

The Book of Daniel - Number Eleven

Prophetic Tests in Darkness and the Rise of the Image

Jeff Pippenger

2023-12-06

Daniel chapter one, represents the first angel's message, and chapter two represents the second angel's message. In prophetic symbolism, the first message is to fear God, the second message is to give God glory and the third message identifies the hour of judgment. Before we get directly into the second chapter of Daniel, a little review is required. The second angel's message primarily identifies the fall of Babylon.

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. Revelation 14:8.

The second angel defines the fall of Babylon as the fact that she made "all nations drink of the wine of the wrath of her fornication." Her fall is in response to her committing fornication with all nations. The fornication is brought about through her false doctrines, which are represented as "wine." The Catholic church is made up of many false teachings, but the false doctrine that is directly associated with her fall, is the false doctrine that produces her "wrath". That doctrine is the combination of church and state, with the church in control of the relationship. The Catholic church's wrath, is her persecution of those she identifies as heretics. Her wrath is accomplished by her fornication with the kings of the earth. Without her connection with, and control over, the kings of the earth, she would not have the ability to persecute those she defines as heretics. Her second fall, is therefore marking the point in the future when she can once again exercise her wrath as she did in the past, that is brought about by her fornication with the kings of the earth. The kings of the earth enter into the unlawful relationship by drinking her lies. The fall of Babylon is announced for the final time in Revelation chapter eighteen.

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. Revelation 18:1-6.

The probationary cup of the Catholic church ended in 1798, but she is to repeat the persecution she accomplished in the Dark Ages, during the soon-coming Sunday law crisis.

Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. Revelation 2:20–22.

She was given twelve hundred and sixty years to repent and she refused. The three and a half years of drought that led to Mount Carmel, was given to Jezebel to repent, but she also refused. At the soon-coming Sunday law in the United States, the first of the kings of the earth that commit fornication with her in the last days is the United States, the earth beast of Revelation thirteen. It then has filled the cup of its probationary time.

“The greatest and most favored nation upon the earth is the United States. A gracious Providence has shielded this country, and poured upon her the choicest of Heaven’s blessings. Here the persecuted and oppressed have found refuge. Here the Christian faith in its purity has been taught. This people have been the recipients of great light and unrivaled mercies. But these gifts have been repaid by ingratitude and forgetfulness of God. The Infinite One keeps a reckoning with the nations, and their guilt is proportioned to the light rejected. A fearful record now stands in the register of Heaven against our land; but the crime which shall fill up the measure of her iniquity is that of making void the law of God.

“Between the laws of men and the precepts of Jehovah will come the last great conflict of the controversy between truth and error. Upon this battle we are now entering,—a battle not between rival churches contending for the supremacy, but between the religion of the Bible and the religion of fable and tradition. The agencies which will unite against truth and righteousness in this contest are now actively at work.” Spirit of Prophecy, volume 4, 398.

At the Sunday law, the mark of the beast is enforced, thus “making void the law of God.” Before the Sunday law, the image of the beast is formed within the United States. The Sunday law arrives at a point in time, but the formation of the image of the beast is a period of time. That period of time is the prophetic period represented by Daniel’s lifespan as represented by the seventy years of captivity in Daniel chapter one. Those seventy years began with Jehoiakim, symbolizing when the first message was empowered on September 11, 2001, and ended with the making void the law of God, as represented by the “decree” of Cyrus.

The history of Daniel’s prophetic life of seventy years is symbolic of several lines of prophecy. It represents the sealing time of the one hundred and forty-four thousand. It represents a three-step testing process that is illustrated in the three angels of Revelation fourteen, and represents the structure of the Hebrew word “truth.” It represents the purification of the sons of Levi that is accomplished by the messenger of the covenant. It is represented by Christ twice cleansing the temple. It is represented by the progressive apostasy within Jerusalem in Ezekiel chapters eight and nine. It also represents the history where the image of the beast is formed in the United States.

The image of the beast is also represented by the fornication of Jezebel with Ahab, the fornication of Herod with Herodias, the golden calf of Aaron’s rebellion, the two counterfeit worship temples

of Jeroboam located in Bethel and Dan, the prophets of Baal and the prophets of Ashtaroth in the story of Mount Carmel. The only definition of the image of the beast in the writings of Ellen White is the combination of church and state, with the church in control of the relationship. That issue of a church ruling over the state is the essence of what the sacred document, which is the Constitution of the United States, was designed to guard against. When the principle of the separation of church and state is discarded by the earth beast at the soon-coming Sunday law, the completed union of church and state in the United States will be accomplished.

From September 11, 2001 until the Sunday law in the United States there is a visual test, which is based upon students of prophecy recognizing the formation of the image of the beast. We are now at the very end of that process. In the process of forming the image of the beast there are several movements that contribute to the full development at the Sunday law, where the mark of the beast is enforced. There are political movements, religious movements, social movements and financial movements. Notice the events that are referenced in connection with the formation of the image of the beast in the following passage.

“Already preparations are advancing, and movements are in progress, which will result in making an image to the beast. Events will be brought about in the earth’s history that will fulfill the predictions of prophecy for these last days” The Seventh-day Adventist Bible Commentary, volume 7, 976.

The formation of the image of the beast involves an advancing preparation that includes “events” and “movements,” both in the plural. The history represented by Daniel’s seventy years of captivity began with Jehoiakim, and ended with the decree of Cyrus. Jesus illustrates the end of a thing with the beginning of a thing, and there is a “decree” that represents the beginning of the period that Daniel’s seventy prophetic years typifies. That “decree” was the USA Patriot Act, which was publicly premised upon the attack of Islam of the third woe. But unlike the dictatorial executive orders of Abraham Lincoln in the Civil War, or Franklin Roosevelt in World War Two, the Patriot Act is still in force, and will most likely be reinforced and strengthened as hostilities with global Islam increase. The executive orders of both the Civil and Second World War ended with the end of hostilities, but there will be no end of hostilities with global Islam, but rather, escalating terror attacks around the world.

There are two primary legal philosophies within Western culture. English Law and Roman Law. The premise of English Law is that a person is innocent until proven guilty, and the premise of Roman Law is that a person is guilty until proven innocent. The USA Patriot Act is a classic example of Roman Law, and stands in direct opposition to English Law. This is one of those “events” that would be brought about in the formation of the image of the beast. If the United States is going to become the image of Catholicism, Catholic religious and political philosophy would need to be established in the United States in advance of the enforcement of the mark of the beast.

“This subject is urging itself upon my mind. Consider it; for it is a matter of vast importance. With which of these two classes shall we identify our interest? We are now making our choice, and we shall soon discern between him that serveth God and him that serveth him not. Read

the fourth chapter of Malachi, and think about it seriously. The day of God is right upon us. The world has converted the church. Both are in harmony, and are acting upon a short-sighted policy. Protestants will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God. The Roman Catholic principles will be taken under the care and protection of the State. This national apostasy will speedily be followed by national ruin. The protest of Bible truth will be no longer tolerated by those who have made not the law of God their rule of life. Then will the voice be heard from the graves of martyrs, represented by the souls which John saw slain for the word of God and the testimony of Jesus Christ which they held; then the prayer will ascend from every true child of God, 'It is time, Lord, for thee to work: for they have made void thy law.'" General Conference Daily Bulletin, January 1, 1900.

The previous passage marks the time when "Roman Catholic principles will be taken under the care and protection of the State," as occurring at the Sunday law. The Sunday law is the end of the symbolic period that began on September 11, 2001. The Patriot Act at the beginning, typifies the Sunday law at the end. Two of the events that are brought about in order to form the image of the beast was the arrival of the third Woe, and the subsequent Patriot Act.

The formation of the image of the beast is the test where our eternal destiny will be decided, and it comes in advance of the Sunday law. At the Sunday law our probation as Seventh-day Adventists closes, and it is there that the visible seal is impressed and the ensign uplifted. The formation of the image of the beast occurs before the Sunday law, before the visible sealing, and before the close of probation.

"The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided. Your position is such a jumble of inconsistencies that but few will be deceived.

"In Revelation 13 this subject is plainly presented; [Revelation 13:11–17, quoted].

"This is the test that the people of God must have before they are sealed. All who proved their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin and accept the Sunday sabbath, will receive the mark of the beast" Manuscript Releases, volume 15, 15.

The period of time for the formation of the image of the beast was represented by Daniel's seventy years of captivity. Daniel first passed the test of fearing God, by choosing to eat only God's food. Daniel's first test was a dietary test. Daniel's second test was a visual test that occurred at the end of a testing period of ten days of eating God's diet, as opposed to eating the diet of Babylon. The success of that diet was manifested in Daniel's physical appearance. The second test is a visual test. The first test is a dietary test. Daniel manifested his faith, and passed the first test, but in the second test, Daniel could not see in advance if he was going to appear "fatter and fairer" than those who ate Babylon's diet. There are always people who look tremendous, but eat garbage, and there are conscientious health reformers that look like walking death.

The exercise of Daniel's self-discipline and faith in the first test is what carried him through the second test, though the outcome of the second testing period was clouded in "darkness". The Millerites who ate the little book on August 11, 1840, thereafter glorified God in the proclamation of the Midnight Cry message as the message swept over the land as a tidal wave. The second test is a visual test, which is preceded by a literal and spiritual dietary test and then followed by a prophetic litmus test. The second test requires a visual demonstration of the faith that was professed in the first test.

Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Hebrews 11:1, 2.

Daniel chapter two is a visual test, that is only successfully accomplished if the diet that was selected in the first test is actively applied to the testing process.

For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith. Habakkuk 2:3, 4.

The outcome of the second test is left in darkness in order to demonstrate if the professed faith of the first test was a genuine faith.

"The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work." The Seventh-day Adventist Bible Commentary, volume 7, 971.

It is divinely fitting that Daniel chapter two, is based upon an image, for it represents the test of the image of the beast. Those students of prophecy that recognized September 11, 2001 as a fulfillment of prophecy, symbolically ate the hidden book. They were then led back to the old paths of Adventism as they appear on the pioneer 1843 and 1850 Charts. The old paths identified the movement of the first angel, which they then were led to understand represented the movement of the third angel. All the precious revelations that they were led to understand came about by the understanding of the prophetic methodology that they received. That methodology was typified by the methodology of William Miller, that was confirmed when the first message of his history was empowered on August 11, 1840.

"In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown... on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.'

“At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended.” *The Great Controversy*, 334, 335.

When men accepted September 11, 2001, as a fulfillment of prophecy, they were also “convinced of the correctness of the principles of prophetic interpretation adopted by” *Future for America*. The angel had descended with the hidden book and commanded those that would eat, to eat. The prophetic logic contained within the little book of the Millerite history, and the hidden book of our current history, is required to safely navigate the test of the formation of the image of the beast. But after eating, or assimilation of the prophetic methodology, the student must thereafter manifest a visual confirmation of what he had previously eaten. That act of faith must be manifested by a test which is navigated with an outcome that is “dark”.

The prophetic rules of William Miller in the history of the first angel, combined with the prophetic keys that were established in the history of the third angel, allows students of prophecy to recognize that each of the three angels of Revelation fourteen brought with them a message in a little book that was to be eaten. The methodology they chose to eat allows those students to then see that when the angel of Revelation eighteen descended on September 11, 2001, he had a book that must be eaten in his hand, though it is not directly addressed in chapter eighteen.

The angel had a hidden book in his hand. That prophetic logic is what Daniel represents when he chose to reject Babylonian food. That prophetic logic is what is necessary in order to see the formation of the image of the beast, for though we have been informed that there are “movements” and “events” that will be brought about in forming the image of the beast, we have also been informed that the movement for Sunday legislation is going on in “darkness.” We must have spiritual “night vision goggles” to be able to see their movements in the dark, for it is the formation of the image, but it is formed in “darkness”. It will only be recognized by the prophetic rules that the student of prophecy accepted when he recognized September 11, 2001, as a fulfillment of the arrival of the third Woe.

“God has revealed what is to take place in the last days, that His people may be prepared to stand against the tempest of opposition and wrath. Those who have been warned of the events before them are not to sit in calm expectation of the coming storm, comforting themselves that the Lord will shelter His faithful ones in the day of trouble. We are to be as men waiting for their Lord, not in idle expectancy, but in earnest work, with unwavering faith. It is no time now to allow our minds to be engrossed with things of minor importance. While men are sleeping, Satan is actively arranging matters so that the Lord’s people may not have mercy or justice. The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending. Its professions are mild and apparently Christian, but when it shall speak it will reveal

the spirit of the dragon. It is our duty to do all in our power to avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in a proper light before the people. We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience. We should search the Scriptures and be able to give the reason for our faith. Says the prophet: 'The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.'" Testimonies, volume 5, 452.

Daniel represents the "wise" who can see the movement for Sunday legislation, even though it is going on in "darkness." He can do so, for he passed the dietary test, before the visual test. The visual test of the formation of the image of the beast takes place in "darkness."

We will begin our consideration of Daniel chapter two as the second angel's message in the next article.

And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. Isaiah 42:16.