew him. Jesus had brought them the message of the Midnight Cry and they received it while eating, for each message must be eaten. They immediately rushed “like a tidal wave across the land” to tell the eleven disciples.

And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures. Luke 24:32–45.

Just as with the disciples on the road to Emmaus, Jesus presents the message with the past sacred histories of the Bible to explain the history of His death and resurrection, and He did so by giving them an example of eating. God's people must eat the message. In their uncertainty and sorrow, Jesus brings the tarrying time that took place from His death until His resurrection, ascension and return to a close by opening their understanding to the present truth message that was based upon the sacred histories of the past being brought together line upon line.

Therefore, the two disciples on the road to Emmaus (representing the second angel that is joined and empowered by the message of the Midnight Cry) identify the tarrying time that followed the cross as the tarrying time that preceded the Midnight Cry. The disciple's disappointment therefore represents the first disappointment in the prophetic line, not the great disappointment.

The story of Emmaus is then repeated with the disappointed eleven disciples. Jesus joins them, instructs them of the fulfillment of the prophetic word through the methodology of "historicism" and then opens their understanding, while eating. The beginning of the story identifies the end of the story. Jesus then sets forth a third witness to the fact that the disappointment of the cross can be prophetically applied to the first disappointment. He provides the third witness to the structure of the history by telling them to tarry in Jerusalem until they receive power from on high.

And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen. Luke 24:46–53.

The illustration of the disciples on the road to Emmaus identifies a tarrying time that began at His death until He was resurrected and ascended to His Father. The tarrying time ended for the disciples of Emmaus when the message of the events of the cross was established by the methodology of bringing the lines of past sacred histories together, line upon line. Then the message was carried by the disciples as fast as they possibly could carry it. Then Jesus meets with the eleven disciples, once again the eating of a meal is referenced, line upon line is used to prove the message, and as with the disciples of Emmaus He then opens their understanding and departs. But not before he identifies the history of tarrying in Jerusalem until the tarrying time concludes with the arrival of the Holy Spirit on Pentecost.

When Jesus told His disciples to tarry in Jerusalem, it was the end of the story of the road to Emmaus. The beginning of the story represented a disappointment, followed by a tarrying time, followed by a revelation of truth representing the message of the Midnight Cry. That revelation of truth was accomplished when Christ removed His hand, that had been “holden” the eyes of the disciples. That is the beginning of the story, and the middle of the story is repeated with the same story when Christ removed the disappointment from the eleven disciples by revealing Himself and opening their understanding of His Word. Then a last witness of the identical prophetic structure that begins with the first disappointment not the great disappointment.

The history from Emmaus to Pentecost provides three witnesses of the first disappointment, the tarrying time and the Midnight Cry, yet the actual disappointment that is the waymark at the beginning of each of the three witnesses was actually the second disappointment, not the first. Recognizing that the waymark that is the Great Disappointment in Millerite history is used to illustrate the first disappointment in Millerite history is essential in understanding the narrative we find in the four chapters of John that take place between the eating that took place at the last supper and the arrest at midnight in the garden of Gethsemane. It is worth recognizing that when Jesus appeared to the eleven disciples and ate with them, he asked, “Why are ye troubled? and why do thoughts arise in your hearts?”

Just after he had eaten the last supper in the book of John, the passage we are going to consider begins with the words of Christ telling them, “Let not your hearts be troubled.” Within five days, they had forgotten that very command. Chapter fourteen through chapter seventeen of John’s gospel represents the first disappointment of July 18, 1844, that ushers in a tarrying time, leading to the Revelation of Jesus Christ that is unsealed just before probation closes, and represents the message of the Midnight Cry. That message ushers in a period of time that has been typified by the seventh month movement and is also typified by the Emmaus disciples’ sprint to Jerusalem in the dead of night. That history is what is represented by the three Hebrew letters that were employed by Christ to represent Himself as the “Truth.”

It is in the narrative of these four chapters of John where we find not only the work of the Holy Spirit being identified as the same steps of that very word, but also where the best evidence to uphold the claims that are now being made that the final fulfillment of the message of the Midnight Cry is now being progressively presented at the Exeter camp meeting from the twelfth of August to the seventeenth. When the message is finally recognized by the waiting saints, the world will be

plunged into the crisis of the Sunday law as those messengers take the final warning message of the “last days” to a dying world.