

The Book of Daniel - Number One-Hundred and Six

Unveiling the Judgment: From 9/11 to the Sunday Law – A Prophetic Analysis

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The investigative judgment of the living began on September 11, 2001, and the executive judgment begins at the soon-coming Sunday law. Those two periods of judgment represent the work of the messenger who prepares the way for the third Messenger of the Covenant, and the third Elijah, which is the ending of the Elijah messenger that began in Millerite history.

In Christ fulfillment of the Messenger of the Covenant He twice cleansed the literal earthly temple, which typified His body and His spiritual temple. His literal earthly temple began as the Tabernacle temple of the wilderness, then Solomon's temple, then the temple which was rebuilt after the seventy years of captivity in Babylon, and that same temple after a forty-six year remodeling project carried out by Herod.

God's physical presence blessed the Tabernacle temple and Solomon's temple, but not the temple which was rebuilt after the captivity, but that remodeled temple was blessed by the physical presence of Christ. In the history of Herod's remodeled temple, Christ twice cleansed the temple in fulfillment of Malachi chapter three. The first cleansing, Christ identified the temple as His father's house, but at the last temple cleansing Christ identified it as the Jews' house.

In the history of the Millerites Christ erected a spiritual temple in forty-six years from 1798 unto 1844. On October 22, 1844, in fulfillment of Malachi chapter three, He suddenly came to His temple, thus purging the foolish virgins. He then arrived as the third angel to accomplish the second and final cleansing, but as with the beginning of ancient Israel, modern Israel lacked the faith necessary to finish the work.

On September 11, 2001, Christ returned to accomplish the second temple cleansing that is accomplished when the foolish virgins are purged at the soon-coming Sunday law, when they awaken to the reality that they do not understand the increase of knowledge that was unsealed in 1989. That increase of knowledge represents the latter rain message, which is the Midnight Cry message when placed in the context of the parable of the ten virgins. The message of the last six verses of Daniel eleven that was unsealed at the time of the end in 1989, is represented in verse forty-four of those verses as "tidings out of the east and out of the north."

The message of the latter rain, is the message of the Midnight Cry and it is the message of the east and the north. The east and north represent Islam and the papacy respectively, and as a message they represent the message that is counterfeited by Laodicean Adventism between September 11, 2001 and the soon-coming Sunday law. September 11, 2001, represents Islam (the east), and the

Sunday law represents the mark of the beast (the north).

The deathbed for Laodicean Adventism is represented between those two waymarks, as typified by the disobedient prophet's death between the ass and the lion. The deathbed for those who accept the mark of the beast is represented by the "tidings out of the east and the north" that enrages the papal power and initiates the final persecution of God's people. That message begins at the soon coming Sunday law in the United States, which is where and also when Islam of the third Woe suddenly strikes. That unexpected attack produces national ruin, and angers the nations, thus providing the economic and political impetus to bring all nations together against Islam, under the auspices of the threefold union of the dragon, the beast and false prophet.

In the history represented by the third Elijah, the message that identifies the third Woe, informs the dragon, the beast and the false prophet that Islam is the tool of judgment that God uses to punish men for the worship of the papal mark of authority. As with the three Rome's, the three Babylon's, the three Elijah's and the three messengers who prepare the way, the third Woe is established by the triple application of the three Woes.

And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound! Revelation 8:13.

Sister White profoundly endorsed Smith's book, Daniel and Revelation, identifying that every Seventh-day Adventist should own the book, although she did not express it as directly as I just wrote, but the fact is there in her endorsement.

"The Lord calls for workers to enter the canvassing field that the books containing the light of present truth may be circulated. The people in the world need to know that the signs of the times are fulfilling. Take to them the books that will enlighten them. Daniel and Revelation, The Great Controversy, Patriarchs and Prophets, and The Desire of Ages should now go to the world. The grand instruction contained in Daniel and Revelation has been eagerly perused by many in Australia. This book has been the means of bringing many precious souls to a knowledge of the truth. Everything that can be done should be done to circulate Thoughts on Daniel and the Revelation. I know of no other book that can take the place of this one. It is God's helping hand.

"Those who have been long in the truth are asleep. They need to be sanctified by the Holy Spirit. The third angel's message is to be proclaimed with a loud voice. Tremendous issues are before us. We have no time to lose. God forbid that we should allow minor matters to eclipse the light which should be given to the world." Manuscript Releases, volume 21, 444.

The book, which those who rejected the Millerite view of "the daily" in the book of Daniel also rejected, was identified as "God's helping hand." If God's people have been given the responsibility to circulate the books mentioned in the previous citation, it means that God's people would need to own the book themselves. The book was the focus of the attack of those who promoted the "new" view of "the daily" in the book of Daniel, for it was the book they desired to re-write and remove the correct view of "the daily".

When Sister White referred to the two primary leaders in the rebellion of “the daily” in the book of Daniel, she often pointed out that they (Prescott and Daniells) did not have the ability to “reason from cause to effect.” The Laodicean Adventists historical revisionists appear to have the same problem.

The leading men, that throughout the history of rebellion from 1888 and onward, had at some point in their personal experience, accepted the false teaching of “the daily.” Their rebellion was the “effect,” and the wrong understanding of “the daily,” was the “cause.” The Laodicean Adventist revisionists lead the unlearned to believe that those very historical rebels of Advent history, were actually not in rebellion, though their revised testimony is never upheld by the testimony of the Bible and Spirit of Prophecy. Because they do not consider the “effect” as a rebellion, they close the possibility of seeking for the “cause.”

As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.
Proverbs 22:6.

God’s people are to recognize rebellion, and when they do, they are to seek for the cause. Then they are to remedy the cause. In the following passage Sister White is commenting on the story of Achan.

“I have been shown that God here illustrates how He regards sin among those who profess to be His commandment-keeping people. Those whom He has specially honored with witnessing the remarkable exhibitions of His power, as did ancient Israel, and who will even then venture to disregard His express directions, will be subjects of His wrath. He would teach His people that disobedience and sin are exceedingly offensive to Him and are not to be lightly regarded. He shows us that when His people are found in sin they should at once take decided measures to put that sin from them, that His frown may not rest upon them all. But if the sins of the people are passed over by those in responsible positions, His frown will be upon them, and the people of God, as a body, will be held responsible for those sins. In His dealings with His people in the past the Lord shows the necessity of purifying the church from wrongs. One sinner may diffuse darkness that will exclude the light of God from the entire congregation. When the people realize that darkness is settling upon them, and they do not know the cause, they should seek God earnestly, in great humility and self-abasement, until the wrongs which grieve His Spirit are searched out and put away.

“The prejudice which has arisen against us because we have reproved the wrongs that God has shown me existed, and the cry that has been raised of harshness and severity, are unjust. God bids us speak, and we will not be silent. If wrongs are apparent among His people, and if the servants of God pass on indifferent to them, they virtually sustain and justify the sinner, and are alike guilty and will just as surely receive the displeasure of God; for they will be made responsible for the sins of the guilty. In vision I have been pointed to many instances where the displeasure of God has been incurred by a neglect on the part of His servants to deal with the wrongs and sins existing among them. Those who have excused these wrongs have been thought by the people to be very amiable and lovely in disposition, simply because they shunned to discharge a plain Scriptural duty. The task was not agreeable to their feelings;

therefore they avoided it.” Testimonies, volume 3, 265.

The histories of leaders that have rebelled in Adventism testify to the fact that one of the steps that is almost always seen in their rebellion is that at some point in their personal experience they accepted the false view of “the daily.” That being said, the book by Smith, though not inspired and containing some doctrinal problems, still provides an excellent overview of the pioneer understanding of Revelation chapters eight and nine, where we see the prophetic history of the first six trumpets set forth. We will refer to Smith’s commentary from his book, Daniel and Revelation, as we begin to consider the triple application of the three Woes.

Sister White informs us that William Miller was given great light upon the book of Revelation, but his understanding of chapters thirteen, and sixteen through eighteen was incorrect, for he was at the wrong vantage point in history to see that there are three, and not two desolating powers. His great light was upon chapters two through nine of Revelation.

“Preachers and people have looked upon the book of Revelation as mysterious and of less importance than other portions of the Sacred Scriptures. But I saw that this book is indeed a revelation given for the especial benefit of those who should live in the last days, to guide them in ascertaining their true position and their duty. God directed the mind of William Miller to the prophecies and gave him great light upon the book of Revelation.” Early Writings, 231.

Miller set forth his understanding of the churches, seals, trumpets and vials as follows.

“The seven churches of Asia is a history of the church of Christ in her seven forms, in all her windings and turnings, in all her prosperity and adversity, from the days of the apostles down to the end of the world. The seven seals are a history of the transactions of the powers and kings of the earth over the church, and God’s protection of his people during the same time. The seven trumpets are a history of seven peculiar and heavy judgments sent upon the earth, or Roman kingdom. And the seven vials are the seven last plagues sent upon Papal Rome. Mixed with these are many other events, woven in like tributary streams, and filling up the grand river of prophecy, until the whole ends us in the ocean of eternity.

“This, to me, is the plan of John’s prophecy in the book of Revelation. And the man who wishes to understand this book, must have a thorough knowledge of other parts of the word of God. The figures and metaphors used in this prophecy, are not all explained in the same, but must be found in other prophets, and explained in other passages of Scripture. Therefore it is evident that God has designed the study of the whole, even to obtain a clear knowledge of any part.” William Miller, Miller’s Lectures, volume 2, lecture 12, 178.

Just as the third messenger, who prepares the way for the Messenger of the Covenant, represents the internal history of the judgment of the church, in contrast with the third Elijah, who represents an external history in the judgment of modern Babylon, the pioneer understanding of the churches and seals identified the same internal-external testimony.

“The seals are introduced to our notice in the 4th, 5th, and 6th chapters of Revelation. The scenes presented under these seals are brought to view in Revelation 6, and the first verse of Revelation 8. They evidently cover events with which the church is connected from the

opening of this dispensation to the coming of Christ.

“While the seven churches present the internal history of the church, the seven seals bring to view the great events of its external history.” Uriah Smith, *The Biblical Institute*, 253.

Uriah Smith was identifying the Millerite understanding of the internal and external relationship of the churches, and James White presents a similar overview in terms of parallel histories.

“We have now traced the churches, the seals, and the beasts, or living beings, as far as they will compare as covering the same periods of time. The seals are seven in number, the beasts but four. And it may be well here to notice, that at the opening of the first, second, third and fourth seals the first, second, third and fourth beasts are heard to say ‘Come and see;’ but when the fifth, sixth and seventh seals are opened, there is no such voice heard. Neither do the last three churches, and the last three seals, compare, as covering the same periods of time, as the first four churches, and the first four seals do. But, as we have shown, the churches, seals and beasts do agree, as covering the same periods of time for the space of nearly 1800 years, till we come down to a little more than half a century of the present time.” James White, *Review and Herald*, February 12, 1857.

We just cited three of the primary pioneers of Millerite history. All three held to the correct view of “the daily,” and they all held to the overview of the churches, seals, and trumpets in the framework of truth which Miller was led to understand and present.

“When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the aged men who were pioneers in our work speak plainly, and let those who are dead speak also by the reprinting of their articles in our periodicals. Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth. This truth will stand the test of time and trial.” Manuscript Release, 760, 10.

On September 11, 2001, the mighty angel of Revelation chapter eighteen descended and began the work of leading those who would accept and eat the Bread that had just come down from heaven back to the “old paths,” of Jeremiah chapter six. The Alpha and Omega needed those who were willing to strive to be among the one hundred and forty-four thousand to see that what brought Him down out of heaven on August 11, 1840, was not simply a fulfillment of a time prophecy, but a fulfillment of the time prophecy of the second Woe. He needed His people to rediscover the old paths of the history where He had erected the temple of the Millerites in the forty-six years from 1798 to 1844.

That history had been covered with rubbish and counterfeit coins and jewels. That history was obscured by a false foundational message that was built upon sand, and not the Rock of Ages. It was in the history of the Millerites, the history where, as Peter describes it, the Millerites, “which in time past were not a people, but” then became “the people of God,” who had been raised up and built up as “a spiritual house, an holy priesthood.” The Lion of the tribe of Judah descended on September 11, 2001, and led His last-day people into the work of cleaning out the “temple” of the history of the raising up of the Millerite temple. That work had been typified by a prophecy, which

predicted that the Lord would raise up a man named Josiah, (which means foundation of God).

When Josiah was raised up in fulfillment of the prophecy of the disobedient prophet, he began the work of repairing the temple which was in disarray. In the work of repairing and cleaning “the curse of Moses” was discovered, and when read before Josiah it brought about the reformation of Josiah. We will address that prophecy, in connection with the rediscovery of the “seven times,” post-September 11, 2001.

We will begin that study in the next article.

“Just as long as those who profess the truth are serving Satan, his hellish shadow will cut off their views of God and heaven. They will be as those who have lost their first love. They cannot view eternal realities. That which God has prepared for us is represented in Zechariah, chapters 3 and 4, and 4:12–14: ‘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.’

“The Lord is full of resources. He has no lack of facilities. It is because of our lack of faith, our earthliness, our cheap talk, our unbelief, manifested in our conversation, that dark shadows gather about us. Christ is not revealed in word or character as the One altogether lovely, and the chiefest among ten thousand. When the soul is content to lift itself up unto vanity, the Spirit of the Lord can do little for it. Our shortsighted vision beholds the shadow, but cannot see the glory beyond. Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path.

“Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? Oh, that we might have in our churches the Spirit and breath of God breathed into His people, that they might stand upon their feet and live. We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit.” Manuscript Releases, volume 20, 216, 217.