

# The Book of Daniel - Number Thirty-Five

## *Unveiling the Prophetic Framework: William Miller's Insight and the Three Desolating Powers Leading to Armageddon*

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At the “time of the end,” in 1798, the book of Daniel, and more specifically the vision represented by the Ulai River was unsealed. The vision announced the starting of the investigative judgment on October 22, 1844. The verse that became the foundation for that truth is Daniel chapter eight, and verse fourteen. William Miller, the messenger chosen to recognize the unsealing of the message, never fully understood all the truths associated with the vision, but he did fulfill the work which was given to him.

As Miller began his study of the prophetic word, he came to understand certain rules of prophetic interpretation that were identified and established within the Bible. Those rules became encoded and identified as William Miller's Rules of Interpretation. Those rules are endorsed by inspiration and identified as the rules that will be used by those who announce the starting of the executive judgment at the Sunday law. Miller testified that he began his study of the Bible at the beginning of the Bible and only proceeded onward as he understood what he was then considering. From this approach it is easy to see why the first time-prophecy Miller recognized, that had bearing upon the message he was to identify as being fulfilled in 1844, was the “seven times” of Leviticus twenty-six.

Inspiration informs us that the angel Gabriel, along with other holy angels, directed the mind of Miller, just as Gabriel had directed the minds of Daniel, John the revelator and all the prophets of the Bible, for Gabriel had been given the job that Satan forfeited. Gabriel's job was represented in Satan's first name, Lucifer, which means light bearer. Gabriel brought the prophetic light to Miller, and in obedience to the light he presented the message that announced the opening of the investigative judgment on October 22, 1844.

Hindsight allows those who wish to understand the work of William Miller, to recognize that he was given certain insights to the prophetic word that became keys for his work of assembling the message of the approaching judgment. One of those keys was his recognition that a day represented a year in prophetic application. Another was a prophetic structure which he employed to place and align the lines of prophecy he discovered. That structure was based upon the two satanic powers that brought desolation to God's people and God's sanctuary. All of Miller's discoveries were placed upon the prophetic structure that represented the history of paganism followed by papalism that consecutively trampled down both God's sanctuary and God's people from the time of ancient Israel, until the Second coming of Christ.

That prophetic structure allowed him to accurately identify every truth needed to establish October 22, 1844, as the opening of the judgment. But that truth was limited, for he could not see the third

persecuting power that followed paganism and papalism in prophetic history. It was not necessary for him to see that truth, for his work was to announce October 22, 1844, and the light of the third persecuting power would be unsealed after that date.

In connection with aligning his prophetic understandings upon a structure of the two desolating powers of pagan Rome, followed by papal Rome, was his understanding that the word translated as “the daily,” in the book of Daniel, was a symbol of paganism, and or, pagan Rome. The word “tamid” translated as “the daily” is employed by Daniel five times. It is always used in conjunction with a symbol that Miller correctly understood to represent the papacy. The symbol of the papacy that always occurs in connection with “the daily,” is represented with two symbols. Either way, the two symbols of the papal power, both identify the papacy, yet none-the-less, when Daniel employed the word “tamid” that is translated as “the daily,” it was always used with and before the symbol of the papacy. Miller’s understanding that “the daily,” in the book of Daniel, became the foundation of the structure he saw that was based upon the two desolating powers of paganism followed by papalism. Miller’s identification of “the daily,” as paganism in the book of Daniel was destined to become a giant controversy within Adventism, beginning in Adventism’s second generation, which began in 1888.

The first prophetic truth Miller discovered that was a component of the understanding of October 22, 1844, was the “seven times,” of Leviticus twenty-six, and it was the first of Miller’s established truths that was rejected in 1863. That rejection began the first generation of Adventism, when they began wandering through the wilderness of Laodicea. The second generation began at the Minneapolis General Conference in 1888, and in the aftermath of the rebellion that occurred there, the satanic work of rejecting Miller’s identification of “the daily” as paganism began in 1901. The correct understanding of “the daily,” was not fully set aside until after the death of the prophetess, who had identified that the view being promoted in opposition to Miller’s correct view of “the daily,” had been delivered by “angels that were expelled from heaven.” The full rejection took place in the third generation around 1931. The third generation had begun with the publication of the book by W. W. Prescott, titled, *The Doctrine of Christ*, just after the 1919 Bible Conference. In 1919, the third generation began and continued until the publication of the book, *Questions on Doctrine* in 1957.

After Miller’s work was established and made plain upon Habakkuk’s two tables (the 1843 and 1850 pioneer charts), the Lord then began to open up the truth that there was another, a third, desolating power that would follow paganism and papalism that would also persecute God’s people.

“Through paganism, and then through the Papacy, Satan exerted his power for many centuries in an effort to blot from the earth God’s faithful witnesses. Pagans and papists were actuated by the same dragon spirit. They differed only in that the Papacy, making a pretense of serving God, was the more dangerous and cruel foe. Through the agency of Romanism, Satan took the world captive. The professed church of God was swept into the ranks of this delusion, and for more than a thousand years the people of God suffered under the dragon’s ire. And when the Papacy, robbed of its strength, was forced to desist from persecution, John beheld a new power

coming up to echo the dragon's voice, and carry forward the same cruel and blasphemous work. This power, the last that is to wage war against the church and the law of God, was symbolized by a beast with lamblike horns. The beasts preceding it had risen from the sea, but this came up out of the earth, representing the peaceful rise of the nation which is symbolized. The 'two horns like a lamb' well represent the character of the United States Government, as expressed in its two fundamental principles, Republicanism and Protestantism. These principles are the secret of our power and prosperity as a nation. Those who first found an asylum on the shores of America rejoiced that they had reached a country free from the arrogant claims of popery and the tyranny of kingly rule. They determined to establish a government upon the broad foundation of civil and religious liberty." Signs of the Times, November 1, 1899.

Miller could not see the third persecuting power, and for this reason his structure was incomplete, though perfectly suited to fulfill his work. Sister White identifies that Miller was God's chosen messenger, that he had been typified by Elijah and John the Baptist in his work, and by Elisha in his calling to his work, and by Moses in his death. Few in sacred history have inspired commentary that identifies that the angels are waiting by the grave to resurrect them, but this is the commentary of Miller. The fact that his work was limited by the history in which he was raised up is not a derogatory statement of Miller, simply a necessity to recognize, if his work is going to be considered in the true light of God's prophetic Word.

Miller was given specific, angelic, direction that allowed him to construct a prophetic framework that was based upon the two desolating powers of paganism followed by papalism. For this reason, prophecies that identified history beyond the desolation accomplished by those two powers were misunderstood by Miller. Yet none of those misunderstandings made their way onto the two sacred tables of Habakkuk, where the foundations that were erected through the work of Miller were graphically represented. This is why inspiration could record of the 1843 chart that it was directed by the hand of the Lord.

"The Lord showed me that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them. That his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed.

"Then I 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. When union existed, before 1844, nearly all were united on the correct view of the 'Daily;' but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed." Review and Herald, November 1, 1850.

The truths assembled by Miller at the direction of angels was directed by the Lord, and within the endorsement of the 1843 chart, inspiration included that Miller's understanding that "the daily" represented paganism was correct. Five times the Hebrew word "tamid" translated as "the daily," occurs in the book of Daniel, and it always represents the relationship between the two desolating powers of paganism followed by papalism.

Miller's understanding of "the daily," as a symbol of paganism, was absolutely essential in the prophetic framework he employed, for the sequential relationship of paganism followed by papalism became his point of reference in aligning all the prophecies he was led to understand.

At "the time of the end," in 1798, the book of Daniel was unsealed, and the primary passage that was what Sister White identified as the "central pillar" and "foundation" of the advent movement, was Daniel chapter eight, and verse fourteen.

"The scripture which above all others had been both the foundation and central pillar of the Advent faith was the declaration, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' [Daniel 8:14.]" *The Great Controversy*, 409.

Verse fourteen is the answer to verse thirteen, and the answer is meaningless without the context of the question.

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. Daniel 8:13, 14.

These two verses are the symbol of the increase of knowledge that was produced when the book of Daniel was unsealed at "the time of the end," in 1798. Verse thirteen, identifies the two desolating powers that Miller formed his prophetic model upon. Miller identified "the daily," in verse thirteen as paganism, and the "transgression of desolation" as papalism. It is important to recognize that the prophetic model the angels led Miller to recognize, is identified in the two verses that represent the increase of knowledge that arrived in history in 1798. Yet Miller was not given to see the next power to come upon the prophetic stage and persecute God's people.

"I saw that the two-horned beast had a dragon's mouth, and that his power was in his head, and that the decree would go out of his mouth. Then I saw the Mother of Harlots; that the mother was not the daughters, but separate and distinct from them. She has had her day, and it is past, and her daughters, the Protestant sects, were the next to come on the stage and act out the same mind that the mother had when she persecuted the saints. I saw that as the mother has been declining in power, the daughters had been growing, and soon they will exercise the power once exercised by the mother." Spalding and Magan, 1.

Miller's inability to see the third power forced him to make conclusions that were simply wrong. Miller identified the sea beast of Revelation thirteen as pagan Rome and the earth beast as papal Rome. His application of Revelation chapter seventeen, was also flawed by his inability to see prophetic history that extended beyond the second desolating power of papalism. For this reason, when Miller identified the Roman power in Daniel's prophecy, he treated them as one power that came in two phases. That was and is an accurate application, but it prevented him from understanding the kingdoms of Bible prophecy as anything that reached beyond a fourth kingdom represented by Rome. He saw and identified that the fourth kingdom of Rome had two phases, represented as pagan Rome and papal Rome, but could not see that papal Rome was also the fifth kingdom which was to be followed by a sixth kingdom.

In Daniel chapter two, the Millerites brought the elements of the fifth kingdom of Bible prophecy together with the fourth kingdom. At the basic level their application was correct, but incomplete, for the first reference of the kingdoms of Bible prophecy must agree with the last reference of the kingdoms of Bible prophecy, because Jesus, as the Alpha and Omega always illustrates the end with the beginning. Unable to see a distinction of two sequential kingdoms made it impossible for Miller to recognize that Revelation chapter twelve, is identifying paganism (the dragon), and the sea beast of Revelation chapter thirteen, as papalism (the beast) and the earth beast of Revelation chapter thirteen as apostate Protestantism (the false prophet).

Miller was unable to see the dragon, the beast and the false prophet as three consecutive kingdoms in chapters twelve and thirteen of Revelation, and was thus forced by his prophetic logic to assume the two chapters were not a consecutive illustration of the three powers that lead the world to Armageddon. The light Miller was given was the perfect light for his generation, and his generation was tested by that light.

The light of the three desolating powers (the dragon, the beast and the false prophet), was given to Future for America at the “time of the end,” in 1989. The passage of Daniel which was unsealed with the collapse of the Soviet Union in fulfillment of Daniel chapter eleven, and verse forty was the light of the third angel, whereas Miller had been given the light of the first angel. The last six verses of Daniel eleven, were seen to be the foundation and central pillar of the movement of Future for America, and verse forty, of Daniel chapter eleven summarizes that light, just as verses thirteen and fourteen, of Daniel chapter eight summarized the light that was unsealed in the Millerite movement.

And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. Daniel 11:40.

The verse identifies a war that began at the “time of the end” in 1798, between the king of the south and the king of the north. The king of the south represented atheistic France, that delivered the deadly wound to the papacy in that very year. The papacy is there represented as the king of the north. France, prophetically in 1798, was one tenth of the ten kingdoms of Daniel chapter seven. Those ten kingdoms represent pagan Rome, and pagan Rome represents the dragon. The papacy (the king of the north) represents the beast. The verse identifies the king of the north (the papacy), who had been given its deadly wound at the opening of the verse, would ultimately retaliate against the king of the south (the king of atheism). When the papacy did retaliate, the king of atheism had moved from the nation of France, to the confederacy of the Soviet Union. France was one nation, yet when the papacy retaliated against the king of the south in the verse, the king of the south was identified as “countries,” as was the former Soviet Union.

When the king of the north (the papacy) did retaliate it brought with it “chariots,” “horsemen” and “many ships.” Chariots and horsemen are symbols of military strength, and ships are symbols of economic strength. The power that formed an unholy alliance with the papacy for the purpose of bringing down the Soviet Union was the United States, and the two strengths of the United States

in Revelation chapter thirteen, is identified as its ability to force the world to receive the mark of papal authority by the force of arms and economics. Men will be forbidden to buy or sell without the mark, and then further, without the mark, men will be put to death.

Verse forty directly identifies the dragon (the king of the south), the beast (the papacy) and the false prophet (the United States). The foundational verse for “the time of the end” in 1989, identifies the three desolating powers that lead the world to Armageddon, just as the foundational verses of the Millerite movement identified the two desolating powers of paganism followed by papalism.

The verse begins with a battle between the king of the south and the king of the north. In the beginning of the verse (1798), the king of the south prevails, but in the verse, the king of the north retaliates and prevails over the king of the south. The beginning of the verse marks the battle between the king of the north and the king of the south, and in the ending of the message contained in the verse the same battle between the northern and southern kings is illustrated, but with the opposite results. The beginning marked the “time of the end” in 1798, and the ending battle marks the “time of the end” in 1989. The verse contains within its written testimony the signature Alpha and Omega, the beginning and the ending.

The actual history of the verse continues on past the collapse of the Soviet Union in 1989, through to the Sunday law of verse forty-one. At the Sunday law the three-fold union of modern Babylon is brought about by a series of rapid events. Verse forty therefore begins when the deadly wound is delivered in 1798, and the whore of Tyre is forgotten. The history represented by the verse completely ends at the Sunday law of verse forty-one, where the deadly wound is healed and the whore of Tyre is remembered. The signature of the beginning and ending is written not only upon the text found in the verse, but also the complete history represented by the verse. The verse identifies the prophetic framework that is based not upon simply paganism (the dragon) and papalism (the beast), but it identifies the structure of the three desolating powers that lead the world to Armageddon.

Miller’s prophetic framework announced the arrival of God’s investigative judgment, and the prophetic framework of Future for America announces the arrival of God’s executive judgment. At the “time of the end” in 1989, a three-step testing and purification process began when the last six verses of Daniel eleven were unsealed at the collapse of the Soviet Union. The distinction of Miller only seeing paganism and papalism, and not seeing apostate Protestantism, must be understood to rightly understand the vision of the Ulai River that was unsealed in 1798.

We will continue that consideration in the next article.

“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated.

“In the thirtieth verse a power is spoken of that ‘verses 30 through thirty-six quoted.’

“Scenes similar to those described in these words will take place.” Manuscript Releases, number 13, 394.