

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

## *The Lion's Revelation: From Panium to the Final Sealing*

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When Jesus unseals a prophetic truth, He is represented as the Lion of the tribe of Judah, and at Caesarea Philippi, the Lion of the tribe of Judah began to unseal “that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.” Those truths align with the message that He unsealed at the beginning of the sealing time of the one hundred and forty-four thousand, and then again at the end of the very same period. Those truths align with the message represented in verses thirteen through fifteen of Daniel chapter eleven.

When He unseals that truth to the one hundred and forty-four thousand, He does so through the methodology of line upon line, for it is there that the “keys” to the kingdom of God are found. Those truths must be eaten for they are the keys to the kingdom of God, and the kingdom of God is to be within His people.

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. Luke 17:20, 21.

The devils believe, and yet tremble, for it is not enough to simply believe the “truth” must become part of you as is the physical food that is eaten. In the history of verses thirteen to fifteen the Lion of the tribe of Judah unseals the truths connected with the soon coming Sunday law, and those truths impress the seal upon the foreheads of the wise virgins, in advance of the coming crisis. The Lion of the tribe of Judah knew full well the testimony of Matthew chapter sixteen, and His visit to Caesarea Philippi aligned with Daniel’s testimony of Panium, and He knew the shadow of the cross which He and His disciple stood under in Caesarea Philippi, represented the shadow of the coming Sunday law in the history of His last-day people.

From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he

shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.  
Matthew 16:21–28.

The first, and therefore based upon the rule of first mention, the most important thing Jesus told His disciples about the sufferings of the cross, is that they would need to take up their own cross, if they chose to follow Him. Sister White clearly states that the cross is also the yoke. The yoke and the cross are symbols of man's personal will, and it all depends upon the correct exercise of the will. The power which upholds God's temple is a Lamb that had been slain and hung upon a "pillar". The Lamb that is slain represents the crucifixion of the lower fleshly nature, and the "pillar" that the dead flesh is hung upon is the will. Christ provided His example of how to overcome by always keeping His will in submission to His Father's will, and for accomplishing that work, He sat down on the throne with His father. The symbol of overcoming is the slain Lamb hung upon the pillar. All these truths are directly associated with those represented as Peter.

Unto Philadelphia, represented by the Exeter tent, it is stated:

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.

He that overcomes as Christ overcame will receive a new name, just as Simon Barjonah did, and they will become a pillar in God's temple, just as Christ is the Lamb that was slain and hung upon a pillar in God's temple. When they overcome as Christ overcame, they will also sit upon the throne in heavenly places, as did Christ.

Unto Laodicea, represented by the Watertown tent, it is stated:

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches. Revelation 3:20–22.

The first truth Jesus told the disciples as He began to reveal the sufferings of the cross was the truth that men must overcome exactly as He had provided an example of overcoming. Men must crucify the flesh with the affections and lusts. When this is done they will be seated in heavenly places.

Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. Ephesians 2:5, 6.

After presenting the truth of the crucifixion, in terms of personal responsibility, The Lion of the tribe of Judah added another truth which addresses the last days.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom. Matthew 16:26–28.

When the message of the Midnight Cry is unsealed by the Lion of the tribe of Judah in the concluding period of the sealing of the one hundred and forty-four thousand there would be some who did not die. He then addressed specifically the one hundred and forty-four thousand, His last-day people who do not taste of death. Therefore, six days after His visit to Caesarea Philippi the Lion of the tribe of Judah unsealed a truth that was to strengthen His disciples for the coming crisis of the cross, but it more importantly spoke to the soon coming Sunday law.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist. Matthew 17:1–13.

In the passage the Lion of the tribe of Judah is unsealing the truths that seal the one hundred and forty-four thousand just before the close of probation, for the “time is at hand.” He first identified the suffering of the cross, and represented the experience as the defining difference between one class who would refuse to exercise their will in crucifying the flesh, and a class who would follow Christ’s example. Then He presented to them that they were representing the last generation of earth’s history, when there would be people who lived from the time of the unsealing that took place on September 11, 2001, until His return.

Then He presented a vision of His glorified being, and with Him were Moses and Elijah. The sealing message that is unsealed is the Revelation of Jesus Christ, that is associated with Moses and Elijah, and that message began to be unsealed in July 2023, when the two witnesses of Revelation chapter eleven, who are Moses and Elijah, were established, line upon line, as the symbols that represented the sealing of the one hundred and forty-four thousand. When the three disciples saw the vision and heard God’s voice, “they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid.”

The vision which the three disciples saw, represents a vision of Christ's glory in the last days, and it is therefore the same vision which Daniel saw in chapter ten.

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. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. Daniel 10:7–12.

The vision of the transfiguration in Matthew chapter seventeen, is the looking-glass vision of Daniel chapter ten, that takes place when the dead dry bones of Ezekiel are resurrected. The vision, and the associated message, manifests two classes of worshippers, one in the Exeter tent, and the other in the Watertown tent, which is Jeremiah's assembly of mockers, and John's synagogue of Satan. As with the effects of the vision in Daniel's testimony, so too "when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid." The vision was audible and visual in both cases, and it produced fear, in both examples. A "touch" was required to strengthen in both testimonies.

The vision of the transfiguration was evidence, among other things that the Word of God never fails, for in chapter sixteen of Matthew, in the final verse, Jesus had stated that "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." The transfiguration was an illustration of the coming of "the Son of man" in His kingdom."

"Moses upon the mount of transfiguration was a witness to Christ's victory over sin and death. He represented those who shall come forth from the grave at the resurrection of the just. Elijah, who had been translated to heaven without seeing death, represented those who will be living upon the earth at Christ's second coming, and who will be 'changed, in a moment, in the twinkling of an eye, at the last trump;' when 'this mortal must put on immortality,' and 'this corruptible must put on incorruption.' 1 Corinthians 15:51–53. Jesus was clothed with the light of heaven, as He will appear when He shall come 'the second time without sin unto salvation.' For He will come 'in the glory of His Father with the holy angels.' Hebrews 9:28; Mark 8:38. The Saviour's promise to the disciples was now fulfilled. Upon the mount the future kingdom of glory was represented in miniature,—Christ the King, Moses a representative of the risen saints, and Elijah of the translated ones." *The Desire of Ages*, 421.

The sealing truth includes an identification that the one hundred and forty-four thousand are those represented in Revelation chapter seven, who do not die, and are represented by Elijah, and that the great multitude in Revelation chapter seven, are those represented by Moses, that do die. The one group is called at the first voice of Revelation chapter eighteen, and the other group is called at the

second voice of Revelation chapter eighteen.

After the touch, Jesus gave further instruction to the disciples when He said, “Tell the vision to no man, until the Son of man be risen again from the dead.” The vision of the transfiguration, which is the vision of the looking-glass, and the vision of Isaiah in chapter six, and Paul’s vision while in the third heaven, and Ezekiel’s vision of the wheels within the wheels was sealed up by the Lion of the tribe of Judah, until after the resurrection of Christ.

The resurrection of Christ represents the resurrection of the two witnesses that were with Christ in that very vision, and they were to be resurrected in July of 2023. At that point the sealing message would be unsealed to the two witnesses of Revelation eleven and the two groups of faithful, and it would be placed in the context of the looking-glass vision of Christ’s glory at the end of the world.

The sealing message will also be placed within the context of the first three verses of Revelation chapter one, where the chain of communication, that represents the combination of divinity with humanity is set forth in the step-by-step process of how the sealing message is presented to those who are candidates to be among the one hundred and forty-four thousand.

The step-by-step process was from the Father, to the Son, to the angel Gabriel, to John, to the churches. From the divine Father, to the divine and human Son, to an unfallen creature (Gabriel), to a fallen creature (John) to the churches which are in Asia (the world.) The five steps are specifically identified at the very first mention of the Revelation of Jesus Christ, and to deny any step is to deny them all.

In agreement with that revelation the disciples then asked Jesus “Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.”

The prophetic role of John the Baptist and John the Revelator is an element of the sealing message, and those in the Watertown tent who chose to disregard the message of Samuel Snow, represent those who are unwilling to acknowledge that the Lord selects the men He chooses to select. The voice that was selected in 1989, who first published its message two hundred and twenty years after 1776, in 1996, who was the watchman who identified that the third Woe had arrived on September 11, 2001, who presented the sinful message of July 18, 2020, is part of the sealing message, and his role is represented by John the Baptist.

We shall continue this study in the next article.

“I saw a company who stood well-guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps—the first, second, and third angels’ messages. Said my accompanying angel, ‘Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.’ I was again brought down through these messages, and

saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform. I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it.

“I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. Those who rejected the testimony of John were not benefited by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. The rendering of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place.

“Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel’s message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel’s message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who

offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare. Some he deceives in one way, and some in another. He has different delusions prepared to affect different minds. Some look with horror upon one deception, while they readily receive another. Satan deceives some with Spiritualism. He also comes as an angel of light and spreads his influence over the land by means of false reformatations. The churches are elated, and consider that God is working marvelously for them, when it is the work of another spirit. The excitement will die away and leave the world and the church in a worse condition than before.

“I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth. Satan knows this; and before the loud cry of the third angel is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them. He hopes to deceive the honest and lead them to think that God is still working for the churches. But the light will shine, and all who are honest will leave the fallen churches, and take their stand with the remnant.” Early Writings, 258–261.