

The Book of Daniel - Number One-Hundred and Eleven

Unveiling the Prophetic Significance of Abubakar in the First Woe of Revelation

Jeff Pippenger
2024-03-02

In the prophetic history of the first Woe, the leader who followed Mohammed was Abu Bakr Abdullah ibn Abi Quhafa, father-in-law of Mohammed. We will refer to him as Abubakar. Both he and Mohammed are referenced in the first four verses. Abubakar was the first Islamic ruler after Mohammed, and history records a command that he gave to his soldiers, that is represented in verse four of Revelation chapter nine. The command represents the sealing process that began at the arrival of the third woe, which was also the Seventh Trumpet, which was also the arrival of the third angel.

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. Revelation 9:1–4.

The “star” that fell from heaven was Mohammed, who began his ministry in the year 606. Mohammed was given a “key” that was to “open” the “bottomless pit” allowing “smoke” to darken the “sun and the air,” and brought forth “locusts” who were given “power” as the power of “scorpions.” The key was a military battle that produced weakness in the Roman’s military strength, thus allowing the rise of the warfare of Islam. The bottomless pit is a symbol of Arabia, the birthplace of Islam, and the smoke represented the false religion of Islam that was to spread across the earth and take possession of the same geography that would be swarmed by the swarms of locusts that sweep across northern Africa, southern Europe and Arabia. The locusts are a symbol of Islam, and power prophetically represents military power. Their power was to be as scorpions, which strike unexpectedly. Uriah Smith states:

“A star fell from heaven unto the earth; and to him was given the key of the bottomless pit.

“While the Persian monarch contemplated the wonders of his art and power, he received an epistle from an obscure citizen of Mecca, inviting him to acknowledge Mohammed as the apostle of God. He rejected the invitation, and tore the epistle. ‘It is thus,’ exclaimed the Arabian prophet, ‘that God will tear the kingdom, and reject the supplication of Chosroes.’ Placed on the verge of these two empires of the East, Mohammed observed with secret joy the progress of mutual destruction; and in the midst of the Persian triumphs he ventured to foretell,

that, before many years should elapse, victory would again return to the banners of the Romans. 'At the time when this prediction is said to have been delivered, no prophecy could be more distant from its accomplishment since the first twelve years of Heraclius announced the approaching dissolution of the empire.'...

"Chosroes subjugated the Roman possession [in] Asia and Africa. And 'the Roman empire,' at that period, 'was reduced to the walls of Constantinople, with the remnant of Greece, Italy, and Africa, and some maritime cities, from Tyre to Trebizond, of the Asiatic coast. The experience of six years at length persuaded the Persian monarch to renounce the conquest of Constantinople, and to specify the annual tribute of the ransom of the Roman empire,—a thousand talents of gold, a thousand talents of silver, a thousand silk robes, a thousand horses, and a thousand virgins. Heraclius subscribed to these ignominious terms. But the time and space which he obtained to collect those treasures from the poverty of the East were industriously employed in the preparation of a bold and desperate attack.'

"The king of Persia despised the obscure Saracen, and derided the message of the pretended prophet of Mecca. Even the overthrow of the Roman empire would not have opened a door for Mohammedanism, or for the progress of the Saracenic armed propagators of an imposture, though the monarch of the Persians and chagan of the Avars (the successor of Attila) had divided between them the remains of the kingdoms of the Caesars. Chosroes himself fell. The Persian and Roman monarchies exhausted each other's strength. And before a sword was put into the hands of the false prophet, it was smitten from the hands of those who would have checked his career and crushed his power.

"Since the days of Scipio and Hannibal, no bolder enterprise has been attempted than that which Heraclius achieved for the deliverance of the empire. He explored his perilous way through the Black Sea and the mountains of Armenia, penetrated into the heart of Persia, and recalled the armies of the great king to the defense of their bleeding country.'

"In the battle of Nineveh, which was fiercely fought from daybreak to the eleventh hour, twenty-eight standards, besides those which might be broken or torn, were taken from the Persians; the greatest part of their army was cut in pieces, and the victors, concealing their own loss, passed the night on the field. The cities and palaces of Assyria were opened for the first time to the Romans.'

"The Roman emperor was not strengthened by the conquests which he achieved; and a way was prepared at the same time, and by the same means, for the multitudes of Saracens from Arabia, like locusts from the same region, who, propagating in their course the dark and delusive Mohammedan creed, speedily overspread both the Persian and the Roman empire.

"More complete illustration of this fact could not be desired than is supplied in the concluding words of the chapter from Gibbon, from which the preceding extracts are taken. 'Although a victorious army had been formed under the standard of Heraclius, the unnatural effort seems to have exhausted rather than exercised their strength. While the emperor triumphed at Constantinople or Jerusalem, an obscure town on the confines of Syria was pillaged by the Saracens, and they cut in pieces some troops who advanced to its relief,—an ordinary and

trifling occurrence, had it not been the prelude of a mighty revolution. These robbers were the apostles of Mohammed; their frantic valor had emerged from the desert; and in the last eight years of his reign, Heraclius lost to the Arabs the same provinces which he had rescued from the Persians.

“‘The spirit of fraud and enthusiasm, whose abode is not in the heavens,’ was let loose on earth. The bottomless pit needed but a key to open it, and that key was the fall of Chosroes. He had contemptuously torn the letter of an obscure citizen of Mecca. But when from his ‘blaze of glory’ he sunk into the ‘tower of darkness’ which no eye could penetrate, the name of Chosroes was suddenly to pass into oblivion before that of Mohammed; and the crescent seemed but to wait its rising till the falling of the star. Chosroes, after his entire discomfiture and loss of empire, was murdered in the year 628; and the year 629 is marked by ‘the conquest of Arabia,’ and ‘the first war of the Mohammedans against the Roman empire.’ ‘And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit.’ He fell unto the earth. When the strength of the Roman empire was exhausted, and the great king of the East lay dead in his tower of darkness, the pillage of an obscure town on the borders of Syria was ‘the prelude of a mighty revolution.’ ‘The robbers were the apostles of Mohammed, and their frantic valor emerged from the desert.’

“The Bottomless Pit.—The meaning of this term may be learned from the Greek, which is defined ‘deep, bottomless, profound,’ and may refer to any waste, desolate, and uncultivated place. It is applied to the earth in its original state of chaos. Gen.1:2. In this instance it may appropriately refer to the unknown wastes of the Arabian desert, from the borders of which issued the hordes of Saracens like swarms of locusts. And the fall of Chosroes, the Persian king, may well be represented as the opening of the bottomless pit, inasmuch as it prepared the way for the followers of Mohammed to issue from their obscure country, and propagate their delusive doctrines with fire and sword, till they had spread their darkness over all the Eastern empire.” Uriah Smith, Daniel and Revelation, 495–498.

The first woe, which is the fifth trumpet identifies the beginning of the warfare of Islam against Rome, and it identifies a battle between Rome and Persia where Rome prevailed, but in doing so expended its military strength to the extent that it could not prevent the rise of the Islamic power. The prophetic characteristics of the first woe and the second woe, identify the prophetic characteristics of the third woe, and it is important to recognize the first two woes as symbols of the history of the third woe, for that history represents the period of the sealing of the one hundred and forty-four thousand, which began on September 11, 2001. After the prophetic history represented by Mohammed in the first three verses, verse four introduces Abubakar, the first leader after Mohammed.

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.
Revelation 9:4.

The command of Abubakar instructed the Islamic warriors to make a distinction between two types of worshippers that existed in the Roman territories at that time. One class was the Catholics, who had some religious orders that shaved the back of their heads (the tonsure), and observed the worship of Sunday. The other class were seventh-day Sabbath keepers, and the Sabbath is the seal of God.

“After the death of Mohammed, he was succeeded in the command by Abubekr, A.D. 632, who, as soon as he had fairly established his authority and government, dispatched a circular letter to the Arabian tribes, from which the following is an extract:—

“‘When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women and children. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. And as you go, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way; let them alone, and neither kill them nor destroy their monasteries. And you will find another sort of people that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mohammedans or pay tribute.’

“It is not said in prophecy or in history that the more humane injunctions were as scrupulously obeyed as the ferocious mandate; but it was so commanded them. And the preceding are the only instructions recorded by Gibbon, as given by Abubekr to the chiefs whose duty it was to issue the commands to all the Saracen hosts. The commands are alike discriminating with the prediction, as if the caliph himself had been acting in known as well as direct obedience to a higher mandate than that of mortal man; and in the very act of going forth to fight against the religion of Jesus, and to propagate Mohammedanism in its stead, he repeated the words which it was foretold in the Revelation of Jesus Christ that he would say.

“The Seal of God in Their Foreheads.—In remarks upon chapter 7:1–3, we have shown that the seal of God is the Sabbath of the fourth commandment; and history is not silent upon the fact that there have been observers of the true Sabbath all through the present dispensation. But the question has here arisen with many, who were those men who at this time had the seal of God in their foreheads, and who thereby became exempt from Mohammedan oppression? Let the reader bear in mind the fact, already alluded to, that there have been those all through this dispensation who have had the seal of God in their foreheads, or have been intelligent observers of the true Sabbath; and let them consider further that what the prophecy asserts is that the attacks of this desolating Turkish power are not directed against them, but against another class. The subject is thus freed from all difficulty; for this is all that the prophecy really asserts. Only one class of persons is directly brought to view in the text; namely, those who have not the seal of God in their foreheads; and the preservation of those who have the seal of God is brought in only by implication. Accordingly, we do not learn from history that any of these were involved in any of the calamities inflicted by the Saracens upon the objects of their hate. They were commissioned against another class of men. And the destruction to come upon this class of men is not put in contrast with the preservation of other men, but only with that of

the fruits and verdure of the earth; thus, Hurt not the grass, trees, nor any green thing, but only a certain class of men. And in fulfilment, we have the strange spectacle of an army of invaders sparing those things which such armies usually destroy, namely, the face and productions of nature; and, in pursuance of their permission to hurt those men who had not the seal of God in their foreheads, cleaving the skulls of a class of religionists with shaven crowns, who belonged to the synagogue of Satan.

“These were doubtless a class of monks, or some other division of the Roman Catholic Church. Against these the arms of the Mohammedans were directed. And it seems to us that there is a peculiar fitness, if not design, in describing them as those who had not the seal of God in their foreheads; inasmuch as that is the very church which has robbed the law of God of its seal, by tearing away the true Sabbath, and erecting a counterfeit in its place. And we do not understand, either from the prophecy or from history, that those persons whom Abubekr charged his followers not to molest were in possession of the seal of God, or necessarily constituted the people of God. Who they were, and for what reason they were spared, the meager testimony of Gibbon does not inform us, and we have no other means of knowing; but we have every reason to believe that none of these who had the seal of God were molested, while another class, who emphatically had it not, were put to the sword; and thus the specifications of the prophecy are amply met.” Uriah Smith, *Daniel and Revelation*, 500–502.

Abubakar consolidated Mohammed’s followers into a Caliphate after Mohammed’s death, so even though they are two different historical figures, taken together they represent the beginning of the testimony of Islam of the first woe, and the historical figure who marks the history of the first woe is Mohammed.

In the beginning history of the second woe, Mohammed II conquered Constantinople in 1453. In 1449, four angels, representing Islam were loosed. The beginning and ending of the first woe, is marked by a Mohammed, the first and second respectively. Prophetically the beginning and ending of the history of the first woe, bears the signature of Alpha and Omega.

The beginning of the second woe includes a time prophecy of four angels, who represent Islam who were then loosed, and then restrained on August 11, 1840. From that point until October 22, 1844, the sealing of the one hundred and forty-four thousand is illustrated. The beginning of the second woe identifies the loosing of Islam, and the ending marks the restraining of Islam. Both the first and second woe have precise prophetic markers tying their beginnings to the endings.

The first two woes are to be placed upon one another, “line upon line,” in order to identify the third woe. One of the prophetic characteristics that is identified by the first two witnesses of Islam is that they represent a specific period of time that marks the beginning and ending with the signature of Alpha and Omega. They also possess a secondary signature, for the beginning of the first woe, identifies the sealing of God’s people, and the ending of the second woe, also identifies the sealing of God’s people.

The third woe arrived when Islam suddenly and unexpectedly attacked the earth beast of Revelation thirteen, thus beginning the period of the sealing. The sealing of the one-hundred and

forty-four thousand ends at the soon-coming Sunday law, and in response to that apostasy national apostasy is followed by national ruin. As typified with pagan Rome and papal Rome national ruin is accomplished by God's trumpet judgments. The three woes are also trumpets. Islam of the third woe, will strike suddenly and unexpectedly again at the soon coming Sunday law in the United States, when the period of the sealing of the one hundred and forty-four thousand ends. That period has been typified by the beginning period of the first woe, and also by the ending period of the second woe.

We will continue this study in the next article.

And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. Genesis 21:9–20.