

# Rome Establishes the Vision - Number Fourteen

## *Reflections of Christ and the Formation of the Image of the Beast: A Prophetic Parallel in the Last Days*

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2024-09-02

The line of prophecy identifying when the United States forms an image to and of the beast occurs when the horn of Protestantism is forming the image of Christ. That formation is specifically identified in Daniel chapter ten, when Daniel beholds the causative looking-glass “marah,” vision. Daniel represents those who behold Christ, and in so doing they reflect Christ’s character. The one hundred and forty-four thousand, who are represented by Daniel in chapter ten, form the image of Christ within, only as they behold His character. By beholding they become changed.

The image of the beast reflects the beast, and the formation of the image of the beast is the great test for the people of God, by which their eternal destiny will be decided. When the Protestant churches take control of the government of the United States, they will have formed an image of the church and state system that identifies the structure of control which the papal power employed before the political support was removed. In the same period of time the image of Christ will be produced in His last day people. Yet, there were those that were with Daniel who saw not the vision, for they fled from the vision. They failed the test of the formation of the image of the beast, by refusing to allow the image of Christ to be formed within them during the testing time.

The spiritual principle of reflection is accomplished by looking into a mirror that represents Christ and because the “marah” vision is a causative vision, the image of Christ in the mirror, produces the image of Christ in humanity. A literal mirror reflects the image of the man who looks at the mirror, but the spiritual application of the principle has variables associated with the mirror. Those who are simply a “hearer of the word, and not a doer,” “beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.” They look to the mirror and only see humanity.

The other class who are “not a forgetful hearer, but a doer of the work” see the law of God, they see Christ in the mirror. The work is to understand that the principle of reflection has a “natural” reality and a spiritual reality. Daniel illustrates those who did the “work,” for in chapters nine and ten he illustrates the work that produces the spiritual principle of reflection.

In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. Daniel 10:1, 2.

Gabriel had given a partial interpretation of the vision of chapter eight to Daniel, but Daniel had not understood it all.

And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it. Daniel 8:27.

Sister White informs us that Daniel was seeking to understand the interpretation of the message of Daniel chapter eight which Gabriel had brought to Daniel in chapter nine.

“With a new and deeper earnestness, Miller continued the examination of the prophecies, whole nights as well as days being devoted to the study of what now appeared of such stupendous importance and all-absorbing interest. In the eighth chapter of Daniel he could find no clue to the starting point of the 2300 days; the angel Gabriel, though commanded to make Daniel understand the vision, gave him only a partial explanation. As the terrible persecution to befall the church was unfolded to the prophet's vision, physical strength gave way. He could endure no more, and the angel left him for a time. Daniel ‘fainted, and was sick certain days.’ ‘And I was astonished at the vision,’ he says, ‘but none understood it.’

“Yet God had bidden His messenger: ‘Make this man to understand the vision.’ That commission must be fulfilled. In obedience to it, the angel, sometime afterward, returned to Daniel, saying: ‘I am now come forth to give thee skill and understanding;’ ‘therefore understand the matter, and consider the vision.’ Daniel 8:27, 16; 9:22, 23, 25–27. There was one important point in the vision of chapter 8 which had been left unexplained, namely, that relating to time—the period of the 2300 days; therefore the angel, in resuming his explanation, dwells chiefly upon the subject of time.” *The Great Controversy*, 325.

In chapter ten we are informed that Daniel had understanding of the “vision” and the “thing,” but Daniel wanted more light, so he set his heart to find that understanding and he fasted for twenty-one days. In so doing he represents those of the last days who understand the spiritual principle of reflection that is typified by the natural principle of reflection. That understanding is illustrated by their works, and their works are represented by Daniel as seeking a correct understanding of God's prophetic word. The obvious contrast of those who fled from the vision, is that they were not seeking for a correct understanding of God's prophetic word.

The truth of God's prophetic word that Daniel is represented as hungering to understand is the light of the last days, for Daniel typifies the one hundred and forty-four thousand. Daniel is therefore representing a class who are seeking to understand the light of God's prophetic word that is represented as the final test before probation closes. In this regard, it is the Revelation of Jesus Christ that is unsealed just before probation closes, but it is also the test that is represented as the formation of the image of the beast.

The formation of the image of the beast is directly identifying the process of how the image of the beast is developed. That reality cannot be correctly determined without first identifying the primary subject of the test, the beast. It is the beast that establishes and identifies how the image is formed.

“But what is the ‘image to the beast’? and how is it to be formed? The image is made by the two-horned beast, and is an image to the beast. It is also called an image of the beast. Then to learn what the image is like and how it is to be formed we must study the characteristics of the

beast itself—the papacy.

“When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people, she sought the support of the secular power. The result was the papacy, a church that controlled the power of the state and employed it to further her own ends, especially for the punishment of ‘heresy.’ In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends.” The Great Controversy, 443.

In order “to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself—the papacy.” It is the beast that establishes the vision that is the test of the last days that is brought about just before probation closes. Daniel understood the vision and the thing.

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. Daniel 10:1.

The vision is the “mareh” vision of the twenty-three hundred years. The “thing” is the Hebrew word “dabar,” meaning “word.” The same word (“dabar”) which is translated as “thing” in verse one is translated as “matter” in chapter nine verse twenty-three.

Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Daniel 9:21–23.

Gabriel comes to Daniel in response to Daniel’s prayer, which is associated with the enlightenment Daniel had received when he had understood that he was in a captivity represented by the scattering of Leviticus twenty-six.

In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. Daniel 9:2.

The captivity identified by Jeremiah led Daniel to the captivity of the “seven times” recorded by Moses, which was both an “oath” and a “curse.”

Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written

in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. Daniel 9:11–13.

Upon the two witnesses of Jeremiah and Moses, Daniel understood the desolation which had been brought upon Jerusalem was “the curse” “of Moses” that had been “poured upon” ancient Israel. Sister White refers to Jeremiah’s witness as “testimonies to the church,” and in this regard it is identifying Jeremiah as the Spirit of Prophecy of the last days, for the “testimonies to the church” in the last days is this very thing. Jeremiah represents the Spirit of Prophecy and Moses represents the Bible.

Daniel represents those of the last days that understand from those two witnesses that they have been scattered, and that understand from the Bible and Spirit of Prophecy that they have been awakened, as was Daniel to the fact that he (they) had been in captivity, and that the captivity was represented in God’s prophetic word.

The experience of God’s last-day people is the experience of the ten virgins.

“The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people.” *The Great Controversy*, 393.

The tarrying time of the parable of the ten virgins represents the same awakening of Daniel in chapter nine. Based upon the two sanctified witnesses Daniel realized that his entire life was a fulfillment of a specific prophecy within God’s Word. That prophecy directed Daniel to the remedy that was needed if Daniel was to be prepared for what was going to happen to him in the very next chapter. So too, when the Millerites fulfilled the parable of the ten virgins, they also had to be awakened to the fact that the first disappointment and delay had led them to fall asleep. All the prophets represent the last days.

The awakening of Daniel and the Millerites are two witnesses of an awakening of the one hundred and forty-four thousand in the last days.

“Jesus and all the heavenly host looked with sympathy and love upon those who had with sweet expectation longed to see Him whom their souls loved. Angels were hovering around them, to sustain them in the hour of their trial. Those who had neglected to receive the heavenly message were left in darkness, and God’s anger was kindled against them, because they would not receive the light which He had sent them from heaven. Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods. The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844. Light from the Word of God shone upon their position, and they discovered a tarrying time—‘Though it [the vision] tarry, wait for it.’ In their love for Christ’s immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones. Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their

faith in 1843.” Early Writings, 236.

In fulfillment of the parable, the Millerites “had overlooked the tarrying of the vision,” but they were “again” “led to their Bibles to search the prophetic periods. The hand of the Lord was removed from the figures, and the mistake was explained.” Daniel was led to the Bible and the “hand of the Lord” was removed from “the prophetic periods,” and when Daniel as a doer, not simply a hearer, by active faith proved that he understood the message of Jeremiah and Moses by fulfilling the directions given in Leviticus twenty-six as well as the remedy and resolution of the scattered condition of God’s people, then the “explanation,” was given to Daniel.

When the one hundred and forty-four thousand fulfill the tarrying time of the parable in its final and most perfect fulfillment in the last days, they will do so in a period of time when the “formation of the image of the beast” is their great test.

We will continue these thoughts in the next article.

“‘When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.’ Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.” Christ’s Object Lessons 69.

“It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth.

“This is the work outlined by the prophet Isaiah in the words, ‘O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him.’ Isaiah 40:9, 10.

“Those who wait for the Bridegroom’s coming are to say to the people, ‘Behold your God.’ The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them.” Christ’s Object Lessons, 415.