

The Book of Daniel - Number Eighty-Five

Unveiling the Prophetic Journey: The Divine Connection of Historical Milestones

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One hundred and twenty-six years after the rebellion of 1863, in 1989 the last six verses of Daniel eleven were unsealed. The knowledge that was first unsealed that year was the recognition of the reform lines of sacred history, and the revelation that they all paralleled one another. Then in 1992, the light of the last six verses began to unfold. The first public presentations of these truths was in 1994, and the subject was the reform lines. In 1996, a magazine was published titled *The Time of the End*, which identified the last six verses of Daniel eleven.

1996 was the year that the message was formalized, which is a waymark that parallels the formalization of William Miller's message in 1831. Miller's message was the announcement of the opening of the judgment, and the last six verses of Daniel eleven was the announcement of the close of judgment. The subject of Miller's message was prophetic time as revealed in the Bible. The subject of the last six verses of Daniel eleven was modern Rome (the counterfeit king of the north). The methodology revealed to Miller was his 14 Rules of Prophetic Interpretation. The methodology revealed in 1989, was the "line upon line" of the reform movements.

Miller's work included the establishment of the Word of God as authoritative, in contrast with the papal traditions and customs that had been in force in the world for twelve-hundred and sixty years. For this reason, Miller's message was first published in 1831 (thus formalizing Miller's message), exactly two hundred and twenty years after the production of the King James Bible. The work of *Future for America* was the identification of the role of the United States in healing the deadly wound of the papacy at the soon-coming Sunday law. For this reason, *The Time of the End* magazine was published in 1996 (thus formalizing the message), exactly two hundred and twenty years after the beginning of the United States in 1776.

The recognition of the two hundred and twenty years that tied the theme of each reform movement together with a historical point of reference was not recognized until well after September 11, 2001, for it was not until the third woe arrived at that date that the Lord led his people back to the old paths of Jeremiah chapter six, verse sixteen and seventeen. It was there that the light of the "seven times," was rediscovered, and as that light developed it became apparent that two hundred and twenty is the number that connects Daniel eight, verses thirteen and fourteen together. In verse thirteen the "chazon" vision of prophetic history is identified, and in verse fourteen the "mareh" vision of "the appearance" is identified. The connection between those two verses is what Gabriel came to teach to Daniel, and Daniel represents the people of God in the last days that come to understand the connection between those two visions.

Verse thirteen's vision represents the "seven times" (twenty-five hundred and twenty years), and verse fourteen's vision represents the twenty-three hundred days (years). The "seven times" against the southern kingdom of Judah, which represents Judah, Jerusalem and the sanctuary, began in 677 BC, and the twenty-three hundred years identifying the restoration of Jerusalem and the sanctuary began in 457 BC.

Two hundred and twenty years ties these two visions together, and the number two hundred and twenty was recognized to be a symbol of the connection between the trampling down of the host and sanctuary, by the desolating powers of paganism and papalism, that is represented as a scattering and God's indignation. The two hundred and twenty years tied the vision of the satanic work of trampling down the sanctuary together with the vision of the godly work of restoring the same temple. The two hundred and twenty years therefore is a symbol that represents a sacred connection.

Just as the Millerite movement ended at the rebellion of 1863, and then one hundred and twenty six years later the movement of the third angel arrived, thus emphasizing that the two movements were connected by the symbolism of the "seven times" (one hundred and twenty-six), the two hundred and twenty years connected Miller's establishment of the Bible message in 1831, with the production of the King James Bible in 1611, so too the same period of time connected Future for America with the beginning of America, as it identified the end of America.

On October 22, 1844, the Messenger of the Covenant suddenly came to the temple He had raised up in forty-six years from 1798, the end of the first indignation, until 1844, the end of the last indignation. His entrance into the temple had been preceded by the outpouring of the Holy Spirit in the movement of the Midnight Cry, which had been prefigured by the triumphal entry of Christ into Jerusalem. Those two witnesses establish that when the Midnight Cry movement is repeated in the last days, Christ will have raised up the temple of the one hundred and forty-four thousand. The two movements where the Midnight Cry of the parable of the ten virgins is fulfilled are parallel to each other.

"I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time." Review and Herald, August 19, 1890.

The history of the Millerites (the movement of the first angel), represents an escalating manifestation of the power of God that began when the book of Daniel was unsealed in 1798. The power increased when the angel of Revelation ten descended on August 11, 1840. Then the first disappointment of April 19, 1844 arrived, and ultimately led to the outpouring of the Holy Spirit at the Exeter camp meeting beginning on August 12, 1844 and continued to spread like a tidal wave over the land until October 22, 1844.

The history of Future for America (the movement of the third angel), represents an escalating manifestation of the power of God that began when the book of Daniel was unsealed in 1989. The power increased when the angel of Revelation eighteen descended on September 11, 2001. Then

the first disappointment of July 18, 2020 arrived, which will ultimately lead to the outpouring of the Holy Spirit which will continue to spread like wildfire over the earth until Michael stands up and human probation closes.

On October 22, 1844, several prophecies were fulfilled, thus identifying that at the soon-coming Sunday law, several prophecies will again be fulfilled. One of those prophecies is the tarrying of the vision as represented in Habakkuk chapter two. Habakkuk chapter two identified the experience of both the movement of the first and third angels. Both movements are confronted with a debate over correct biblical methodology that is accomplished between those representatives of the movement and the former chosen people who are being passed by during the process of the debate.

The message that was to be defended by the watchmen of the first angel's history was the identification of the truths (Miller's jewels), that ultimately were represented upon the two sacred charts of 1843 and 1850. In the process of the debate there would be a disappointment that marked a separation from the two antagonistic classes, and a call for deeper consecration to the faithful.

Then Habakkuk identifies the distinction between the two classes involved in the testing process of the foundational truths. That testing process, which included the debate between the two classes that fell silent on October 22, 1844, ended right where Habakkuk chapter two ended.

But the Lord is in his holy temple: let all the earth keep silence before him. Habakkuk 2:20.

The Lord suddenly entered His Millerite temple, and all the earth was then to keep silence, for the antitypical Day of Atonement had arrived and the judgment of the dead had begun. The prophetic history of Habakkuk chapter two ended on October 22, 1844, and Jesus always identifies the end of a thing with the beginning of a thing. The beginning of the two visions of twenty-five hundred and twenty years of trampling down the sanctuary and host, and the vision of the restoration of the sanctuary and host, began together, but separated by two hundred and twenty years, and when they ended, they were identified as ended, in Habakkuk chapter TWO verse TWENTY.

At the soon-coming Sunday law, several prophecies will be fulfilled. One of those prophecies is the tarrying of the vision as represented in Habakkuk chapter two. Habakkuk chapter two identifies the experience of both the movement of the first and third angels. Both movements are confronted with a debate over correct biblical methodology that is accomplished between those representatives of the movement and the former chosen people who are being passed by during the process of the debate.

The message that is to be defended by the watchmen of the third angel's history is the identification of the truths (Miller's jewels), that ultimately were represented upon the two sacred charts of 1843 and 1850. In the process of the debate there was a disappointment that marked a separation between the two antagonistic classes, and a call for deeper consecration to the faithful. Then Habakkuk identifies the distinction between the two classes involved in the testing process of the foundational truths. That testing process, which was represented by the debate between the two classes, will fully end at the soon-coming Sunday law, right where Habakkuk chapter two ended.

But the Lord is in his holy temple: let all the earth keep silence before him. Habakkuk 2:20.

The Lord will suddenly enter the temple of the one hundred and forty-four thousand, and all the earth will then keep silence, for the antitypical Day of Atonement will reach the judgment of the living. The prophetic history of Habakkuk chapter two ends at the soon coming Sunday law, and Jesus always identifies the end of a thing with the beginning of a thing.

The judgment of the living began on September 11, 2001, but the judgment is a process. That process begins with the house of God, and then reaches a point where judgment comes upon those outside of the house of God. When the great buildings of New York City were brought down the judgment represented by the sealing angel going through Jerusalem and placing a mark upon those who sigh and cry for the abominations that are done in the church, and also the abominations done in the land began. At the soon coming Sunday law Christ will have finished the work of erecting the temple of the one hundred and forty-four thousand, and the destroying angels will bring judgment upon Jerusalem.

The one hundred and forty-four thousand are then lifted up as an ensign, and the judgment of the living commences for the other flock, represented by Edom, Moab and the chief of the children of Ammon in Daniel chapter eleven, verse forty-one.

Whether considering the Millerite movement of the first angel or the mighty movement of the third angel, the complete history of the reformatory movement represents an escalating revelation of truth, which culminates with the outpouring of the Holy Spirit. The outpouring of the Holy Spirit is the focus of the prophecies of the last days. This is why the foolish virgins have no oil and the wise do. The oil is the rain.

They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the Lord. Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness. Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed. Wilt thou not from this time cry unto me, My father, thou art the guide of my youth? Jeremiah 3:1-4.

In the passage (and all the prophets speak of the last days), God identifies that His people have played the harlot, to the point that they have a whore's forehead. The whore of the last days is the papal power, and the forehead represents a purposeful decision. God's people of the last days are wicked, but God is offering a final call, though they have reached a point where they have come to the same decision as the whore. They have developed a character represented by the fourth generation, where they are prepared to worship the sun as represented in the fourth generation of Ezekiel chapter eight.

“The time has come for the true light to shine amid moral darkness. The third angel's message has been sent forth to the world, warning men against receiving the mark of the beast or of his image in their foreheads or in their hands. To receive this mark means to come to the same

decision as the beast has done, and to advocate the same ideas, in direct opposition to the word of God. Of all who receive this mark, God says, ‘The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.’” Review and Herald, July 13, 1897.

Jeremiah is identifying God’s people of the last days as already possessing the whore’s forehead. They are on the verge of receiving the mark of the beast for they are “wicked.” In the passage just cited Sister White continues:

“If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the word of God for Sunday observance, and yet you still cling to the false Sabbath, refusing to keep holy the Sabbath which God calls ‘My holy day,’ you receive the mark of the beast. When does this take place?—When you obey the decree that commands you to cease from labor on Sunday and worship God, while you know that there is not a word in the Bible showing Sunday to be other than a common working-day, you consent to receive the mark of the beast, and refuse the seal of God. If we receive this mark in our foreheads or in our hands, the judgments pronounced against the disobedient must fall upon us. But the seal of the living God is placed upon those who conscientiously keep the Sabbath of the Lord.

“‘And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.... The earth also was corrupt before God, and the earth was filled with violence.... And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.’ They were to be cut off because they had polluted the earth which God created to be enjoyed by a righteous people.

“‘As it was in the days of Noah,’ declared Christ, ‘so shall it be also in the days of the Son of Man.’ And is it not so? Anyone who will look into the daily papers may see a long list of crimes—drunkenness, theft, robbery, embezzlement, murder. Sometimes whole families are murdered, that man’s desires to possess money or goods that do not belong to him may be gratified. The world is indeed becoming as it was in the days of Noah, because men openly disregard God’s commands.” Review and Herald, July 13, 1897.

Jeremiah is identifying God’s people of the last days that are about to bow down to the sun, and when he does so he identifies that “the showers have been withholden, and there hath been no latter rain; and thou hadst a whore’s forehead, thou refusedst to be ashamed.” The “wicked” of God’s people in the last days are receiving no latter rain, and they refuse to be ashamed, for their thoughts have become continually evil, as represented by the history of Noah, and also by the chambers of imagery in the second abomination of Ezekiel chapter eight.

Jeremiah points the unashamed wicked of God’s people in the last days to “cry” “from” that “time” to “the guide of” their “youth.” The guide of the youth of Adventism was the two tables of Habakkuk and the jewels represented thereon. The only hope for breaking out of the wickedness that is about to bring eternal death upon the wicked of God’s people in the last days is to cry unto

the God who was the guide at the beginning, which arrived at “the time of the end” in 1798.

The issue in the history of the first or third angel is whether you receive or do not receive the latter rain. The latter rain began when the nations were angered on September 11, 2001.

“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.

The “latter rain,” which is also identified as “the refreshing,” began when the nations were angered, and at that time “the work of salvation” began to close. The four angels of Revelation seven hold the four winds in check while the sealing of the one hundred and forty-four thousand is accomplished, and in Ezekiel chapter nine, that work is represented by angels placing a mark upon those who sigh and cry for the abominations done in Jerusalem. On September 11, 2001 the angels began the closing work of placing a mark upon the foreheads of the one hundred and forty-four thousand.

The closing work of the third angel is accomplished during the outpouring of the latter rain, which is also “the refreshing”, which is a message.

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. *Isaiah 28:12*.

The message they refuse to hear in *Isaiah* is the message that is delivered by stammering tongues, and is the testing message that represents the methodology of “line upon line.”

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. Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves. *Isaiah 28:13–15*.

The Word of the Lord, which is the message of the rest and refreshing (the latter rain), that causes them to “go, and fall backward, and be broken, and snared, and taken,” is given to “the scornful men, which rule this people which is in Jerusalem.” Jerusalem is where the angels mark those who sigh and cry, and the ancient men who have betrayed their trust are the first to fall.

“The mark of deliverance has been set upon those ‘that sigh and that cry for all the abominations that be done.’ Now the angel of death goes forth, represented in Ezekiel’s vision by the men with the slaughtering weapons, to whom the command is given: ‘Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary.’ Says the prophet: ‘They began at the ancient men which were before the house.’ *Ezekiel 9:1–6*. The work of destruction begins among those who

have professed to be the spiritual guardians of the people. The false watchmen are the first to fall. There are none to pity or to spare. Men, women, maidens, and little children perish together.” The Great Controversy, 656.

We will continue to address the increase of knowledge that arrived in 1989, in the next article.

“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.