

The Book of Daniel - Number One-Hundred and Nineteen

The Prophetic Significance of Historical Waymarks: Understanding the Last Days Through Biblical Symbolism

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The one-hundred and forty-four thousand are represented as those who are purified by the Messenger of the Covenant, and the great multitude are represented by the white robes of martyrdom. The first of the two sacred periods of the last days identifies the work of the messenger who prepares the way for the Messenger of the Covenant, and the second period represents the work of Elijah. The first period represents the investigative judgment of the living of Laodicean Adventism and the second period represents the executive judgment of modern Rome.

The “sign” to flee the cities in the last days has been misunderstood by Laodicean Adventism. Sister White informs us the destruction of Jerusalem from 66 to 70 AD provides an illustration of the warning sign for God’s people in the last days.

“The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation in the decree enforcing the papal sabbath will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains.” Testimonies, volume 5, 464.

The siege of Jerusalem which was the sign to flee was the first siege brought by Cestius. Cestius therefore represented a threat that was temporarily removed, for once he set the siege, he then withdrew mysteriously, and historians have never been able to determine his logic for doing so.

“After the Romans under Cestius had surrounded the city, they unexpectedly abandoned the siege when everything seemed favorable for an immediate attack.” The Great Controversy, 31.

In the 1880’s and 1890’s Senator Henry W. Blair from New Hampshire introduced a series of bills in Congress to designate Sunday as the National Day of Rest. These bills were commonly referred to as “Blair Sunday Bills.” Senator Blair was a strong advocate for observing Sunday as a day of rest and religious observance. He believed that a uniform day of rest would have positive moral and social effects on American society. While his efforts gained some support, especially from religious groups, they also faced opposition, including concerns about the separation of church and state.

This was the first attempt to pass Sunday legislation in the history of the earth beast that was destined to speak as a dragon when it ultimately will pass a Sunday law. It was these series of Blair bills that A. T. Jones, one of the messengers of the 1888 General Conference session, went into the

halls of Congress and so eloquently opposed. After a few attempts Senator Blair lost the momentum for his push for a National Day of Rest. In direct connection with that history, and the implications of a National Day of Rest (Sunday), the historical record of the counsel of Ellen White can be reviewed.

What is found in the review of her warnings of the Sunday law, is serious and widely misunderstood in Laodicean Adventism. In the context of needing to be out of the cities, which in the passage just cited, she wrote that, “it will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains.” She repeatedly taught that God’s people needed to live in the country, but her counsels on the subject of country living before 1888 places her direction to leave the cities in the context that in the near future God’s people would need to leave the cities. After 1888, in her written direction concerning country living, she never deviated from the counsel that we should already be out of the cities.

The Blair National Day of Rest bills that arrived in history were the “sign” to leave the cities, and though the Blair bills lost the momentum necessary to accomplish the task, and withdrew into the darkness of history, the “sign” to flee had been given. It had been given at the historical waymark of the first siege, that was brought by Cestius. The soon-coming Sunday law is represented by the siege of Titus, and if any Laodicean Adventists are still in the cities when that siege arrives, they will die with the wicked.

There are two prophetic periods in the last days. They are separated by the soon-coming Sunday law. The first period is the investigative judgment of the living in Laodicean Adventism, and the second period is the executive judgment of the whore of Rome. Those two periods are repeatedly illustrated, for it is in those two periods that the parable of the ten virgins is fulfilled to the very letter, as it was in Millerite history. The tarrying time in the parable is the tarrying time of Habakkuk chapter two, so the two periods we are considering were also illustrated by Habakkuk chapter two. The parable of the ten virgins, and Habakkuk chapter two, were fulfilled to the very letter in Millerite history, and when they were, Ezekiel chapter twelve, verses twenty-one to twenty-eight was also fulfilled.

The last eight verses from Ezekiel chapter twelve, identify a time when the “effect of every vision” will be fulfilled, at a time when God would “no longer prolong” His visions. The two periods of history that are repeated so often and identify the investigative judgment of the living in Laodicean Adventism, and the executive judgment of the whore of Tyre, is the prophetic period where every vision within the Bible reaches its perfect and final fulfillment. In that period the one hundred and forty-four thousand are established, and they represent the class that does not die, and live until Christ returns. In Luke chapter twenty-one Christ identifies a “sign” that identifies when that generation has arrived.

In the two histories represented by the “sign” to flee, as set forth by Christ in connection with the abomination of desolation, two periods are marked, and their beginning and endings have a “sign” at the beginning of the period and “signs” at the ending. The “sign” that Christ identified as representing the final generation who would live until He came in the clouds is the evidence that

we are now in the final generation of earth's history.

In Luke chapter twenty-one, Jesus identifies the history from the three and a half years trampling down and destruction of literal Jerusalem from the year 66 unto the year 70, unto the end of the three and a half years of trampling down of spiritual Jerusalem that began in 538 and ended in 1798.

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. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. Luke 21:20–24.

The “times” of the Gentiles trampling down Jerusalem is in the plural, for it represents the trampling down of literal Jerusalem that ended in the year 70, and the trampling down of spiritual Jerusalem that ended in 1798. The Gentiles represent both paganism and papalism, and it is those two powers that are the subject of the vision in the question of Daniel chapter eight, that asks, “How long.”

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? Daniel 8:13.

The “times of the Gentiles” in Luke chapter twenty-one, is referring to the twenty-five hundred and twenty years of God's vengeance upon the northern kingdom which began in 723 BC and concluded in 1798. The year 538 marks when the man of sin stood in the holy place and proclaimed that he was God, thus dividing the period into two equal periods of twelve hundred and sixty years. The second period of twelve hundred and sixty years is the same history that is marked as concluding in Luke chapter twenty-one, verse twenty-four, when the “times of the Gentiles” was fulfilled. In the historical narrative that Jesus is identifying for His disciples verse twenty-four brings the testimony given to the disciples to the “time of the end” in 1798. From there Jesus begins to identify the “signs” associated with the Millerite movement.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. Luke 21:25–28.

Jesus states that “there shall be signs,” and He identifies them as signs in the sun and moon, and in the stars, the distress of nations, the powers of heaven being shaken and then the Son of man comes in a cloud. All these “signs,” were fulfilled in the Millerite history.

“Prophecy not only foretells the manner and object of Christ’s coming, but presents tokens by which men are to know when it is near. Said Jesus: ‘There shall be signs in the sun, and in the moon, and in the stars.’ Luke 21:25. ‘The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory.’ Mark 13:24–26. The revelator thus describes the first of the signs to precede the second advent: ‘There was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood.’ Revelation 6:12.

“These signs were witnessed before the opening of the nineteenth century. In fulfillment of this prophecy there occurred, in the year 1755, the most terrible earthquake that has ever been recorded....

“Twenty-five years later appeared the next sign mentioned in the prophecy—the darkening of the sun and moon. What rendered this more striking was the fact that the time of its fulfillment had been definitely pointed out. In the Saviour’s conversation with His disciples upon Olivet, after describing the long period of trial for the church,—the 1260 years of papal persecution, concerning which He had promised that the tribulation should be shortened,—He thus mentioned certain events to precede His coming, and fixed the time when the first of these should be witnessed: ‘In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.’ Mark 13:24. The 1260 days, or years, terminated in 1798. A quarter of a century earlier, persecution had almost wholly ceased. Following this persecution, according to the words of Christ, the sun was to be darkened. On the 19th of May, 1780, this prophecy was fulfilled....

“Christ had bidden His people watch for the signs of His advent and rejoice as they should behold the tokens of their coming King. ‘When these things begin to come to pass,’ He said, ‘then look up, and lift up your heads; for your redemption draweth nigh.’ He pointed His followers to the budding trees of spring, and said: ‘When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.’ Luke 21:28, 30, 31.” The Great Controversy, 304, 306–308.

The triple application of the three Rome’s identify that in the trampling down of Jerusalem by pagan Rome and then by papal Rome, the trampling down of the sanctuary and the host by modern Rome was represented by a period of either twelve hundred and sixty days (pagan Rome), or twelve hundred and sixty prophetic years (papal Rome). The symbolic twelve hundred and sixty days (forty-two months) identifying the period of modern Rome’s persecution of God’s faithful people will be each period with a singular “sign” that identifies the time of flight for the faithful of that period. Each of the three periods ends with a manifestation of several “signs,” not a singular “sign” as at the beginning of the period.

“It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The

streams cease to flow. Dark, heavy clouds come up and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying: 'It is done.' Revelation 16:17." The Great Controversy, 636.

The period of the executive judgment upon the whore of Rome begins with the lifting up of the ensign that identifies that God's other flock that is still in Babylon should flee. That period ends with "signs and wonders." That period begins with the "second voice" of Revelation chapter eighteen, and it ends with the voice of God. Of course, the first and second voices of Revelation chapter eighteen is the voice of Christ. The first voice identifies the beginning of the investigative judgment of the living Laodicean Adventist church, and the second voice identifies the end of that period, but also marks the beginning of the executive judgment upon the whore of Rome.

The complete history is governed by the week in which Christ confirmed the covenant, and the soon-coming Sunday law is typified as the middle waymark as typified by the cross. Both histories possess the signature of Alpha and Omega, for the beginning and ending in either history is represented by God's voice. They also represent the truth, for the middle waymark is the rebellion of the Sunday law, and the Hebrew word "truth" was created with the first, thirteenth and last letters of the Hebrew alphabet. The first voice of Revelation chapter eighteen is the voice of Christ, the last voice is the voice of God, and the voice in the middle, also being the voice of God, is also where the rebellion of the thirteenth letter is represented by the earth beast "speaking" as a dragon, as represented in Revelation chapter THIRTEEN.

The ensign at the soon-coming Sunday law represents the "sign" to flee for God's faithful, but it also identifies that the beginning of the prophetic period that ends with the ensign being lifted up must also have a "sign." That "sign" is what Jesus identifies as evidence that the last generation of planet earth has arrived. In Luke chapter twenty-one the disciples ask what Christ meant when He identified that the temple was going to be destroyed.

And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? Luke 21:7.

Jesus then begins to identify the history that leads to the year 70 when the temple and city would be destroyed, and continues on to verse twenty-four where He identifies when the "times" of the Gentiles would be fulfilled.

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.
Luke 21:24.

The idea that this verse is referring to literal Jerusalem is based upon the Catholic theological foolishness called futurism, that applies symbolic literally and places the fulfillment of the prophecies exclusively at the end of the world. The attack upon the correct application of this verse has been a major attack of Satan throughout the reading of the New Testament. Literal Jerusalem ceased to be the symbol of prophetic Jerusalem in the time of Christ, when literal prophecy changed the spiritual application. This revelation was a major teaching established by the apostle

Paul. The trampling down of Jerusalem identifies the twelve hundred and sixty years of papal darkness from the year of 538 to 1798.

But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. Revelation 11:2.

Jerusalem of prophecy ceased to be the symbol of the chosen city at the cross.

“How many there are who feel that it would be a good thing to tread the soil of old Jerusalem, and that their faith would be greatly strengthened by visiting the scenes of the Saviour’s life and death! But old Jerusalem will never be a sacred place until it is cleansed by the refining fire from heaven.” Review and Herald, June 9, 1896.

Once Jesus led the disciples to the time of the end in 1798 in verse twenty-four, He then introduced the Millerite time when the announcement of the first angel arrived into history.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. Luke 21:25–28.

The signs that introduced the Millerite history were fulfilled in agreement with the never-failing power of God’s Word.

“The signs in the sun, moon, and stars have been fulfilled.” Review and Herald, November 22, 1906.

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

“December 16, 1848, the Lord gave me a view of the shaking of the powers of the heavens. I saw that when the Lord said ‘heaven,’ in giving the signs recorded by Matthew, Mark, and Luke, He meant heaven, and when He said ‘earth’ He meant earth. The powers of heaven are the sun, moon, and stars. They rule in the heavens. The powers of earth are those that rule on the earth. The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places. They will not pass away, but be shaken by the voice of God.

“Dark, heavy clouds came up and clashed against each other. The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the voice of God. The Holy City will come down through that open space. I saw that the powers of earth are now being shaken and that events come in order. War, and rumors of war, sword, famine, and pestilence are first to shake the powers of earth, then the voice of God will shake the sun, moon, and stars, and this earth also. I saw that the shaking of the powers in Europe is not, as some teach, the shaking of the powers of heaven, but it is the shaking of the angry nations.” Early Writings, 41.