

The Book of Daniel - Number Forty-Six

The Rest and Refreshing

Jeff Pippenger

2024-01-10

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. Isaiah 28:9–18.

In 1863, the scornful men that ruled Jerusalem began a progressive work of covering up Miller's jewels and replacing them with counterfeit coins and jewels. In doing so they "made a covenant with death," they "made lies" their "refuge and "hid" "under falsehood." But they were to be tested with the last day message of the "rest" and the "refreshing," which Peter speaks of in the book of Acts.

But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Acts 3:18–24.

Peter identifies that all the prophets spoke of the times of refreshing and latter rain, and Isaiah is identifying the class that reject the final times of refreshing that occurs at the conclusion of the investigative judgment, when sin is being blotted out and the latter rain is falling. At that time, the class who have made a covenant of death that Isaiah is referring to, according to Peter will “be destroyed from among the people.” Sister White often addresses this very time of Isaiah’s rest and refreshing.

“The angel who unites in the proclamation of the third angel’s message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The advent movement of 1840–44 was a glorious manifestation of the power of God; the first angel’s message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.

“The work will be similar to that of the Day of Pentecost. As the ‘former rain’ was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the ‘latter rain’ will be given at its close for the ripening of the harvest. ‘Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.’ Hosea 6:3. ‘Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.’ Joel 2:23. ‘In the last days, saith God, I will pour out of My Spirit upon all flesh.’ ‘And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.’ Acts 2:17, 21.

“The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are ‘the times of refreshing’ to which the apostle Peter looked forward when he said: ‘Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus.’ Acts 3:19, 20.” The Great Controversy, 611.

The test is based upon the methodology of the latter rain, as represented as “line upon line.” The testing message is delivered by watchmen who are of “another tongue,” who are represented as having “stammering lips.” The testing message of the latter rain would be delivered by watchmen who had not been trained in the methodology of apostate Protestantism and Catholicism, which Adventism has adopted throughout its history of rebellion.

“The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated

from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness.

“When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ. Those who have been timid and self-distrustful will declare themselves openly for Christ and His truth. The most weak and hesitating in the church will be as David—willing to do and dare. The deeper the night for God's people, the more brilliant the stars. Satan will sorely harass the faithful; but, in the name of Jesus, they will come off more than conquerors. Then will the church of Christ appear ‘fair as the moon, clear as the sun, and terrible as an army with banners.’

“The seeds of truth that are being sown by missionary efforts will then spring up and blossom and bear fruit. Souls will receive the truth who will endure tribulation and praise God that they may suffer for Jesus. ‘In the world ye shall have tribulation: but be of good cheer; I have overcome the world.’ When the overflowing scourge shall pass through the earth, when the fan is purging Jehovah's floor, God will be the help of His people. The trophies of Satan may be exalted on high, but the faith of the pure and holy will not be daunted.

“Elijah took Elisha from the plow and threw upon him his mantle of consecration. The call to this great and solemn work was presented to men of learning and position; had these been little in their own eyes and trusted fully in the Lord, He would have honored them with bearing His standard in triumph to the victory. But they separated from God, yielded to the influence of the world, and the Lord rejected them.

“Many have exalted science and lost sight of the God of science. This was not the case with the church in the purest times.

“God will work a work in our day that but few anticipate. He will raise up and exalt among us those who are taught rather by the unction of His Spirit than by the outward training of scientific institutions. These facilities are not to be despised or condemned; they are ordained of God, but they can furnish only the exterior qualifications. God will manifest that He is not dependent on learned, self-important mortals.” Testimonies, volume 5, 81, 82.

The “overflowing scourge” is a symbol of the Sunday law, which begins at the hour of the great earthquake of Revelation eleven. It represents the progressive Sunday law testing time.

“Foreign nations will follow the example of the United States. Though she leads out, yet the same crisis will come upon our people in all parts of the world.” Testimonies, volume 6, 395.

Just before the Sunday law, the counterfeit coins of Miller's dream are swept out of the window, as Laodicean Adventists are spewed out of the mouth of the Lord. Then the church is lifted up as an ensign, “fair as the moon, clear as the sun, and terrible as an army with banners”. Isaiah's message that proceeds from “another tongue” and “stammering lips,” represents those who are raised up and

exalted and who are taught by the unction of His Spirit rather than by the outward training of scientific institutions. The drunkards of Ephraim fail the test of “line upon line,” for the wisdom of their wise men is gone. Prophecy to them has become as a book that is sealed.

The history, which according to Peter, all the prophets since Samuel have spoken of, provides several illustrations of the destruction of Adventists who reject the latter rain message, but it is not physical death that they suffer at the Sunday law, but a spiritual death which is accompanied by the recognition of the reality of being lost for eternity, as represented by the foolish virgins, who in the book of Amos awaken to the fact that they are lost.

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.

After referencing the hour of the Sunday law with the symbol of the “overflowing scourge,” Isaiah addresses the ongoing fear and anxiety of those who made a covenant with death.

And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report. Isaiah 28:18, 19.

The understanding of the increase of knowledge represented by Miller’s jewels will then be unavailable, but the “understanding” of the report of the progressive Sunday law crisis will identify that their covenant with death has been disannulled. Those who have hidden “under falsehood,” will then recognize that “the Lord God,” had laid “in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation,” but it will be too late. The falsehoods that they have hidden under as they progressed through history are then swept away. Many of those obvious lies, can easily be recognized in the vision of the Ulai River.

The Millerites, in agreement with their understanding of Daniel chapter two, identified the kingdoms in Daniel eight, as the same kingdoms which are represented in chapter seven. The distinction between the two chapters is that chapter seven represents the political elements of the kingdoms, and chapter eight represents the religious elements of the kingdoms. For this reason, Daniel chapter eight is portrayed with sanctuary terms.

Daniel chapter eight, employs sanctuary symbolism to represent the kingdoms, but every sanctuary symbol represented in the chapter is corrupted, thus identifying a distinction between the true religion of Christ and the false religion of Satan. A ram is an animal that was used as an offering in God’s sanctuary, but every sanctuary offering was to be perfect. The ram in chapter eight, was disqualified from being used as an offering in God’s sanctuary, for the horns were not identical.

Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. Daniel 8:3.

A ram with two differing lengths of horns would not be allowed as an offering in God's sanctuary, but the symbolism is not of God's true religion, it is of Satan's counterfeit religion of paganism. The next kingdom was represented by a goat, which is also a sanctuary offering, but once again, the goat was corrupted for it had a horn between his eyes, lacking the symmetry of the perfection required of a sanctuary offering.

And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. Daniel 8:5.

Ultimately the horn of the goat was broken and produced four horns, which also disqualifies it from being an offering in God's sanctuary.

Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. Daniel 8:8.

Daniel chapter eight, begins without the kingdom of Babylon being referenced with a symbol. Babylon, the first kingdom of Bible prophecy has already been biblically established upon the two witnesses of chapter two, and chapter seven; but in chapter eight Babylon is purposely hidden to emphasize the prophetic attribute of the papacy receiving a deadly wound that is ultimately healed. During the period from its deadly wound, until it is healed, the papacy is hidden, or forgotten, prophetically. The hiding was also represented by Nebuchadnezzar's kingdom being removed and thereafter being restored.

Daniel chapter eight begins with a direct symbol of the second kingdom by introducing the ram representing the Medo-Persian kingdom, which is followed by the corrupted goat representing the kingdom of Greece. Then out of one of the four winds which the four horns of Greece had disintegrated into, Daniel sees a little horn representing the fourth kingdom of Rome. The little horn represents both phases of Rome, which are represented in four verses. Pagan Rome is represented by the little horn in the masculine gender, and papal Rome as the little horn in the feminine gender.

And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered. Daniel 8:9–12.

The little horn of Rome that enters the narrative in verse nine, is represented in the masculine tense, and then in verse ten, the little horn is represented in the feminine tense, then in verse eleven, the

little horn is represented in the masculine tense, and then in verse twelve the little horn is once again represented in the feminine tense.

Daniel chapter eight, hides the first kingdom, then the next two kingdoms are represented as corrupted sanctuary beasts, and the fourth kingdom is represented by a horn. The horn is prophetically corrupted for it appears as a man, then a woman, then a man and then a woman.

The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God. Deuteronomy 22:5.

The male manifestation of the little horn of pagan Rome, is located in verses nine and eleven, while the feminine manifestation of the little horn of papal Rome, is located in verses ten and twelve. The gender of the little horn is recognized by considering the words of Daniel at the level of the original text, something that Miller could not have seen, for he only used Cruden's Concordance, and Cruden's Concordance provides no information about the original language. The oscillation of genders through the four verses was recognized by the translators of the King James Bible, and they did preserve the genders in the passage, if you know what to look for.

The translators recognized the distinction between the masculine and the feminine little horn of verses nine through twelve, and they represented the distinction by the word "it." The word "it" is employed for the little horn when it is in its feminine tense. See Daniel chapter eight, verse ten:

And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Daniel 8:10.

It "waxed great," and "it cast down," thus identifying the little horn as the woman. Verse twelve states:

And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered. Daniel 8:12.

In verse twelve, the word "him" is added, and does not accurately represent the little horn, for the little horn in the verse is twice identified as "it," thus representing the feminine. The translators obviously recognized Daniel's gender distinction, but were not certain about what Daniel intended, and they attempted to make the little horn in the verse male in gender by adding the italicized word "him," but it is not sustained by Daniel's actual words. His words identify the little horn as feminine and "it" (the feminine little horn), cast the truth to the ground, and "it" (the feminine little horn), practiced and prospered.

In verse nine, the phrase "a little horn" is in the masculine gender and represents pagan Rome. It came from one of the "four winds" the Grecian Empire had dissolved into. In the verse, in agreement with history, pagan Rome conquered three geographical areas as it took its position upon the throne of the earth.

And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. Daniel 8:9.

In verse eleven (which is where the controversy over “the daily” finds one of its primary battlegrounds), the little horn is represented as “he,” “him” and “his.”

Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. Daniel 8:11.

We will continue this study in the next article.

“Every principle in the word of God has its place, every fact its bearing. And the complete structure, in design and execution, bears testimony to its Author. Such a structure no mind but that of the Infinite could conceive or fashion.” Education, 123.