

The Book of Daniel - Number One-Hundred and Thirteen

Unveiling the Triple Application of Prophecy: Understanding the Significance of September 11, 2001, in Biblical Context

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When the Lord led His last-day people back to Jeremiah's "old paths" on September 11, 2001, He had already identified the rule of the triple application of prophecy.

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken. Jeremiah 6:16, 17.

When the Lord returned His people to the old paths, they would find rest (the latter rain), and the watchmen were then given a trumpet message. All the prophets most perfectly identify the end of the last days, so the trumpet message of the last days would be the final trumpet, which is the seventh trumpet, which is the third woe.

When His last-day people began to walk within the old paths, it was recognized that the characteristics of the first woe, identified a specific symbolic historical leader (Mohammed), and that the second woe, did the same thing (Osman). It was found that each of the first four trumpets also had specific symbolic leaders to identify the trumpet, and it was then recognized that Osama bin Laden was the symbolic leader of the third woe.

Mohammed was associated with Arabia, and Osman was the symbol of the Ottoman Empire in Turkey, and Osama bin Laden represented world-wide Islamic terror, though he, as with Mohammed, was an Arabian.

It was also recognized that the first woe, hurt the armies of Rome and that the second woe, killed the armies of Rome. September 11, 2001 was then recognized as the point when Islam of the third woe, hurt the army of Rome (the United States), but that at the Sunday law, it will kill the army of Rome, as the United States comes to its conclusion as the sixth kingdom of Bible prophecy, and surrenders its national sovereignty to the threefold union of the dragon, the beast and the false prophet.

It was recognized that the United States was the earth beast with two horns of power. A primary prophetic characteristic of the earth beast is that it changes from a lamb to a dragon. Prophetically horns represent strength, and the strength of the earth beast was Republicanism and Protestantism, represented as the two horns of the earth beast. But now in the last days, the two strengths of the earth beast have changed to military and economic power. On September 11, 2001 Islam of the third woe struck the earth, a symbol of the earth beast, the Pentagon, a symbol of its military might,

and the Twin Towers in New York City, a symbol of its economic strength.

When it was also recognized that the beginning history of the first woe, and the ending history of the second woe, both presented an illustration of the sealing of the one hundred and forty-four thousand, it was recognized that at the arrival of the third woe, when the great buildings of New York were brought down, it was identified that the sealing process of the one hundred and forty-four thousand had began.

“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.

The “destruction that is in the world,” is the character of Islam, for its character is represented as Apollyon and Abaddon in chapter nine, verse eleven of Revelation.

And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. Revelation 9:11 (NINE ELEVEN).

The meaning of the name, or character, of the king that rules Islam, both in Hebrew and Greek, as represented by the two names is “death” and “destruction,” which arrived on September 11, 2001, when the great buildings of New York were thrown down. At that point, Revelation chapter eighteen, verses one through three began to be fulfilled.

It was recognized that the first mention of the wild man of Islam in the book of Genesis used the Hebrew word for the “wild Arabian ass,” which was translated in the verse as a “wild man.” The symbol of Islam is the horse family, and in Revelation chapter nine, it was also represented as a warhorse. Upon the sacred charts of Habakkuk, that God’s people had been informed “should not be altered,” Islam was also represented by the war horses.

And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man’s hand against him; and he shall dwell in the presence of all his brethren. Genesis 16:11, 12.

The first mention of the birth of Ishmael was associated with a “restraint,” which became a primary symbol associated with Islam.

Now Sarai Abram’s wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold now, the Lord hath restrained me from

bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. Genesis 16:1, 2.

In the very same first mention of Islam, as represented by the birth of Ishmael, submission is emphasized. The concept of submission is fundamental to the religion of Islam. The word “Islam,” is derived from two Arabic words, “salaam,” which means “peace”, and “aslama,” which means “to submit” or “surrender”. Islam teaches that believers should submit their will to the will of Allah (God) in all aspects of life. Once Sarah realized she had made a bad decision by encouraging Abraham to take Hagar and produce Ishmael she got permission from Abraham to treat Hagar harshly, causing Hagar to flee from the home of Abraham. There she received a message from the angel.

But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face. And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai’s maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man’s hand against him; and he shall dwell in the presence of all his brethren. Genesis 16:6–12.

The restraint of Islam, the “submission” that represents the character of the religion of Islam, and the role of Islam are all in the first mention of Ishmael, and represent the prophetic DNA of the Islam represented by the three woes of Revelation. Once the Lord brought His people to Jeremiah’s old paths they also recognized that the “four winds” that are held in check by the four angels of Revelation chapter seven, are specifically the four winds of Islam.

“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.” Manuscript Releases, volume 20, 217.

The “angry horse” of Islam that is also the “four winds” that are “restrained” while the sealing of the one hundred and forty-four thousand is accomplished, bear “death and destruction” (Abaddon and Apollyon) in their “path.” Just as the restraint placed upon Hagar, placed that prophetic attribute into the symbol of Islam, the four winds and the angry horse are both restrained, and with that fact in place it was recognized that the beginning of the first woe, identifies a restraint upon Islam as represented by Abubakar’s historical command.

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.

Line upon line, the beginning of the second woe, which in the triple application of the three woes is placed over the beginning of the first woe, identifies a release of the four angels, who in the verse represents the release of Islam's second great jihad.

Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. Revelation 9:14.

It was therefore understood that at the beginning of the third woe, Islam would be both released and restrained, which is the very testimony of Sister White.

“At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the ‘latter rain,’ or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.” Early Writings, 85.

When the historical record of Islam was investigated it was found that the warfare and accomplishments of Arabic Islam of the first woe, is understood by Islam as “the first great jihad”, and that the warfare of the Ottoman Empire that began when the four angels were loosed is understood by Islam as “the second great jihad”. In agreement with the triple application Islam believes the third and last great jihad, began on September 11, 2001. As William Miller once wrote, “History and prophecy, doth agree.”

The “line upon line” application of a release and simultaneous restraint as represented by laying the beginning prophetic line of the first and second woes, over one another, was perfectly confirmed by the Spirit of Prophecy, and immediately after Islam struck on September 11, 2001 President George W. Bush placed a world-wide restraint upon Islam by initiating his war on terror. The simultaneous releasing and restraining of the “angry horse” of Islam was confirmed by the Bible, the Spirit of Prophecy, and also history.

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Those who “follow the Lamb” back to the Millerite old paths find the “rest,” which is the latter rain, that Sister White identifies begins when the mighty angel of Revelation eighteen descended on September 11, 2001.

“The latter rain is to fall upon the people of God. A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory.” Review and Herald, April 21, 1891.

That mighty angel descended when the buildings of New York were thrown down, the sealing of the one hundred and forty-four thousand began, and the latter rain began to sprinkle. Those who were led back to Jeremiah's old paths, and found the "rest," which is the latter rain, then recognized that Isaiah's "rest and refreshing," was also the latter rain, but it was also an identification of the test which on September 11, 2001 confronted God's people, and especially the "scornful men" who "ruled Jerusalem". They came to understand that the test was twofold, for it represented the message of Islam of the third woe, and just as importantly, it represented the biblical methodology that established the message of the latter rain.

To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Isaiah 28:12-14.

Walking in the old paths allowed God's last day people to then see that the parable of the ten virgins, which "illustrates the experience of the Adventist people," was to be repeated "to the very letter," during the sealing time of the one hundred and forty-four thousand. The testimony of the history where the parable was first fulfilled identified that Habakkuk chapter two was directly connected with and part of the parable. Therefore the "debate" of Habakkuk two represented the test of the rest and refreshing that the scornful men refused to hear. As faithful Bible students continued to investigate the old paths, they realized that not only was the parable of the ten virgins, and Habakkuk two, the same prophecy, but so too was Ezekiel chapter twelve.

"A portion of Ezekiel's prophecy also was a source of strength and comfort to believers: 'The word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God.... The days are at hand, and the effect of every vision.... I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged.' 'They of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none of My words be prolonged any more, but the word which I have spoken shall be done.' Ezekiel 12:21-25, 27, 28." The Great Controversy, 393.

The period of the sealing of the one hundred and forty-four thousand, as represented by the Advent movement of 1840 to 1844, represents the period of time in the last days, when "the effect of every vision" "shall come to pass." The prophetic history of the first woe, laid upon the prophetic history of the second woe, identifies the prophetic history of the third woe, which is the prophetic history of the sealing of the one hundred and forty-four thousand. It is also the history of 1840 to 1844. It is also the history where the work of the messenger who prepares the way for the Messenger of the Covenant is accomplished. It is the history where the two horns of the earth beast go through a transition from the sixth unto the "eighth" that "is of the seven". It is the history where the two prophets are slain in the street, in chapter eleven of Revelation.

Just as significant though, is the fact that because God's word never fails, in conjunction with the principle that all the prophets are speaking more of the last days than any other period, on September 11, 2001 the "prophetic days are at hand" where the "words that" God has spoken "will come to pass," and "it shall be no more prolonged."

The rebellion of 1863 assigned Laodicean Adventism to wander in the wilderness until they were all dead. The Lord returned to that history on September 11, 2001 as He had done with ancient Israel at Kadesh.

The first visit to Kadesh produced the rebellion of the ten spies, and brought the time of wandering in the wilderness. At the end of the forty years, they returned to Kadesh, and it was there that Moses struck the Rock a second time and was prevented from entering into the Promised Land, but they went in with Joshua. September 11, 2001, identifies the last generation, and God will no longer prolong His Word.

We will address this fact in the next article.

"The history of the wilderness life of Israel was chronicled for the benefit of the Israel of God to the close of time. God's dealings with the wanderers of the desert in all their marchings to and fro, in their exposure to hunger, thirst, and weariness, and in the striking manifestations of his power for their relief, are a divine parable, fraught with warning and instruction for his people in all ages. The varied experience of the Hebrews was a school of preparation for their promised home in Canaan. God would have his people in these last days review with humble hearts, and teachable spirits, the fiery trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan.

"The rock which, smitten by the command of God, sent forth its living waters, was a symbol of Christ, smitten and bruised that by his blood a fountain might be prepared for the salvation of perishing man. As the rock had been once smitten, so Christ was to be 'once offered, to bear the sins of many.' But when Moses rashly smote the rock at Kadesh, the beautiful symbol of Christ was marred. Our Saviour was not to be sacrificed a second time. As the great offering was made but once, it is only necessary for those who seek the blessings of his grace to ask in Jesus' name,—to pour forth the heart's desires in penitential prayer. Such prayer will bring before the Lord of hosts the wounds of Jesus, and then will flow forth afresh the life-giving blood, symbolized by the flowing of the living water for thirsting Israel.

"Only by living faith in God, and humble obedience to his commands, can man hope to meet the divine approval. On the occasion of that mighty miracle at Kadesh, Moses, wearied with the continual murmuring and rebellion of the people, lost sight of his Almighty Helper; he heeded not the command, 'Speak ye unto the rock, and it shall give forth its waters;' and without the divine strength he was left to mar his record with an exhibition of passion and human weakness. The man who should, and might have stood pure, firm, and unselfish to the close of his work, was overcome at last. God was dishonored before the congregation of Israel, when he might have been honored, and his name glorified.

“The judgment immediately pronounced against Moses was most cutting and humiliating,—that he with rebellious Israel must die before crossing the Jordan. But shall man assert that the Lord dealt severely with his servant for that one offense? God had honored Moses as he had honored no other man then living. He had vindicated his cause again and again. He had heard his prayers, and had spoken with him face to face, as a man speaketh with a friend. Just in proportion to the light and knowledge which Moses had enjoyed, was his criminality increased.” Signs of the Times, October 7, 1880.