

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

The Prophetic Voices of 1776, 1789, and 1798: A Prelude to the Sealing of the 144,000

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The history of 1776, 1789 and 1798, illustrate the history of the sealing of the one hundred and forty-four thousand. On each of those dates, the earth beast spake. The three waymarks that are typified by the three times the earth beast spake, run parallel to the three voices of Christ on September 11, 2001, July, 2023 and the soon coming Sunday law.

I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.
Revelation 1:10.

Each of those three vocal waymarks identify the escalating "sounding" of the third woe, which is also the seventh warning trumpet, and a trumpet is a voice.

Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Isaiah 58:1.

The voice to the Protestant horn on September 11, 2001 was the voice of the watchmen calling Laodicean Adventism back to Jeremiah's old paths, but the assembly of mockers refused to walk therein.

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken. Jeremiah 6:16, 17.

The voice of July, 2023 was the resurrection of the ministry of Future for America, which had been silent since the first disappointment on July 18, 2020. As with John's announcement of the soon coming Messiah, and with Justinian's announcement of the soon coming antichrist, Future for America identified that the future of America was about to be changed forever at the soon coming Sunday law, and the sounding of the seventh trumpet at that waymark. The voice of one crying in the wilderness was the voice of July, 2023.

The second voice of Revelation chapter eighteen, is sounded at the soon coming Sunday law when the speaking of the dragon by the earth beast occurs. It is at that point that "the donkey" is struck a third time, and then "the donkey" will speak. The donkey was struck soon after September 11, 2001, after October 7, 2023, and then will be struck again at the soon coming Sunday law, where it speaks. In the testimony of Balaam it was turned out of the way by an angel, and the angel represents the four angels who are commanded to hold the four winds of Islam, but at the Sunday

law the donkey of Islam speaks with the sound of the seventh trumpet, which is also the third woe.

It is there that the vision of Islam, which has tarried since July 18, 2020 speaks, for it will then no longer tarry. There are many voices in the period of the sealing of the one hundred and forty-four thousand, and that period precedes God's executive judgment that begins at the soon coming Sunday law. God's executive judgment is represented by seven angels, with seven vials. That period begins with the outpouring of the Holy Spirit, and it represents a repetition of Pentecost, when the Holy Spirit was poured out and tongues of fire witnessed to the event. The outpouring at that point in time is no longer measured, for the Holy Spirit is then poured out without measure.

“The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The advent movement of 1840–44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.

“The work will be similar to that of the Day of Pentecost. As the ‘former rain’ was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the ‘latter rain’ will be given at its close for the ripening of the harvest.” The Great Controversy, 611.

On September 11, 2001 the sealing of the one hundred and forty-four thousand began, and the Holy Spirit was poured out in measure. The measuring of the outpouring was represented in the history of Pentecost, beginning at Christ's resurrection, where an angel spoke and said, “Son of God come forth, the father calls thee,” just as Jesus called Lazarus out of the tomb with the words, “Lazarus come forth.” In 2023, Christ called the dead, dry bones of the two witnesses to “come forth”.

After Christ's resurrection He first ascended to His father, and then He descended as He did on September 11, 2001. He then progressively enlightened His disciples as represented by meeting with Mary, the disciples He met and instructed on the road to Emmaus, and thereafter appearing to the rest of the disciples. For forty days He taught the disciples before His final ascension, then after ten more days, they were all in accord and in one place and the Holy Spirit was poured out without measure.

“When Jesus met with His disciples, He reminded them of the words He had spoken to them before His death, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalm concerning Him. ‘Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things.’” The Desire of Ages, 804.

In July of 2023, Jesus' voice awakened the two dead witnesses and began to open His disciples understanding of all things written in the law of Moses (the "seven times"), the prophets (Nebuchadnezzar's image of the beasts), and the Psalms (the experience of Moses and the Lamb). His work of instruction began at His resurrection, and it escalated over the next forty days. It began with His request to eat.

And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Luke 24:41–44.

Prayer was a primary waymark in the ongoing history, and the history from Christ's resurrection until He ascended forty days later, left ten days (ten is a test), unto Pentecost, when the Holy Spirit would be poured out without measure. His resurrection, ascension, followed by His descent again, represents September 11, 2001. July, 2023 represents the end of the forty days, and the ten days which follow July, 2023 lead to the soon coming Sunday law. In that final period of ten days, unity and prayer are the waymark. The unity was represented by Ezekiel's first prophecy in chapter thirty-seven, that brought the bones, sinews and flesh together. Ezekiel's second prophecy was the breath of the four winds, and breath is a symbol of prayer. In those final ten days the one hundred and forty-four thousand are sealed, as they have been typified by Lazarus.

"This was the reason of His delay in going to Bethany. This crowning miracle, the raising of Lazarus, was to set the seal of God on His work and on His claim to divinity." *The Desire of Ages*, 529.

Not only are the wise virgins sealed during this crowning miracle, but the foolish virgins are also sealed on the wrong side of the issue.

"Christ's crowning miracle—the raising of Lazarus—had sealed the determination of the priests to rid the world of Jesus and His wonderful works, which were fast destroying their influence over the people." *Acts of the Apostles*, 67.

The many voices in the history of the sealing of the one hundred and forty-four thousand unto the soon coming Sunday law are "line upon line," the voices of God's prophetic Word, and those voices sound in the period where "the effect of every vision" is accomplished. They sound when the seventh seal is opened.

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. Revelation 8:1–5.

The opening of the seventh seal produced silence, for the period represents a change of dispensation, and in a change in a sacred dispensation, there is always silence in heaven as attested to by the cross when the angels ceased their music and praise. Silence in heaven is as attested to by the requirements of the day of atonement, and on October 22, 1844, Habakkuk TWO, verse TWENTY commanded all the earth keep silence.

“I have been shown the great love and condescension of God in giving His Son to die that man might find pardon and live. I was shown Adam and Eve, who were privileged to behold the beauty and loveliness of the Garden of Eden and were permitted to eat of all the trees in the garden except one. But the serpent tempted Eve, and she tempted her husband, and they both ate of the forbidden tree. They broke God’s command, and became sinners. The news spread through heaven, and every harp was hushed. The angels sorrowed, and feared lest Adam and Eve would again put forth the hand and eat of the tree of life and be immortal sinners. But God said that He would drive the transgressors from the garden, and by cherubim and a flaming sword would guard the way of the tree of life, so that man could not approach unto it and eat of its fruit, which perpetuates immortality.” Early Writings, 125.

Heaven was silenced when men became sinners, and heaven was silenced when Christ’s blood was shed to redeem sinners, and heaven was silenced when Christ’s work of judgment began in removing sin from His people.

“The intercession of Christ in man’s behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven.” The Great Controversy, 489.

The work of judgement began at the arrival of the third angel in 1844, but God’s people chose to die in the wilderness, rather than becoming eternally one with divinity. The third angel arrived again on September 11, 2001 and once again there was silence in heaven. Then the Lion of the tribe of Judah, began to remove the seventh seal as the angel’s watched the arrival of the third angel into the history of the final generation.

The seven judgment angels were there ready to begin their work of destruction, but they were then told to “Hold, hold, hold, hold,” while the one hundred and forty-four thousand were being sealed. The faithful’s twofold prayers were sent to heaven, typified by the ten days that preceded Pentecost and began after the forty days (a symbol of the wilderness), representing the three and a half days (a symbol of the wilderness) of Revelation chapter eleven. The two witnesses were then instructed by the voice from the wilderness that they must fulfill Daniel’s two prayers. The prayer of Daniel two, where Daniel and the three worthies prayed for light to understand Nebuchadnezzar’s secret dream of the image of beasts, and Daniel’s prayer in chapter nine, where Daniel prayed alone, fulfilling the requirements of the Leviticus twenty-six prayer.

The Daniel two corporate prayer was for light concerning a hidden secret that was hidden within the external line of prophetic history. The Daniel nine, private personal prayer was for mercy concerning an internal need. As the fire of the latter rain began to fall in 2001, there were many voices that could be heard by those who understood the methodology of line upon line. The fire

from the altar that was being cast to the earth, was the message which produced the final separation of the wise and foolish, and as that message continued to develop over those ten symbolic days the message became clearer and clearer.

The message was the escalating crisis of the third woe, which in Ezekiel chapter thirty-seven, was the two prophecies that first caused the two witnesses to come together, and then caused them to stand as a mighty army. Thereafter in chapter thirty-seven, they are joined into one stick, and the union represented by the joining together as one stick represents the combination of divinity with humanity, which is accomplished in the final movements of the sealing of the one hundred and forty-four thousand.

In July, 2023 the prayers began to ascend, and they were the prayers of Daniel chapter nine, and chapter two. Then were heard voices and also thunders, and lightnings were then seen. Lightning and thunder accompany rain in both the natural world, and in prophecy. The rain began on September 11, 2001. The first reference to lightning and thunder identifies it as a message that is designed to produce godly fear.

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. Exodus 19:16.

The lightnings and thunders were accompanied with the “voice” of a trumpet. They are accompanied by rain, and represent prophetic footsteps to guide God’s people.

The clouds poured out water: the skies sent out a sound: thine arrows also went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. Thou leddest thy people like a flock by the hand of Moses and Aaron. Psalms 77:17–20.

The lightnings and thunders are God’s voice, which occurs during the time of rain, and during that period of time, He brings His winds (Islam is the east wind) out of His treasury.

When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Jeremiah 10:13.

God uttered His voice when He cried out as a lion, and in response seven thunders uttered their voices, and those seven thunders represent God’s footsteps during the history of the Millerite movement and also in the movement of the third angel, which arrived again on September 11, 2001, when He brought forth the east wind out of His treasures.

He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures. Who smote the firstborn of Egypt, both of man and beast. Psalms 135:7, 8.

He brought out the wind from His treasuries, when the first born of Egypt was smitten, and the Passover typified the cross, which in turn typified the arrival of the third angel in 1844, which in turn typified the return of the third angel in the day of the east wind, on September 11, 2001.

When the seals are removed from the book that is sealed with the seven seals, it represents a progressive development of truth. The removing of the seventh seal represents the sealing time of the one hundred and forty-four thousand. When the book that was sealed with seven seals is first mentioned there lightnings, thunderings and voices, but no earthquake.

And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. Revelation 4:5.

In the first mention of the voices, lightnings, and thunders; the rain is represented by the Holy Spirit, who is the seven lamps of fire, but there is no earthquake. It is at the removal of the Seventh Seal that the earthquake of the soon coming Sunday law is identified. Chapter four of Revelation identifies the beginning of the unsealing of truth accomplished by the Lion of the tribe of Judah, and when the sealing time is identified, it identifies the beginning and ending of the period.

The beginning of the current period was when the angel descended to lighten the earth with His glory on September 11, 2001, then in Isaiah six we are informed that the message represented by “voices, lightnings, thunderings, wind and rain” that concludes at the Sunday law, is to be proclaimed to a people that see, but will be unable to perceive the meaning of the lightnings, and though they hear, they will be unable to understand the voices and thunders, until they are overtaken by the great earthquake. The period of the sealing of the one hundred and forty-four thousand is the period where the effect of every vision is fulfilled.

That history produces and manifests two classes of worshippers. One class recognize the rain, and therefore receive it, for they can see the lightning, and hear the voices, the thunder and the wind. At the end of the period of the sealing, the great earthquake of the soon coming Sunday law, then introduces the executive judgments of God.

And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. Revelation 11:19.

At the great earthquake the “lightnings, and voices, and thunderings,” include “hail.” The “hail” represents the judgments that begin to be poured out by the seven angels that were preparing to do so at the beginning of the sealing time, when the seventh seal was being opened, just as they were waiting for the angel to go through Jerusalem and place a mark upon those who sighed and cried for the abominations done in the land (external), and in the church (internal).

The “hail,” marks the time of God’s destructive judgments, which are a time of mercy for God’s other flock, who are then being called out of Babylon, and when the last of the great multitude has joined God’s flock, human probation fully closes.

And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. Revelation 16:17–19.

Dear Reader: Can you hear the voices and thunders? Can you see the lightning? Can you feel the wind? Soon you will hear the voice of the foolish virgins begging for oil.

We will continue this study in the next article.

We looked for peace, but no good came; and for a time of health, and behold trouble! The snorting of his horses was heard from Dan: the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein. For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the Lord. When I would comfort myself against sorrow, my heart is faint in me. Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: Is not the Lord in Zion? is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities? The harvest is past, the summer is ended, and we are not saved. For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me. Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered? Jeremiah 8:15–22.