

The Book of Daniel - Number Twelve

Darkness

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2023-12-07

A word or a phrase that is doubled within the inspired word is a symbol of the second angel's message.

And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to shew the king his dreams. So they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. Daniel 2:1–3.

In the “darkness” of the night, Nebuchadnezzar dreamed of an image, but he could not recollect the dream. In a dream of the night, he dreamed of an image, but the dream of the image was as dark to his understanding as was the night when he had dreamed the dream.

Then spake the Chaldeans to the king in Syriack, O king, live forever: tell thy servants the dream, and we will shew the interpretation. The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof. Daniel 2:4–7.

The test of Nebuchadnezzar's image dream was a test designed to identify who can provide a correct prophetic description of an image that is cloaked in darkness, along with the interpretation of the dream's content. The second angel's message that was joined by the Midnight Cry message in Millerite history, had been typified by Elijah at the contest at Mount Carmel. It too, was a test that would manifest, not only who was the true God, but also who was the true prophet. William Miller, who Sister White directly says was typified by Elijah, represented Elijah at Mount Carmel. Yet it was not William Miller that was being represented, as much as it was the rules of prophetic interpretation that he had been led to understand. At Mount Carmel, the prophets of the male god Baal and the prophets of the female god Ashtaroth were demonstrated to be false prophets. In the history of the Millerites, the Protestant churches were demonstrated to be false prophets as typified by Mount Carmel.

When the Protestant churches manifested their rejection of the rules of prophetic interpretation of William Miller, they became the daughters of Rome. Prophetically, a daughter is an image of her mother. The test that the Protestants failed in Millerite history was the test that identified and produced an image (daughter) of the beast. It is there that the horn of true Protestantism was manifested in opposition to the horn of apostate Protestantism. Nebuchadnezzar was demanding an interpretation, and in doing so, he was providentially involved with producing a manifestation of

both the false and the true prophets.

They answered again and said, Let the king tell his servants the dream, and we will shew the interpretation of it. The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof. Daniel 2:7–9.

At the conclusion of the testing periods, the distinction which had been demonstrated at Mount Carmel, and on October 22, 1844, was also illustrated in Daniel chapter two. In the three prophetic representations of Mount Carmel, Millerite history and Nebuchadnezzar's dream of the image, the emphasis is upon correct prophetic interpretation as represented by Elijah, Miller and Daniel. The interpretation of the dream is the message that is unsealed in the history where two classes of prophets are manifested.

The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. Daniel 2:10–12.

At Mount Carmel, Elijah proposed the test, and the test he proposed was not only to manifest who was the true God, but also who was the true prophet. In Daniel chapter two it is the Chaldeans that identify the test which manifested the distinction between the true and the false. They explain that the interpretation which Nebuchadnezzar is seeking can only be identified by God, and not by men. They also complained that the relationship between Nebuchadnezzar and his religious wise men was an incorrect relationship when they state that "it is a rare thing that the king requireth." They are wishing that the king, representing the State, would keep out of the religious realm over which they have been understood to be the authorities. They are not protesting against the principles of the combination of church and state, they are protesting that Nebuchadnezzar, representing the State, is demanding to be in control of the church. They would be comfortable with a church-state relationship, if the religious leaders ruled over the state. The image of the beast test is where we decide our eternal destiny—as Nebuchadnezzar's image dream—is a life-or-death test.

And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain. Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon: He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. Daniel 2:13–15.

When Daniel is enlightened about the understanding of the life and death circumstances of the dream of the yet unknown image, he is representing the enlightenment of the one hundred and forty-four thousand to the fact that they are in the history of the second and visual test of the

three-step testing process. But Daniel is not simply representing those who have chosen to eat the correct diet, and therefore passed the first test, but also represents the human representative that God had given special insight into biblical prophecy.

As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Daniel 1:17.

Though the four faithful Hebrews all passed the dietary test, Daniel was selected as the messenger of visions and dreams. Daniel is representing the prophetic messenger as represented by Elijah, John the Baptist, John the Revelator, William Miller and Future for America. The prophetic messenger is never separated from the prophetic test.

In the time of Christ, those who rejected the testimony of John, could not be benefitted by Jesus. In the Millerite history, those who rejected the first message (represented by William Miller), could not be benefitted by the second message. In both histories the faithful did not recognize where the testing process was leading to. The disciples refused to see the cross, though they were plainly told that it was to happen. The Millerites could not see the great disappointment. Daniel, when informed by Arioch of the life and death circumstances associated with Nebuchadnezzar's image dream, did not know what the content of the dream was or where the image test was leading. All he knew was that it was a life and death situation. Daniel therefore needed time to understand the interpretation.

Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. Daniel 2:16.

Daniel had manifested faith in the diet (methodology) he had decided to eat at the first test. Therefore he was given time, as were the disciples in the time of Christ. The time that was given to the disciples was the timespan of Christ's death, burial, resurrection and his initial ascension, before He met with the disciples on the road to Emmaus, and then again in the upper room. Then at the end of the time He breathed upon them the Holy Spirit.

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. John 20:22.

Ezekiel prophesied and the dead bones were brought together. Then Ezekiel prophesied again and the Holy Spirit was breathed upon the newly formed bodies, and they stood up as a mighty army. When Christ breathed upon the disciples, He opened their understanding.

Then opened he their understanding, that they might understand the scriptures. Luke 24:25.

All the prophets are speaking of the end of the world, and Daniel is no exception. The time he requested was a period of time that he might receive enlightenment. The time of waiting for the Millerites, was from the first disappointment until they recognized that they were in the tarrying time in connection with the prophecies of Matthew chapter twenty-five and of Habakkuk chapter two. The history of the tarrying time in Millerite history was fulfilled in the time of the second angel's message. Daniel chapter two is representing that same history, so his request for time

prophetically aligns with the Millerites' tarrying time. Therefore, Daniel's request for time and the tarrying time of the Millerites represents the tarrying time of the one hundred and forty-four thousand, which began on July 18, 2020.

Daniel's request for time to understand Nebuchadnezzar's image dream is represented in Revelation chapter eleven as the three and a half days that the two witness lay dead in the street. In the history of the three and a half days of Revelation eleven, the three and a half days that symbolically represent a prophetic wilderness, there is a voice that cries. The human voice that is employed by the Comforter to awaken and bring the dead dry bones to life is represented by Daniel, who is given the prophetic revelation of what the dream was and what it represented. The voice crying in the wilderness has been given prophetic understanding of dreams and visions, as represented by Daniel. The voice is crying, thus identifying that he has been given the message of the Midnight Cry, and the cry is given at midnight, which represents darkness.

In the deepest darkness at midnight the voice (Daniel) was given understanding of a message that was cloaked in darkness. The command given to the voice (Ezekiel), is to prophesy to the dead dry bones. As he does so, the Comforter is breathed upon the dead in the street and they are "revived." But the revival is only accomplished by prayer. Prayer is a waymark in the history of the revival of the dead dry bones that are slain in the street. Daniel prophetically represents that waymark, right at the appropriate place where the waymark is identified.

"A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. There must be earnest effort to obtain the blessing of the Lord, not because God is not willing to bestow His blessing upon us, but because we are unprepared to receive it. Our heavenly Father is more willing to give His Holy Spirit to them that ask Him, than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing. A revival need be expected only in answer to prayer. While the people are so destitute of God's Holy spirit, they cannot appreciate the preaching of the Word; but when the Spirit's power touches their hearts, then the discourses given will not be without effect. Guided by the teachings of God's Word, with the manifestation of His Spirit, in the exercise of sound discretion, those who attend our meetings will gain a precious experience, and returning home, will be prepared to exert a healthful influence.

"The old standard bearers knew what it was to wrestle with God in prayer, and to enjoy the outpouring of His Spirit. But these are passing off from the stage of action; and who are coming up to fill their places? How is it with the rising generation? Are they converted to God? Are we awake to the work that is going on in the heavenly sanctuary, or are we waiting for some compelling power to come upon the church before we shall arouse? Are we hoping to see the whole church revived? That time will never come.

"There are persons in the church who are not converted, and who will not unite in earnest, prevailing prayer. We must enter upon the work individually. We must pray more, and talk less. Iniquity abounds, and the people must be taught not to be satisfied with a form of godliness without the spirit and power. If we are intent upon searching our own hearts, putting

away our sins, and correcting our evil tendencies, our souls will not be lifted up unto vanity; we shall be distrustful of ourselves, having an abiding sense that our sufficiency is of God.” Selected Messages, book 1, 121, 122.

Based upon faith in the diet that Daniel had chosen to eat, he was then brought into a visual testing process that required him to use the methodology that was represented by his diet, to first promise that his God would identify and explain the dream, and thereafter accomplish the presentation of that dream to the king. He possessed the correct diet, or the correct methodology, and then he was to visually manifest his faith by presenting the message of Nebuchadnezzar’s image dream that was in absolute “darkness.” His next action, was his visual manifestation of faith, for he then exercised the divine formula for God’s people when they find themselves in darkness.

“The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven’s storehouse, where are treasured the boundless resources of Omnipotence? Without unceasing prayer and diligent watching we are in danger of growing careless and of deviating from the right path. The adversary seeks continually to obstruct the way to the mercy seat, that we may not by earnest supplication and faith obtain grace and power to resist temptation.” Steps to Christ, 94.

With the darkness of the content of Nebuchadnezzar’s dream of the night, Daniel pressed together with his three companions and prayed.

Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: That they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king’s matter. Daniel 2:17–23.

Daniel was then rewarded by Him that “knoweth what is in the darkness.” The movement for Sunday legislation is going on in darkness, and those who have made a profession of consuming the divine diet are required to recognize the formation of the image of the beast that prepares the religious and political platform for enforcing the mark of papal authority.

Daniel chapter two is identifying not simply the history of the second angel in Millerite history, but more directly he is illustrating the history of the second angel in the movement of the third angel. In the testing of Nebuchadnezzar’s image dream, the test of the image of the beast is represented. The prophetic steps of God’s people awakening to the life and death circumstances of the

approaching Sunday law is being very specifically identified in the books of Daniel and Revelation.

Daniel, represents the messenger of the history where the life-or-death message of the image dream goes forth. He stands upon the diet he has come to understand, and by faith states that God can make known the vision, but he requests time. The time is the tarrying time. At the conclusion of the tarrying time, he is given knowledge of what was in Nebuchadnezzar's dark dream, but not simply that. He not only receives understanding of the image dream, which typifies the image of the beast and its associated test, but he is also praising God at the end of the tarrying time for God "giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him."

Daniel is here placing his praise in the context that there has been an "increase of knowledge", for he who identifies in chapter twelve that the "wise" will understand the "increase of knowledge", and is also praising God that He had given "wisdom" and "knowledge" to "the wise." He is directly referencing the wise virgins, and connecting his time with the tarrying time. He is placing the illustration found in chapter two directly into the perfect fulfillment of the tarrying time of Matthew twenty-five in the movement of the third angel. More significantly is the fact that the book of Revelation identifies that just before the close of probation, John was told to seal not the sayings of the prophecies of the books of Daniel and Revelation, for they are the same book.

And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. Revelation 22:10, 11.

The time when the prophecies of Daniel and Revelation are to be unsealed is in the tarrying time of the parable of the ten virgins, and that time is represented by Daniel's request for time. His request for time was followed by prayer, which must take place in advance of the resurrection of the dead dry bones. In the time period that the increase of knowledge and the understanding of the dream image that is cloaked in darkness was revealed, God did something else for Daniel. "He revealeth the deep and secret things." The secret thing of the history of the Midnight Cry is the prophecy in Revelation that is unsealed just before probation closes. That "deep and secret" thing is "truth."

Truth becomes the prophetic key that is opened to the messenger represented by Daniel that allows the hidden history of the "seven thunders" to be recognized. The hidden history is the history of three waymarks. The first is a disappointment and the last is a disappointment as illustrated in Millerite history. The Hebrew word that is translated as "truth" was created by the "Wonderful Linguist", through the combination of the first, thirteenth and last letter of the Hebrew alphabet. Jesus is the first and last, and He is the "truth." The structure of the word that was created by the "Wonderful Linguist" identifies the three prophetic waymarks that are the hidden history of the "seven thunders," that were to be sealed until Daniel asked for "time" and went to prayer.

The disappointment of July 18, 2020, was the first waymark, and it illustrates the disappointment associated with the last of three waymarks, which is the Sunday law. The middle letter, the

thirteenth letter is a symbol of rebellion, and it is a symbol of the middle waymark of the hidden history of the seven thunders. The rebellion is represented by the foolish virgins at the Midnight Cry, for the Midnight Cry is the middle waymark of the three-step history of July 18, 2020, the Midnight Cry and the soon-coming Sunday law. As soon as it is midnight, time moves into the thirteenth hour, where the visible manifestation of the foolish virgins is demonstrated by their recognition that they do not have the golden oil.

In the symbolic “wilderness” of the “three and a half days” of Revelation chapter eleven, God’s people are represented as being in the symbolic history of the curse of “seven times.” At the end of that period, they are to recognize that they have been scattered, that they have sinned, that their fathers have sinned, that they have been walking contrary to God and that God has been walking contrary to them. That recognition is to lead them to pray the Leviticus twenty-six prayer. That recognition that they must pray the prayer of Leviticus’s twenty-six prayer aligns prophetically with Daniel’s prayer of Daniel chapter two, and it is illustrated by Daniel’s prayer in chapter nine. The reason that Daniel prayed the Leviticus twenty-six prayer in chapter nine was based upon his recognition that he was at the end of the seventy years of Jeremiah’s prophecy of the captivity of God’s people.

Those same seventy years represent the history of the sealing of God’s people. Those seventy years represent the cleansing of Malachi chapter three and Christ’s two temple cleansings. They represent the history of the test of the image of the beast. That history began on September 11, 2001, and ends at the soon-coming Sunday law. At the end of that symbolic seventy-year period, Daniel seeks a “tarrying time” so he can pray. His prayer was answered when the final secret of prophecy was revealed unto him. That revelation came while God’s true Protestant people were still in the “wilderness” scattering time after July 18, 2020. At that time the “truth” was revealed to the “voice crying in the wilderness”.

We will continue Daniel chapter two in the next article.

And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book: And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day. The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law. Deuteronomy 29:27–29.