

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

The Mystery of God Revealed: Uniting Divinity and Humanity

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We have been considering the history represented in verse forty of Daniel chapter eleven. We are now addressing the internal line of history within the verse which represents the history of the Protestant horn of the earth beast. We are employing the joining of Ezekiel's two sticks in chapter thirty-seven as the point of reference to identify the mystery of God, by Christ in joining His divinity with humanity when the third angel arrives. Line upon line, the message of the mystery of God that John identified as finishing during the sounding of the seventh trumpet, was specifically sent to Laodicea by the apostle Paul. Ezekiel, John and Paul's testimony aligns with the same mystery of God that was represented in the message of Jones and Waggoner in 1888, which was the message to Laodicea.

For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge. Colossians 2:1-3.

The work of atonement, of joining the two sticks of divinity and humanity began when the third angel arrived, but Paul is addressing the final and perfect fulfillment of the joining of the two sticks which is the mystery of God. He therefore identifies the message as the message to Laodicea that first arrived in 1856, and then was repeated in 1888, and then found its perfect fulfillment on September 11, 2001. Paul identifies the temple in a twofold nature, when he presented the mystery of God, which was to be finished in the sounding of the seventh trumpet. He divides that mystery into a head and a body.

And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God. Colossians

1:18–25.

Christ is the head, which is to have preeminence in all things, and His church is the body. Together the head and the body represent the combination of divinity with humanity, and another important fact is also identified. The relation of the head and the body, is that the head is to have the preeminence over the body. With mankind, who were created in God's image, the higher powers (the head), are to have rulership over the lower powers (the body.) Together they form one being, or in the terminology of the temple which John was to measure, they represent the holy place (humanity, the body), and the Most Holy Place (divinity, the head). How these two are joined together into "one stick", or one body is the work of "at-One-ment." Paul continues:

Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily. Colossians 1:25–29.

The perfection of the one hundred and forty-four thousand, which presents "every man perfect in Christ" is the "mystery of God," which is the combination of divinity with humanity, or as Paul states it, is "Christ in" humanity "the hope of glory." In the days of the sounding of the Seventh Trumpet that mystery is accomplished. When Ezekiel identifies that joining, he employs two sticks, one for the northern kingdom and one for the southern kingdom to identify the symbolic link, which represents the temple by the number "forty-six." The stick of the symbolic link of "forty-six," is to be joined with the symbolic link of "two hundred and twenty."

Two hundred and twenty is the symbol of divinity combined with humanity. From the publishing of the King James Bible in 1611, unto the first presentation of Miller's message in 1831 and thereafter the publishing of the message in 1833 in the Vermont Telegraph, is two hundred and twenty years. Miller's message was the formalization of the increase of knowledge that was derived from the Bible, when the book of Daniel was unsealed in 1798. At the beginning date of 1611, there was a divine document published and at the ending date of 1831 there was a human publication based upon the divine truth that was unsealed in 1798.

Those three dates represent not only two hundred and twenty years, but also the structure of the Hebrew word "Truth", which is created by combining the first, thirteenth and last letters of the Hebrew alphabet to create the word "Truth." A divine publication at the beginning and a human publication at the ending, and 1798 represents an increase of knowledge which would manifest a class of wicked persons who rejected that knowledge, and thus represented the thirteenth letter, which is a symbol of rebellion. That link of two hundred and twenty years was established in the movement of the first angel, and the movement of the third angel provides a second witness.

In 1776, the divine document, the Declaration of Independence, was published and two hundred and twenty years later, in 1996, a human document The Time of the End magazine was published.

The human document was derived from the increase of knowledge that was produced at the time of the end in 1989, which, as with 1798, produced a rebellion to the divine message represented by the Declaration of Independence. The increase of knowledge in 1996, identified the future for America as it loses the freedom and independence it had declared in 1776 at the soon coming Sunday law. This provides a second witness that the number two hundred and twenty represents the combination of divinity with humanity, and that second witness was set forth with the signature of "Truth," and was represented by a first witness in the history of the first angel (the first), and the second witness in the history of the third angel (the last).

1776 also marked the beginning of a period that preceded the actual beginning of the earth beast as the sixth kingdom of Bible prophecy. In that preparation period the signature of truth was once again identified by 1776, marking the beginning of the United States, and 1798 marking the beginning of the United States as the sixth kingdom of Bible prophecy. In the middle of that beginning and ending history, 1789 marked the center letter as thirteen colonies ratified the Constitution. Each of the three dates represent the "speaking" of the United States; with the Declaration of Independence in 1776, the Constitution in 1789, and the Alien and Sedition Acts in 1798. That history represents twenty-two years, which is a tithing or a tenth of two hundred and twenty, so it also represents a symbol of the combination of Divinity with humanity.

Its representation is of the history of the earth beast who is portrayed as beginning as a lamb (divinity), and ending as a dragon (humanity). 1776 begins with the Declaration of Independence marking divinity and the Alien and Sedition Acts represent humanity, and in those twenty-two years that preceded the beginning of the earth beast's reign as the sixth kingdom of Bible prophecy, the transition from the lamb to the dragon is typified.

The beginning of the twenty-five hundred and twenty years of judgment against the southern kingdom of Judah, is connected with the beginning of the twenty-three hundred years of Daniel chapter eight, verse fourteen. The trampling down of the sanctuary and host in Judah began in 677 BC, and the twenty-three hundred year prophecy began two hundred and twenty years later in 457 BC. The stick of the southern kingdom of Judah is linked with the symbol of forty-six to the northern kingdom, and also linked to the twenty-three hundred years by the link of two-hundred and twenty.

Paul claimed to be the minister of the dispensation of God, and then defined the dispensation he was a minister of as the mystery of God, which is Christ in you the hope of glory. He further addresses this truth when writing to Timothy.

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 Timothy 3:16.

Paul here says that the mystery of godliness is God manifest in the flesh. God is the Head, and the flesh is the body. The mystery of godliness is Christ in the believer, it is the joining of divinity with humanity. Paul also uses the metaphor of marriage as did Hosea.

For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Ephesians 5:30–32.

In chapter thirty-seven, when Ezekiel identifies the covenant of the last days, which is the renewed covenant with those identified as the one hundred and forty-four thousand, he provides an illustration of the joining of two sticks. Those two sticks, line upon line, include Hosea and Paul's marriage metaphor. When they were joined together, they were to be no more two nations, but one nation, forever.

And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. Ezekiel 37:22, 23.

The joining together of Ezekiel identifies when they are no more divided, nor do they sin any longer, when they are cleansed, and when God is their only God, and they have only one king. On October 22, the Messenger of the Covenant suddenly came to the temple to “cleanse” His people. He came to receive a kingdom, whose people according to Peter were then to be a kingdom of priests and kings. On that date the bridegroom also came to the marriage, which is the mystery Paul and Hosea identify, which represents the combination of divinity with humanity. John identifies that the mystery, which Paul identifies as “Christ in you, the hope of glory,” would be finished in the days of the sounding of the seventh angel.

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. Revelation 10:7.

The seventh angel is the third woe, which arrived on September 11, 2001. The seventh angel began to sound when the third angel arrived in the history of 1844, and onward, but the rebellion of 1863 prevented the work from being finished. The third angel arrived and the seventh trumpet began to sound again on September 11, 2001, and this time the “mystery of God” is to be “finished.” That “mystery” is the combination of divinity with humanity, which produces the one hundred and forty-four thousand, who then become God's ensign and army. For this reason, chapter thirty-seven of Ezekiel, begins with Ezekiel being taken to a valley of dead dry bones. Those bones represent Laodicean Adventism on September 11, 2001, and for this reason Paul addresses his gospel of the mystery of God to the Laodiceans.

For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge. Colossians 2:1–3.

This is also the description Sister White associates with the dead dry bones of Ezekiel.

“But not only does this simile of the dry bones apply to the world, but also to those who have been blessed with great light; for they also are like the skeletons of the valley. They have the form of men, the framework of the body; but they have not spiritual life. But the parable does not leave the dry bones merely knit together into the forms of men; for it is not enough that there is symmetry of limb and feature. The breath of life must vivify the bodies, that they may stand upright, and spring into activity. These bones represent the house of Israel, the church of God, and the hope of the church is the vivifying influence of the Holy Spirit. The Lord must breathe upon the dry bones, that they may live.

“The Spirit of God, with its vivifying power, must be in every human agent, that every spiritual muscle and sinew may be in exercise. Without the Holy Spirit, without the breath of God, there is torpidity of conscience, loss of spiritual life. Many who are without spiritual life have their names on the church records, but they are not written in the Lamb’s book of life. They may be joined to the church, but they are not united to the Lord. They may be diligent in the performance of a certain set of duties, and may be regarded as living men; but many are among those who have ‘a name that thou livest, and art dead.’

“Unless there is genuine conversion of the soul to God; unless the vital breath of God quickens the soul to spiritual life; unless the professors of truth are actuated by heaven-born principle, they are not born of the incorruptible seed which liveth and abideth forever. Unless they trust in the righteousness of Christ as their only security; unless they copy His character, labor in His spirit, they are naked, they have not on the robe of His righteousness. The dead are often made to pass for the living; for those who are working out what they term salvation after their own ideas, have not God working in them to will and to do of His good pleasure.

“This class is well represented by the valley of dry bones Ezekiel saw in vision.” Review and Herald, January 17, 1893.

The Laodicean message was first presented to Adventism in 1856, the very year the Lord opened up the advancing light of the “seven times” of Leviticus chapter twenty-six. The message of 1856, consisting of an internal message calling for repentance, and an external message of prophecy, was rejected in 1863. The Laodicean message of the mystery of “Christ in you, the hope of glory”, was repeated in 1888 by Elders Jones and Waggoner, and that message was also identified as the message to Laodicea by Sister White.

Line upon line, Ezekiel chapter thirty-seven begins with Ezekiel being spiritually conveyed to September 11, 2001, where he is given a view of Laodicean Adventism, who are dead in sins and trespasses. He is told to give two distinct prophetic messages. The first produces a joining together, but the bodies are still dead. The second prophecy calls for the message of the “four winds” to breathe life into the bones. The message of the four winds is the sealing message of the one hundred and forty-four thousand which identifies four angels holding the four winds. Sister White identifies those four winds as an “angry horse”, seeking to break loose, for it is being restrained. The angry horse of Islam is seeking to break loose and bring death and destruction in its path, as it did on September 11, 2001, and it will be released again at the soon coming Sunday law.

That message brings the dead bodies into a unified army that is standing upon its feet. That unified army is brought to its feet in response to the message of the seventh angel, for in the days of the sounding of the seventh angel, the mystery of the one hundred and forty-four thousand's marriage with Christ will be accomplished.

Then Ezekiel is shown the joining of two sticks that become one nation. Those two sticks are the northern kingdom of Israel, and the southern kingdom of Judah, which are joined together as one nation at the conclusion of their mutual scattering periods of twenty-five hundred and twenty years. Their mutual conclusion produces a spiritual temple, represented by the forty-six years at the beginning and at the ending of the mutual scattering times.

We will continue this study in the next article.

“‘And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. 2 Chronicles 20:20.’

“‘Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.’

“Isaiah 8:20. ‘To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.’

“Two texts are here set before God's people: two conditions for success. The law spoken by Jehovah himself, and the spirit of prophecy, are the two sources of wisdom to guide His people in every experience. Deuteronomy 4:6. ‘This is your wisdom and your understanding in the sight of the nations, who shall say, Surely this great nation is a wise and understanding people.’

“The law of God and the Spirit of Prophecy go hand in hand to guide and counsel the church, and whenever the church has recognized this by obeying His law, the spirit of prophecy has been sent to guide her in the way of truth.

“Revelation 12:17. ‘And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.’ This prophecy points out clearly that the remnant church will acknowledge God in His law and will have the prophetic gift. Obedience to the law of God, and the spirit of prophecy has always distinguished the true people of God, and the test is usually given on present manifestations.

“In Jeremiah's day the people had no question about the message of Moses, Elijah, or Elisha, but they did question and put aside the message sent of God to Jeremiah until its force and power was wasted and there was no remedy but for God to carry them away into captivity.

“Likewise in the days of Christ the people had learned that Jeremiah's message was true, and they persuaded themselves to believe that if they had lived in the days of their fathers they would have accepted his message, but at the same time they were rejecting Christ's message, of whom all the prophets had written.

“As the third angel’s message arose in the world, which is to reveal the law of God to the church in its fullness and power, the prophetic gift was also immediately restored. This gift has acted a very prominent part in the development and carrying forward of this message.

“As differences of opinion have arisen in reference to interpretations of Scriptures and methods of labor, calculated to unsettle the faith of believers in the message and lead to disunion in the work, the spirit of prophecy has always thrown light on the situation. It has always brought union of thought and harmony of action to the body of believers. In every crisis that has arisen in the development of the message and the growth of the work, those who have stood firmly by the law of God and the light of the Spirit of prophecy have triumphed and the work has prospered in their hands.” Loma Linda Messages, 34.