

The Book of Daniel - Number Forty-Nine

Unveiling Truths: The Midnight Cry, Islam's Role, and the Final Testing Process in the Last Days

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The increase of knowledge that was produced when the vision of the Ulai River was unsealed in 1798, produced a testing process that reached its climax in the movement of the Midnight Cry in 1844. The Midnight Cry of the last days, that is now being unsealed, has been represented by that history, and includes the very same testing truths of that history, for the Midnight Cry message that is now being unsealed is a restoration of Miller's jewels.

“The truths that we received in 1841, ‘42, ‘43, and ‘44 are now to be studied and proclaimed. The messages of the first, second, and third angels will in the future be proclaimed with a loud voice. They will be given with earnest determination and in the power of the Spirit.”
Manuscript Releases, volume 15, 371.

The primary theme of the prophetic message of the Midnight Cry of our time is the role of Islam of the third woe. The three woes of Islam are all represented upon the two tables of Habakkuk. The message of the Midnight Cry of the last days, began to be unsealed at the disappointment of July 18, 2020, when the tarrying time of the last days arrived. Just as the Midnight Cry message of Millerite history, the message of the last days is progressively developed until it reaches the point represented by the Exeter camp meeting. At that point the virgins either have the oil, or they don't.

Isaiah's pronouncement of woe upon the scornful men that rule the people of Jerusalem, identifies that the vision has become to the drunkards of Ephraim as a book that is sealed. In the passage of Isaiah, the work of changing a satanic symbol unto a godly symbol, as has been accomplished in the history of Adventism, is to be esteemed as potter's clay. That work was establishing the definition of “the daily,” as a symbol of Christ, when it is a symbol of Satan. When Daniel employed the word “tamid” as a symbol of paganism, he chose the word for a symbolic purpose, for the word means “continual”.

There are three powers that lead the world to Armageddon, and the first of those three powers is the dragon (paganism). The dragon began his warfare against God in heaven. The dragon carries on that warfare until the end of the thousand-year millennium, when he is finally destroyed.

And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. Revelation 20:7-10.

The beast (the papacy) that is the second of the three powers that leads the world to Armageddon, and the false prophet (the United States) the third of those three powers, both arrived in history after the history of the cross, and both are destroyed at the Second Coming of Christ.

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. Revelation 19:20.

When Daniel chose the Hebrew word “continual” as a symbol of paganism (Satan), he chose a word that identified that it is Satan that has continually fought against God. The other two powers are only active in their warfare against God for specified periods of time. Daniel’s choice of the word “tamid” (continual) was purposeful, and accurate.

As Isaiah’s narrative of woe upon those who the Lord poured out the spirit of deep sleep, and closed their eyes, continues on from chapter twenty-eight into chapter thirty, he records:

Now go, write it before them in a table, and note it in a book, that it may be for the time to come forever and ever: That this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it as the breaking of the potters’ vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit. For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. Isaiah 30:8–15.

The “table” that is written, is the tables of Habakkuk chapter two, that were designed so that those that read them could “run” and spread the message. The “book” which made “note” of the “table” is Habakkuk. The “table” from the “book” of Habakkuk, represents a testing process which manifests “a rebellious people, lying children, children that will not hear the law of the Lord.” The “rebellious people” that refuse to “hear,” are those in Jeremiah that refuse to hear the sound of the watchman’s trumpet.

Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken. Jeremiah 6:17.

The rebellious are those in Isaiah’s history and also in the history of Christ who would not hear.

And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Isaiah 6:9, 10.

Isaiah's deaf rebels can "hear," but they don't "hear," and their refusal to "hear" identifies that they "understand not." It is Daniel's wicked, who are also Matthew's foolish virgins, who do not understand the increase of knowledge represented on the "table" that is noted in the "book" of Habakkuk. If Isaiah's deaf rebels would hear, they could be converted and healed, but their heart is fat, so they cannot understand the message of the Midnight Cry. Jesus provided a second witness of the deaf rebels.

And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. Matthew 13:10-17.

The wise understand the mystery of the parables, which is truth that is represented line upon line. The wise are blessed for they see and hear, and the wise and the blessed are both represented in Daniel chapter twelve. The "wise" are those who understand (with their hearts) the increase of knowledge, represented by the "table" that has been noted in the "book" of Habakkuk, and the "blessed" are those that wait.

And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. Daniel 12:9-13.

The Millerites correctly understood that the thirteen hundred and thirty-five days began when paganism ("the daily"), was "taken away" in the year 508. The blessing was promised to those who were waiting in 1843. The word "cometh" in the passage means "touches." The year 1843 "touched" the year 1844 when it concluded. When the year 1843 concluded, the "tarrying time" of Habakkuk arrived, and a blessing was pronounced upon those who waited as commanded in the "book" that noted the "tables." The "book" of Habakkuk commanded those to "wait" for the vision.

Daniel identifies the history of 1798 (the time of the end), when his book was unsealed, and there was then produced a three-step testing process (purified, and made white, and tried). That process

reached its conclusion in the manifestation of the hidden history of the seven thunders. That hidden history is the three waymarks of truth, represented by the first disappointment, the message of the Midnight Cry and the great disappointment. The blessing of arriving at the first disappointment represents a three-step testing process at the end of the history of 1798 through 1844.

The history of 1798, through to the great disappointment of 1844, typifies the history of 1989, through to the soon-coming Sunday law. There is a blessing promised for those that wait for the vision that began to tarry at the first disappointment. The “wise” of Daniel twelve, are those who are “blessed,” and who “wait.” The wicked are those who do not “hear” with their hearts, and who do not “see.” The entire experience of the Millerite movement is summarized in Daniel’s four verses, and those verses also represent the history of the sealing of the one hundred and forty-four thousand.

The sacred history represented in those four verses, is premised upon understanding the increase of knowledge that was represented upon Habakkuk’s tables, and the increase of knowledge Jesus identified as He taught through the methodology of line upon line. He presented parable after parable, in order to explain the mystery of prophecy to “the wise”. “The wicked” in Daniel twelve do not understand, and in 2 Thessalonians, chapter two, their lack of understanding is represented as a hatred of truth, which brings strong delusion. The truth which the wicked do not love in Paul’s letter was “the daily,” and in Daniel’s four verses, the prophetic truth that is specifically identified is “the daily.”

Jesus told the disciples that they were blessed, and in so doing he was contrasting them with those in Isaiah who refused to see and hear, that they might be converted. Those that are blessed in Daniel twelve, are those who wait. The four verses in Daniel chapter twelve, and also the fulfillment of those verses in the history of the Millerites, and also the contrast of Isaiah with a class who refused to hear and see, and also the very same distinction of the two classes by Christ, all point forward to the hidden history of the seven thunders that arrived on July 18, 2020. The final testing process of Millerite history that began at the first disappointment is now being repeated. Some will see, and others will refuse to see.

“All the messages given from 1840–1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches.

“Christ said, ‘Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them’ [Matthew 13:16, 17]. Blessed are the eyes which saw the things that were seen in 1843 and 1844.

“The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God’s appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony.” Manuscript Releases, volume 21, 437.

William Miller was led by angels to understand that “the daily,” was a symbol of pagan Rome. Sister White directly confirmed he was correct in that understanding. That understanding which was represented upon the “tables” that are noted in the “book” of Habakkuk, is “for the time to come.” The unsealing of that “book” manifests “a rebellious, lying children”. “Children” is a symbol of the last generation, so the “time to come,” in Isaiah’s passage is specifically marked as the last days of the investigative judgment.

Isaiah states that the “lying children” will reject the prophetic message represented upon the “table” that is noted in the “book,” for they say “to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits.” In 1863 Laodicean Adventism began an escalating process of fulfilling the request of the lying children. That work is represented by Isaiah as rejecting the old paths of the Millerite foundations, for they said, “Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.” The path which is the way, is Jeremiah’s old paths.

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. Jeremiah 6:16.

The “lying children’s” rejection of Jeremiah’s “old paths” is the rejection of the message of the Midnight Cry, which is where “rest” is to be found, which is also the “rest and the refreshing” that they would not hear in Isaiah, which is also the refreshing of the latter rain message. That message is the message of the Midnight Cry that is represented in the history of the Millerites and illustrated upon the “tables” that are noted in a “book.” The lying children’s rejection of the message of the Midnight Cry is represented by their desire to “cause the Holy One of Israel to cease from before” them. Ellen White’s first vision, which Alpha and Omega would certainly employ to represent the end, identifies the path of the righteous, marking the light at its beginning and who it is that leads “the wise” unto the end of the path.

“They had a bright light set up behind them at the beginning of the path, which an angel told me was the ‘midnight cry.’ This light shone all along the path, and gave light for their feet, so that they might not stumble.

“If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the advent band, and they shouted ‘Alleluia!’ Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below.” Christian Experience and Teachings of Ellen G. White, 57.

It was the light of the Midnight Cry in the beginning and at the ending. It was Jesus (the Holy One of Israel) who they wished to cease from being in front of them. The light from Jesus’ glorious right arm was the light of the Midnight Cry as represented upon the “tables” that were noted in the

“book”. The “lying children’s” rejection of the message of the Midnight Cry of Christ, and the path they were to walk upon, brought God’s judgment upon them as they fell off the path. The “high wall” that is broken suddenly, is the “wall” of the separation of church and state that is destroyed at the soon-coming Sunday law. That judgment comes “suddenly at an instant,” and it will be “as the breaking of the potter’s vessel that is broken in pieces.” It is the judgment that is associated with turning the satanic symbol of “the daily” upside down, and identifying it as a symbol of Christ.

Surely your turning of things upside down shall be esteemed as the potter’s clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? Isaiah 29:16.

The “daily” is the prophetic truth which ties together the four verses in Daniel twelve, that identify the distinction between the wicked and the wise. “The daily” is the truth that is hated by those who receive strong delusion in 2 Thessalonians. “The daily” represents the desire of the “lying children” to cause the Holy One of Israel to get out of their way. And their punishment is represented by the breaking of a potter’s vessel, and what remains is an illustration of the lost condition of the foolish virgins, for with the broken and remaining pieces of the shattered potter’s vessel there, “shall not be found” “a sherd to take fire from the hearth, or to take water withal out of the pit.”

Both “fire” and “water” are symbols of the Holy Spirit, as is the oil in the parable of the ten virgins. When the Midnight Cry comes suddenly at an instant, as it did at the Exeter camp meeting in August of 1844, it will be impossible for the “lying children” to find any oil (water or fire). They were called to “return” after the first disappointment as was Jeremiah, but they refused.

Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts. I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail? Therefore thus saith the Lord, If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them. And I will make thee unto this people a fenced brazen wall: and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible. Jeremiah 15:16–21.

Jeremiah represents those who returned after the first disappointment. Those who entered into the work of separating “the precious from the vile,” in order to “stand before” the Lord and be as the Lord’s “mouth”. They are those represented by Daniel in chapter nine, as understanding their scattered condition, and thereafter praying the Leviticus twenty-six prayer. They are those represented by Daniel, Jeremiah and Habakkuk’s watchmen who are contrasted with the “lying children.” The “lying children” were also called by “the Holy One of Israel” when He said, “in returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not”.

Miller's jewels are the truths represented on Habakkuk's tables that represent the test of the Midnight Cry message that produces two classes of worshippers. The symbol of the rebellion that is manifested against those jewels is "the daily." Miller was accurate in his understanding of "the daily," but his understanding was limited by the history he lived in, and the jewels he was used to place upon the table in the center of his room are now shining ten times brighter than they did when Miller first placed them upon his table. They are now in a casket that is larger, for the casket now represents not only the Bible, as it did for Miller's time, but it now represents both the Bible and the Spirit of Prophecy.

It is these two witnesses that produce the testing light in the last days, and it is these two witnesses that become a primary battleground in the last days. Miller saw the battle, for in his dream they took his casket (the Bible), and tore it up. John, representing "the wise" in the last days, "was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." John was being persecuted for believing the message of both the Bible and the writings of Ellen White.

We will continue the consideration of the truths which are represented by the vision of the Ulai River that was unsealed in 1798, in the next article.

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." Life Sketches, 196.