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Unveiling the Prophetic River: A Journey Through the Connections Between the Movements of Daniel's Visions

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The knowledge that was unsealed in the movement of the first angel is represented by the Ulai River vision in the book of Daniel. That vision represents chapters seven, eight and nine of Daniel, and the knowledge that was unsealed in the movement of the third angel is represented by the Hiddekel River vision, which represents chapters ten, eleven and twelve. The connections between the two movements are abundant. The two movements are linked together by the one hundred and twenty-six years from the rebellion of 1863, unto the time of the end in 1989.

Both times of the end, in each movement, are marked by the “seven times,” of Leviticus twenty-six. Paganism and then papalism had trampled down the sanctuary and host until the time of the end in 1798. From the rebellion of 1863 until 1989, a spiritual trampling down had occurred as represented by the four abominations of Ezekiel chapter eight.

The forty-six years from the end of the first indignation until the end of the last indignation in 1844, in which Christ had erected a spiritual temple that He suddenly came into on October 22, 1844, parallels the time of the end in 1989, until the soon-coming Sunday law, when Christ is once again erecting a spiritual temple, that He will suddenly come unto at the hour of Revelation eleven's great earthquake.

When the third angel arrived in 1844, the Messenger of the Covenant suddenly appeared to purify the sons of Levi, but by 1863, those unfaithful Levites rejected the message of Moses delivered by Elijah and turned to wander in the wilderness. In that testing process the “builders” would ultimately reject the “cornerstone” of the “seven times”, and then transition from the movement of Philadelphia unto the church of Laodicea. In the last days, when the Messenger of the Covenant suddenly comes to His temple, at the soon-coming Sunday law, He will use the faithful Levites to call His other flock. The faithful of the last days will have transitioned from the “church” of Laodicea unto the “movement” of Philadelphia.

The movement of the first angel published its formalized message two hundred and twenty years after the King James Bible was published, and the movement of the third angel published its formalized message two hundred and twenty years after the Declaration of Independence was published. The formalized message of both movements was empowered with the fulfillment of a prophecy of Islam, which was marked by the descent of an angel. The arrival of the angel identified the beginning of the “debate” of Habakkuk chapter two, and led to the publication of Habakkuk's tables.

The empowered message represented by Habakkuk's tables led to a disappointment, that ushered in a tarrying time, that led to the message of the Midnight Cry, that concluded with the fulfillment

of the message of the Midnight Cry. The parallels which exist between the two movements are conclusive evidence for those who choose to see, that all the elements of Millerite history are connected to and are repeated in the history of the one hundred and forty-four thousand. The time period of the latter rain is typified in the Millerite movement, and it is fulfilled in the movement of Future for America. Repeatedly inspiration informs those willing to hear that only those who recognize the latter rain will receive it.

The period, movement, and message of the latter rain are all represented in the history of the Millerites, and the word “recognize” represents seeing something that you have seen before. The only way to see the period, movement and message of the latter rain is to recognize that it has been illustrated in Millerite history. It has also been illustrated in the other sacred reform movements. The Millerite movement was a beginning movement that represents an ending movement and therefore has many more direct references than the earlier reform movements. It also has the signature of Alpha and Omega who always illustrates the end of a thing with the beginning of a thing.

In the Millerite movement the foundations were established, and the central pillar was Daniel chapter eight, verses thirteen and fourteen. I am aware that Sister White identifies verse fourteen as the central pillar and foundation, but the reality is that verse fourteen is an answer to the question of verse thirteen. An answer is empty without understanding the question that elicits the answer. Verse thirteen identifies the vision of the trampling down, that is accomplished by two desolating powers, and verse fourteen is the vision of Christ restoring the temple and host which were trampled down. Two visions are directly connected by context, by grammar and by Palmoni, the Wonderful Numberer.

William Miller was used to identify the foundational truths, which would be Daniel chapter eight, verses thirteen and fourteen. The first jewel he discovered was the “seven times” that represents the trampling down of verse thirteen, and the framework which he built all of his prophetic structure upon was the “two desolating powers” motif represented in verse thirteen. Miller correctly identified that “the daily” abomination of verse thirteen was paganism, and the transgression of desolating power was papalism. In this sense the very “foundation” of the framework of Miller, and the “foundation” of the foundation and central pillar, was the understanding that “the daily” in chapter eight represented paganism. The foundation of the increase of knowledge from Millerite history was that “the daily,” of Daniel chapter eight was paganism, and inspiration was careful to identify that “those who gave the judgment hour cry had the correct view of the daily.”

The foundation of the light represented as the “increase of knowledge” at the time of the end in 1889, is also “the daily.” It is simply another divine parallel. In order to recognize the increase of knowledge that is represented in the last six verses of Daniel eleven there is required an application of the writings of Ellen White. In her writings she identifies that the history of verse thirty-one of Daniel eleven will be repeated in the final verses of Daniel eleven. Without that inspired clue understanding the parallel history of verse thirty-one with verses forty and forty-one would be a much more difficult task.

The “daily” in the book of Daniel represents paganism and is the foundation of the foundation for the Millerites, and it is the foundation of the message for the movement of the one hundred and forty-four thousand. It is also the truth which was purposely made into error by a “lie” that was introduced into the third generation of Laodicean Adventism, that was typified by the third abomination of “women weeping for Tammuz” in Ezekiel chapter eight, and the compromise represented by the third church of Pergamos.

The divine direction that guides the role of “the daily” as an issue in the time of the latter rain is absolutely astounding, and beyond the possibility of human construction. The fourth generation of Laodicean Adventism is portrayed as bowing down to the sun, thus representing an acceptance of the mark of the beast. Sister White identifies that to receive that mark is to come to the same mind as the beast, and that those who become confused upon the meaning of antichrist, will ultimately end up on the side of the man of sin. All this is represented by the ancient men in Jerusalem in Ezekiel chapter eight.

In the third and fourth generation God judges those who hate Him, and that judgment is executed while the other class is receiving the seal of God’s approval. The very passage in the Scriptures that provided William Miller the light he needed to recognize that it was pagan Rome that was represented as “the daily” in the book of Daniel, is the most direct identification of the man of sin, who the ancient men bow to in chapter eight of Ezekiel. The chapter identifies the pope of the second desolating power, while also identifying the paganism of the first desolating power. And the truth that is the subject of the passage is the role of pagan Rome, who in 2 Thessalonians is the power that restrains the papacy from ascending the throne until 538.

The “daily” which was Miller’s bedrock truth, that allowed him to produce a framework of prophecy based upon two desolating powers that trample down the sanctuary and host, is the truth identified by Paul as the truth which is rejected, and which brings strong delusion upon those who do not love that very truth in the last days. In agreement with the parallel histories, that very same truth, that is the bedrock truth, allowed Future for America to produce a framework of prophecy about the final three-fold union in the last days.

Not only that, but that foundational truth, which is the foundational truth for both parallel histories, is made into the “lie” that becomes the bedrock error and Paul’s strong delusion, for the framework of the false latter rain “peace and safety” message proclaimed by the men that will never again lift up their voices and show God’s people their transgressions. “The daily” represents the foundation of both the movement of the first and the third angel, and when the rebels of Laodicea turned its meaning upside down, by identifying the satanic symbol as a symbol of Christ, the false symbol became the foundation of the counterfeit message of the false latter rain.

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. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: 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 29:9–16.

All the prophets spoke of the last days, and openly lying in order to turn the meaning of “the daily,” upside down closely imitates the definition of the unpardonable sin. To assign a person as forever lost is beyond the ability, or moral authority, of men toward other men, but that is not what is here being identified.

Those in Isaiah who turn things upside down, which is simply another expression for what Isaiah identifies elsewhere as calling darkness light or light darkness, are identified as the ancient men that rule Jerusalem as their final judgment is being represented.

Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: Which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel. Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still. And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly. Isaiah 5:20–26.

God's ensign (the one hundred and forty-four thousand) is lifted up as the ensign at the soon coming Sunday law, which is when “the anger of the Lord is kindled against his people”, and He stretches “forth his hand against them”, and “smites them”, and “their carcasses will be torn in the midst of the streets.” The midst of the streets are the streets of Jerusalem when the destroying angels of Ezekiel chapter nine, are commanded to go forth “and smite: let not your eye spare, neither have ye pity: 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. Then they began at the ancient men which were before the house.” Ezekiel's “ancient men”, who Sister White states are those who were to be the guardians of the people, are Isaiah's “drunkards of Ephraim” who “turn things upside down” in chapters twenty-eight and twenty-nine.

In chapter five they are those who are “mighty to drink wine, and men of strength to mingle strong drink: Which justify the wicked for reward.” With the publication of the book *Questions on Doctrine*, the ancient men drank from the cup of apostate Protestantism, and presented the false gospel of justification that claims men cannot be sanctified, that Christ is our Substitute, but not our Example. In doing so, the book justified the wicked, for the reward of being accepted among the fallen churches of apostate Protestantism. The passage is identifying their ultimate judgment, and the reason for that judgment is that they “despised the word of the Holy One of Israel.” They did this by rejecting the understanding of “the daily,” presented by those who gave the judgment hour cry, and by drinking from the cup of apostate Protestantism.

In the passage they turn what is sweet to bitter, and what is bitter to sweet. The message that is in the angel’s hand when He descends is sweet, but the conclusion of the message is bitter. They argue the true latter rain message that begins when the angel descends is bitter, and at the conclusion they identify a sweet false peace and safety message, for they can’t help themselves from turning things upside down.

The passage where this sin is represented is at the close of their corporate probationary time. Therefore, it is appropriate to see that their actions of identifying the satanic work of paganism as the work of Christ is a prophetic parallel to the unpardonable sin, which is identifying the work of the Holy Spirit as the work of Satan. Placing the “lie” into the third generation of Adventism provided the foundational logic of their false latter rain message, and ultimately brings a strong delusion upon them. The very passage where Miller came to understand the correct meaning of “the daily” is where they are portrayed as being overthrown.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness. 2 Thessalonians 2:3–12.

The prophets speak more of the last days than any other preceding sacred history, and this is true of this passage. The bedrock of Miller’s increase of knowledge, is also the bedrock of the increase of knowledge that arrived in 1989, for the correct understanding of the prophetic history associated with “the daily,” describes the history of verses forty and forty-one of Daniel eleven. What this means is that if a student of prophecy does not understand the role of paganism and its prophetic relationship to papal Rome, then the student will be unable to recognize that the work of first

restraining the rise of the papacy, and then the work of placing the papacy on the throne of the earth was accomplished by paganism, and that work typifies the role of the earth beast of Revelation thirteen who at first restrains the papacy, but then changes and puts it on the throne of the earth. The role of the earth beast of Revelation thirteen is represented as the future for America.

We will continue our consideration of the unsealing of the light of the Hiddekel River in our 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.’

“God has not changed toward His faithful servants who are keeping their garments spotless. But many are crying, ‘Peace and safety,’ while sudden destruction is coming upon them. Unless there is thorough repentance, unless men humble their hearts by confession and receive the truth as it is in Jesus, they will never enter heaven. When purification shall take place in our ranks, we shall no longer rest at ease, boasting of being rich and increased with goods, in need of nothing.

“Who can truthfully say: ‘Our gold is tried in the fire; our garments are unspotted by the world’? I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: ‘Can you not see how they have pretentiously covered up their defilement and rottenness of character? ‘How is the faithful city become an harlot!’ My Father’s house is made a house of merchandise, a place whence the divine presence and glory have departed! For this cause there is weakness, and strength is lacking.’” Testimonies, volume 8, 249, 250.