

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

## *Unveiling the Prophetic Signs: Understanding the Fulfillment of Biblical Prophecies*

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The fulfillment of the signs represented by the sun, moon, and stars have been amply addressed by the historians, the pioneers of Adventism and through the writings of Sister White. Some of the signs Jesus addressed are not as familiar as others. Few recognize that the “distress of nations” upon the “earth,” had a specific fulfillment. They are not clear about what the symbol of the shaking of the “powers of heaven,” as opposed to the shaking the powers of earth represent. And few Laodicean Adventist understand that the “coming” of “the Son of man coming in a cloud” was fulfilled in Millerite history.

“The exact day and hour of Christ’s coming have not been revealed. The Saviour told his disciples that he himself could not make known the hour of his second appearing. But he mentioned certain events by which they might know when his coming was near. ‘There shall be signs,’ he said, ‘in the sun, and in the moon, and in the stars.’ ‘The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall.’ Upon the earth, he said, there shall be ‘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.’

“‘And they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.’

“The signs in the sun, moon, and stars have been fulfilled. Since that time earthquakes, tempests, tidal waves, pestilence, and famine have multiplied. The most awful destructions, by fire and flood, are following one another in quick succession. The terrible disasters that are taking place from week to week speak to us in earnest tones of warning, declaring that the end is near, that something great and decisive will soon of necessity take place.

“Probationary time will not continue much longer. Now God is withdrawing his restraining hand from the earth. Long has he been speaking to men and women through the agency of his Holy Spirit; but they have not heeded the call. Now he is speaking to his people, and to the world, by his judgments. The time of these judgments is a time of mercy for those who have not yet had opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; his hand is still stretched out to save. Large numbers will be admitted to the fold of safety who in these last days will hear the truth for the first time.” Review and Herald, November 22, 1906.

The Millerite history is repeated to the very letter in the last days. The “signs” that marked the arrival and history of the first angel, typify “signs” that mark the arrival and history of the third angel. All the sacred reformatory movements parallel the movement of the third angel in the last days.

“The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God’s dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time.” The Great Controversy, 343.

The history represented by the mighty angel of Revelation eighteen, is the third angel, and the history represented by the third angel runs parallel to the history of the first and second angels of Millerite history.

“God has given the messages of Revelation 14 their place in the line of prophecy, and their work is not to cease till the close of this earth’s history. The first and second angel’s messages are still truth for this time, and are to run parallel with this which follows. The third angel proclaims his warning with a loud voice. ‘After these things,’ said John, ‘I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.’ In this illumination, the light of all the three messages is combined.” The 1888 Materials, 803, 804.

The work of the first and second angels, which is paralleled by the work of the third angel, is also illustrated in the parable of the ten virgins.

“I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel’s message, has been fulfilled and will continue to be present truth till the close of time.” Review and Herald, August 19, 1890.

The history represented in Revelation chapter ten of the Book of revelation is represented as the seven thunders, and the seven thunders represent the events which took place during the history of the Millerites, which was the history of the first and second angels’ messages. The seven thunders also represent “future events” that occur in the last days, and they are fulfilled in the same “order” as they were in the history of the Millerites.

“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. ...

“After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: ‘Seal up those things which the seven thunders uttered.’ These relate to future events which will be disclosed in their order.” The Seventh-day Adventist Bible Commentary, volume 7, 971.

All the reform movements parallel one another, and they are to be brought together “line upon line,” in order to illustrate the final reformatory movement of the one hundred and forty-four

thousand. The parable of the ten virgins illustrates the internal experience of God's people in the Millerite movement and the movement of the one hundred and forty-four thousand.

“The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people.” *The Great Controversy*, 393.

The work and message of both the Millerites and the one hundred and forty-four thousand is represented by the three angels of Revelation fourteen.

“I have had precious opportunities to obtain an experience. I have had an experience in the first, second, and third angels' messages. The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning, and having a direct bearing upon the people living in the last days of this earth's history. No one hears the voice of these angels, for they are a symbol to represent the people of God who are working in harmony with the universe of heaven. Men and women, enlightened by the Spirit of God, and sanctified through the truth, proclaim the three messages in their order.” *Life Sketches*, 429.

The prophetic events represented in Revelation chapter ten, are represented by the seven thunders. Those events mark where the divine is joined with the human. The “signs” that were identified by Christ in Matthew chapter twenty-four, Mark thirteen and Luke twenty-one represent the “signs” that ushered in the Millerite movement and represent a parallel testimony to the movement of the one hundred and forty-four thousand. The one hundred and forty-four thousand do not taste of death as represented by Enoch and Elijah. September 11, 2001, the “sign” that Christ identified as marking the arrival of the final generation of earth's history, is identified in Luke chapter twenty-one. To be among that group that has been represented by Enoch and Elijah, who are called the one hundred and forty-four thousand requires that the “sign” and all that it represents is recognized.

After Jesus led His disciples down through the history of the “signs” which ushered in the Millerite movement He then repeated and enlarged His historical testimony, by including a parable that represented the same history.

And he spake to them a parable; Behold the fig tree, and all the trees; 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. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away. Luke 21:29–33.

Jesus begins the parable by identifying a distinction between “the fig tree,” in the singular, and “all the trees.” The “fig tree,” is the covenant people, who in the last days is Laodicean Adventism, who profess to be the remnant people of God. The other “trees” were the Gentiles.

“Mark the cursing of the fig tree, representing the Jewish nation, covered with leaves of profession, but no fruit to be found thereon. The curse is pronounced upon the fig tree, which represents the moral, thinking, living agent, cursed of God, living as were the Jews for forty years after this event, yet dead. Mark, the other trees, representing the Gentiles, were not

covered. They were leafless, making no pretension to having a knowledge of God. Their time of fruit-leaving was not yet.” Special Testimonies for Ministers and Workers, number 7, 59–61.

Laodicean Adventism in the last days is cursed, for though it professes to be the remnant people of God, its profession is fruitless. Jesus is making two interconnected, but different points in the passage. He is identifying the distinction between the professed people of God and the Gentiles, who do not profess to uphold the law of God, or possess the Spirit of Prophecy which are the characteristics of the remnant of the last days, which Laodicean Adventism professes to uphold. The leaves in the last days represent the claimed profession to be the remnant identified by John in the book of Revelation.

“The Gentile world was represented by the leafless, fruitless fig trees. The Gentiles were destitute, as were the Jews, of godliness, but they had not claimed to be in favor with God. They made no boast of exalted spirituality. They were blind in every sense to the ways and works of God, With them the time for figs was not yet. They were still looking forward to a day which would bring them light and hope.” Signs of the Times, February 15, 1899.

The distinction between the fig tree and the other trees was given one other distinction by Christ. The time for the trees to bud out for the figs, was different than the time for the Gentiles trees to bud out. In the last days “two distinct calls are given to the churches,” and the first voice from the angel of Revelation chapter eighteen, identifies the time when the budding-out for the one hundred and forty-four thousand was to occur. The “second voice” of Revelation eighteen, represents when the other trees were to bud out.

In Christ’s day the Jews were the fig tree, the Gentiles were the other trees. In Millerite history the Protestants were the fig tree, and the Millerites were the other trees. In the last days, Laodicean Adventism is the fruitless fig tree which is removed from Jerusalem (the vineyard), and the one hundred and forty-four thousand are the fig trees that bears fruit. God’s other children who are still in Babylon are represented as the Gentiles.

A “gentile,” by definition is a “stranger.” The gentile trees are dormant (dead), bearing no buds or fruit at the time the fig tree buds out and comes to life. A dormant tree is a dry tree, and when the Gentiles are called to come out of Babylon, by the second voice of Revelation chapter eighteen, they will then choose to keep the seventh-day Sabbath and enter into covenant with the Lord.

Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and

their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. Isaiah 56:3–7.

A stranger is a “gentile,” and the “second voice” calls them to come out of Babylon, and they are brought to God’s holy mountain, it will then be His “holy” mountain, for the wheat and tares will have been separated by the testing process represented in the history of the “first voice”. When they come to the mountain of the Lord in the last days, the Gentiles will no longer be strangers, or dry trees.

The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. Joel 3:15–17.

The ushering in of the history where the “second voice” calls God’s other flock out of Babylon has “signs” that were typified by the signs of the Millerite movement. In Matthew chapter twenty-four, Mark chapter thirteen and Luke chapter twenty-one Christ’s testimony that we are considering is set forth. In each of those three witnesses one of the “signs” identified is that the powers of heaven shall be shaken, but in Joel’s representation of the “signs” which identify when Jerusalem shall be “holy”, both “the heavens and the earth shall shake.”

Joel is identifying the perfect fulfillment of the predicted “signs” that occur when Jerusalem is holy. That time is when the Lord has removed the sins from the one hundred and forty-four thousand, and the church of Laodicea has transitioned to the movement of Philadelphia. It is then that the sixth movement (Philadelphia), becomes the eighth movement (Philadelphia), that is of the seven churches. It is then that the Church Militant becomes the Church Triumphant. The Church Militant is a label for God’s church that is composed of the wheat and the tares. The Church Triumphant is God’s holy mountain that is “holy,” and “no strangers pass through her anymore.”

The ushering in of the ensign that is lifted up, which is the Church Triumphant, which is the “eighth that is of the seven”, which is when Jerusalem is “holy”, is accompanied by “signs.” In order for Jesus to provide the point of reference for His people to recognize the life or death “sign,” that identifies the sealing of the one hundred and forty-four thousand, He employed trees and the natural cycle of a tree’s life to teach the all-important lesson.

“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, 308.

When the trees of Spring begin to bud out, Summer is near.

The harvest is past, the summer is ended, and we are not saved. Jeremiah 8:20.

The budding trees identify that it is Spring, and we then know Summer is near, and it is in the Summer when the harvest is gathered.

The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. Matthew 13:39.

The harvest is at the end of the world. When the trees begin to bud out, you are required to know that the end of the world is imminent.

“One saying of the Saviour must not be made to destroy another. Though no man knoweth the day nor the hour of His coming, we are instructed and required to know when it is near. We are further taught that to disregard His warning, and refuse or neglect to know when His advent is near, will be as fatal for us as it was for those who lived in the days of Noah not to know when the flood was coming.” The Great Controversy, 371.

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

“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.