

# The Book of Daniel - Number One-Hundred and Sixteen

## *Unveiling the Days of Vengeance: A Prophetic Exploration of Jeremiah's Warning and the Final Generation*

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We were considering Jeremiah chapter fifty in the previous article, and in the passage the judgment upon Babylon, that begins at the soon coming Sunday law in the United States and ends with the wrath of God. The executive judgment is the day of the Lord's vengeance that was represented by the destruction of Jerusalem in the year 70 AD. The destruction of Jerusalem accomplished by Rome in 70 AD, had been typified by the destruction of Jerusalem carried out by Nebuchadnezzar. Together they provided two witnesses of the Executive Judgment of the whore of Tyre, who is also the whore of Revelation chapter seventeen.

Jeremiah informs us that when the Lord's vengeance is accomplished upon modern Babylon, beginning with the soon-coming Sunday law, that "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve." In those days, the sealing of the one hundred and forty-four thousand will have already been accomplished.

"What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity." Testimonies, volume 5, 216.

The executive judgment begins with the second voice of Revelation chapter eighteen, who calls men and women to flee from Babylon, and Jeremiah says, "their day is come, the time of their visitation. The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the Lord our God, the vengeance of his temple. Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her." Her judgment is accomplished by the "archers." The first reference to an archer in the Scriptures is concerning Ishmael.

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 21:17–20.

The “hour of the great earthquake” in Revelation eleven identifies the beginning of the executive judgment upon the whore of Rome, that begins at the soon-coming Sunday law in the United States. In the “hour” “the third woe cometh quickly. And the seventh angel sounded.” The third woe, is the seventh trumpet. It is the archers of Islam that are employed to bring His judgment upon those who enforce the mark of papal authority (Sunday worship), and persecute those who uphold the mark of God’s authority (Sabbath worship).

In Luke chapter twenty-one Jesus in answering the disciple’s questions about the destruction of Jerusalem and the temple, provides an historical narrative that also represents the history of the last days. He references the “days of vengeance,” which was an essential prophetic attribute of His ministry as the Messiah, which He identified in His opening announcement of His ministry by reading from the prophet Isaiah to the church in Nazareth. The announcement at Nazareth, and the passage from Isaiah represented not only His ministry, but the message of His disciples, and more specifically the work and ministry of the movement of the one hundred and forty-four thousand.

The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations. Isaiah 61:1–11.

The one hundred and forty-four thousand who are sealed in Ezekiel chapter nine, are those who are mourning over the sins in the church and in the world. “The acceptable year of the Lord, and the day of vengeance of our God,” is when those who mourn in Zion are comforted, and become “trees of righteousness” in order to “glorify the Lord.” They glorify the Lord, for “in those days, and in

that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none.” Those who mourn are those who have been sealed and they are those who “shall build the old wastes,” who “shall raise up the former desolations, and” who “shall repair the waste cities, the desolations of many generations.” They shall “be named the Priests of the Lord,” and men shall call them “the Ministers of our God.”

The righteousness of the one hundred and forty-four thousand is to “spring forth before all nations,” when they are lifted up as an ensign in the hour of the great earthquake. Their righteousness is caused progressively, for it is “as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth.” The sealing of the one hundred and forty-four thousand began at the arrival of the latter rain on September 1, 2001. It is then that the buds of earth were brought forth. Isaiah identifies when the buds spring forth.

In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. Isaiah 27:8, 9.

In “the day of the east wind” which is His “rough wind” that “He stayeth,” the “shooting forth” of the buds will begin when the rain is “measured.” “Stayeth” means restrained. When the four winds are restrained by the four angels of Revelation chapter seven, the sealing of the one hundred and forty-four thousand begins. At that time the latter rain begins to “sprinkle” in moderation, for the word “measure” in the verse means moderation. At the beginning of the period of the sealing of the one hundred and forty-four thousand the latter rain is measured, and at the end of the period it is without measure.

“The great outpouring of the Spirit of God, which lightens the whole earth with his glory, will not come until we have an enlightened people, that know by experience what it means to be laborers together with God. When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of his Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God. God cannot pour out his Spirit when selfishness and self-indulgence are so manifest; when a spirit prevails that, if put into words, would express that answer of Cain,—‘Am I my brother’s keeper?’ If the truth for this time, if the signs that are thickening on every hand, that testify that the end of all things is at hand, are not-sufficient to arouse the sleeping energy of those who profess to know the truth, then darkness proportionate to the light which has been shining will overtake these souls. There is not the semblance of an excuse for their indifference that they will be able to present to God in the great day of final reckoning. There will be no reason to offer as to why they did not live and walk and work in the light of the sacred truth of the word of God, and thus reveal to a sin-darkened world, through their conduct, their sympathy, and their zeal, that the power and reality of the gospel could not be controverted.” Review and Herald, July 21, 1896.

The testing period of the latter rain and sealing of the one hundred and forty-four thousand begins with the measuring of the outpouring of the Holy Spirit for the wheat and tares have reached the

time of the harvest. The rain brings both classes to maturity, then at the end of the testing period the wheat and tares are separated, and the wheat will then “know by experience what it means to be laborers together with God” They will then “have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of his Spirit without measure.”

The “day of the rough east wind” arrived on September 11, 2001, and Habakkuk’s debate over the counterfeit peace and safety message of the latter rain message, as opposed to the message identifying the day of God’s vengeance, began. At that point the plants, both wheat and tares began to bud and bring forth the fruit they would manifest at the judgment of the soon-coming Sunday law.

“Again, these parables teach that there is to be no probation after the judgment. When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed.” Christ’s Object Lessons, 123.

One class bows to the sun in Ezekiel chapter eight, and the other receives the seal of God in Ezekiel chapter nine. In Luke chapter twenty-one, Christ is identifying the one hundred and forty-four thousand, and He sets forth a sign that marks the final generation of earth’s history. He identified the sign that Christians must recognize in order to flee the destruction of Jerusalem.

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. Luke 21:20–22.

Jesus identified, “line upon line,” more prophetic characteristics of the sign, for His words are recorded not only by Luke, but also by Matthew and Mark.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains. Matthew 24:14–16.

And the gospel must first be published among all nations. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name’s sake: but he that shall endure unto the end, the same shall be saved. But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains. Mark 13:10–14.

Before the seven last plagues, which is the final and perfect fulfillment of the “days of vengeance,” is accomplished upon two classes the gospel of the kingdom must be preached and published among all nations. The gospel message is given to the nations at the soon-coming Sunday law in

the United States, when the one hundred and forty-four thousand are lifted up as an ensign. The “days of vengeance” represents the period of the Executive Judgment of the whore of Babylon, which begins with the Sunday law in the United States and ends when Michael stands up and human probation closes, and the wrath of God is poured out in the seven last plagues.

The period of time is the “hour” which Mark identifies, and the “hour” of the “great earthquake,” and the “hour” the ten kings agree to give their seventh kingdom unto the papacy. When the last soul has accepted the gospel that is published to all nations, probation closes, and God’s wrath is poured out without mercy. That period begins with the gospel being proclaimed to all nations as the ensign is lifted up, and ends when the last person responds to the gospel message proclaimed and preached and published by the ensign. That period of time is the “days of vengeance.”

In Luke, chapter twenty-one, Jesus is pinpointing that history, for He is identifying the final generation, that will not die before His second coming. He identifies a sign, which is represented as the abomination of desolation spoken of by Daniel the prophet. The sign is when the abomination of desolation stands in the “holy place,” and when it is “standing where it ought not,” which is also when Jerusalem is “compassed with armies.”

When Jerusalem was compassed by armies in the year 66 by Cestius, the Christians in Jerusalem fled the city, and Sister White identifies that not one Christian died during the destruction that ultimately ended in the year 70. Cestius initiated a siege, and then withdrew for apparently unknown reasons, and the Christians in the city fled in agreement with the warning associated with the sign. In the year 70 Titus completed the destruction by once again instituting a siege. The siege of Cestius was the beginning of what is called the First Jewish-Roman War, and the siege and destruction accomplished by Titus was the end of the First Jewish-Roman War.

The entire history lasted three and a half years, began and ended with a siege, and the beginning contained a sign for God’s people. That history was identified as the days of God’s vengeance by Christ, which was a specific element that He was to identify in His ministry. Those days represent the executive judgment upon the whore of Rome that begins at the soon-coming Sunday law, and ends when human probation closes. At the beginning of the executive judgment of the whore of Babylon, the one hundred and forty-four thousand are lifted up as an ensign, which is a sign. When God’s other flock see the sign, they are to flee out of Babylon, whose destruction was typified by the destruction of Jerusalem.

We will continue to consider Luke chapter twenty-one in the next article.