

The Book of Daniel - Number Seventy-Five

The Prophetic Parallels: From Isaiah's Message to Modern-Day Revelations

Jeff Pippenger

2024-02-08

As Isaiah presents the message represented by the sixty-five years (chapter seven, verse eight), to the wicked leader of Jerusalem, he does so by the “fuller’s field” and the “end of the conduit of the upper pool,” in the year 742 BC. 742 BC represents 1863, for Jesus always illustrates the end with the beginning. The rebellion of 1863 in turn represents the Sunday law in the United States, for Jesus always illustrates the end of a thing with the beginning of a thing. 1863 was the beginning of the legally registered Laodicean Adventist church, and that church is left desolate at the “great earthquake” of the Sunday law. How could a corporation that is legally governed by the State (not the reverse of the Church controlling the State), continue to uphold the seventh-day Sabbath, at the time when that very same government is legally forbidding worship on the seventh day?

At the beginning and ending of Christ’s ministry, He cleansed the temple. At the first temple cleansing Christ identified that the leaders had made “his father’s house” a den of thieves, but in the last cleansing of the temple He had identified that “their house” was left to them desolate. Ancient Israel illustrates modern Israel. He erected and cleansed the Millerite temple in the beginning of Adventism, but at the final cleansing, the cleansing of the one hundred and forty-four thousand, Laodicean Adventism is spewed out of His mouth, and “their house” is then left desolate.

Isaiah is by the fuller’s field when he confronts king Ahaz. The fuller’s field represents the cleansing accomplished by the Messenger of the Covenant who suddenly comes to His temple, and cleanses the sons of Levi as with “fuller’s soap.” This cleansing was accomplished at the beginning of Adventism, and it is accomplished again at the end.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. Malachi 3:1–4.

Isaiah meets Ahaz, with the sign of his son, whose name symbolizes that in the last days “a remnant will return.” The remnant is those that “return.” Isaiah meets with wicked king Ahaz during the history of the cleansing of the temple, which began in Millerite history in 1844, and was brought to a conclusion by disobedience in 1863. In the last days the cleansing is the history of the sealing of the one hundred and forty-four thousand. Had the Millerites followed the opening providence of God that followed 1844, they would have finished the work.

“Had Adventists, after the great disappointment in 1844, held fast their faith and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward. But in the period of doubt and uncertainty that followed the disappointment, many of the advent believers yielded their faith.... Thus the work was hindered, and the world was left in darkness. Had the whole Adventist body united upon the commandments of God and the faith of Jesus, how widely different would have been our history!” Evangelism, 695.

The failure to “follow on unitedly in the opening providence of God,” led them into a Laodicean condition by 1856, and the ensuing rebellion of 1863, marked the beginning of the wandering in the wilderness that had been illustrated by ancient Israel when they failed their tenth and final test, and were then condemned to die in the wilderness over the following forty years.

Isaiah’s son provides the promise that at the final temple cleansing of the last days “a remnant shall return.” Their “return” is illustrated by Jeremiah, who was promised that if he would “return,” he would become God’s watchman. The one hundred and forty-four thousand are those who have returned from a disappointment.

Those that are the one hundred and forty-four thousand have experienced a disappointment and waited for their Lord. They have been typified by the wise virgins in Millerite history, and in both the beginning and ending histories two sticks are joined into one nation, during the outpouring of the Holy Spirit during the time of the Midnight Cry.

Wicked king Ahaz represents the leadership of Judah that will have heard the message, but who reject the message presented by Isaiah, and in so doing they “stumble, and fall, and be broken, and be snared, and be taken.” They are those who “seek unto them that have familiar spirits, and unto wizards that peep, and that mutter,” representing the experience of spiritualism they succumb to as they receive the strong delusion of 2 Thessalonians. Ahaz’s rejection of the message of Isaiah in 742 BC, aligns with 1863, when the message of Miller was rejected. Isaiah typifies Miller, and the message of both Isaiah and Miller was based upon the “seven times,” which find their anchor point in verse eight, of Isaiah chapter seven. Miller’s son (Isaiah’s son) represents the Elijah movement that comes in the last days.

The pronouncement against Ahaz for his rejection included the prediction of being conquered by the king of the north, who in the last days is the threefold union of Modern Rome, that is ruled over by the papacy.

The Lord spake also unto me again, saying, Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah’s son; Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. Isaiah 8:5–8.

Isaiah met with wicked king Ahaz at the end of the conduit of the upper pool, and although there is uncertainty among the biblical historians and archeologists as to whether the upper pool, was the same pool as the pool of Siloam in the time of Christ, the context of Isaiah's prophecy removes all doubt, for Isaiah identifies that the king of the north was to come upon Ahaz, because he had rejected the waters of Shiloah, that goes softly. "Shiloah" is the Old Testament's name for "Siloam" in the New Testament.

It was at the pool of Siloam that Jesus healed the blind man, and wicked king Ahaz represents the blind Laodicean leadership, both in 1863, and at the soon-coming Sunday law who refuse to be healed. "Shiloah" and "Siloam" both mean "sent," and a message was sent from the Father, to the Son, who then gave it to Gabriel and the holy angels to convey to Isaiah, who brought the message that was "sent" from heaven to a blind Laodicean leader.

The conduit from the upper pool where Isaiah presented the message represents the place where the rain of the Holy Spirit is conveyed to God's people, as also represented by the golden pipes of Zechariah's vision, or the ladder of Jacob's dream.

"That which God has prepared for us is represented in Zechariah, chapters 3 and 4, and 4:12-14: 'And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.'

"The Lord is full of resources. He has no lack of facilities. It is because of our lack of faith, our earthliness, our cheap talk, our unbelief, manifested in our conversation, that dark shadows gather about us. Christ is not revealed in word or character as the One altogether lovely, and the chiefest among ten thousand. When the soul is content to lift itself up unto vanity, the Spirit of the Lord can do little for it. Our shortsighted vision beholds the shadow, but cannot see the glory beyond. 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.

"Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? Oh, that we might have in our churches the Spirit and breath of God breathed into His people, that they might stand upon their feet and live. We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit." Manuscript Releases, volume 20, 216, 217.

The "golden oil," is the messages of God's Spirit that comes down from the upper pool through the conduit that is the two golden pipes that are the two witnesses of the Bible and Spirit of Prophecy, or the Old and New Testament, or the law and the prophets, or Moses and Elijah.

"The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven in the messages of God's Spirit, the

agencies of evil would have entire control over men.

“God is dishonored when we do not receive the communications which he sends us. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness. When the call shall come, ‘Behold, the bridegroom cometh; go ye out to meet him,’ those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not, in themselves, the power to obtain the oil, and their lives are wrecked. But if God’s Holy Spirit is asked for, if we plead, as did Moses, ‘Show me thy glory,’ the love of God will be shed abroad in our hearts. Through the golden pipes, the golden oil will be communicated to us. ‘Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.’ By receiving the bright beams of the Sun of Righteousness, God’s children shine as lights in the world.” Review and Herald, July 20, 1897.

The message that Ahaz was rejecting was the message of the Midnight Cry, that would have climaxed into the second coming of Christ, if the leadership of Laodicea had received the message to Laodicea that was “sent” to them in 1856. That message would have then swelled to a loud cry, and God’s people would have finished the work and been at peace. Instead, they returned to the vomit they had been delivered from.

Isaiah and Ahaz are represented as being in the purification process of the fuller’s field, which is accomplished by the Messenger of the Covenant in Malachi chapter three. They are symbolically located where the “oil” (a message) is being poured out in Zechariah’s vision, and in the last days, Isaiah’s message to Ahaz is the message of Islam of the third Woe; it is the message of the hidden history of the seven thunders; it is the message that the eighth is of the seven; it is the message of the vineyard; it is the message of “Truth,” that are all elements of the Revelation of Jesus Christ, which in the last days produces the purification represented by the fuller’s field.

It was and is also the message of the “seven times,” that changes from Miller’s foundation stone, to the head of the corner, for it was the first truth, and it must therefore be the last truth. 1863 marked the conclusion of a purification process that began with the arrival of the third angel on October 22, 1844, and ultimately reached the light of the “seven times” in 1856. In 1844 the light of the twenty-three hundred years marked a beginning that led to the ending that was marked by the twenty-five hundred and twenty years. Yet, Laodicean blindness in the beginning and the ending, refuses to see the relationship of the two visions. 1863 represents the conclusion of a purification process that always occurs when a message is unsealed, and the message of the third angel was unsealed on October 22, 1844.

The light of the third angel which was unsealed in 1844, was not a singular light, it was what Sister White refers to as “the advancing light of the third angel.” The advancing light of the third angel began in 1844, and continues to advance until probation closes, but when it first arrived, and when it ultimately ends, there is a specific testing period of the third angel. Those testing periods, at the beginning and ending, also represent a testing process represented by Daniel as an “increase of knowledge,” that is also the advancing light of the third angel.

The testing process at the beginning began in 1844, and the advancing light increased in knowledge until it reached its conclusion in 1856. The beginning light and the ending light of the testing period are the two visions of Daniel chapter eight, verses thirteen and fourteen, which represent the foundation and the central pillar of Adventism.

The testing period of the first angel began on August 11, 1840 and ended at the first disappointment on April 19, 1844. The testing period of the second angel then began, and continued until October 22, 1844. At that point the third angel arrived and the testing period of the third angel continued until Laodicean Adventism rejected the light of the third angel in 1863.

The testing period of the third angel for Millerite Adventism had a beginning and an ending, and the beginning and ending must represent the same thing, for Jesus always illustrates the end of a thing with the beginning of a thing. The opening of the advancing light of the third angel was the light of the appearance (the “mareh” vision), of verse fourteen of chapter eight of Daniel. The ending of the advancing light of the third angel was the light of the trampling down of the sanctuary and host (the “chazon” vision), of verse thirteen. The two visions are prophetically intertwined.

Then shalt thou cause the trumpet of the jubilee 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 25:9.

The trumpet that was to be sounded on the Day of Atonement, which was October 22, 1844, was the Jubilee trumpet, which represents the sacred cycle of seven years, which adds up to twenty-five hundred and twenty days. The Lord intended to lead ancient Israel directly into the Promised Land, but their rebellion prevented that from happening. The Lord intended to lead modern Israel directly into the Promised Land, but rebellion prevented that from happening. If modern Israel would have been obedient to the advancing light of the third angel, they would have warned the world and the Lord would have returned over one hundred years ago.

In order for that to happen the Lord would have needed to work a transformation among the Millerites, and that transformation is identified as the mystery of God in the Scriptures. If Adventism had followed the advancing light of the third angel, then the trumpet of the Jubilee would have sounded all the way through to the end, for it is in the days that the seventh trumpet sounds, that the mystery of God is finished. In Revelation ten, that trumpet, which is the Jubilee trumpet, and also the trumpet of the third woe, began to sound on October 22, 1844.

And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: 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 10:5–7.

The testing purification process that began on October 22, 1844, which was the advancing light of the third angel, began with the light of Daniel chapter eight, verse fourteen, and it ended with the

light of Daniel chapter eight, verse thirteen. It began with the answer of verse fourteen, and ended with the question of verse thirteen.

Those nineteen years were typified by the arrival of Isaiah's warning message to Ahaz the king of literal Judah during a civil war between the north and south. Those nineteen years ended with the king of the north, taking Israel into slavery. Those nineteen years typified the arrival of the third angel in 1844, through to the rebellion of 1863. The advancing light of the third angel was represented by Isaiah's message.

The rejection of that advancing light brought an end to the Millerite movement, and in that testing period the Philadelphian Millerite Movement transitioned into the Laodicean Church. The nineteen years that began in 742 BC, and the nineteen years that began in 1844, both represent a testing and purification process in the last days, that is the final testing period of the advancing light of the third angel.

In that final testing process the mystery of God will be finished. The one hundred and forty four thousand are those who wait, return and are sealed.

Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion. Isaiah 8:16–18.

The ending testing period of the advancing light of the third angel in the last days, began where the beginning testing period began. It began when Jesus raised His hand up to heaven and proclaimed "that there should be time no longer." That pronouncement occurred on October 22, 1844, when the seventh trumpet, announced the Jubilee at the conclusion of the sacred cycle of seven. The cycle of seven years, repeated seven times was literally forty-nine years, or twenty-five hundred and twenty days.

1989 marks the "time of the end" in the movement of the one hundred and forty-four thousand, and 1989 marks the conclusion of the one hundred and twenty-six years that began at the rebellion of 1863. The movement of the one hundred and forty-four thousand began at the "time of the end," with a symbol of the "seven times," for one hundred and twenty-six is a tithe of twelve hundred and sixty, which in turn is half of twenty-five hundred and twenty.

Jesus always represents the end of a thing with the beginning of a thing, and the beginning of the movement of the one hundred and forty-four thousand was marked by a symbol of the "seven times," just as it is at the end of the movement. The days of the sounding of the seventh angel, when the mystery of God is finished, began at the conclusion of the "three-and-a-half" days of Revelation chapter eleven. The Seventh Trumpet, which is also the third Woe, sounded its second note on October 7, 2023, and the mystery of God is now finishing, as "he hath declared to his servants the prophets." The ending of the movement is marked by a symbol of "seven times," as was the beginning of the very same movement.

At the time of the end in 1798, the “seven times,” of God’s indignation against the northern kingdom ended, and at the end of the movement of the Millerites, the rejection of the truths associated with the “seven times,” marked the rebellion of 1863. Jesus always illustrates the end of a thing with the beginning of a thing, and the movement of the first angel (the Millerites), illustrates the movement of the third angel (the one hundred and forty-four thousand). Both movements begin with and end with the “seven times.” You cant make these things up.

We will continue this study in the next article.

“Those who are in responsible positions are not to become converted to the self-indulgent, extravagant principles of the world, for they cannot afford it; and if they could, Christlike principles would not allow it. Manifold teaching needs to be given. ‘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.’ Thus the word of the Lord is patiently to be brought before the children and kept before them, by parents who believe the word of God. ‘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.’ Why?—because they did not heed the word of the Lord that came unto them.

“This means those who have not received instruction, but have cherished their own wisdom, and have chosen to work themselves according to their own ideas. The Lord gives these the test, that they shall either take their position to follow His counsel, or refuse and do according to their own ideas, and then the Lord will leave them to the sure result. In all our ways, in all our service to God, He speaks to us, ‘Give Me thine heart.’ It is the submissive, teachable spirit that God wants. That which gives to prayer its excellence is the fact that it is breathed from a loving, obedient heart.

“God requires certain things of His people; if they say, I will not give up my heart to do this thing, the Lord lets them go on in their supposed wise judgment without heavenly wisdom, until this scripture [Isaiah 28:13] is fulfilled. You are not to say, I will follow the Lord’s guidance up to a certain point that is in harmony with my judgment, and then hold fast to your own ideas, refusing to be molded after the Lord’s similitude. Let the question be asked, Is this the will of the Lord? not, Is this the opinion or judgment of——?” Testimonies to Ministers, 419.