

# The Book of Daniel - Number Sixty-Seven

## *Prophetic Insights: Islam, September 11, 2001, and the Day of the East Wind*

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Islam of the third woe arrived into prophetic history on September 11, 2001, and it was immediately restrained. At that time the latter rain began to fall, but it was “measured”.

In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof. When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will show them no favour. And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem. Isaiah 27:6–13.

The “day of the east wind” identifies the arrival of the latter rain, and also Islam of the third woe. It also marks the beginning of the history where the “iniquity of Jacob is purged.” The day of the east wind arrived on September 11, 2001, and at that point the judgment of the living commenced. The judgment of the living is the closing work of the third angel, and it is there that the removal of the sins of the one hundred and forty-four thousand began. That is what Isaiah means when he wrote, “By this.”

The words leading up to, “By this,” are, “In measure, when it shooteth forth, thou will debate with it: he stayeth his rough wind in the day of the east wind.” “By this,” is identifying the specific testing truths that purge the sin from those represented as Jacob. Those truths include the event (9/11), which marks the arrival of the latter rain. Those truths include the definition of the latter rain as “a message,” and the “message” is Islam. It includes the truth that “the east wind” is Islam of the third Woe, and it includes the prophetic characteristic of Islam’s subsequent restraint (stayeth).

The test itself is represented by the “debate,” which began on September 11, 2001. Jeremiah, when representing the first disappointment, was counseled to “return” unto God and separate the precious from the vile. The “fruit” of the testing message produces two classes of worshippers.

The judgment of the foolish is represented as “when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.” Isaiah is referencing the pronouncement against those who turn things upside down in chapters twenty-eight and twenty-nine. They are those who cannot understand the sealed book. The work (fruit) of the wicked is to be esteemed as potter’s clay.

Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? 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 29:14–16.

The work of the wicked will be as potter’s clay, and in chapter twenty-seven their work is portrayed in a similar fashion, as chalkstones that are beaten asunder. Chalk or potter’s clay is easily beaten into powder, and the symbol of the work of making “all the stones of the altar as chalkstones that are beaten in sunder,” and including the work of tearing down “the groves and images,” so that they “shall not stand up,” is the work represented by the reformation of king Josiah. In the final revival and reformation, represented by the reformation of Josiah, the Adventist corporate structure will be desolate, for “the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness.” All their works, meaning the thousands of churches, schools, colleges, universities, hospitals and office buildings around the world, will be prophetically beaten into worthless powder.

The membership will also be desolate, for those “people of no understanding” will be as “withered” “boughs” that “shall be broken off” “and set on fire,” for “he that made them will not have mercy on them, and he that formed them will show them no favor.”

When the separation that is accomplished by the testing message is complete, the second voice of Revelation chapter eighteen, calls God’s other flock out of Babylon, for in that day “it shall come to pass” “that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.”

The passage (Isaiah twenty-seven, verses eight through thirteen) we are considering, identifies the prophetic history that began on September 11, 2001, and illustrates the testing and purification of those who will ultimately call God’s other flock out of Babylon. The opening verses of the same chapter, identify a song that is to be sung during that very history.

In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day. Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together. Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me. He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and

fill the face of the world with fruit. Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? Isaiah 27:2–7.

The song of the vineyard is the song that first identifies God's people as a vineyard which He had loved and cared for. It then presents a promise of acceptance for any who would wish to take hold of Christ's righteousness. It then identifies the promise of the outpouring of the Holy Spirit, represented by two phases of rain. The first phase of rain brings the blossoms and buds to life, and the second phase fills the earth with fruit.

The song of the vineyard is the song that identifies the period of time when God is passing by a former chosen people, while entering into covenant with a new chosen people. Verses eight and onward, are simply repeating and enlarging upon the opening verses of the chapter. The first verse of the chapter identifies the same event that is identified as the "day of the east wind" in verse eight.

In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea. Isaiah 27:1.

The dragon is Satan, but in a secondary sense it was pagan Rome.

"Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome." *The Great Controversy*, 439.

The ten kings of pagan Rome, in chapter seven of Daniel, and in chapter twelve of Revelation represent the ten kings of Revelation seventeen—in the last days.

"Kings and rulers and governors have placed upon themselves the brand of antichrist, and are represented as the dragon who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus." *Testimonies to Ministers*, 38.

Verse one of Isaiah 27 is identifying the beginning of the judgment of the dragon, which began at the day of the east wind, on September 11, 2001. The judgment of the kings of the earth, and their globalist merchant partners, is accomplished when the financial structure of the earth is destroyed by an "east wind", in the midst of the "seas".

For, lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail. Thou breakest the ships of Tarshish with an east wind. Psalms 48:4–7.

Isaiah chapter twenty-seven, verses one through seven, is repeated and enlarged upon in verses eight through thirteen. It identifies that in "the day of east wind" the kings and merchants of the earth are going to be confronted with fear, and their fear escalates through history from that point onward. That fear identifies the illogical and hasty movements of the progressive globalists of planet earth ever since September 11, 2001, as they push their agenda further and more aggressively, than what would be logically expected. Satan, and his representatives, for the merchants and kings of the earth (the globalists), as symbols of the dragon, know their time is

short.

Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. Revelation 12:12.

The day of the east wind, that produced the economic crisis in 2001, that has only gotten worse, no matter what the globalist media attempts to claim, is the issue that confronts the world at the point when the dragon knows his time is short. He then escalates his movements for control of the entire earth, and he does so when “Woe” (the third Woe) is brought upon “the inhabitants of the earth and sea.”

The arrival of Islam of the third Woe (the east wind), on September 11, 2001, produced an economic disaster that has forced the globalists to accelerate their efforts to force a one world government upon planet earth. Yet Islam continues to fulfill its role. Perhaps the most serious revelation of Islam as a symbol of Bible prophecy is found in the first reference to Islam.

And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man’s hand against him; and he shall dwell in the presence of all his brethren. Genesis 16:11, 12.

God’s Word never fails. As Islam continues to produce pain as a woman in travail, some who might even accept that Islam is identified in Bible prophecy, have not yet wrapped their mind around the obvious fact in the two verses. Some might understand that it is Islam that brings every man on planet earth together in order to oppose a common enemy, and this is of course true. Yet the last phrase in the verse is the more serious truth. The world was shaken by September 11, 2001, and it has recently been shaken again by this year’s October 7 attack of Hamas against Israel. But no one is willing to see that the spirit of warfare and sudden destruction is “in the presence of all” of Ishmael’s brethren.

What kind of destruction will be carried out when there is a surprise attack carried out by such Islamic nations as Saudi Arabia, the United Arab Emirates, Qatar, Kuwait, Brunei and Bahrain? The spirit of Ishmael is in “all his brethren,” and the warfare that has so far been produced with the third Woe from countries such as Afghanistan or Iraq, will be quite different when the prophecy of Ishmael is fully fulfilled. How many nuclear bombs does Pakistan have?

The prophetic characteristic of Islamic warfare as demonstrated in the first and second Islamic Woes is sudden, surprise attacks. Are there enough finances in the affluent Islamic nations to secretly secure or produce weaponry that would be more sophisticated, and lethal, than fuel laden jets, car bombs, burning tires, rape and knives? Is God’s Word to be believed?

All the jewels of Miller’s dream become testing truths in the last days, if nothing more than the reality that those truths have been rejected and prophecy identifies they will be restored. But some of those jewels, such as the work of Christ in the heavenly sanctuary and Islam of the third Woe, identify predictions that are fulfilled only in the very last days. One represents the work of Christ in

the Most Holy Place, certainly a present testing truth, and the other identifies the message of the Midnight Cry, which again is a present testing truth.

The thread that weaves together the Millerite movement and the time of the end in 1989, which in turn introduces the movement of the one hundred and forty-four thousand, is the “seven times,” that was Miller’s first jewel and the first to be set aside as Adventism left the old paths. One hundred and twenty-six years from the rebellion of 1863, to the time of the end in 1989, represents the “seven times.” The twenty-five hundred and twenty was divided into two periods of twelve hundred and sixty, and a tenth or a tithe of twelve hundred and sixty, is one hundred and twenty-six. The stone the builders rejected is so long that it connects the first and last movements of the three angels. In so doing it identifies that the truth of the “seven times” is also a present testing truth, and that it is the truth that becomes no longer simply the foundation stone, but the head of the corner.

We will now leave off our consideration of the increase of knowledge in the Millerite movement, represented by the Ulai River vision in the book of Daniel and turn our attention to the vision of the Hiddekel River, that represents the increase of knowledge, in the movement of the one hundred and forty-four thousand.

We will begin next by considering the four generations of Adventism that span the one hundred and twenty-six years from 1863 to 1989.

We will start that study in the next article.

And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me. Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy. And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain. Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations. And he brought me to the door of the court; and when I looked, behold a hole in the wall.

Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of

incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth. He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz. Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east. Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them. Ezekiel 8:1-18.