

The Book of Daniel - Number One-Hundred and Seventy-Six

Divine Revelation and the Final Awakening: Insights from Daniel's Vision

Jeff Pippenger

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In Daniel chapter ten, Gabriel is accomplishing the work of presenting the complete interpretation of the book of Daniel to God's last day people. Daniel represents God's last day people, who, in the book of Revelation, are the one hundred and forty-four thousand. As such, the one hundred and forty-four thousand awaken to recognize they have been scattered, as represented by Daniel in chapter nine. They also awaken to the understanding that the great test by which their eternal destiny is decided is the image of the beast test, which takes place before they are sealed, and before probation closes at the Sunday law in the United States. They are mourning the disappointment that confronted them on July 18, 2020, and in that condition, they are given a view of Christ in the Most Holy Place, as represented by Isaiah in chapter six.

That vision, as represented by both Daniel and Isaiah allows them to see their corrupted condition before the Lord of glory, and both are humbled into the dust. Isaiah then hears the question asking who God would send to His people, and Isaiah volunteers, but he is first purified.

Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. Isaiah 6:5–8.

Isaiah was purified with a coal from off the altar, and Daniel was purified by beholding the looking glass causative vision, that causes the beholder to change into the image he beholds. Isaiah is told to take the message to a people who hearing do not hear, and seeing do not see.

And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Isaiah 6:9, 10.

Isaiah wishes to know how long he must interact with the people who understand and perceive not, so he asks the question of, "how long?"

Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, And the Lord have removed men far away, and there be a great forsaking in the midst of the land. Isaiah 6:11, 12.

The land that is the subject of Bible prophecy in the last days is the United States, who is “utterly desolated,” when national ruin is brought about by the national apostasy of the Sunday law. Verse forty-one of Daniel eleven, has been typified by verse sixteen of the same chapter. In verse forty-one the “great forsaking in the midst of the land” is identified as “many” being overthrown. Isaiah’s message, which was referred to by Jesus, when He addressed the quibbling Jews in His history among men, identifies that when a former covenant people are being passed by, they then have ears and eyes that do not understand or perceive. Isaiah’s message represents the final call to Laodicean Adventism, which ends at the Sunday law, where Laodicean Adventism is spewed out of the mouth of the Lord.

He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. Daniel 11:41.

Isaiah and Daniel are given the responsibility to present the final call to Laodicea, and at Daniel’s third touch in chapter ten he is strengthened for the task.

Then there came again and touched me one like the appearance of a man, and he strengthened me, And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. Daniel 10:18, 19.

Daniel was strengthened to give the message that he came to understand when Michael descended in chapter ten. Isaiah was informed that he would need to give the message until the Sunday law. At the Sunday law a remnant would be established.

Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, And the Lord have removed men far away, and there be a great forsaking in the midst of the land. But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof. Isaiah 6:11–13.

When there would be “a great forsaking in the midst of the land” (at the Sunday law), there would be manifested a “tenth,” whose “substance” is “the holy seed.” The root of the Hebrew word translated as “tenth,” is “tithes.” The Lord will have a “tithes” that have “returned,” at the Sunday law.

And all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord’s: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithes of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. Leviticus 27:30–32.

The “tenth” that “returns” are holy unto the Lord, and they are the Lord’s portion.

For the Lord’s portion is his people; Jacob is the lot of his inheritance. Deuteronomy 32:9.

Those who have returned before the Sunday law, are those represented by Jeremiah who have suffered the first disappointment, to whom the Lord had promised that if they would return, they would be the Lord's mouth, or His spokesmen.

Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts. I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail? Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them. And I will make thee unto this people a fenced brazen wall: and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible. Jeremiah 15:16–21.

The remnant or tenth that returns in Isaiah's testimony were to be eaten, for they were given God's message, and His Word was to be eaten. They were those who would be God's mouth, and in so doing they would present God's Word that was to be eaten by those seeking salvation. Jeremiah did not sit in the "assembly of mockers," for, as with Daniel, when he saw the vision the "assembly of mockers" fled. Jeremiah had thought God lied to him, for God's hand had allowed the first disappointment of April 19, 1844 in Millerite history, and July 18, 2020 in the last days. The promise for Jeremiah was that if he would "return," and in Isaiah's passage, the "tenth" "returns."

If Jeremiah "returns," he is part of Isaiah's "tenth," which is holy, and is the Lord's portion, whose "substance," is in them. The Hebrew word "substance" means a pillar, and to be made into a "pillar," is the promise given to the Philadelphians.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches.
Revelation 3:12, 13.

The "pillar," that is their "substance," represents the combination of Divinity and humanity, for Christ is the "pillar" that supports the temple.

"While in this state of despondency I had a dream that made a deep impression upon my mind. I dreamed of seeing a temple, to which many persons were flocking. Only those who took refuge in that temple would be saved when time should close. All who remained outside would be forever lost. The multitudes without who were going about their various ways, derided and ridiculed those who were entering the temple, and told them that this plan of safety was a cunning deception, that in fact there was no danger whatever to avoid. They even laid hold of some to prevent them from hastening within the walls.

“Fearing to be ridiculed, I thought best to wait until the multitude dispersed, or until I could enter unobserved by them. But the numbers increased instead of diminishing, and fearful of being too late, I hastily left my home and pressed through the crowd. In my anxiety to reach the temple I did not notice or care for the throng that surrounded me. On entering the building, I saw that the vast temple was supported by one immense pillar, and to this was tied a lamb all mangled and bleeding. We who were present seemed to know that this lamb had been torn and bruised on our account. All who entered the temple must come before it and confess their sins.

“Just before the lamb were elevated seats, upon which sat a company looking very happy. The light of heaven seemed to shine upon their faces, and they praised God and sang songs of glad thanksgiving that seemed like the music of the angels. These were they who had come before the lamb, confessed their sins, received pardon, and were now waiting in glad expectation of some joyful event.

“Even after I had entered the building, a fear came over me, and a sense of shame that I must humble myself before these people. But I seemed compelled to move forward, and was slowly making my way around the pillar in order to face the lamb, when a trumpet sounded, the temple shook, shouts of triumph arose from the assembled saints, an awful brightness illuminated the building, then all was intense darkness. The happy people had all disappeared with the brightness, and I was left alone in the silent horror of night. I awoke in agony of mind and could hardly convince myself that I had been dreaming. It seemed to me that my doom was fixed, that the Spirit of the Lord had left me, never to return.” Testimonies, volume 1, 27.

The “substance,” that is within the tenth that returns is the “pillar” who supports the temple. Daniel saw the causative vision of the Lamb that was hung upon the pillar, and the Lamb was the “pillar”. When Daniel saw that great vision, he was changed into the image of the pillar, and Isaiah’s tenth, likewise have the “substance” (the pillar), within them, and that substance is to be “eaten”, by all who would enter the temple. Those who enter the temple, and eat the substance, are God’s other flock who respond to the message of the ensign that is lifted up at the Sunday law, when there is a great forsaking in the land. The “holy seed,” that is Isaiah’s substance, is the Lamb that was slain from the foundation of the world.

The tenth who return will be delivered out of the hand of the wicked, when at the Sunday law the separation of Philadelphia and Laodicea is fixed for eternity, and many are then overthrown. Those overthrown are identified as the wicked who do not understand. They will also be delivered out of the hand of the terrible, for they will not receive the mark of the beast.

Thus saith the Lord God; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon. He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain. And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the Lord have spoken it. Isaiah 30:10–12.

The “terrible of nations” is the proxy army of the king of the north. The ensign that is lifted up at the Sunday law are delivered out of the hand of the foolish, or wicked virgins, and are also

delivered out of the hand of the terrible of nations. The issue that we are addressing here is that Isaiah, and Daniel, and Jeremiah, and Ezekiel, and John are all used to represent the resurrection and empowerment of the one hundred and forty-four thousand who return from the disappointment of July 18, 2020. In Daniel's final vision, the vision given by the river Hiddekel, Daniel is made to understand both the internal and external visions of God's prophetic Word, and he is strengthened to present that message.

The message of the internal and external is brought together with the prophetic definition of the head, or "fortress," in verse ten, which identifies the Ukraine war that is currently being carried out by Putin. That key of identifying the head, has an internal and external application, and the beginning of that war marks the period when both heads become a subject of prophecy. The fortress or head as Russia identifies the second proxy war, that leads to the third proxy war, which marks the beginning of World War III, as typified by the battle of Panium in verse fifteen.

Verse sixteen is the Sunday law, and therefore from 2014, when the Ukrainian war commenced, as represented in verses eleven and twelve, until the Sunday law the final work involved with the sealing of God's people is accomplished. Gabriel's interpretation in Daniel chapter eleven, represents the message that sanctifies, or seals God's people. To miss that fact is to miss everything. The prophecy that is unsealed, which in the book of Revelation is called the Revelation of Jesus Christ, and which the book of Revelation identifies as being unsealed just before the close of probation, is a specific passage from the book of Daniel.

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.

In the last days, there is a specific time when the final prophecy is unsealed, for the verse says "the time is at hand." That very expression located in the final chapter of Revelation is found also in the first chapter.

The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. Revelation 1:1-3.

Two hundred and twenty, and therefore twenty-two, are symbols of the combination of Divinity with humanity, and the final work of the third angel, which is the sealing of the one hundred and forty-four thousand, is accomplished within the prophetic context of the parable of the ten virgins. The wise virgins of the last days suffered their first disappointment on July 18, 2020, and they were scattered as dead bones in the street of Revelation chapter eleven, until July of 2023, twenty-two years after the sealing process began in 2001. The "time was then at hand," and the Lord then raised up a "voice in the wilderness" who had received the message from Gabriel, who had received it from Christ, who had received it from the Father.

The voice then began to send the message to the churches, and it has been sent in the electronic fashion where it can be read and or heard, currently in over sixty languages. The portion of prophecy that was unsealed, that is that message is found in the book of Daniel.

“The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days. The angel commanded, ‘But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.’ Daniel 12:4.” Acts of the Apostles, 585.

The “portion of the prophecy of Daniel relating to the last days,” is verse forty. It is not simply verse forty, it is the portion of verse forty that is represented after the time of the end in 1989, and before the Sunday law of verse forty-one. The history of verse forty that has no mention within the verse itself is the portion of prophecy relating to the last days that was sealed up, and that since July, 2023 has been being unsealed for those who choose to see and hear.

Verse forty records nothing of the history that follows the collapse of the Soviet Union in 1989, until the Sunday law of verse forty-one, but it does provide the prophetic platform that other lines of prophecy are to be placed upon. Those who are unwilling to see and hear that the methodology of line upon line is the latter rain methodology do not have the ability to see the hidden history of verse forty, and that is the history that is the Revelation of Jesus Christ, which Gabriel came to interpret for John and Daniel.

We will continue this study in the next article.

“At Berea Paul again commenced his work by going into the synagogue of the Jews to preach the gospel of Christ. He says of them, ‘These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few.’

“In the presentation of the truth, those who honestly desire to be right will be awakened to a diligent searching of the Scriptures. This will produce results similar to those that attended the labors of the apostles in Berea. But those who preach the truth in these days meet many who are the opposite of the Bereans. They cannot controvert the doctrine presented to them, yet they manifest the utmost reluctance to investigate the evidence offered in its favor, and assume that even if it is the truth it is a matter of little consequence whether or not they accept it as such. They think that their old faith and customs are good enough for them. But the Lord, who sent out his ambassadors with a message to the world, will hold the people responsible for the manner in which they treat the words of his servants. God will judge all according to the light which has been presented to them, whether it is plain to them or not. It is their duty to investigate as did the Bereans. The Lord says through the prophet Hosea: ‘My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee.’

“The minds of the Bereans were not narrowed by prejudice, and they were willing to investigate and receive the truths preached by the apostles. If the people of our time would follow the example of the noble Bereans, in searching the Scriptures daily, and in comparing the messages brought to them with what is there recorded, there would be thousands loyal to

God's law where there is one today. But many who profess to love God have no desire to change from error to truth, and they cling to the pleasing fables of the last days. Error blinds the mind and leads from God; but truth gives light to the mind, and life to the soul." Sketches from the Life of Paul, 87, 88.