

# The Book of Daniel - Number Thirty-Eight

## *Unveiling the Jewels: William Miller's Prophetic Dream and the Restoration of Truth*

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In Miller's dream he was sent a casket by an unseen hand. In his dream he was led to understand the dimensions of the casket as "six square" by "ten inches." Ten multiplied by six squared equates to three hundred and sixty, which represents the days in a prophetic year. Miller was given a casket that contained the message he was to proclaim, and the message he was to proclaim was based upon the principle that a day in Bible prophecy represents a year. The casket was the Bible, and for Miller the Bible was to be viewed in the dimension of the "day-for-a-year" principle of Bible prophecy.

"Connected with the Word of God there is a key that unlocks the precious casket, to our satisfaction and delight. I feel thankful for every ray of light. In the future, experiences now to us very mysterious will be explained. Some experiences we may never fully comprehend until this mortal shall put on immortality." Manuscript Releases, volume 17, 261.

There was a "key" attached to the casket in Miller's dream which represented the methodology that Miller was led to employ.

"Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled Views of the Prophecies and Prophetic Chronology, Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation:—

"[Rules one through five quoted.]

"The above is a portion of these rules; and in our study of the Bible we shall all do well to heed the principles set forth." Review and Herald, November 25, 1884.

When Miller opened the casket, he found "all sorts and sizes of jewels, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged they reflected a light and glory equaled only to the sun." Miller discovered the jewels of truths that make up the foundational truths of Adventism. The truths he found were "arranged" in perfect order and reflected the light of the sun.

Miller then placed the truths "on a center table" and called all to "come and see." "Come and see," is a symbol drawn from the opening of the seals in the book of Revelation, and Miller represents the wise that understand the message of Daniel that was unsealed in 1798. The truths that Miller placed upon the table, were the unsealed truths from the book of Daniel that had been unsealed by the Lion of the tribe of Judah, and were to test the generation that was alive when they were unsealed. For this reason, the four beasts of Revelation associated with the first four seals, and

Miller, called out for that generation to “come and see.”

And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. Revelation 6:1–8.

It was Christ, represented as the Lion of the tribe of Judah, who unsealed the book sealed with seven seals in the book of Revelation, and it was the Lion of the tribe of Judah that unsealed the jewels that Miller placed upon the table, and then proclaimed for all to “come and see.”

The truths he discovered were graphically illustrated upon the 1843 pioneer chart, which Sister White said was directed by the hand of the Lord, which was the same unseen hand that had brought Miller the casket full of jewels. The three hundred charts that were produced in 1842, were a fulfillment of Habakkuk’s command to write the vision and make it plain upon tables. Miller’s table in the center of his room represented the three hundred charts (tables) the Millerite messengers took to the world in 1842 and 1843. That chart, along with the 1850 pioneer chart, were the “tables” of Habakkuk chapter two.

“It was the united testimony of Second Advent lecturers and papers, when standing on ‘the original faith,’ that the publication of the chart was a fulfillment of Habakkuk 2:2, 3. If the chart was a subject of prophecy (and those who deny it leave the original faith), then it follows that BC 457 was the year from which to date the 2300 days. It was necessary that 1843 should be the first published time in order that ‘the vision’ should ‘tarry,’ or that there should be a tarrying time, in which the virgin band was to slumber and sleep on the great subject of time, just before they were to be aroused by the Midnight Cry.” James White, Second Advent Review and Sabbath Herald, Volume 1, Number 2.

The people who began to respond to the message (jewels) that was thereafter represented on Habakkuk’s table, were at first a few, but with the confirmation of the day-for-a-year principle on August 11, 1840, the people “increased to a crowd.”

“At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his

associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended.” The Great Controversy, 334, 335.

Then the crowd began to trouble the jewels. At that point Miller is going to identify the scattering of the jewels. The word “scatter” is one of the primary symbols of Leviticus twenty-six’s “seven times,” and Miller employs some variation of the word “scatter” ten times in the presentation of his dream. “Ten” is the symbol of a test, and marks the correct understanding of the symbolic meaning of Miller’s “scattered” jewels as a prophetic test for those upon whom the ends of the world are come.

The rejection of the jewel of the “seven times” was the first jewel set aside by Laodicean Adventism as they failed the test of Moses’ “scattering,” which had been presented by Elijah (Miller), in 1863. From that point on the jewels were to be increasingly scattered, mixed with counterfeits and ultimately fully covered up. The covering up of the precious jewels would ultimately reach a point where the casket (the Bible) would be destroyed.

In Miller’s dream there is a marked distinction between the first “seven times” the word “scatter” is employed by Miller, and the last three times he uses the word. After he mentions “scatter” “seven times,” he “became wholly discouraged and disheartened, and sat down and wept.”

Before Christ, represented as the Lion of the tribe of Judah, began his work of unsealing the book that was sealed with seven seals in the book of Revelation, John wept. John and Miller both wept when they understood the casket (God’s Word) had been buried up by counterfeit jewels.

And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. Revelation 5:1–5.

Once the escalating rejection of the jewels that Miller discovered and presented to the world reached the point where the Bible (the casket) was destroyed, then Miller wept.

“I then saw that among the genuine jewels and coin they had scattered an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reprovved and reproached them for it; but the more I reprovved, the more they scattered the spurious jewels and false coin among the genuine.

“I then became vexed in my physical soul and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter and bring in dirt and shavings and sand and all manner of rubbish, until they covered every one of the true jewels, diamonds, and coins, which were all excluded from sight. They also tore in pieces my casket

and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept.”

At this point in his dream the word “scatter” has been employed “seven times.” The last three occurrences are distinct, from the first seven, thus placing a prophetic signature upon the seven scatterings as a symbol of the “seven times” of Leviticus twenty six. Miller’s second dream, as with Nebuchadnezzar’s second dream, symbolically identifies the “seven times.”

As with John in Revelation chapter five, when Miller wept, the dirt brush man (the Lion of the tribe of Judah), then “opened a door” and entered the room. The visual representation of the Father holding the book which was sealed with seven seals, that no man could open, and that had caused John to weep, began in verse one of chapter four.

After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. Revelation 4:1.

Miller wept and saw a door opened. “While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that He would send me help. Immediately the door opened, and a man entered the room, when the people all left it; and he, having a dirt brush in his hand, opened the windows, and began to brush the dirt and rubbish from the room.” The Lion of the tribe of Judah and the dirt brush man arrived at the opening of a door, when John and Miller wept. The opening of a door is a symbol of a dispensational change.

With Miller, he wept and a door was opened, but he also prayed. “I became wholly discouraged and disheartened, and sat down and wept. While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that He would send me help. Immediately the door opened, and a man entered the room, when the people all left it; and he, having a dirt brush in his hand, opened the windows, and began to brush the dirt and rubbish from the room.”

The prayer that is a waymark in the history of the last days, is the prayer marked by Daniel and the three worthies in chapter two, and also by Daniel in chapter nine. It is the Leviticus twenty-six prayer of the “seven times,” which the two witnesses of Revelation eleven are to pray when they realize that they had been scattered. The two witnesses are to repeat what Daniel had done in chapter nine, when he recognized that he had been “scattered” in fulfillment of the curse of Moses. The two witnesses are to repeat what Miller illustrated in his dream when he reached the point where his jewels had been scattered “seven times.”

When that prayer is marked a door is opened, the dirt brush man arrives, and the room is empty. The wicked crowd were gone, and a new dispensation had arrived. Then the Lion of the tribe of Judah, whose fan is in His hand, “opened the windows, and began to brush the dirt and rubbish from the room,” and as “he brushed the dirt and rubbish, false jewels and counterfeit coin, all rose and went out of the window like a cloud, and the wind carried them away.”

The open windows also mark a division, for as the rubbish is carried out of the window, those who have fulfilled the command found in Malachi, that directs the “priests” of the last days to, “bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” The open door and the open windows represent a change in dispensation that is fulfilled at the time the wicked priests are removed, and the righteous priests are being blessed.

As the dirt brush man begins to purge his floor, Miller closes his eyes for a moment. “In the bustle I closed my eyes for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, the gold and silver coins, lay scattered in profusion all over the room.” The precious and the vile were then fully separated.

The larger casket was then placed upon the table, and the scattered jewels were cast into it. “He then placed on the table a casket, much larger and more beautiful than the former, and gathered up the jewels, the diamonds, the coins, by the handful, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin.” Miller’s foundational truths were then brought together with not only the Bible, but with the Spirit of Prophecy, and those truths were more beautiful and brighter than they originally were.

As we evaluate the vision of the Ulai River in the terms of the message that was unsealed in 1798, it is to be understood that some of those truths were limited by the framework given to Miller. It is also to be expected that some of those truths will therefore be larger and more beautiful, even though some of them might appear small or minor.

When the truths are restored, they are cast into a larger casket, then the call is once again made, not by Miller, but by Christ, (who is the dirt brush man, who is the Lion of the tribe of Judah) to, “come and see.” This identifies that an unsealing has just taken place, and the final unsealing is the Revelation of Jesus Christ that takes place just before probation closes, or as Sister White identifies, when the dirt brush man has entered.

“I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket, everyone in its place, without any visible pains of the man who cast them in. I shouted with very joy, and that shout awoke me.” Early Writings, 83.

The tarrying time and the first disappointment arrived on July 18, 2020, and since July of 2023, the Lion of the tribe of Judah has been unsealing the message of the Revelation of Jesus Christ. That unsealing includes the book of Daniel, and we will finish our consideration of Miller’s dream in the next article.

The work of the dirt brush man is carried out in cooperation with the “wise priests”, and the work of those “priests”, who are the two witnesses of Revelation chapter eleven, and who are the resurrected dead bones of Ezekiel chapter thirty-seven are also represented by other lines of God’s

Word. We will employ a few of those lines as second witnesses for what we have identified concerning William Miller's second dream.

“The Scriptures are given for our benefit that we may have instruction in righteousness. Precious rays of light have been obscured by the clouds of error, but Christ is ready to sweep away the mists of error and superstition, and to reveal to us the brightness of the Father's glory, so that we shall say as did the disciples, ‘Did not our heart burn within us, while he talked with us by the way?’” Publishing Ministry, 68.