

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

The Unveiling of Truth: A Journey Through Daniel 11 and the Shaking of God's People

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When the light of Daniel chapter eleven, verses forty through forty-five was unsealed at the time of the end in 1989, the enemies of truth provided a resistance that allowed God to reveal truths to defend the basic premises of the passage in the book of Daniel that then became the subject and focus of Satan's attacks. That controversy over truth and error in that history was used by the Holy Spirit to identify certain prophetic rules that would further increase the knowledge that had been unsealed and was thereafter to test the final generation of earth's history. We have been considering "triple applications of prophecy," and identifying those applications as a primary rule that was revealed from the process of resistance that was presented by Satan during those past days. That controversial process is identified as the "shaking," by Sister White.

"I was pointed to the providence of God among His people and was shown that every trial made by the refining, purifying process upon professed Christians proves some to be dross. The fine gold does not always appear. In every religious crisis some fall under temptation. The shaking of God blows away multitudes like dry leaves. Prosperity multiplies a mass of professors. Adversity purges them out of the church. As a class, their spirits are not steadfast with God. They go out from us because they are not of us; for when tribulation or persecution arises because of the word, many are offended." Testimonies, volume 4, 89.

The "shaking" is produced when truth is unsealed by the Lion of the tribe of Judah and thereafter introduced.

"I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people." Early Writings, 271.

The introduction of "truth" always causes a shaking, and the truth which was unsealed in 1989, did that very thing. One of the benefits of the resistance brought against the truth was the development of a set of rules to establish the increase of knowledge through the years that followed 1989. The development of the rules, parallel the development of a set of rules in the period of the Millerites. All the triple applications of Bible prophecy contribute to the clarity of the events of the last days.

The triple applications of Rome and Babylon establish the relationship of the woman and the beast she rides upon and reigns over during the history of the Sunday law crisis, which is also the history of God's executive judgment upon the whore of Babylon.

The triple applications of “the messenger that prepares the way for the Messenger of the Covenant,” and also of “Elijah,” identify the work, and the message in the two periods that illustrate the close of probation in the last days. The first period begins with the first voice of Revelation chapter eighteen, which represents the beginning of the investigative judgment of the living for Laodicean Adventism, and the last period begins with the second voice of Revelation chapter eighteen, which represents the executive judgment of the whore of Babylon.

The triple applications of Rome and Babylon represent the external history of God’s last-day people, while the triple applications of Elijah and the messenger who prepares the way represent the internal history of God’s last day people. The triple application of the three Woes, identifies the message that runs through both periods that together represent the closing period of judgment, which begins with the house of God, and thereafter upon those outside God’s house. The three Woes identify that Islam is the message of the latter rain, and also the tool of judgment God employs for those who enforce the worship of the sun upon all mankind. The close of judgment represents “the days of God’s vengeance,” both upon His apostate church and the wicked outside of His church.

When Jesus first began His ministry at the church in Nazareth He employed Isaiah chapter sixty-one to define His ministry, message and work, which included the identification of the time of God’s vengeance. His ministry, message and work prefigured the ministry, message and work of the one hundred and forty-four thousand, for they prophetically follow the Lamb whithersoever He goeth.

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. Isaiah 61:1–6.

Jesus was anointed at His baptism, and that waymark typifies September 11, 2001 when the anointing of the Holy Spirit began to descend upon those who recognized that the outpouring of the latter rain in the last days had been typified by the history of the Millerites, which were the old waste places that the one hundred and forty-four thousand would build again, once they returned to Jeremiah’s old paths.

The message of Christ’s righteousness from the rebellion of 1888 again became present truth, and the message from the rebellion of 1888 was the good tidings that has the power to bind up broken hearts, but which is powerless to open the hard hearts of those who have eyes to see, but perceive

not, and who have ears to hear, but understand not. The message of Christ's righteousness from the rebellion of 1888 was also the message to Laodicea which then arrived again to open the prison door of those who were captives of sin by the One who has the power to open the doors that no man can open, and shut the doors that no man can close.

On September 11, 2001 those who were to present those good tidings, were also to proclaim the acceptable year of the Lord and the day of God's vengeance. The year of the Lord's acceptance also began at that time, and He is fully willing to accept a Laodicean's repentance, until the day of God's vengeance arrives at the soon coming Sunday law in the United States. Then His vengeance will be manifested upon a church that refused to know the time of her visitation, and simultaneously the progressive judgment upon the whore of Babylon begins.

In the day of His acceptance, He promises to comfort all that mourn, and those who mourn in Jerusalem are illustrated in Ezekiel chapter nine. Their comfort is brought about by the Comforter, through the reception of the latter rain message which is then being poured upon them. But only if they recognize the rain. Once they possess the Comforter, and accomplish the work of building the old waste places, through the methodology of "line upon line," that is illustrated in the passage of Isaiah as the work of placing the line of prophecy that represents the desolation of sacred history, upon another line of prophecy which illustrates a desolation. In that work they raise up the desolations of many generations. Then the "strangers" will respond to those that mourn, who are lifted up as an ensign, for the strangers to see.

Christ's proclamation of His work and ministry, as set forth in Isaiah chapter sixty-one, is the work and ministry of the one hundred and forty-four thousand. That work has been illustrated in the sacred reform movements, and in 1989, the time of the end arrived that all the previous "times of the end" had prefigured. Just as one verse, Daniel chapter eight, verse fourteen was identified as the foundation and central pillar of the Millerite movement, the verse that is the foundation and central pillar of the movement of Future for America is Daniel chapter eleven, verse forty. For the Millerites, the light of the central pillar was represented as the light of the vision of the Ulai River, and for the movement of Future for America the light of the central pillar was represented as the light of the vision of the Hiddekel River.

"The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon come to pass." Testimonies to Ministers, 112.

The light of both the visions represented by the two rivers is linked together, and comes to pass in the last days. Their mutual "link" represents the combination of human and divine, which is the message that Sister White repeatedly identifies as Christ's message in the context that humanity combined with divinity does not sin. The two rivers represent that very linkage.

"Nothing less than perfect obedience can meet the standard of God's requirement. He has not left His requirements indefinite. He has enjoined nothing that is not necessary in order to bring man into harmony with Him. We are to point sinners to His ideal of character and to lead them

to Christ, by whose grace only can this ideal be reached.

“The Saviour took upon Himself the infirmities of humanity and lived a sinless life, that men might have no fear that because of the weakness of human nature they could not overcome. Christ came to make us ‘partakers of the divine nature,’ and His life declares that humanity, combined with divinity, does not commit sin.

“The Saviour overcame to show man how he may overcome. All the temptations of Satan, Christ met with the word of God. By trusting in God’s promises, He received power to obey God’s commandments, and the tempter could gain no advantage. To every temptation His answer was, ‘It is written.’ So God has given us His word wherewith to resist evil. Exceeding great and precious promises are ours, that by these we ‘might be partakers of the divine nature, having escaped the corruption that is in the world through lust.’ 2 Peter 1:4.

“Bid the tempted one look not to circumstances, to the weakness of self, or to the power of temptation, but to the power of God’s word. All its strength is ours. ‘Thy word,’ says the psalmist, ‘have I hid in mine heart, that I might not sin against Thee.’ ‘By the word of Thy lips I have kept me from the paths of the destroyer.’ Psalm 119:11; 17:4.” The Ministry of Healing, 181.

The increase of knowledge in 1798 and in 1989, represented an unsealing of God’s prophetic Word. His Word supplies the power to overcome as He overcame, and “His life declares that humanity, combined with divinity, does not commit sin.” The vision of the Ulai River is the marah vision of His appearance, that is represented by the prophecy of the twenty-three hundred days. The vision of the Hiddekel River is the chazon vision of prophetic history, that is represented by the twenty-five hundred and twenty year prophecy. The marah vision represents divinity and the chazon vision represents humanity.

Both the rivers of ancient Shinar, which are the Ulai and the Hiddekel, or what is known today as the Tigris and the Euphrates ultimately merge into the Shatt al-Arab waterway in southern Iraq, and the Shatt al-Arab then empties into the Persian Gulf. Jesus employs the physical and natural to represent the spiritual, and the visions associated with the two rivers that are now in the process of fulfillment, represent a linkage of the human and the divine that occurs as they are reaching the conclusion of their travel to the sea. This truth is established in the beginning of the two prophecies that are represented by the two visions of Daniel chapter eight, verses thirteen and fourteen. One vision is the question, the other is the answer, and logically they cannot be separated.

The vision of humanity, identifying the trampling down of the sanctuary and host, began in the year 677 BC, and the vision of divinity, that identifies the appearance of Christ, began in the year 457 BC. The linkage of divinity and humanity is represented by the two hundred and twenty years, that connects the two starting points of the two visions. Two hundred and twenty is a symbol of “the linkage of humanity with divinity,” and is also represented by the linkage of the increase of knowledge at the time of the end in 1798, with the increase of knowledge at the time of the end in 1989.

The formalized message derived from the increase of knowledge in 1798, was first presented by Miller in 1831 (and then in the Vermont Telegraph newspaper in 1833). 1831 is two hundred and twenty years after the publishing of the King James Bible in the year 1611. The King James Bible represented a twofold document of the Old and New Testaments. The beginning and ending of the two hundred-and twenty-years “linked” a divine publication with a human publication. The human publication’s information was derived from the divine light that was unsealed at the time the end in 1798, and then was formalized through the work of a human instrument, who had begun to publish it in 1831. It was a divine publication, with a divinely sealed message, that was afterward unsealed by humanity, and thereafter presented by a human instrument. The Hebrew word translated as “publish” in God’s word means to call out to cry (unto), (be) famous, guest, invite, mention, (give) name, preach, proclaim, pronounce, publish. Miller began to publish his message in 1831, then in 1833 it was literally published in the Vermont Telegraph.

The formalized message derived from the increase of knowledge in 1989 was first published in 1996 (in The Time of the End magazine), two hundred and twenty years after the publishing of the two sacred documents known as the Declaration of Independence in 1776 (and thereafter the Constitution of the United States) in 1789. The beginning and ending of the two hundred-and twenty-years links divinity with humanity, and it does so through the publishing of the two divine documents, beginning in 1776. When the book of Daniel was unsealed at the time of the end in 1989, the formalized message which had been brought about through the work of a human instrument was published in 1996. The sequence was a divine publication, then an unsealing, and then a human publication.

In both times of the end, the three steps of truth are identified. They both begin with a divine publication as the first step, and a human publication explaining a divine message is the last step. The middle step is when the Lion of the tribe of Judah unseals the divine message for that particular history, and thereafter selects a human instrument to gather up the light that was unsealed from the divine document. When the unsealing occurs there is rebellion manifested by the wicked who do not understand the increase of knowledge. Thus, a divine publication is represented by the first letter of the Hebrew alphabet, the increase of knowledge is represented by the thirteenth letter where rebellion is manifested, and the human publication of the special divine message for that history is the last letter of the Hebrew alphabet, and taken together the three letters mean “truth”.

The visions of the Ulai and Hiddekel Rivers that are now in the process of fulfillment identify that in the last days the increase of knowledge from both rivers merge together to prove that divinity combined with humanity does not sin. Daniel received the vision that represents the appearance of Christ at the conclusion of the twenty-three hundred year prophecy in 1844 while by the Ulai River.

And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. Daniel 8:2.

Daniel received the vision that represents the vision of the twenty five hundred and twenty years of prophetic history while by the Hiddekel River.

And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel. Daniel 10:4.

Gabriel thereafter identified the purpose of the chazon vision of the Hiddekel River in verse fourteen.

Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days. Daniel 10:14.

The vision given by the Ulai River identifies Christ's "appearance", (divinity) when He suddenly came unto His temple on October 22, 1844. It represented "divinity" entering into the temple of the Millerites (humanity) on that date, for the Day of Atonement, meaning the day of "at one-ment", represents the combination of divinity with humanity. The vision given by the Hiddekel River identifies what shall befall God's people (humanity) in the latter days.

The beginning of the vision of the "appearance" was the year 457 BC. Two hundred and twenty years after the prophetic period identifying the trampling down of the sanctuary and the host which began in 677 BC. The ending of the two hundred and twenty years that were linked together at the starting point of the two visions, was marked by the Wonderful Numberer, who is also the Wonderful Linguist in Habakkuk 2:20.

But the Lord is in his holy temple: let all the earth keep silence before him. Habakkuk 2:20.

The link of humanity and divinity represented in the beginning by the starting points of the two prophecies was identified at their mutual endings by the chapter and verse that described the appearance of divinity suddenly coming into the temple He had constructed during the forty-six years beginning at the time of the end in 1798, and ending forty-six years later on October 22, 1844.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. 1 Corinthians 3:16, 17.

On October 22, 1844, in agreement with the vision of the "appearance", Habakkuk identified that the Lord was in His holy temple. He had erected the temple that had been destroyed and trampled down for twenty-five hundred and twenty years, in forty-six years.

And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both. And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord. And they that are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts

hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God. Zechariah 6:12–15.

In John 2:20, after Christ had cleansed the temple, which according to Sister White was a fulfillment of Malachi chapter three, as was October 22, 1844, the Messenger of the Covenant suddenly came to His temple.

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. John 2:19–20.

In fulfillment of Malachi chapter three, Christ suddenly came to His temple when He cleansed the temple at the beginning of His ministry in John chapter two, which typified October 22, 1844. The temple cleansing by Christ in John chapter two, and October 22, 1844, were a fulfillment of Malachi chapter three. In John chapter TWO and verse TWENTY, we are informed that the human temple had been erected in forty-six years, and the divine temple was raised up in three days. The human temple only becomes Habakkuk's "holy temple" when divinity suddenly comes into it, as it did on October 22, 1844, for divinity combined with humanity does not sin. The visions of the two great rivers of Shinar represent the truth that humanity combined with divinity does not sin.

We will continue our consideration of verse forty of Daniel chapter eleven in the next article.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Peter 2:5.