

# The Book of Daniel - Number One-Hundred and Eighty-Four

## *The Sabbath and Incarnation: Cornerstones of the Millerite Sealing Process*

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The final test for the Millerite generation, who failed the testing process, began in 1856, with the arrival of increased light upon the “seven times” of Leviticus twenty-six. From 1856 to 1863 the Laodicean message marked a final period of time in the period that began with the arrival of the third angel on October 22, 1844. That period of time is represented by verses thirteen through fifteen of Daniel chapter eleven.

That period of time is illustrated by not only those verses, but also by the history that fulfilled those verses, and also by the geographical witness of Panium, which is also Caesarea Philippi. Caesarea Philippi was purposely visited by Christ just before the cross, and the cross represents the Sunday law, that is represented by verse sixteen. On October 22, 1844 the Lion of the tribe of Judah identified the doctrine of the Sabbath in a special light. Then at the end of that testing process He introduced an increase of knowledge upon the “seven times,” and the “seven times” of Leviticus twenty-six is a doctrine of the Sabbath. It is the Sabbath commandment of the land resting that is a direct parallel to the Sabbath commandment of men resting. The time prophecy of the twenty-five hundred and twenty years and the twenty-three hundred years both ended on October 22, 1844.

The final period of the testing process, from 1856 to 1863, was a greater revelation of the Sabbath, which had been placed in a special light at the beginning of the sealing and testing process. The history represented by the fulfillment of verses thirteen to fifteen of Daniel eleven represents the testing period where the seal of God is impressed for eternity upon the one hundred and forty-four thousand. In that history the two sticks of Ezekiel are joined. The joining of the two sticks represents the combination of divinity with humanity, and the doctrine that shines in a special light in that history is the doctrine of the incarnation.

For this reason, when Peter identified Christ as the Son of God in Caesarea Philippi, he was acknowledging that Christ, as the Son of God represented His dual nature of being the divine Son of God, who had taken upon Himself human flesh, and in so doing became the son of man.

“As the disciples searched the prophecies that testified of Christ, they were brought into fellowship with the Deity, and learned of Him who had ascended to heaven to complete the work He had begun on earth. They recognized the fact that in Him dwelt knowledge which no human being, unaided by divine agency, could comprehend. They needed the help of Him whom kings, prophets, and righteous men had foretold. With amazement they read and reread the prophetic delineations of His character and work. How dimly had they comprehended the prophetic scriptures! how slow they had been in taking in the great truths which testified of Christ! Looking upon Him in His humiliation, as He walked a man among men, they had not

understood the mystery of His incarnation, the dual character of His nature. Their eyes were holden, so that they did not fully recognize divinity in humanity. But after they were illuminated by the Holy Spirit, how they longed to see Him again, and to place themselves at His feet!" *Desire of Ages*, 507.

October 22, 1844 through to 1863 represents the sealing time of the one hundred and forty-four thousand. That period began with the Sabbath being highlighted as the special truth among the many truths that are unsealed during the period of the sealing. The period began the sounding of the Seventh Trumpet which identifies when the mystery of God was to be finished.

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 also the third Woe, for the sealing takes place in the history when the warfare of Islam is active. Had Millerite Adventism been faithful in the period that followed October 22, 1844, Islam that had been restrained on August 11, 1840, would have been released.

"Had Adventists, after the great disappointment in 1844, held fast their faith and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward. But in the period of doubt and uncertainty that followed the disappointment, many of the advent believers yielded their faith.... Thus the work was hindered, and the world was left in darkness. Had the whole Adventist body united upon the commandments of God and the faith of Jesus, how widely different would have been our history!" *Evangelism*, 695.

On October 22, 1844 the Seventh Trumpet began to sound and the Jubilee Trumpet also began to sound.

And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. Leviticus 25:8–10.

When the sealing time of the one hundred and forty-four thousand begins there is a Trumpet that identifies that the warfare accomplished by Islam has arrived, and a Trumpet that proclaims liberty for those who have been slaves of sin. One trumpet identifies the external history, and the other represents the internal experience of those last-day covenant people. Their slavery is relieved when their humanity is joined with His divinity for eternity. Line upon line, those two Trumpets are one Trumpet, for the Jubilee Trumpet is only blown on the Day of Atonement, and the Day of Atonement begins when the Seventh Trumpet of the third Woe is sounded. The doctrine that represented both Trumpets in the Millerite movement was the light of the Sabbath. The light that

represents both Trumpets in these last days is the doctrine of the incarnation. Line upon line, the Sabbath and the doctrine of the incarnation are the same doctrine.

Peter's confession identified the Messiah, and also the Son of God. The Messiah is the Son of God. The Messiah is the creator represented by the Sabbath.

“Paul had never seen Christ while he dwelt upon the earth. He had indeed heard of him and his works, but he could not believe that the promised Messiah, the Creator of all worlds, the Giver of all blessings, would appear upon earth as a mere man.” Sketches from the Life of Paul, 256.

The Sabbath identifies the Creator and the Creator was the Christ that Peter identified. The Son of God, who Peter identified is He who combined with human flesh to become the son of man. The Son of God represents the incarnation.

“Christ brought men and women power to overcome. He came to this world in human form, to live a man amongst men. He assumed the liabilities of human nature, to be proved and tried. In His humanity He was a partaker of the divine nature. In His incarnation He gained in a new sense the title of the Son of God. Said the angel to Mary, ‘The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God’ (Luke 1:35). While the Son of a human being, He became the Son of God in a new sense. Thus He stood in our world—the Son of God, yet allied by birth to the human race.” Selected Messages, book 1, 226.

At Caesarea Philippi, Peter's twofold confession represented the one hundred and forty-four thousand who understand that Jesus is the Christ, the Son of God and the doctrine of the Sabbath that was lightened in 1844, along with the doctrine of the incarnation that is recognized in the last days. The light of the twofold truth is opened up at the beginning and ending of the period of the sealing, as witnessed by the history of the sealing from October 22, 1844 to 1863, and the history of Revelation chapter eighteen's two voices.

In both the Millerite line of the sealing process, and the prophetic line of the sealing in Revelation eighteen, there is a test at the very end of the period where one class is manifested as foolish virgins, as was the case from 1856 to 1863, and a class is manifested as wise virgins from July 2023 unto the soon coming Sunday law. That final period of testing repeats the beginning of the period. The same angel that descended on September 11, 2001 arrives as Michael to call the dead to life in 2023 some to everlasting life and some to everlasting death. When He arrives, He leads His people back to the foundations. Some refuse to walk in the old paths, some do walk in the old paths. Some hearken to the sound of the Trumpet, some refuse to hear.

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 message represented by the Trumpet which the watchmen blows is twofold. It is the Seventh Trumpet of Islam and the Jubilee Trumpet of deliverance. It is the message of the combination of

divinity with humanity, which is accomplished by the mystery of the incarnation, and that produces a character prepared for the seal of God, which is the Sabbath. The message, the work and the circumstances associated with that final period of the sealing which began in July 2023, twenty-two years after 2001, is represented by verses thirteen to fifteen of Daniel chapter eleven, and by Christ's visit to Caesarea Philippi in Matthew chapter sixteen.

In the parable of the ten virgins all the virgins fell asleep during the tarrying time. Jesus told His disciples that Lazarus sleepeth.

These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead. John 11:10–14.

At the end of twenty-one days, Daniel saw the vision, and he was in a deep sleep.

And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. Daniel 10:7–9.

The two witnesses of Revelation chapter eleven, were dead in the street for three and a half days, and Ezekiel's dead bones were in the valley. On July 18, 2020 the tarrying time of spiritual death and sleeping was brought upon the virgins of the movement of the third angel. Three years later the process of awakening and preparing God's last-day people as His ensign and mighty army began. The angel that descended on July 18, 2020 unsealed a truth, as angels always do when they descend.

The truth he unsealed was the experience of the tarrying time and first disappointment. God's last-day people were then scattered, and when the process of awakening them arrived in history, they would be required to recognize and acknowledge that they had been scattered and that they were in the tarrying time. There was then sent many angels, or many messages to strengthen the message of the tarrying time.

“Near the close of the second angel's message, I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, ‘Behold, the Bridegroom cometh; go ye out to meet Him!’

“This was the midnight cry, which was to give power to the second angel's message. Angels were sent from heaven to arouse the discouraged saints and prepare them for the great work before them. The most talented men were not the first to receive this message. Angels were sent to the humble, devoted ones, and constrained them to raise the cry, ‘Behold, the Bridegroom cometh; go ye out to meet Him!’ Those entrusted with the cry made haste, and in the power of the Holy Spirit sounded the message, and aroused their discouraged brethren.

This work did not stand in the wisdom and learning of men, but in the power of God, and His saints who heard the cry could not resist it. The most spiritual received this message first, and those who had formerly led in the work were the last to receive and help swell the cry, “Behold, the Bridegroom cometh; go ye out to meet Him!”

“In every part of the land, light was given upon the second angel’s message, and the cry melted the hearts of thousands. It went from city to city, and from village to village, until the waiting people of God were fully aroused. In many churches the message was not permitted to be given, and a large company who had the living testimony left these fallen churches. A mighty work was accomplished by the midnight cry. The message was heart-searching, leading the believers to seek a living experience for themselves. They knew that they could not lean upon one another.” Early Writings, 238.

The arrival of the message of the Midnight Cry in the parable identifies when the two classes of virgins’ manifest whether they have oil. The wise have oil, the foolish do not. The parable was fulfilled by the work of Samuel Snow in the Millerite history, and in that work the message Snow presented was developed as represented by his articles in the Millerite publications of that time period. Then when he arrived at the Exeter camp meeting, which was from August 12 to 17th, 1844, a period is also represented that ultimately led to those at the meeting leaving the meeting and proclaiming the message.

There is a “point in time” when the message of the Midnight Cry is fully established, and at that point, based upon the parable, probation closes upon the virgins. That “point in time” is preceded by “a period” when the message is being developed. Since July, 2023 the message of the Midnight Cry has been developing, and unlike the Millerite fulfillment, the message has been transmitted across the world in advance of the “close of probation”. When probation closed at the end of the Exeter meeting the message then went to “every part of the land,” and “light was given upon the second angel’s message, and the cry melted the hearts of thousands. It went from city to city, and from village to village, until the waiting people of God were fully aroused.”

In our current history the message that began to be published in July of 2023 is now in one hundred and twenty countries around the world, and the articles that represent the development of the message of the Midnight Cry are available in over sixty languages, and the articles can either be read or listened to.

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.

The light of this message as represented with the articles has been accomplished in roughly six months by two persons.

“Unless those who can help in — are aroused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to

lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness.” Testimonies to Ministers, 300.

The Lion of the tribe of Judah has now brought His last-day people to verses thirteen through fifteen of Daniel eleven, opening the history represented by the history of 200 BC to 63 BC, and also Matthew chapter sixteen, and the history of Christ’s visit to Caesarea Philippi. Both the predictions and the history of their fulfillments align with the portion of the book of Daniel that was sealed until the last days. The books of Daniel and Revelation are one book, so in the last days, just before probation closes, the Revelation of Jesus Christ is unsealed, and that Revelation includes the portion of Daniel that relates to the last days. The time is at hand for the conclusion of the Exeter camp meeting.

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.

We will continue this study in the next article.

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst. They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beersheba liveth; even they shall fall, and never rise up again. Amos 8:11–14.