

The Book of Daniel - Number Sixty-One

Unveiling the Prophetic Tapestry: Understanding Daniel's Visions, the Covenant, and the Sealing Time in the Last Days

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Gabriel came to Daniel in chapter nine to provide him with skill and understanding of the two visions which had been represented in chapter eight.

And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Daniel 9:22, 23.

In order for Daniel to have the “understanding” he needed, Gabriel told him to understand both the “matter” and the “vision.” The “matter” was the vision of the trampling down of the sanctuary and host, and the “vision,” was the vision of the appearance of October 22, 1844. Sister White also emphasizes these two visions when she informs us that, Daniel was seeking to understand the relation of the seventy year captivity and the twenty-three hundred years. The seventy years are what Gabriel identified as the “matter” and the “vision” was the twenty-three hundred years. Daniel represents the “wise” of the last days, when Gabriel provides the interpretation of the twenty-three hundred years. The “wise” recognize both the “matter” and the “vision,” in Gabriel’s interpretation, the wicked do not understand. The Millerites understood the “matter” and “vision,” but only in a limited fashion.

The four hundred and ninety years of probationary time, was a period that was based upon four hundred and ninety years of rebellion against the covenant of the “seven times” represented in Leviticus twenty-five and twenty-six. The seventy years captivity was the sum of all the years the land was not allowed to enjoy her rest.

The week that Christ confirmed the covenant with many, was an illustration of the quarrel of his covenant, as represented by two periods of twelve hundred and sixty days. That prophetic week was divided by the cross, which typifies the seal of God.

“What is the seal of the living God, which is placed in the foreheads of His people? It is a mark which angels, but not human eyes, can read; for the destroying angel must see this mark of redemption. The intelligent mind has seen the sign of the cross of Calvary in the Lord’s adopted sons and daughters. The sin of the transgression of the law of God is taken away. They have on the wedding garment, and are obedient and faithful to all God’s commands.”

Manuscript Releases, volume 21, 52.

That week typified two periods of twelve hundred and sixty years divided at the Sunday law of 538, (the mark of the beast) in which paganism and then papalism trampled down the sanctuary and the host. For twelve hundred and sixty days, Christ gave His testimony, then for another

twelve hundred and sixty days, Christ gave the same testimony through His disciples. For twelve hundred and sixty years, Satan gave his testimony, through paganism, and then for another twelve hundred and sixty years, Satan gave his testimony through the papacy.

The covenant, which through ancient Israel's disobedience, became God's "quarrel," was the covenant of Leviticus chapter twenty-five, that outlined the land resting, and the jubilee that was to be celebrated every forty-ninth year.

And the Lord spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land. And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee, And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat. And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubile; it shall be holy unto you: ye shall eat the increase thereof out of the field. In the year of this jubile ye shall return every man unto his possession. Leviticus 25:1–13.

The first period of the twenty-three hundred year prophecy, as with the week Christ confirmed the covenant, and the four-hundred and ninety years is directly associated with the "seven times" of Leviticus chapters twenty-five and twenty-six.

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. Daniel 9:2.

Sixty-nine weeks beginning in 457 BC, brings you to Christ's baptism, and the beginning of the week in which he confirmed the covenant, which was the covenant of God's "quarrel." But there was a week of weeks (forty-nine years), that was isolated from the sixty-nine weeks by the phrase "seven weeks, and threescore and two weeks." Beginning in 457 BC, there was to be forty-nine years, a clear reference to the covenant of Leviticus chapter twenty-five, and to the jubilee celebration. Those forty-nine years were not only a symbol of the jubilee cycles, but also of Pentecost, which is the fiftieth day that follows the forty-nine days of the feast of weeks.

The first forty-nine years of the twenty-three hundred years, the four hundred and ninety years, and the week the covenant was confirmed are all directly connected with the twenty-five hundred and twenty years, represented as “seven times,” in Leviticus twenty-six. Every element of the twenty-three hundred year prophecy is directly connected to the “seven times” which Adventism set aside and rejected in 1863. The “seven times” is a symbol of the jubilee covenant, and for this reason it is also to be noted that when the twenty-three hundred years ended on October 22, 1844, so too, did the twenty-five hundred and twenty years end on that very day, for Moses recorded in Leviticus chapter twenty-five:

And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. Leviticus 25:8, 9.

Every prophetic period within the twenty-three hundred years, is directly associated with the “seven times” of Leviticus twenty-six, including the day both prophetic periods ended. The first forty-nine years identified the work of rebuilding and restoring Jerusalem that would be finalized as God’s people came out of Babylon. The temple was finished before the third decree, as was the Millerite temple finished before the third angel arrived. Yet after 457 BC, “the street” still needed to “be built again, and the wall, even in troublous times.” As Alpha and Omega, Jesus always illustrates the end of a thing, with the beginning of a thing, and after October 22, 1844, the Millerites were to finish “the street” “and the wall,” “in troublous times.”

Sister White identifies the literal wall of protection around Jerusalem as a symbol of God’s law, and immediately after October 22, 1844, the faithful were led into the heavenly sanctuary and recognized God’s law (the wall). In order to recognize God’s law, including the Sabbath, the Millerites were led back to the covenant of ancient Israel. The restoration of the literal “street,” is the restoration that was spiritually accomplished when the Millerites returned to Jeremiah’s “old paths”. The “troublous times” that were to be in the period the wall and street were established was to be accomplished after 1844, and the Civil War that was then approaching, and soon beginning in that very history, represented those troublous times.

Had they been faithful they would have reached the symbolic fiftieth year of the jubilee (where the slaves are released), which was also represented by the fiftieth day of Pentecost (where the message of emancipation goes to all the world). But after 1844 most opposed the Sabbath light, and in 1863, they also rejected the message of Moses (the “seven times”), which had been delivered to them by Elijah (William Miller.) In other words, they turned away from “the street” (the old paths) that they were to restore and walk in.

Jesus always illustrates the end by the beginning, and when the parable of the ten virgins is repeated in the last days, the work of restoring Jerusalem is again to be accomplished. The “street and wall” will be built in “troublous times”. We are now entering into those troublous times. October 22, 1844, typifies the soon-coming Sunday law, so when the “hour of the great earthquake,” of Revelation eleven arrives, the street and wall will be built in troublous times. We

will now identify those troublous times as the “angering of the nations” produced by the escalating warfare of Islam.

While explaining what had been previously written concerning a “time of trouble,” she gave an explanation that is recorded in the book *Early Writings*.

“1. On page 33 is given the following: ‘I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God’s dear, waiting saints. I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.’

“This view was given in 1847 when there were but very few of the Advent brethren observing the Sabbath, and of these but few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now the fulfillment of that view is beginning to be seen. ‘The commencement of that time of trouble,’ here mentioned does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the ‘latter rain,’ or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.” *Early Writings*, 85.

There is a “short period of time,” that precedes the close of probation, when “the nations will be angry, yet held in check.” At the same time “the latter rain” arrives. The “angering of the nations,” is a symbol that is identified in Revelation chapter eleven.

And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. Revelation 11:18.

Sister White comments on this verse.

“I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following the other, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out.

“I saw that the four angels would hold the four winds until Jesus’ work was done in the sanctuary, and then will come the seven last plagues.” *Early Writings*, 36.

The “angering of the nations” occurs just before probation closes, for it is followed by the “wrath of God.” The “wrath of God” occurs when probation closes, and the “time to judge the dead,”

refers to a judgment that occurs during the millennium, and does not refer to the judgment of the dead that began in 1844.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. Revelation 20:1–4.

The judgment that is “given unto” the saints, identifies that they will pass judgment upon the wicked during the millennium, not that they are judged.

“During the thousand years between the first and the second resurrection the judgment of the wicked takes place. The apostle Paul points to this judgment as an event that follows the second advent. ‘Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.’ 1 Corinthians 4:5. Daniel declares that when the Ancient of Days came, ‘judgment was given to the saints of the Most High.’ Daniel 7:22. At this time the righteous reign as kings and priests unto God. John in the Revelation says: ‘I saw thrones, and they sat upon them, and judgment was given unto them.’ ‘They shall be priests of God and of Christ, and shall reign with Him a thousand years.’ Revelation 20:4, 6. It is at this time that, as foretold by Paul, ‘the saints shall judge the world.’ 1 Corinthians 6:2. In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death.

“Satan also and evil angels are judged by Christ and His people. Says Paul: ‘Know ye not that we shall judge angels?’ Verse 3. And Jude declares that ‘the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day.’ Jude 6.

“At the close of the thousand years the second resurrection will take place. Then the wicked will be raised from the dead and appear before God for the execution of ‘the judgment written.’ Thus the revelator, after describing the resurrection of the righteous, says: ‘The rest of the dead lived not again until the thousand years were finished.’ Revelation 20:5. And Isaiah declares, concerning the wicked: ‘They shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.’ Isaiah 24:22.” The Great Controversy, 660, 661.

It is therefore clear that “the angering of the nations” refers to the “troublous times” that comes upon the world before probation closes, and that when “the nations are angered,” they are simultaneously “held in check.”

“I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following the other.” Early Writings, 36.

At the time when the “nations are angered,” the latter rain begins to fall.

“At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the ‘latter rain,’ or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.” Early Writings, 85.

There is a point when the “nations are angered,” but they are simultaneously “held in check.” Then it is that Christ sets up His kingdom of glory, for He sets up His kingdom during the time of the latter rain.

“The latter rain is coming on those that are pure—all then will receive it as formerly.

“When the four angels let go, Christ will set up His kingdom. None receive the latter rain but those who are doing all they can.” Spalding and Magan, 3.

The two previous passages from Early Writings identify that when the nations are angered, and simultaneously “held in check,” the four angels restrain the four winds. The angering of the nations is therefore represented as the “four winds”. She also noted that at the time the four angels hold the angry nations in check, the latter rain would arrive. The period of time that begins when the latter rain arrives, which is also when the nations are angered, yet held in check, continues until Michael stands up and human probation closes. That period of time is the period when salvation is closing, and therefore represents the last work of Christ in the Most Holy Place, which is identified as the period of time when He is either blotting out men’s sins or their names from the books of judgment. That time period, when the angels are holding the four winds, is the sealing time of the one hundred and forty-four thousand.

Islam of the third Woe is the power which “angers the nations,” and the third Woe arrived on September 11, 2001, but Islam was immediately “held in check.” The “east wind” is a symbol of Islam, and Isaiah identifies the “east wind” as the “rough wind,” that God “stayeth” (restrains). The warfare of Islam is repeatedly portrayed as a woman in labor, for it is an escalating warfare that began on September 11, 2001, when the mighty angel of Revelation eighteen descended, as marked by the bringing down of the great buildings of New York City.

“Now comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, ‘What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1–3 will be fulfilled.’ The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God’s power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of

his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine.” Review and Herald, July 5, 1906.

On the 1843 and 1850 charts Islam is represented as “war horses”. In Revelation chapter nine, where Islam of the first and second Woe is set forth, the character of Islam is identified by the name of Islam’s king.

And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. Revelation 9:11.

The verse, which is chapter NINE, and verse ELEVEN, prophetically identifies that whether represented in the Old Testament (the Hebrew) or in the New Testament (the Greek), the character of Islam is Abaddon or Apollyon. Both names mean “destruction and death”.

“Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path.” Manuscript Releases, volume 20, 217.

The four winds are the angry horse of Bible prophecy, that is seeking to break loose. One of the prophetic characteristics of the angry horse is that it is restrained, but it is seeking to break loose and bring “destruction and death”, upon the whole earth.

We will continue to address these subjects in the next article.

“O that God’s people had a sense of the impending destruction of thousands of cities, now almost given to idolatry! But many of those who should be proclaiming the truth are accusing and condemning their brethren. When the converting power of God comes upon minds, there will be a decided change. Men will have no inclination to criticize and tear down. They will not stand in a position that hinders the light from shining to the world. Their criticism, their accusing, will cease. The powers of the enemy are mustering for battle. Stern conflicts are before us. Press together, my brethren and sisters, press together. Bind up with Christ. ‘Say ye not, A confederacy,... neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.’

“The world is a theater. The actors, its inhabitants, are preparing to act their part in the last great drama. God is lost sight of. With the great masses of mankind there is no unity, except as men confederate to accomplish their selfish purposes. God is looking on. His purposes in regard to his rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last great scenes in the drama,—Satan coming as Christ, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret societies. Those who are yielding to the passion for confederation are working out the plans of the enemy. The cause will be followed by the effect.

“Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise.” Review and Herald, September 10, 1903.