

The Book of Daniel - Number Sixty-Two

Unveiling the Jewels of William Miller's Prophetic Vision: A Critical Examination of Adventism's Departure from the 'Great Light' and the Call to Return to the True Foundations

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The jewels of William Miller's dream will shine ten times brighter than they shone in the history of the Millerites. The Millerites' understanding of the knowledge that was increased during their history was accurate, but incomplete. When their understanding is placed into a more accurate historical setting it identifies more serious implications, for it not only expands the prophetic truths represented by the jewels, but it also produces the test for ten virgins of the last days. The Millerite understanding is represented upon the two pioneer charts (1843 and 1850). Both charts were a fulfillment of the tables prophesied in Habakkuk's chapter two, and the fact that the charts were a fulfillment of Habakkuk, and also that those very truths were the foundational truths of Adventism were identified as such by the Spirit of Prophecy.

The understanding of a few of the foundational truths were increased in glory as the Millerites were led into an understanding of the heavenly sanctuary and the truths associated with the sanctuary, after the great disappointment of October 22, 1844. But Adventism's transition into a Laodicean condition in 1856, and their ultimate rejection of the "seven times" in 1863, led them into the wilderness of Laodicea. No significant truth has been brought forth through Adventism since the 1850's. If you doubt that claim, then identify why it is incorrect.

The Millerites were correct on the understanding of Daniel two, but their understanding was limited. Adventism never went beyond the Millerite understanding. Today all eight kingdoms represented in Daniel chapter two can be seen, as can the symbolism of Daniel praying to understand the secret of Nebuchadnezzar's dream. That secret represents the final prophetic secret, (all the prophets are identifying the last days), and the last prophetic secret is what John identifies as the Revelation of Jesus Christ. That secret is unsealed when the "time is at hand," just before probation closes, and that secret is now being unsealed, for those who choose to see.

The Millerite understanding of "the daily" in the book of Daniel was identified by inspiration as correct, but by 1901, Adventism began a process of rejecting that foundational truth, and by the 1930's Adventism had reverted back to the old Protestant view, which claims that "the daily" represents some aspect of Christ's sanctuary ministry. That satanic view, the Spirit of Prophecy says, came from "angels that had been expelled from heaven." Today the correct Millerite view of "the daily," can be seen as not only the symbol of paganism, but as the symbol of the rebellion of Adventism, which brings the strong delusion upon those who do not love the truth.

The Millerites were led to the correct date for the expiration of the twenty-three hundred years, and Adventism immediately after the Great Disappointment recognized increased light associated with

that prophecy, but with their rejection of the “seven times,” from 1856 through 1863, and even unto this very day, they have seen no advancing light from the doctrine they claim is their central pillar and foundation. Today the “seven times” can be seen, (by those willing to see), as being directly associated with every time period of the twenty-three hundred year prophecy.

The first forty-nine years represents the cycle of the land resting every seventh year that is repeated seven times. The four hundred and ninety years represents not only a period of probation for ancient Israel, but it identifies how many years of rebellion against the command to allow the land to rest would transpire in order to accumulate a total of seventy years that the land was prevented from resting (which is the period of captivity for that very rebellion). The week Christ confirmed the covenant is structured by three and a half years to the cross and three and a half years after the cross. In that week Christ was gathering all men, for he said if he was lifted up, he would gather all men.

Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. John 12:31, 32.

The twenty-five hundred and twenty days in which Christ confirmed the covenant and gathered men unto Himself, represents the twenty-five hundred and twenty years that God scattered His rebellious people, due to the quarrel of His covenant. The “seven times” carried out against the northern kingdom of Israel, represented the scattering of twenty-five hundred and twenty years that began in 723 BC and ended in 1798. The year 538, divides the two periods and creates two successive periods of twelve-hundred and sixty years. The first period representing the trampling down of the sanctuary and host by paganism, and the second the trampling down accomplished by papalism.

The “seven times,” of twenty-five hundred and twenty years against the southern kingdom that began in 677 BC, and ended in 1844, ended on October 22, 1844. It is a symbol of the curse of the covenant, and concluded by the sounding of the jubilee trumpet which was to be blown upon the Day of Atonement. The antitypical Day of Atonement that began on October 22, 1844 represents a period of time. It is the period of the Investigative Judgment, and during that period of time the jubilee trumpet associated with the sacred cycle of seven was to be sounded.

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. Revelation 10:7.

The sounding of the seventh Trumpet, which began on October 22, 1844, represents the Jubilee Trumpet of the sacred cycle of seven, as set forth in Leviticus twenty-five. The Millerites were ultimately correct on the dating of the twenty-three-hundred-year prophecy, and Adventism came to understand more of it just after the Great Disappointment, but Miller’s “jewel” of the period of twenty-three-hundred-years is today shining ten times brighter. Every prophetic characteristic of the seven periods represented within the period of twenty-three-hundred-years, has a direct prophetic connection with the twenty-five-hundred and twenty years (“seven times”), of Leviticus chapters twenty-five and twenty-six.

The Millerites rejected the claim of apostate Protestantism and Catholicism that the “robbers of thy people,” who “exalted themselves,” and “fell” was a symbol of Antiochus Epiphanes, and they were correct. They knew and defended the truth that it is Rome that in God’s prophetic word is represented as the “robbers of thy people that established the vision”, not some unknown and historically insignificant Syrian king that established the vision.

Today the Adventist theologians teach that the “robbers of thy people” is Antiochus Epiphanes. Today, the argument which in Millerite history represented that the former covenant people who were being passed by did not, and could not, understand the vision (which is established by the correct understanding of the “robbers of thy people”), is once again being repeated by the former covenant people who are once again being passed by.

Where there is no vision, the people perish: but he that keepeth the law, happy is he. Proverbs 29:18.

The Millerites taught correctly that the twenty-five hundred and twenty years (“seven times”), of Leviticus twenty-six, was the longest and last time prophecy in the Bible, but Laodicean Adventism rejected that “jewel” in 1863, and today it can be seen, (by those who wish to see), that not only were the Millerites correct in identifying the “seven times” as the longest time prophecy in the Bible, but also that “the curse”, which is God’s indignation, was carried out against both the northern and southern kingdoms of Israel.

Today the respective conclusions of those two indignations, which the book of Daniel addresses (as do other prophets), can be seen to be two bookends (first and last) of a period of forty-six years, when Christ erected the Millerite temple, as typified by the forty-six days Moses was on the mount receiving instructions for erecting the wilderness tabernacle; and by the forty-six years of Herod’s remodeling of the temple which the Pharisees referred to in their conversation with Christ about Him “resurrecting” by the cleansing of a temple that had been “destroyed” by traders and money-changers, and also by the resurrection of His human temple that was created with forty-six chromosomes. Today, the Millerite foundational truths are as correct as ever, but they are now ten times more profound.

Today it can be seen (by those willing to see), that when Christ introduced Himself as Palmoni (the Wonderful Numberer, or the Numberer of Secrets) in the thirteenth verse, of Daniel chapter eight, that He was presenting the connection between a vision that represented a period of twenty-three hundred years and another vision that represented twenty-five hundred and twenty years. When the relation of these two prophetic periods is recognized, it can be seen that they are directly connected with the twelve-hundred-and-sixty-years of papal rule, which in turn is connected with the twelve-hundred-and-ninety-years of Daniel twelve and also the thirteen-hundred-and-thirty-five-years of the same verse.

There are many more direct connections of prophetic periods that are associated with the two visions of verses thirteen and fourteen of Daniel eight, but they are only recognized by those who wish to see. But today, beyond the connections of all the time periods that are brought together by the two visions is the revelation of the name of Palmoni (the Wonderful Numberer, or the Numberer of

Secrets). The Millerites were correct on the two verses, but limited, and today Adventism is simply in complete and utter darkness.

Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Isaiah 29:9–12.

Sister White identifies that William Miller was given “great light” upon the book of Revelation, but his understanding of chapters twelve, thirteen, seventeen and eighteen of Revelation was, quite simply, not correct. Those incorrect understandings are not represented upon the two sacred charts, but what is represented from the book of Revelation, chapter nine, is the “jewel” that Islam is represented by the three Woes.

“Preachers and people have looked upon the book of Revelation as mysterious and of less importance than other portions of the Sacred Scriptures. But I saw that this book is indeed a revelation given for the especial benefit of those who should live in the last days, to guide them in ascertaining their true position and their duty. God directed the mind of William Miller to the prophecies and gave him great light upon the book of Revelation.” Early Writings, 231.

The expression “great light” in the writings of Sister White is very informative. Miller understood the churches, seals and trumpets of Revelation, for holy angels “directed his mind” on these subjects. The “great light” given to Miller was represented on the two sacred tables, and the doctrinal truths that were the “great light” were identified in his dream as “jewels”. Adventism was given that “great light” and began covering it up with counterfeit jewels beginning in 1863. The principle of “light” is that “light” is what Christ uses to judge a person or a people.

Not only does “light” judge a people, but the “light” which they could have had if they had not resisted (as they did in 1856, as only one of many examples). The other attribute associated with “light,” is that the “light” that is rejected produces a corresponding degree of darkness. Adventism rejected and covered up the “great light” given by God to Miller that represents the foundations of Adventism.

“One who sees beneath the surface, who reads the hearts of all men, says of those who have had “great light:” ‘They are not afflicted and astonished because of their moral and spiritual condition.’ Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before Mine eyes, and chose that in which I delighted not.’ ‘God shall send them strong delusion, that they should believe a lie,’ because they received not the love of the truth, that they might be saved,’ ‘but had pleasure in unrighteousness.’ Isaiah 66:3, 4; 2 Thessalonians 2:11, 10, 12.

“The heavenly Teacher inquired: ‘What stronger delusion can beguile the mind than the pretense that you are building on the right foundation and that God accepts your works, when in reality you are working out many things according to worldly policy and are sinning against Jehovah? Oh, it is a great deception, a fascinating delusion, that takes possession of minds when men who have “once known the truth,” mistake the form of godliness for the spirit and power thereof; when they suppose that they are rich and increased with goods and in need of nothing, while in reality they are in need of everything.’” Testimonies, volume 8, 249, 250.

Laodicea, which Adventism became in 1856, represents those who once were given “great light,” but are destined to receive the “strong delusion” of Second Thessalonians, while all the time believing the false foundation they have erected through the introduction of counterfeit coins and jewels is ordained of God, but actually it is a foundation that is built upon sand. Adventism is “a church that has had great light, great evidence”, but is a “church” that has discarded “the message the Lord” has “sent”, and has since received “the most unreasonable assertions and false suppositions and false theories”.

“Unsanctified ministers are arraying themselves against God. They are praising Christ and the god of this world in the same breath. While professedly they receive Christ, they embrace Barabbas, and by their actions say, ‘Not this Man, but Barabbas.’ Let all who read these lines, take heed. Satan has made his boast of what he can do. He thinks to dissolve the unity which Christ prayed might exist in His church. He says, ‘I will go forth and be a lying spirit to deceive those that I can, to criticize, and condemn, and falsify.’ Let the son of deceit and false witness be entertained by “a church that has had great light,” great evidence, and that church will discard the message the Lord has sent, and receive the most unreasonable assertions and false suppositions and false theories. Satan laughs at their folly, for he knows what truth is.

“Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. If doubts and unbelief are cherished, the faithful ministers will be removed from the people who think they know so much. ‘If thou hadst known,’ said Christ, ‘even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.’

“Nevertheless, the foundation of God standeth sure. The Lord knoweth them that are His. The sanctified minister must have no guile in his mouth. He must be open as the day, free from every taint of evil. A sanctified ministry and press will be a power in flashing the light of truth on this untoward generation. Light, brethren, more light we need. Blow the trumpet in Zion; sound an alarm in the holy mountain. Gather the host of the Lord, with sanctified hearts, to hear what the Lord will say unto His people; for He has increased light for all who will hear. Let them be armed and equipped, and come up to the battle—to the help of the Lord against the mighty. God Himself will work for Israel. Every lying tongue will be silenced. Angels’ hands will overthrow the deceptive schemes that are being formed. The bulwarks of Satan will never triumph. Victory will attend the third angel’s message. As the Captain of the Lord’s host tore down the walls of Jericho, so will the Lord’s commandment-keeping people triumph, and all opposing elements be defeated. Let no soul complain of the servants of God who have come to them with a heaven-sent message. Do not any longer pick flaws in them, saying, ‘They are too

positive; they talk too strongly.’ They may talk strongly; but is it not needed? God will make the ears of the hearers tingle if they will not heed His voice or His message. He will denounce those who resist the word of God.

“Satan has laid every measure possible that nothing shall come among us as a people to reprove and rebuke us, and exhort us to put away our errors. But there is a people who will bear the ark of God. Some will go out from among us who will bear the ark no longer. But these cannot make walls to obstruct the truth; for it will go onward and upward to the end. In the past God has raised up men, and He still has men of opportunity waiting, prepared to do His bidding—men who will go through restrictions which are only as walls daubed with untempered mortar. When God puts His Spirit upon men, they will work. They will proclaim the word of the Lord; they will lift up their voice like a trumpet. The truth will not be diminished or lose its power in their hands. They will show the people their transgressions, and the house of Jacob their sins.” Testimonies to Ministers, 409–411.

To identify the satanic symbol of “the daily” as a symbol of Christ is to praise “Christ and the god of this world in the same breath. While professedly they receive Christ, they embrace Barabbas, and by their actions say, ‘Not this Man, but Barabbas.’” The truths represented in Miller’s dream as “jewels”, and also graphically illustrated upon the two sacred tables, are the “great light,” which Miller was given, and that Adventism has rejected.

They profess to be praising Christ with a satanic symbol, and claim they are standing upon the foundation of God, when it is a counterfeit foundation that brings strong delusion to all who take their stand upon that faulty doctrinal structure. There is nothing new under the sun, and modern Israel is simply walking in the prophetic footsteps of ancient Israel.

“One matter burdens my soul: The great lack of the love of God, which has been lost through continued resistance of light and truth, and the influence of those who have been engaged in active labor, who, in the face of evidence piled upon evidence, have exerted an influence to counteract the work of the message God has sent. I point them to the Jewish nation and ask, Must we leave our brethren to pass over the same path of blind resistance, till the very end of probation? If ever a people needed true and faithful watchmen, who will not hold their peace, who will cry day and night, sounding the warnings God has given, it is Seventh-day Adventists. Those who have had great light, blessed opportunities, who, like Capernaum, have been exalted to heaven in point of privilege, shall they by non-improvement be left to darkness corresponding to the greatness of the light given?

“I wish to plead with our brethren who shall assemble at the General Conference to heed the message given to the Laodiceans. What a condition of blindness is theirs! This subject has been brought to your notice again and again, but your dissatisfaction with your spiritual condition has not been deep and painful enough to work reform. ‘Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.’ The guilt of self-deception is upon our churches. The religious life of many is a lie.” Manuscript Releases, volume 16, 106, 107.

“Capernaum” was the city which Jesus chose as his own city.

“At Capernaum Jesus dwelt in the intervals of His journeys to and fro, and it came to be known as ‘His own city.’ It was on the shores of the Sea of Galilee, and near the borders of the beautiful plain of Gennesaret, if not actually upon it.” *The Desire of Ages*, 252.

Christ chose Capernaum as he had chosen Jerusalem of old.

And unto his son will I give one tribe, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there. 1 Kings 11:36.

Christ chose Adventism as his city in 1844, and by 1863, Adventism had rebuilt the city of “Jericho”, a symbol of Laodicean comfort and affluency. As with ancient Israel, so too, with modern Israel. Adventism believes they are the citizens of God’s special city, but they have rejected the “great light” that provides the evidence of citizenship. Like unto Shilo, in the time of Eli, Hophni and Phineas, Adventism will be judged according to the “great light” they were given opportunity to receive.

“Among the professed children of God, how little patience has been manifested, how many bitter words have been spoken, how much denunciation has been uttered against those not of our faith. Many have looked upon those belonging to other churches as great sinners, when the Lord does not thus regard them. Those who look thus upon the members of other churches, have need to humble themselves under the mighty hand of God. Those whom they condemn may have had but little light, few opportunities and privileges. If they had had the light that many of the members of our churches have had, they might have advanced at a far greater rate, and have better represented their faith to the world. Of those who boast of their light, and yet fail to walk in it, Christ says, ‘But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum [Seventh-day Adventists, who have had great light], which art exalted unto heaven [in point of privilege], shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.’ At that time Jesus answered and said, ‘I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent [in their own estimation], and hast revealed them unto babes.’

“‘And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.’

“The Lord has established among us institutions of great importance, and they are to be managed, not as worldly institutions are managed, but after God’s order. They are to be managed with an eye single to his glory, that by all means perishing souls may be saved. To the people of God the testimonies of the Spirit have come, and yet many have not taken heed to reproofs, warnings, and counsels.

“Here now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: fear ye not me saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual degree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? but this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you.... They judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord; shall not my soul be revenged on such a nation as this?’

“Shall the Lord be compelled to say, ‘Pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee’? ‘Therefore the showers have been withholden, and there hath been no latter rain.... Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?’” Review and Herald, August 1, 1893.

We will continue our consideration of the “great light” that was given to William Miller on the book of Revelation in the next article.

“When Christ came into the world to exemplify true religion, and to exalt the principles that should govern the hearts and actions of men, falsehood had taken so deep a hold upon those who had had so great light, that they no longer comprehended the light, and had no inclination to yield up tradition for truth. They rejected the heavenly Teacher, they crucified the Lord of glory, that they might retain their own customs and inventions. The very same spirit is manifested in the world today. Men are averse to investigating truth, lest their traditions should be disturbed, and a new order of things should be brought in. There is with humanity a constant liability to err, and men are naturally inclined to highly exalt human ideas and knowledge, while the divine and eternal is not discerned or appreciated.” Counsels on Sabbath School Work, 47.