

The Book of Daniel - Number One-Hundred and Forty-Eight

Unveiling the Prophetic Tables: Habakkuk's Vision and Miller's Dream

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The increase of knowledge that is represented by the vision of the Ulai River is what ultimately was written upon Habakkuk's two tables.

“Interwoven with prophecies which they had regarded as applying to the time of the second advent was instruction specially adapted to their state of uncertainty and suspense, and encouraging them to wait patiently in the faith that what was now dark to their understanding would in due time be made plain.

“Among these prophecies was that of Habakkuk 2:1–4: ‘I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.’

“As early as 1842 the direction given in this prophecy to ‘write the vision, and make it plain upon tables, that he may run that readeth it,’ had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. The publication of this chart was regarded as a fulfillment of the command given by Habakkuk. No one, however, then noticed that an apparent delay in the accomplishment of the vision—a tarrying time—is presented in the same prophecy. After the disappointment, this scripture appeared very significant: ‘The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.... The just shall live by his faith.’ The Great Controversy, 391, 392.

The two tables of Habakkuk are prophetically two witnesses. Biblically, two witnesses are to be brought together to establish truth.

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. Matthew 8:16.

When Habakkuk's two tables (the 1843 and 1850 pioneer charts) are overlaid with each other they confirm the truths that were the “jewels” of Miller's dream. The mistake of 1843, represented upon the first table, when overlaid with the second table, establishes the “tarrying time” of the vision. Miller (the symbolic watchman of that history) asked what he was to say during the debate of his history.

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. Habakkuk 2:1.

The Lord instructed Miller to write the vision, and in his dream he placed the casket which contained the vision on a table in the center of his room.

And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. Habakkuk 2:2.

The tables then identify the tarrying time and the first disappointment.

For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Habakkuk 2:3.

Then the two classes that are manifested based upon the increase of knowledge are represented.

Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith. Habakkuk 2:4.

The two classes of worshippers would be manifested by the testing process of Daniel chapter twelve.

And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. 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 12:9, 10.

The “wise” of Daniel are the wise virgins of Matthew twenty-five who were justified by faith, and the wicked were the foolish virgins who were lifted up in pride. At the end of Miller’s dream, the jewels represent the oil in the parable of the ten virgins, which was the message.

“God is dishonored when we do not receive the communications which he sends us. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness. When the call shall come, ‘Behold, the bridegroom cometh; go ye out to meet him,’ those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not, in themselves, the power to obtain the oil, and their lives are wrecked.” Review and Herald, July 20, 1897.

Miller’s jewels in the last days would shine ten times brighter, and both the number ten is a symbol of a test, as is light. In the last days, represented in the end of Miller’s dream, the light of truth represented upon Habakkuk’s tables produces a testing message, which in the parable of the ten virgins is the testing message of the Midnight Cry. That testing process is a repetition of the testing process of Millerite history, for the parable of the ten virgins is repeated to the very letter in the last days.

“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 experience of the tarrying time would be repeated to the very letter at the end of Miller’s dream, and his jewels would then shine ten times brighter than the sun, thus identifying that the jewels represent the final test in the parable of the ten virgins. Ten is the symbol of a test, and at the end of ten days Daniel and the three worthies were visually fairer and fatter than those who were eating the diet of Babylon. The proud in Habakkuk who lived by presumption, not faith, developed the character of Babylon. In Millerite history they became the daughters of Babylon, and in Habakkuk the papacy is used to identify their character.

Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith. Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people: Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay! Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men’s blood, and for the violence of the land, of the city, and of all that dwell therein. Habakkuk 2:4–8.

The testing process brought upon the virgins of Matthew twenty-five produces a class of worshippers, who have developed the character of the king of the north (the papacy), who is also the power that “spoiled many nations.”

Thus saith the Lord, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth. They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion. We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, and pain, as of a woman in travail. Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side. O daughter of my people, gird thee with sackcloth, and wallow thyself in ashes: make thee mourning, as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us. Jeremiah 6:22–26.

Habakkuk’s two classes are those who are justified by faith, and those who ate and drank the doctrines of Babylon. Those in the last days of Miller’s dream that are represented as virgins, either develop the character of Christ, and thus receive the seal of God, or they develop the character of the papacy and receive the mark of the beast.

“The time has come for the true light to shine amid moral darkness. The third angel’s message has been sent forth to the world, warning men against receiving the mark of the beast or of his image in their foreheads or in their hands. To receive this mark means to come to the same decision as the beast has done, and to advocate the same ideas, in direct opposition to the word of God. Of all who receive this mark, God says, ‘The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be

tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.” Review and Herald, July 13, 1897.

The virgins that drink the wine of Babylon will ultimately drink the wine of God’s wrath. In Isaiah, the drunkards of Ephraim manifest their blind drunkenness by turning things upside down, and that action is to be esteemed as “potter’s clay.”

The identification of “the daily” as a symbol of Christ, turns the truth of “the daily” upside down, for “the daily,” is a satanic symbol. Miller’s identification of “the daily” as paganism is directly represented upon Habakkuk’s tables. Miller’s discovery of the passage in Thessalonians, which allowed him to understand that it was paganism that was “taken away,” in order for the “man of sin” who sits in the temple of God to be revealed, is the primary truth located in 2 Thessalonians, chapter two.

“I read on, and could find no other case in which it [the daily] was found, but in Daniel. I then [by the aid of a concordance] took those words which stood in connection with it, ‘take away;’ he shall take away the daily; ‘from the time the daily shall be taken away,’ etc. I read on, and thought I should find no light on the text; finally I came to 2 Thessalonians 2:7, 8. ‘For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed,’ etc. And when I had come to that text, O, how clear and glorious the truth appeared! There it is! That is the daily! Well, now, what does Paul mean by ‘he who now letteth,’ or hindereth? By ‘the man of sin,’ and the ‘wicked,’ Popery is meant. Well, what is it which hinders Popery from being revealed? Why, it is Paganism; well, then, ‘the daily’ must mean Paganism.’—William Miller, Second Advent Manual, page 66.” Advent Review and Sabbath Herald, January 6, 1853.

The meaning of “the daily” in Thessalonians, which Miller discovered, is the primary truth of the passage. When Paul identifies those who do not love the truth, and who will therefore receive strong delusion, he is most certainly identifying the hatred of truth in the general sense, but the truth which is directly referenced in the passage is the truth that “the daily,” represents pagan Rome.

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Matthew 6:22–24.

There is only a love for truth, or a hatred of the truth. There is no middle ground. The strong delusion that comes upon the foolish virgins of Matthew twenty-five is based upon their rejection of the light of Miller’s jewels that represent the final test. Ancient Israel’s final test, was their tenth test, and Miller’s jewels shine ten times brighter in the last days. The symbol of the rejection of Miller’s jewels is “the daily,” which the drunkards of Ephraim turned upside down in the third generation of Adventism. “The daily” is a satanic symbol of paganism. The drunkards introduced a counterfeit jewel, which they brought from apostate Protestantism that identifies “the daily,” as a

symbol of Christ.

Miller's understanding of his jewels was limited by the history in which he was raised up. Convinced the Second Coming was the next prophetic event, the deadly wound of the papacy in 1798, could only represent the fourth and final earthly kingdom of Daniel two. Miller was also limited in his understanding of "the daily," for his testimony is that through revelation he was led to a specific method of study, in which he stated that he used his Bible, Cruden's Concordance and read some newspapers. His decision to study in that manner had simply come into his mind.

"During, the twelve years I was a deist, I read all histories I could find; but now I loved the Bible It taught of Jesus! But still there was a good deal of the Bible that was dark to me. In 1818 or 19, while conversing with a friend! To whom I made a visit, and who had known and [heard] me talk while I was a deist, he inquired, in rather a significant manner, 'What do you think of this text, and that?' referring to the old texts I objected to while a deist. I understood what he was about, and replied—If you will give me time, I will tell you what they mean. 'How long time do you want?' I don't know, but I will tell you, I replied, for I could not believe that God had given a revelation that could not be understood. I then resolved to study my Bible, believing I could find out what the Holy Spirit meant. But as soon as I had formed this resolution the thought came to me—'Suppose you find a passage that you cannot understand, what will you do?' This mode of studying the Bible then came to my mind:—I will take the words of such passages, and trace them through the Bible, and find out their meaning in this way. I had Cruden's Concordance, which I think is the best in the world; so I took that and my Bible, and set down to my desk, and read nothing else, except the newspapers a little, for I was determined to know what my Bible meant. Apollos Hale, The Second Advent Manual, 65.

Miller's jewels were not simply recognized by his method of study, but also by direct revelation from God.

"God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people. The commencement of the chain of truth was given to him, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there a perfect chain of truth. That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe." Early Writings, 230.

When Sister White states that "God sent His angel" to Miller, it is identifying that Gabriel was the angel sent to Miller, for "His angel," is a term assigned to Gabriel.

"The words of the angel, 'I am Gabriel, that stand in the presence of God,' show that he holds a position of high honor in the heavenly courts. When he came with a message to Daniel, he said, 'There is none that holdeth with me in these things, but Michael [Christ] your Prince.'

Daniel 10:21. Of Gabriel the Saviour speaks in the Revelation, saying that 'He sent and signified it by His angel unto His servant John.' Revelation 1:1." The Desire of Ages, 99.

Gabriel and the other angels guided Miller's "mind and" opened "to his understanding prophecies which had ever been dark to God's people." His message was not simply developed through his method of study, but also by Divine revelation. The very method he employed to study the Bible just came into his mind. When God brings truth to our mind, it is a Divine revelation as opposed to arriving at truth through the process of rightly dividing the Bible. Miller did both, but Divine revelation was a part of how Miller came to understand the subject of "the daily."

Miller would not have recognized the gender oscillation of Daniel chapter eight, verses nine through twelve, for all he had was the Bible and a concordance that is void of any information concerning the biblical languages. He would not have seen the distinction between 'sur' and 'rum' which are both translated as "take away." He would have not seen the distinction between 'miqdash' and 'qodesh' which are both translated as "sanctuary."

He would not have seen the truth of the word 'tamid' that is found one hundred and four times in the Bible. The truth he could not have seen (which is also the truth that he did see), was that of the one hundred and four times that the Hebrew word 'tamid' is used in the Bible, but only in the book of Daniel is the Hebrew word 'tamid,' used as a noun. 'Tamid' is the Hebrew word that means "continual", and is translated as "the daily" in the book of Daniel.

Only in the book of Daniel is the word used as a noun, and the other ninety-nine times it is used as an adverb. For this reason, when the translators of the King James Bible were confronted with Daniel using the word five times as a noun, when all the other writers of the Bible used the word ninety-nine times as an adverb, they were forced by the weight of evidence to "correct" Daniel's use of the word as a noun. In order to "correct" Daniel, they added the word "sacrifice" to the word, and thus turned a noun into an adverb. And then in order to correct the translators, Ellen White was inspired to record that she, "saw in relation to the 'Daily,' that the word 'sacrifice' was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry."

Miller, by his own testimony, was seeking to understand "the daily," which he ultimately did in 2 Thessalonians. But also, by his own testimony, when seeking to understand a word, he would consider every place the word was used, and the word is used ninety-nine other times in the Bible. Yet his testimony of "the daily," is that he found it nowhere but in the book of Daniel, when he stated, "I read on, and could find no other case in which it [the daily] was found, but in Daniel." Miller was led to the jewels not alone by his method of study, but also by divine revelation that was given to him through the ministry of angels.

This is why his understanding of "the daily," was correct, but limited. He could not recognize that of the five times "the daily" is referenced in the book of Daniel, that one of the three times "the daily" is "taken away," represented a different meaning than the other two times. One time "the daily" is used with the Hebrew word 'rum' and the other two times it is used with the Hebrew word 'sur.' Both words are translated as take away, but 'rum' in Daniel chapter eight, verse eleven

means to lift up and exalt, and in chapter eleven, verse thirty-one, and chapter twelve, verse eleven, the word 'sur' means to remove.

The theologians that eat and drink the Babylonian diet, argue that whether you remove a thing or whenever you lift up a thing, they both represent a type of removal, so both words are to be understood as possessing the same meaning. They argue that the three times "the daily," is "taken away" always means to remove, and in doing so, they identify that Daniel was careless in his choice of words. They do not openly say that, but by inference they teach that Daniel should have used the word 'sur' in all three occurrences, for according to the theologians he supposedly meant the same thing each time "the daily" was "taken away."

They do the same thing with the words 'miqdash' and 'qodesh' which are both translated as "sanctuary," in verses eleven through fourteen in chapter eight. In each reference of "sanctuary" in those four verses, they insist they all represent God's sanctuary. By inference again, Daniel should have simply used 'qodesh' in all three references, and not used 'miqdash' in verse eleven. Miller would not have recognized the distinction between those words, but the modern theologians do, and when they do, they insist that no distinction should be acknowledged. Yet Miller, who did not recognize the distinctions between the words, came to an opposite understanding of the modern theologians.

The reality is that Daniel was a careful writer, who knew the Hebrew language and was judged as ten times smarter than all the other wise men of Babylon. If anyone knew the proper usage of the Hebrew language, and how it was to be correctly represented in that particular history, it was Daniel. If Daniel employed different words, it was because they were meant to convey different meanings, which he purposely sought to represent. When Daniel's distinct use of the words that are translated as "sanctuary" or as "take away" are acknowledged, they uphold Miller's understanding of "the daily," which was recognized by Miller in the very passage where Paul identifies that those who hate truth are destined to receive strong delusion.

Those who hate the truth and believe the lie which produces strong delusion, are also represented as the drunkards of Ephraim, who are represented in two classes. One class is the learned leadership and the other class is the unlearned who will only hear what the learned teach them. They are those who hide beneath lies, and who make a covenant with death. They are the foolish virgins of Matthew twenty-five, and those whose soul is lifted up in Habakkuk two. They are those who reject the foundational truths of Miller's dream, which shine ten times brighter at the end (representing the tenth and final test for modern Israel), as typified by the tenth and final test for ancient Israel.

We will continue this study in the next article.

And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they. And Moses said unto the Lord, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them) And they will tell it to the inhabitants of this land:

for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. And the Lord said, I have pardoned according to thy word: But as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it: But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. Numbers 14:11–24.