

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

Unveiling the Prophetic Significance of the Second Test: Understanding the Image of the Beast and the Sealing Time of the 144,000

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2024-03-12

In previous articles we spent time identifying the prophetic characteristics of the second test of the three tests represented by the three angels. Each angel represents a specific test, and the second test is represented as a visual test. We identified all three angels, and their respective tests are identified also in Daniel chapter one, where the second of the three tests was based upon the appearance of Daniel and the three worthies after they ate the vegetarian diet, instead of the Babylonian diet. Another characteristic of the second test is that it often is represented by a representation of the combination of Church and State.

All three angels and their respective tests are identified in the fall of Nimrod's Babel in Genesis chapter eleven. The three tests are there represented by the three times the expression of "go to" is used in verses three, four and seven. The second expression of "go to," in verse four marks the test of the second angel.

And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. Genesis 11:4.

A city represents a state, and a tower represents a church. They also desired a specific character, as represented in their desire to make themselves a name. In the second test character is often manifested, and it is done so in contrast with an opposite character, as represented by Cain and Abel, the wise and foolish virgins, or in Daniel's second test in the visual appearance between those who ate the diet of Babylon, as opposed to those who ate pulse.

Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Daniel 2:12-15.

In the Millerite history, the test of the second angel manifested two classes of worshippers. The class that failed the test became the daughters of Rome, the other class were the faithful who continue to follow the advancing light. The daughters of Rome reflect the prophetic makeup of the mother, and the mother who they became daughters of is identified as the mother of harlots. Prophetically a harlot is a church which enters into a relationship with the state, as is the image of

the papacy.

The first of the three angels in Revelation chapter fourteen, possesses all three tests of each of the three angels, as does Daniel chapter one. In Daniel twelve the three-step testing process is also identified, so the three-step testing process is in both the beginning and ending of the book of Daniel.

Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. Daniel 12:10.

The first test in verse twelve is the purification which occurs in the courtyard of the sanctuary where the lamb is slain and justification is imputed to the sinner. The second test in verse twelve is to be made white, which is represented by the holy place in the sanctuary, which represents when sanctification is imparted to the believer. The third step is to be tried, which represents the judgment of the Most Holy Place where God's people are sealed, and glorification is accomplished. The two classes of worshippers are represented by the wicked who do not understand, and the wise who do understand.

The second test, which is represented many times in the sacred Word, represents a visual test, where two classes of worshippers are manifested, and the combination of Church and State is symbolized. Just as important is that a characteristic of the second test is that it precedes the third test, and the third test represents judgment. There is an important caveat to the judgment of the third test though, for each of the three tests involve a judgment, but the first two tests are placed in a history where character development is still possible. The third test is different, in that it is a prophetic litmus test, which simply identifies which class of worshipper you had become in the previous two steps of the testing process.

In the sealing time of the one hundred and forty-four thousand which began on September 11, 2001, and ends at the Sunday law in the United States, there are three tests. The first test was when the angel descended on September 11, 2001, and in agreement with the angel that descended in Millerite history on August 11, 1840, the test is then a test upon diet. In Daniel chapter one, the first test was when Daniel purposed in his heart not to eat the king's diet. When the Holy Spirit descended at Christ's baptism and He then fasted for forty days, His first test was diet.

The third and final test in the sealing time of the one hundred and forty-four thousand is the Sunday law. At that time all those who have an understanding of the claims of the seventh-day Sabbath, and who choose to worship on the day of the sun will receive the mark of the beast, and they are lost for eternity. After three years, in Daniel chapter one, Daniel and the three worthies were taken before Nebuchadnezzar (a symbol of the Sunday law), to be judged on their training over the previous three years. When the Father and Son went down in Nimrod's story of rebellion at the third "go to," it was to confuse their language and scatter them abroad, The third test is the litmus test that separates the two classes for eternity.

"Both the parable of the tares and that of the net plainly teach that there is no time when all the wicked will turn to God. The wheat and the tares grow together until the harvest. The good and

the bad fish are together drawn ashore for a final separation.

“Again, these parables teach that there is to be no probation after the judgment. When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed.” Christ’s Object Lessons, 123.

The sealing time of the one hundred and forty-four thousand ends at the soon-coming Sunday law, and between that third test, and the first test that arrived on September 11, 2001, the second test is brought upon Laodicean Adventism. There is “no probation after judgment,” for the work of the gospel is then completed for the one hundred and forty-four thousand.

Sister White teaches in several places that if we do not pass the first test, then we cannot pass the second test, and without successfully passing the second test we will manifest our failure at the third, litmus test.

“I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. Those who rejected the testimony of John were not benefited by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. The rendering of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place.

“Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel’s message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel’s message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most

holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare.” Early Writings, 259–261.

If we will not accept the warning message represented by September 11, 2001, then we will certainly accept the Sunday law when it arrives, presuming we are still alive. That being said, the test where we determine our eternal destiny, and the test we must pass before we are sealed at the Sunday law, which is the test we must pass before probation closes, is the second test, and it is the test of the image of the beast.

“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 second test in the sealing time of the one-hundred and forty-four thousand is a prophetic visual test. It requires the recognition of the formation of the image of the beast in the United States, and that test can only be revealed through God’s prophetic Word. More than that, God’s prophetic Word will only be understood by those who choose to eat the message of the latter rain, which is represented as the methodology of line upon line. If we refuse to eat the message that is in the hand of the mighty angel of Revelation eighteen when he descends, we will not possess the ability to recognize the formation of the image of the beast.

In order to eat the message in the angel’s hand it requires that the student of prophecy can see that the angel has a message in his hand. When the mighty angel of Revelation eighteen descends, the verse does not identify anything in his hand, but the methodology of line upon line establishes upon several witnesses that there is always a message in the hand of the angels who descend. Those who reject the methodology of line upon line, are blind to the message that provides the evidence that the image of the beast is forming in the United States. That must be recognized, for our eternal destiny is based upon recognizing this truth. Line upon line, Sister White identifies the prophetic characteristics of the first angel with the same characteristics of the mighty angel of Revelation chapter eighteen.

“I was shown the interest which all heaven had taken in the work going on upon the earth. Jesus commissioned a mighty angel to descend and warn the inhabitants of the earth to prepare for His second appearing. As the angel left the presence of Jesus in heaven, an exceedingly bright and glorious light went before him. I was told that his mission was to lighten the earth

with his glory and warn man of the coming wrath of God. Multitudes received the light. Some of these seemed to be very solemn, while others were joyful and enraptured. All who received the light turned their faces toward heaven and glorified God. Though it was shed upon all, some merely came under its influence, but did not heartily receive it. Many were filled with great wrath. Ministers and people united with the vile and stoutly resisted the light shed by the mighty angel. But all who received it withdrew from the world and were closely united with one another.

“Satan and his angels were busily engaged in seeking to attract the minds of as many as possible from the light. The company who rejected it were left in darkness. I saw the angel of God watching with the deepest interest His professed people, to record the character which they developed as the message of heavenly origin was presented to them. And as very many who professed love for Jesus turned from the heavenly message with scorn, derision, and hatred, an angel with a parchment in his hand made the shameful record. All heaven was filled with indignation that Jesus should be thus slighted by His professed followers.” Early Writings, 245, 246.

In the passage, the first angel of Revelation chapter fourteen was “commissioned” “to descend and warn the inhabitants of the earth to prepare for His second appearing”, which is the identical work of the angel of Revelation chapter eighteen. The mission of the first angel was “to lighten the earth with his glory and warn man of the coming wrath of God,” which is once again the mission of the angel of chapter eighteen. Those who received the message “glorified God,” and those who rejected the message “were left in total darkness.”

Daniel and the three worthies chose to eat the heavenly diet, and the other group ate the diet of Babylon. At the end of the “visual test” of ten days, Daniel and his fellows glorified God, as their countenances were visually fatter and fairer than those who ate the diet of Babylon. The first angel’s message of Revelation chapter fourteen, represents all three tests within its identification of the everlasting gospel. The first test is to fear God, the second is to give Him glory, and the third test is when the hour of judgment arrives. Those who took the little book out of the first angel’s hand and ate it, as represented by John in chapter ten, glorified God at the second test, and they were then prepared to enter into Nebuchadnezzar’s judgment. Line upon line, the first test on September 11, 2001, was to eat the little book that was in the mighty angel’s hand. That test introduced the next test where two classes of worshippers were to be manifested in advance of the third and final litmus test, which simply demonstrated either a glorified character, or a character filled with darkness.

The sealing time of the one hundred and forty-four thousand is the history of September 11, 2001 unto the soon coming Sunday law in the United States. In that history the parable of the ten virgins will be repeated and fulfilled to the very letter. That fact then identifies that the prophetic history of Habakkuk two, will also be repeated and fulfilled to the very letter. It also means that the period of the sealing of the one-hundred and forty-four thousand is the period when the effect of every prophetic vision is repeated and fulfilled to the very letter.

Daniel chapter eleven, verse forty was unsealed at the time of the end in 1989. The verse begins with the time of the end in 1798, and ends by marking the time of the end in 1989. Line upon line, the time of the end in 1798 aligns with the time of the end in 1989. The history of verse forty, beginning in 1798, and continuing to the Sunday law in verse forty-one represents the history of the earth beast (the United States) as the sixth kingdom of Bible prophecy. The earth beast's two horns of Republicanism and Protestantism are represented with the two times of the ends.

In the sealing time of the one hundred and forty-four thousand the Protestant horn will produce two classes of worshippers during the second test of the three tests within that period of time. One class will have developed the image of Christ, and the other class will have developed the image of the beast. In that testing period, the Republican horn will join with the apostate Protestant horn and form an image of the beast as Protestant churches then take control of the civil government. That period of time is represented by every vision in God's Word, for this is where each of the "books of the Bible, meet and end."

The second test in that history is the image of the beast test, both internally for the virgins, and externally for the politicians of the two rival political parties. That test is the test that we must pass "before probation closes" at the soon-coming Sunday law. That test is the test we pass "before we are sealed." That test is the test where "our eternal destiny will be decided."

We will continue this study in the next article.

"Another mighty angel was commissioned to descend to earth. Jesus placed in his hand a writing, and as he came to the earth, he cried, 'Babylon is fallen, is fallen.' Then I saw the disappointed ones again raise their eyes to heaven, looking with faith and hope for their Lord's appearing. But many seemed to remain in a stupid state, as if asleep; yet I could see the trace of deep sorrow upon their countenances. The disappointed ones saw from the Scriptures that they were in the tarrying time, and that they must patiently wait the fulfillment of the vision. The same evidence which led them to look for their Lord in 1843, led them to expect Him in 1844. Yet I saw that the majority did not possess that energy which marked their faith in 1843. Their disappointment had dampened their faith....

"As the ministration of Jesus closed in the holy place, and He passed into the holiest, and stood before the ark containing the law of God, He sent another mighty angel with a third message to the world. A parchment was placed in the angel's hand, and as he descended to the earth in power and majesty, he proclaimed a fearful warning, with the most terrible threatening ever borne to man. This message was designed to put the children of God upon their guard, by showing them the hour of temptation and anguish that was before them. Said the angel, 'They will be brought into close combat with the beast and his image. Their only hope of eternal life is to remain steadfast. Although their lives are at stake, they must hold fast the truth.' The third angel closes his message thus: 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers and for those who have ignorantly broken the law of God. This atonement is

made for the righteous dead as well as for the righteous living. It includes all who died trusting in Christ, but who, not having received the light upon God's commandments, had sinned ignorantly in transgressing its precepts." Early Writings, 245, 255.