

# The Book of Daniel - Number Seven

## *Seven Kings*

Jeff Pippenger

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The seven thunders represent the history of 1798, through to October 22, 1844. That history was typified by the last seven kings of the kingdom of Judah, from Manasseh in 677 BC through to Zedekiah in 586 BC.

In the sacred reform lines, a characteristic of the empowerment of the first angel is a symbol which identifies something that is worldwide. On August 11, 1840, the first angel's message was empowered and the message was then carried to every mission station in the world.

“The advent movement of 1840–44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world.” *The Great Controversy*, 611.

Prophetically at that time, the angel of Revelation ten descended and placed one foot on the earth and the other on the sea. Sister White identified that as a symbol of the worldwide extent of the message.

“The angel's position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

Cyrus's proclamation of the first decree was a worldwide decree.

Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem. Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. *Ezra 1:1–4*.

Just as the first angel was carried to every mission station in the world on August 11, 1840, Cyrus identifies himself as the king of “all the kingdoms on earth,” as he proclaims the first decree. The descent of the angel of Revelation ten, the angel that Sister White identifies as “no less a personage than Jesus Christ,” possesses the same prophetic characteristics as the mighty angel of Revelation

eighteen. Sister White identifies that the purpose of the first angel was the same as the purpose of the angel of Revelation eighteen.

“Jesus commissioned a mighty angel to descend and warn the inhabitants of the earth to prepare for His second appearing. As the angel left the presence of Jesus in heaven, an exceedingly bright and glorious light went before him. I was told that his mission was to lighten the earth with his glory and warn man of the coming wrath of God.” Early Writings, 245.

The empowerment of the first angel is a symbol that emphasizes a worldwide element. The first message in the time of Christ was empowered at the baptism of Christ. The Scriptures identify that all of Israel went out to the wilderness to hear the message of John.

Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins. Matthew 3:5, 6.

Christ’s ministry was directed to ancient Israel, and in that prophetic sense the entire world was drawn to the Jordan, the place of Christ’s baptism. Yet the rite of baptism, and what it represented when Christ was baptized, was directed at all the world.

The name Jehoiakim means “God will rise”, and at the baptism of Christ, as John brought Christ up out of the water, the emblem of “rising up” out of a watery grave became an element of that empowerment. In the first four verses of Ezra that we have already cited, verse five identifies the response of those that heard the decree with the words, “Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem.” When the first message is empowered, there is a rising up, as represented by the name of Jehoiakim.

On September 11, 2001, the first message of the mighty movement of the third angel was empowered as typified by the empowerment of the first message of the mighty movement of the first angel. Sister White comments on the destruction of the Twin Towers on that date.

“Now comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, ‘What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1–3 will be fulfilled.’ The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God’s power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine.” Review and Herald, July 5, 1906.

At the empowerment of the first message in the history of the one hundred and forty-four thousand, the Lord “rose up” to “shake terribly the earth”. Jehoiakim’s name symbolizes the empowerment of the first message. On August 11, 1840, the Lord arose from his throne and descended to earth

and stood upon the land and the sea. At the first decree of Cyrus, the faithful arose. Jehoiakim is a symbol of not simply the arrival of the first angel, but he also represents the empowerment of the first angel.

Jehoiakim represents the first of the last three kings, but he also represents the fifth of seven kings that lead to the destruction of Jerusalem. The names of those seven kings are very informative. Those seven kings were Manasseh, Amon, Josiah, Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah.

In the history of the Millerites, Manasseh represents the time of the end, in 1798. Manasseh means “causing to forget”, and it is in 1798 that the whore of Tyre is forgotten for seventy years. Manasseh was one of the most wicked kings, and possesses prophetic characteristics that should be considered.

The last seven kings of Judah represent the history of the seven thunders from 1798, through October 22, 1844. Manasseh was the first of the seven kings, and as the first king of seven, he typified Zedekiah, the last of the seven kings. Jesus always identifies the end with the beginning. Zedekiah, the last king of the seven, was carried into the slavery of Babylonian captivity. The first king of the seven last kings was also carried into Babylonian captivity, typifying the carrying of the last king into Babylonian captivity.

And the Lord spake to Manasseh, and to his people: but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, And prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God. 2 Chronicles 33:10–13.

The experience of Manasseh coming to know that the Lord was God, was accomplished by being removed from his kingdom, and then being restored to his kingdom. Nebuchadnezzar, as with Manasseh, came to know the Lord when he was removed from his kingdom and thereafter restored.

And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honour and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase. Daniel 4:34–37.

The experience of Manasseh was accomplished upon Nebuchadnezzar. Manasseh represents the “time of the end” in the history of the last three Judean kings, and the arrival of the prophecy of seventy years of captivity. Nebuchadnezzar represents the “time of the end” in the history of the three decrees, just as 1798 was the “time of the end” in the history of the seven thunders. In the verses just cited Nebuchadnezzar’s understanding returned to him at “the end of the days.” The “end of the days” is also referenced in Daniel chapter twelve.

But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days. Daniel 12:13.

The “end of the days” in Daniel chapter twelve is the “time of the end”, for Daniel was told to go “till the end be.” At that time Daniel would “stand in his lot.” To “stand in his lot” means to fulfill his purpose, which Daniel did when his book was unsealed at the end of the days, which is the “time of the end.” At that time there would be an “increase of knowledge” that the wise would understand. At the end of Nebuchadnezzar’s days his “understanding” returned unto him.

“When God gives a man a special work to do, he is to stand in his lot and place as did Daniel, ready to answer the call of God, ready to fulfill His purpose.” Manuscript Releases, volume 6, 108.

Manasseh represents the “time of the end” in the history of the three last kings of Judah, Nebuchadnezzar represents the “time of the end” in the three decrees. Manasseh was followed by his son Amon.

Amon means “training” and represents the period of time when there was an “increase of knowledge” that would train the “wise” in the message that was unsealed. Amon was then followed by Josiah, the only king of the seven that has a fairly good, though complicated prophetic history.

Josiah means “the foundation of God”, and represents the establishing of the truths that had been unsealed at the “time of the end”. The increase of knowledge that was represented by Amon was put together by William Miller, through the guidance of Gabriel and other holy angels. Miller’s work is represented by the name Josiah, for he established the foundations of the movement. There is much more to identify of Josiah, but we will move onto his son Jehoahaz.

Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. And his mother’s name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the Lord, according to all that his fathers had done. And Pharaohnechoh put him in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold. And Pharaohnechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there. 2 Kings 23:31–34.

Jehoahaz means “Jehovah has seized”, and he was seized by Pharaohnecho. Jehoahaz, the son of Josiah, was seized by Pharaohnechoh and replaced by his brother Eliakim, meaning the “God of

raising”. Pharaohnechoh then changed Eliakim’s name to Jehoiakim, meaning “God will rise”. The change of a name is a symbol of a covenant relationship, and at the empowerment of the first message, God enters into covenant with a people, as He simultaneously passes by a former covenant people.

On August 11, 1840, the Ottoman Empire that had been represented by four winds that were loosed for three hundred and ninety-one years and fifteen days were restrained, or as Jehoahaz means, they were “seized”. At the same time, Eliakim was made king and his name changed to Jehoiakim, meaning “God will rise”. Jehoiakim was followed by his son Jehoiachin who has three names in the Scriptures.

The name Jehoiachin means “the Lord will set up and establish”. He was the son of Jehoiakim and he marks the arrival of the second angel in the spring of 1844, as God “set up and established” the new, true, Protestant horn. The second angel’s message was empowered by the message of the Midnight Cry, and Jeconiah and Coniah mean “God will establish”. The three names, each with the same meaning, represent the joining of the Midnight Cry to the second angel’s message. It is in the final outpouring of the Holy Spirit during the Loud Cry that the one hundred and forty-four thousand are sealed. The sealing of the one hundred and forty-four thousand was typified in the Midnight Cry of the Millerite movement, and Jehoiachin, also called Jeconiah and Coniah, is a symbol of the sealing.

As I live, saith the Lord, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence; And I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die. But to the land whereunto they desire to return, thither shall they not return. Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth, earth, earth, hear the word of the Lord. Jeremiah 22:24–29.

Jehoiachin, Jeconiah and Coniah represent the sealing time, when the second angel is joined by the message of the Midnight Cry. He represents the sealing time of the foolish. The evil king represents those that are the foolish Laodicean virgins who in the sealing time are destined to receive the mark of the beast as they are forever spewed out of the mouth of the Lord.

The signet on God’s right hand is His seal, and those that are spewed out of the mouth of the Lord during the sealing of the one hundred and forty-four thousand are contrasted with Zerubbabel, the man who had the plummet of the “seven times” in his hand.

Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will

make thee as a signet: for I have chosen thee, saith the Lord of hosts. Haggai 2:21–23.

The “stone of stumbling” that is the “seven times” is the “plummet” in the hand of Zerubbabel, and he is represented as the “signet” that God employs to seal the one hundred and forty-four thousand. The signet, or the “sign”, is placed upon those that “sigh and cry” for the abominations that are done in Jerusalem. The sighing and crying identifies the experience of those that are sealed, and the signing and crying is the symbol of their internal response to the remedy of the “seven times.” It is confession for their sins and for the sins of their fathers. It is the acknowledgment that they have not been walking with God and that God has not been walking with them ever since the disappointment of July 18, 2020. It is the test that was failed in 1863, during the period of time when Philadelphia was transitioning unto Laodicea. It typified the period of time when those represented by Coniah are forever established as foolish Laodicean virgins, and those represented by Zerubbabel are forever established as wise Philadelphian virgins.

Jehoichin was followed by Zedekiah, the last of the seven kings. As Manasseh represented 1798, and the “time of the end,” Zedekiah must represent October 22, 1844, when the vision would “speak, and not lie”. Zedekiah is a name made up of the combination of two Hebrew words. The one word is “Jehovah”, and it is combined with the word that is translated in Daniel chapter eight, and verse fourteen as “cleansed.” Zedekiah means the cleansing of God’s temple, which began on October 22, 1844.

The last seven kings of Judah represent the progressive history of 1798 to October 22, 1844. Jehoiakim is the symbol of August 11, 1840, which in turn represents September 11, 2001. He is a symbol of the empowerment of the first angel’s message, and he is introduced in the first verse of Daniel chapter one. Thus, the setting and context of Daniel chapter one, is the empowerment of the first angel’s message, as represented in Revelation chapter ten. In Revelation chapter ten Christ descended with a little book in His hand that John was commanded to eat. This is why the first test in the book of Daniel has to do with eating.

We will continue these subjects in the next article.

And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness. Ezekiel 3:3.