

What is Truth? - Number Five

The Comforter

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The prophetic history that has been opened up within the seven thunders identifies the history we are now in. The secret was hidden until the history it represented arrived. It is the time when the Comforter, the Spirit of “truth” reveals the truth that John called the Revelation of Jesus Christ, for Jesus Christ is the Truth. It is not simply that the word “truth” represents the character of God. And it is not simply a revelation of the wonderful linguist, that the Hebrew word “truth” is used in such profound ways throughout the Scriptures. But is also the amazing miracle that when understood becomes the key for opening the prophecies of the book of Revelation, and in so doing it opens the entire Bible. But it is only for those willing to see, hear, and keep those things written therein for the time is at hand.

In order for men to recognize the “truth” in such a way to be sanctified by it, requires the presence of the Holy Spirit. Men can intellectually understand the word “truth,” and even be amazed at the significance of it, but the “truth” must be eaten. It must be internalized and made a part of a person’s experience, for the word conveys the creative power of God to those who seek to be transformed into the image of Christ. One of the starting places of my personal investigation of the Hebrew word translated as “truth” was the Hebrew scholars, who also address the amazing nature of the word “truth” and its usage in the Bible. But there is no reason to believe that their intellectual understanding of the word “truth” has led them to Christ.

The prophetic fact that the word needs to be eaten with the presence of the Holy Spirit echoes of Sister White’s definition of the “oil” in the parable of the ten virgins, and also her description of the two classes of virgins that are waiting for the Bridegroom.

A symbol most often has more than one meaning, and the meaning is to be defined by the context where the symbol is located. It is not to be defined by the grammatical expert’s definition of the word or by the historical time frame when the word was written. Those two approaches are what the theologians of Adventism have grasped in order to deny the “truth.” A symbol is defined by the context where it is employed. Within the Spirit of Prophecy, the word “oil” in the parable of the ten virgins represents at least a few different things depending on the context of the passage where the “oil” is found. Why does one class of virgins possess the oil and the other not?

“There is a world lying in wickedness, in deception, and delusion, in the very shadow of death,—asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? My mind is 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. That oil is the righteousness of Christ. It represents character, and character is not transferable. No man can secure it for another. Each must obtain for himself a character

purified from every stain of sin.” Bible Echo, May 4, 1896.

The foolish virgins do not possess the character necessary to succeed in the soon-coming crisis. They lack Christ’s righteousness. But the oil is also a message, and the oil in the parable of the ten virgins in the “last days” is the final warning message represented by the Revelation of Jesus Christ that is to be heard, read and kept.

“The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven in the messages of God’s Spirit, the agencies of evil would have entire control over men.

“God is dishonored when we do not receive the communications which he sends us. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness. When the call shall come, ‘Behold, the bridegroom cometh; go ye out to meet him,’ those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not, in themselves, the power to obtain the oil, and their lives are wrecked. But if God’s Holy Spirit is asked for, if we plead, as did Moses, ‘Show me thy glory,’ the love of God will be shed abroad in our hearts. Through the golden pipes, the golden oil will be communicated to us. ‘Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.’ By receiving the bright beams of the Sun of Righteousness, God’s children shine as lights in the world.” Review and Herald, July 20, 1897.

The “oil” is the final message, which once again, is the Revelation of Jesus Christ. In the passage those who wish to have the oil need to plead to God as did Moses in Horeb’s cave. But notice that if we are to “plead, as did Moses” that God would “show” us His “glory,” we must first ask for the Holy Spirit who is the Comforter. If we do, then by angels and the two golden pipes we shall receive of Christ righteousness. We deceive ourselves if we think we can pray and plead for Christ’s character as the traditions and customs of Laodicean Adventism suggests should be done, while at the same time we are refusing the message of the Revelation of Jesus Christ. His righteousness is conveyed to us through the “messages of God’s Spirit,” that are conveyed by the two anointed ones that stand before God’s throne. When we reject his message, we reject His righteousness.

Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth. Zechariah 4:11–14.

The two “anointed ones, that stand by the Lord of the whole earth,” are also represented as the two witnesses of Revelation eleven.

“Concerning the two witnesses the prophet declares further: ‘These are the two olive trees, and the two candlesticks standing before the God of the earth.’ ‘Thy word,’ said the psalmist, ‘is a lamp unto my feet, and a light unto my path.’ Revelation 11:4; Psalm 119:105. The two witnesses represent the Scriptures of the Old and the New Testament.” The Great Controversy, 267.

Whether we consider Zechariah’s or John’s testimony of the two witnesses, the context of either testimony is the communication process that is the very first truth mentioned in association with the message of the Revelation of Jesus Christ in Revelation chapter one and verse one. From the Father, to the Son, to the angels, to a prophet to the church. The process in which Christ speaks to mankind is a major understanding that He seeks to reveal within the final warning message. This corresponds with the emphasis in the presentation of both the first and third angel’s messages.

The message of the first angel is represented by William Miller. Miller possesses several prophetic characteristics that must be recognized. He was the “Father” of the movement, which in terms of the Alpha and Omega demands that there would be a son. He represented a movement represented by the name “Millerite,” which is the word for a type of rock. He was used to organize a set of biblical rules of prophetic interpretation. Those rules become a major component of the communication of the messages of God’s Spirit that were either refused or accepted as those of Miller’s generation chose whether to retain their foolish Laodicean condition or to become wise Philadelphians. As the father of the message of the first angel, he typifies a movement that will proclaim the message of the third angel’s message, and that movement’s understanding of the message will be directed by a special set of biblical rules of prophetic interpretation that establish the message of the third angel as soundly as Miller was used to establish the message of the first angel. God never changes, Jesus Christ the same yesterday, today and forever.

Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. James 1:16–18.

In the beginning or the end of Adventism, the messages of God’s Spirit which are represented by the oil, are conveyed through the two witnesses. At the beginning with the Millerites the two witnesses were the Old and New Testaments and at the end they are the Bible and the Spirit of Prophecy. This is the reason why John, who most perfectly illustrates the end of God’s people in the last days of the investigative judgment was in the isle of Patmos.

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. Revelation 1:9.

The prophetic setting of Patmos represents that John is being persecuted. He was being persecuted for receiving the messages of God’s spirit that identify the Revelation of Jesus Christ through the Bible and Spirit of Prophecy.

The persecution of God's "last day" people is also represented in Revelation eleven when the two witnesses are slain in the streets, and everyone celebrates their death. In chapter eleven those two witnesses are Elijah and Moses. They have given their testimony for three and a half years and then they are slain, but they were thereafter resurrected.

All the prophets speak more of the last days than they do their own history, so if there is ever a book that is speaking of the last days it is the book of Revelation where all the books of the Bible meet and end. There must therefore be a "message" in the last days that is slain, and thereafter resurrected. Revelation eleven illustrated the history of the French Revolution, but it more directly illustrates an attack against the message of the third angel in the last days. The message and the movement that was typified by Miller's message and movement suffered that attack and died on July 18, 1844. According to Revelation eleven that attack would be carried out by the beast that ascended up out of the bottomless pit.

And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. Revelation 11:8, 9.

Sister White informs us that the "bottomless pit" represents a new manifestation of satanic power.

"When they shall have finished [are finishing] their testimony.' The period when the two witnesses were to prophesy clothed in sackcloth ended in 1844. As they were approaching the termination of their work in obscurity, war was to be made upon them by the power represented as 'the beast that ascendeth out of the bottomless pit.' In many of the nations of Europe the powers that ruled in Church and State had for centuries been controlled by Satan, through the medium of the papacy. But here is brought to view a new manifestation of Satanic power." The Great Controversy, 268.

There are three powers identified in the book of Revelation that come from the bottomless pit, the first mentioned is Islam in Revelation chapter nine verse two, the second is atheism of the French Revolution in chapter eleven verse eight and the third is modern Rome in chapter seventeen verse eight. The "new manifestation" in the last days that will not only attack the movement typified by the Millerite movement, but also attack the world is the counterfeit awakening of the counterfeit Midnight Cry known as "Woke-ism." Woke-ism represents a "new manifestation of satanic power" which is upheld by the current Jesuit antichrist and is promoted through the merchants, the political leaders of the United Nations, the liberal representatives in the fallen churches of Protestantism in the United States, and the Democratic party in conjunction with the RINO-Republicans who either promote or permit the promotion of all the variations of the deviant lifestyles of the homosexual community as represented in chapter eleven as "Sodom." These three powers are what lead the world to Armageddon, and they are also represented by "Egypt," the symbol of atheism and worldliness. Set within the anarchy of the French Revolution, which is another element of these three powers that make up what Sister White calls the "evil confederacy," either directly promote or allow Woke-ism. Woke-ism is the satanic counterfeit of the awakening of the ten virgins. We have more to discuss on these lines, but we need first to address the

aftermath of the murder in the street that was accomplished on July 18, 2020.

And also, dear Reader, please understand I have no support to offer to the Republican party. There is no political persuasion that I have any confidence in. It is simply the prophetic dynamics that exist in the United States, the United Nations and the Papacy that I am pointing out. Those dynamics will be more specifically addressed when we begin to directly address the two horns that parallel each other from 1798 until the Sunday law.

The satanic Woke-ism that represents a counterfeit Midnight Cry precedes the actual Midnight Cry and before the time of the genuine Midnight Cry, those that have been slain in the streets will ultimately evolve into either a foolish or wise virgin. The period of time when the binding off of our characters into either the bundle destined for the fire of destruction or as the bundle for the heavenly garner is now here.

Sister White identifies that in the tarrying time the foolish virgins of the Millerite history reacted to the testing disappointment differently than the wise virgins, thus suggesting that by the tarrying time their characters were already settled. But Jeremiah's testimony informs us that we can choose to return to God and He will not only return to us, but He will make us a fenced brazen wall against the wicked and the terrible as we are used as his mouth piece in the ensuing crisis. It is at that prophetic point that Jesus promises to comfort us. This is the significance of John's four chapters that are set within our current history.

The oil is the Holy Spirit, it is character and it is the messages of God's Spirit. God's Spirit is the "Comforter." As God so loved the world that He gave His only-begotten Son, and as Jesus sacrificed His godly being to willingly accept the humanity he had created as part of Himself for eternity, so too the Holy Spirit that is given in this period of time will abide with us forever.

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.
John 14:15-18.

This sacrifice of the Spirit in choosing to abide with human beings forever, parallels the sacrifice of the other two persons of the heavenly trio. Perhaps as significant as the sacrifice of the Spirit in His willingness to live within each of the redeemed for eternity is that the arrival of the "Comforter" in this particular history identifies when God's people are sealed for eternity.

And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.
Ephesians 4:30.

In the history where the promise of the Comforter is perfectly fulfilled, which is the history of the one hundred and forty-four thousand the Spirit will "abide" in us "forever." Every Christian that met the requirements of the gospel received the Holy Spirit and was therefore "sealed unto the day of redemption," but that sealing simply points forward to the time when the one hundred and forty-four thousand are to be sealed during this current history. In Ephesians those that are sealed

unto the day of redemption are contrasted with those who “grieve” the “Holy Spirit.” They grieve the Holy Spirit by refusing to accept the communications of God’s Spirit, and thus refuse the golden oil. When Christ promises to send us the “Comforter” “the Spirit of truth” in this period of disappointment, He is promising to place His seal upon us, and His seal represents the keeping of His commandments, particularly the Sabbath commandment, which is the day that John received the revelation and which is the issue that is about to confront the world.

The sealing of the wise virgins is accomplished before the test of the Sunday law, for it is there that the characters of both the wise and foolish will be manifested, and character is never developed in a crisis, it is simply manifested. The sealing represents, among other things a transformation from the mind of a Laodicean into the mind of a Philadelphian. The problem is that for that transformation to be accomplished, the first test for each of us is to genuinely understand that heretofore we have been Laodiceans, for as Laodiceans our primary spiritual attitude is that everything is alright, when everything is actually all wrong. That attitude must be set aside, it is one of the vile things that must be separated from the precious.

“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.” Seventh-day Adventist Bible Commentary, volume 4, 1161.

The “Comforter” that Jesus promises to His disciples who comforts them in the time of disappointment guides His people into all truth, and it is through a “settling into the truth” that we are sealed. The “truth” which God’s people are to settle into at this point is the “truth” that is unsealed just before probation closes, for the “time is at hand.” That truth is the structure of the hidden history of the seven thunders, and that hidden history identifies the history where the Revelation of Jesus Christ is opened up. The hidden history of the seven thunders will be fulfilled at the very time that “truth” represented as the hidden history is unsealed. The unsealing of the “truth” is what seals those who receives the message that has been previously sealed.

God’s people are sealed in their foreheads in advance of the shaking of the angry nations that occurs at the Sunday law, thus initiating national ruin. The Revelation of Jesus Christ is the “sayings of the prophecy of” the book of Revelation that are no longer to be sealed, for the time is at hand. It is the truth that now is to be read, heard and most importantly to be kept, if we are to be blessed.

Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said

unto you. John 14:22–26.

For those who keep the message that is being unsealed, the promise is that the Comforter will “teach” us “all things” “whatsoever” Jesus has said “unto you.” This is the promise that was fulfilled to the disciples of Emmaus and thereafter the eleven disciples. When Christ removed his hand from “holden” the Emmaus disciples’ eyes and thereafter “opened” the eleven disciples’ “understanding” so they could fully “understand the scriptures,” He was recording a promise for those living in the “last days” who will return from their disappointment, repent of their Laodicean condition and accept the “truth.” The “Comforter” in the “last days” will “bring all things to” our “remembrance” as he teaches us “all things.” Just as significant as bringing past truths to our remembrance as He teaches us all things, He will also “show us things to come.”

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: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. John 16:7–14.

At this time the Comforter shall “guide” us into “truth,” “teach us all things,” including “things to come,” for at this time Jesus still has “many things to say unto” us. Those things whether they be things from our “remembrance,” “things to come” or the many “things” he has “yet” to say unto us is what seals us for the coming crisis. It does so, for his truth represents his creative power. He seals us in advance of the coming crisis, for He intends that we should be forewarned of the greatest period of persecution against His people that ever takes place in sacred history. That persecution specifically identifies that the words and actions which we have done in the past will be remembered and used against us as Christ’s words were twisted against him. Never-the-less we are to present the message as a witness against their rebellion as represented by Ezekiel and Christ.

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name’s sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. John 15:20–26.

The “Spirit of truth” who is the “Comforter” will “testify of” Christ, who is the “truth.” And the “truth” is the Alpha and Omega, the first and the last, the beginning and the ending. The hidden

history of the seven thunders that is now being unsealed is the sealing message of the one hundred and forty-four thousand. In the aftermath of July 18, 2020 Jeremiah provides an example that we may choose to return to Him that first loved us. In accomplishing that work of returning we have the responsibility of separating the precious from the vile. If we work out our salvation, with fear and trembling and accomplish that work we will be sealed and immediately enter into the greatest crisis of earth's history. We will also have the privilege of experiencing the history that prophets, kings and righteous men have desired to see.

Those that take up that work and return "will walk in the light proceeding from the throne of God," and by "means of the angels there will be constant communication between heaven and earth," which is the communication process identified in the opening verse of the book of Revelation.

"Not all in this world have taken sides with the enemy against God. Not all have become disloyal. There are a faithful few who are true to God; for John writes: 'Here are they that keep the commandments of God, and the faith of Jesus.' Revelation 14:12. Soon the battle will be waged fiercely between those who serve God and those who serve Him not. Soon everything that can be shaken will be shaken, that those things that cannot be shaken may remain.

"Satan is a diligent Bible student. He knows that his time is short, and he seeks at every point to counterwork the work of the Lord upon this earth. It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended. They will walk in the light proceeding from the throne of God. By means of the angels there will be constant communication between heaven and earth. And Satan, surrounded by evil angels, and claiming to be God, will work miracles of all kinds, to deceive, if possible, the very elect. God's people will not find their safety in working miracles, for Satan will counterfeit the miracles that will be wrought. God's tried and tested people will find their power in the sign spoken of in Exodus 31:12-18. They are to take their stand on the living word: 'It is written.' This is the only foundation upon which they can stand securely. Those who have broken their covenant with God will in that day be without God and without hope.

"The worshipers of God will be especially distinguished by their regard for the fourth commandment, since this is the sign of God's creative power and the witness to His claim upon man's reverence and homage. The wicked will be distinguished by their efforts to tear down the Creator's memorial and to exalt the institution of Rome. In the issue of the conflict all Christendom will be divided into two great classes, those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image, and receive his mark. Although church and state will unite their power to compel all, 'both small and great, rich and poor, free and bond,' to receive the mark of the beast, yet the people of God will not receive it. Revelation 13:16. The prophet of Patmos beholds 'them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God,' and singing the song of Moses and the Lamb. Revelation 15:2.

“Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other. But in the midst of the time of trouble that is coming,—a time of trouble such as has not been since there was a nation,—God’s chosen people will stand unmoved. Satan and his host cannot destroy them, for angels that excel in strength will protect them.” Testimonies, volume 9, 15–17.

It is worthwhile to recognize that this passage is the ending of a chapter that begins on page eleven of Testimonies volume nine, which can be recognized as representing nine-eleven. It is worthwhile to take note that the title is about the coming Bridegroom, and also to the charts of Habakkuk which is where Paul derived the verse he wrote in the book of Hebrews. The beginning of the chapter is marking the history that began on September 11, 2001, the two tables of the covenant of prophecy that was entered into at the beginning of Adventism, and that the title is the last crisis, which identifies the last Midnight Cry. The end of the chapter is in complete agreement with the beginning, for both the beginning and end address the final crisis.

“Section 1—For the Coming of the King

“Yet a little while, and He that shall come will come, and will not tarry.’ Hebrews 10:37.

“The Last Crisis

“We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.” Testimonies, volume 9, 11.

If we return and accept the high calling of being God’s “mouth” as represented by Jeremiah, we will very soon participate in the greatest ingathering of sacred history.

“He spoke to them also words of hope and courage. ‘Let not your heart be troubled,’ He said; ‘ye believe in God, believe also in Me. In My Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.’ John 14:1–4. For your sake I came into the world; for you I have been working. When I go away I shall still work earnestly for you. I came to the world to reveal Myself to you, that you might believe. I go to My Father and yours to co-operate with Him in your behalf.

“‘Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father.’ John 14:12. By this, Christ did not mean that the disciples would make more exalted exertions than He had made, but that their work would have greater magnitude. He did not refer merely to miracle working, but to all that would take place under the agency of the Holy Spirit. ‘When the Comforter is come,’ He said, ‘whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me: and ye also shall bear witness, because ye

have been with Me from the beginning.' John 15:26, 27.

“Wonderfully were these words fulfilled. After the descent of the Holy Spirit, the disciples were so filled with love for Him and for those for whom He died, that hearts were melted by the words they spoke and the prayers they offered. They spoke in the power of the Spirit; and under the influence of that power, thousands were converted.” Acts of the Apostles, 21, 22.