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Unveiling Prophecy: The Triple Application of Daniel's Last Six Verses and the Advancing Light of the Third Angel

Jeff Pippenger

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In the Millerite movement, the increase of knowledge was unsealed and it tested primarily, but not exclusively the professed Protestants in the United States. Sardis, the church coming out of the darkness of papal supremacy was being led to a fuller understanding of the gospel that was to be revealed when the heavenly sanctuary was opened in heaven. In the movement of the third angel the increase of knowledge was unsealed on September 11, 2001 and it tested Laodicean Adventism around the world. For this reason, the truth represented in the last six verses of Daniel eleven, which is the source of the increase of knowledge, was resisted by Laodicean Adventism.

“The few faithful builders upon the true foundation (1 Corinthians 3:10, 11) were perplexed and hindered as the rubbish of false doctrine obstructed the work. Like the builders upon the wall of Jerusalem in Nehemiah’s day, some were ready to say: ‘The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build.’ Nehemiah 4:10. Wearing with the constant struggle against persecution, fraud, iniquity, and every other obstacle that Satan could devise to hinder their progress, some who had been faithful builders became disheartened; and for the sake of peace and security for their property and their lives, they turned away from the true foundation. Others, undaunted by the opposition of their enemies, fearlessly declared: ‘Be not ye afraid of them: remember the Lord, which is great and terrible’ (verse 14); and they proceeded with the work, everyone with his sword girded by his side. Ephesians 6:17.

“The same spirit of hatred and opposition to the truth has inspired the enemies of God in every age, and the same vigilance and fidelity have been required in His servants. The words of Christ to the first disciples are applicable to His followers to the close of time: ‘What I say unto you I say unto all, Watch.’ Mark 13:37.” The Great Controversy, 56.

The presentation of the message of the last six verses of Daniel began in the environment of the self-supporting ministries of Laodicean Adventism, and was thereafter confronted with the famous theologians (the learned) of Laodicean Adventism as time progressed. The weapons that were employed in an attempt to discredit the message, invariably produced a greater light and clarity of the verses that were under scrutiny and attack. Those attacks ultimately led to prophetic understandings that had not been previously recognized, but were then established and found to be part of the advancing light of the third angel.

The Millerites only recognized four kingdoms of Bible prophecy, but shortly after 1844, it was understood that the United States was the earth beast of Revelation thirteen, and that understanding clarified that the papacy was not simply a part of the Roman kingdom, but it was actually the fifth kingdom of Bible prophecy.

“Under the symbols of a great red dragon, a leopard-like beast, and a beast with lamblike horns, the earthly governments which would especially engage in trampling upon God’s law and persecuting His people, were presented to John. The war is carried on till the close of time. The people of God, symbolized by a holy woman and her children, were represented as greatly in the minority. In the last days only a remnant still existed. Of these John speaks as they ‘which keep the commandments of God, and have the testimony of Jesus Christ.’

“Through paganism, and then through the Papacy, Satan exerted his power for many centuries in an effort to blot from the earth God’s faithful witnesses. Pagans and papists were actuated by the same dragon spirit. They differed only in that the Papacy, making a pretense of serving God, was the more dangerous and cruel foe. Through the agency of Romanism, Satan took the world captive. The professed church of God was swept into the ranks of this delusion, and for more than a thousand years the people of God suffered under the dragon’s ire. And when the Papacy, robbed of its strength, was forced to desist from persecution, John beheld a new power coming up to echo the dragon’s voice, and carry forward the same cruel and blasphemous work. This power, the last that is to wage war against the church and the law of God, was symbolized by a beast with lamblike horns.

“But the stern tracing of the prophetic pencil reveals a change in this peaceful scene. The beast with lamblike horns speaks with the voice of a dragon, and ‘exerciseth all the power of the first beast before him.’ Prophecy declares that he will say to them that dwell on the earth that they should make an image to the beast, and that “he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” Thus Protestantism follows in the steps of the Papacy.” Signs of the Times, November 1, 1899.

When the last six verses of Daniel eleven were unsealed, it was recognized that the entire sequence illustrated in those six verses, were addressing the interactions of the three powers Sister White just identified as “paganism,” the “Papacy” and “Protestantism.” The enemy argued that the “glorious land” of verse forty-one was a symbol of either Protestantism or the Seventh-day Adventist church, but the “glorious land” is the United States, and in verse forty-one the king of the north (the papacy) conquers the United States at the soon coming Sunday law. The satanic error that identifies the “glorious land” as anything other than the United States is designed to prevent men and women from recognizing that the next prophetic event after the collapse of the Soviet Union in 1989, in the period represented in the last six verses of Daniel eleven, is the soon coming Sunday law.

For Seventh-day Adventists, this means that verse forty-one is identifying the close of probation for God’s church, and the last thing Laodicean Adventism wants to hear, is that their probationary time is running out! The Lord led the argument to a point where it was recognized that when pagan Rome took control of the world at the Battle of Actium in 31 BC, it had to first conquer three geographical powers as represented in Daniel chapter eight.

And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. Daniel 8:9.

It was an established fact that the “south”, “east” and “the pleasant land” represented the three geographical areas that pagan Rome took control of, as it ascended the throne of the earth as the fourth kingdom of Bible prophecy. In conjunction with this fact was that papal Rome also had to overcome three geographical powers, as it ascended the throne of the earth as the fifth kingdom of Bible prophecy, as represented in Daniel chapter seven.

I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. Daniel 7:8.

In the controversy that waged over the “glorious land” of verse forty-one the Lord identified that there were three manifestations of Rome in prophecy. Pagan Rome, which was followed by papal Rome and then there was Rome of the last days, that we called “modern Rome”. Based upon two sound and established truths of prophecy, the first being that God never changes, and the other that truth is established upon the testimony of two witnesses, we concluded without wavering that the three obstacles for the king of the north in the last six verses of Daniel chapter eleven had to represent three modern geographical powers.

Jesus Christ the same yesterday, and today, and forever. Hebrews 13:8.

It is also written in your law, that the testimony of two men is true. John 8:17.

This recognition confirmed what we had already concluded, for we had been identifying the “glorious land” as a geographical power (the United States), and rejected the foolish idea that it represented a church, which is a spiritual power. We formed this position based upon the belief which has always been confirmed, that there are no accidents in God’s Word. It is clear upon many witnesses that God’s church in the last days is a mountain.

And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Isaiah 2:2, 3.

Those who proposed that the “glorious land” is a church, and more often than not they claimed it is the Seventh-day Adventist church, did so because, Daniel identifies the land as “glorious,” and their shallow reasoning concluded, that because the “glorious holy mountain” in verse forty-five is most certainly God’s last day church, therefore the “glorious land” must also be the church. After all, they both contain the adjective “glorious.”

There are no mistakes in God’s word, and when Daniel uses “land,” in connection with the word “glorious,” and four verses later he uses “holy mountain,” in connection with the word “glorious,” Daniel was identifying a purposeful distinction between a land and a mountain. The literal glorious

land is Judah, and it is in the city of Jerusalem that God's temple was erected. Jerusalem, or the temple, can be understood as God's church, but the territory where Jerusalem is located is the land of Judah. Many truths were established as knowledge increased in the advancing light of the third angel, but we are here simply laying out the background of prophecy identifying three manifestations of Rome.

When we recognized that pagan and papal Rome provided two witnesses that established the prophetic characteristics of modern Rome, we recognized a principle of interpretation that I called the "triple application of prophecy." There were others who had employed similar ideas of a threefold repetition of certain prophecies, but the definition we came to recognize was the definition we still use. It is significant to understand that the prophetic rule of the triple application of prophecy, that is so often applied by Future for America, was realized during the argument of the last six verses of Daniel eleven, but what is just as significant is that the argument led to the first recognition that the triple application of prophecy was concerning Rome. In Millerite history one of the arguments was whether Antiochus Epiphanes was "the robbers" of Daniel's people, or was "the robbers" Rome, as the Millerites understood. The reason this is significant is because Rome, as "the robbers" of Daniel's people, are who would "established the vision" in Daniel eleven, verse fourteen.

And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall. Daniel 11:14.

The first time we understood a triple application of prophecy it was recognized by the fact that there are three manifestations of Rome in Bible prophecy. Rome established the vision of the advancing light of the third angel, as it did in Millerite history. In Millerite history it was the understanding that paganism and papalism were the powers that trampled down the sanctuary and host that became the framework of truth upon which Miller constructed "all" of his prophetic understandings. The last six verses of Daniel eleven, established a framework of truth that Future for America has built all its prophetic applications upon. That framework is the three desolating powers of the dragon, the beast and the false prophet that lead the world to Armageddon.

That framework is based upon the recognition that pagan Rome followed by papal Rome provide two witnesses that establishes modern Rome, and that modern Rome is the threefold union of the dragon of spiritualism (the United Nations), the beast of Catholicism (the papacy), and the false prophet of apostate Protestantism (the United States). That framework is what we identify as a triple application of prophecy. Over the following articles we will discuss the various triple applications of prophecy that have been recognized, and which make up the framework of the advancing light of the three angels.

We will look at the triple application of three manifestations of Rome, which identify the political and religious structure of modern Rome, which Sister White called churchcraft and statecraft. That structure is recognized by bringing the prophetic characteristics of pagan Rome together with the prophetic characteristics of papal Rome for the purpose of identifying and establishing the characteristics in modern Rome.

We will look at the triple application of three manifestations of Babylon as represented by Nimrod, Nebuchadnezzar and Belshazzar, which identify the arrogance of the man of sin who is seated in the temple of God proclaiming that he is God, which Isaiah identified as the “haughty Assyrian.” The papal arrogance, which is a subject of Bible prophecy, is recognized by bringing the prophetic characteristics of Babel together with the prophetic characteristics of Babylon for the purpose of identifying and establishing the characteristics of modern Babylon.

We will look at the triple application of three manifestations of Elijah as represented by Elijah and John the Baptist which identify “the voice crying in the wilderness” in the last days. The voice crying in the wilderness in the last days represents a specific watchman which is a movement, and identifies a double witness in a movement that has a similar beginning and ending. We are informed that there cannot be a third angel without a first and second, so at one level it is impossible to separate the movement of the first angel from the movement of the third, and both movements are represented by a watchman that was typified by Elijah and John the Baptist.

“By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel’s message. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be.”
Selected Messages, book 2, 105.

We will look at the triple application of three manifestations of the messenger that prepares the way for the Messenger of the Covenant to suddenly come to his temple as represented by John the Baptist and William Miller. The final watchman is a subject of prophecy which is recognized by bringing the prophetic characteristics of John the Baptist and William Miller together to identify the final fulfillment of Malachi chapter three.

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. Malachi 3:1.

We will look at the triple application of the three manifestations of Islam as represented by the prophetic characteristics of Islam of the first and second woes of Revelation chapters eight and nine, which identify the prophetic characteristics of Islam of the third Woe identified in Revelation chapters ten and eleven.

We will continue these things in the next article.

“Allow no one to be brains for you, allow no one to do your thinking, your investigating, and your praying. This is the instruction we need to take to heart today. Many of you are convinced that the precious treasure of the kingdom of God and of Jesus Christ is in the Bible which you hold in your hand. You know that no earthly treasure is attainable without painstaking effort. Why should you expect to understand the treasures of the word of God without diligently searching the Scriptures?”

“It is proper and right to read the Bible; but your duty does not end there; for you are to search its pages for yourselves. The knowledge of God is not to be gained without mental effort, without prayer for wisdom in order that you may separate from the pure grain of truth the chaff with which men and Satan have misrepresented the doctrines of truth. Satan and his confederacy of human agents have endeavored to mix the chaff of error with the wheat of truth. We should diligently seek for the hidden treasure, and seek wisdom from heaven in order to separate human inventions from the divine commands. The Holy Spirit will aid the seeker for great and precious truths which relate to the plan of redemption. I would impress upon all the fact that a casual reading of the Scriptures is not enough. We must search, and this means the doing of all the word implies. As the miner eagerly explores the earth to discover its veins of gold, so you are to explore the word of God for the hidden treasure that Satan has so long sought to hide from man. The Lord says, ‘If any man willeth to do His will, he shall know of the teaching.’ John 7:17.” Fundamentals of Christian Education, 307.