

The Book of Daniel - Number One-Hundred and Twenty-Three

Unveiling the Prophetic Significance of Daniel 11:40

Jeff Pippenger

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Verse forty of Daniel eleven is one of the most profound verses in God's Word, as is Daniel chapter eight, verse fourteen. Verse forty is represented by the Hiddekel River and the Ulai River represents Daniel chapter eight, verse fourteen.

Verse forty begins with the words, "and at the time of the end," thus specifically identifying that the beginning of the verse is 1798. The fifty-one words of the verse were unsealed in 1989, when they were recognized as identifying the collapse of the Soviet Union at that time. Those fifty-one words in the verse, represent both the time of the end in 1798, and then another the time of the end in 1989. Alpha and Omega placed His signature on the verse for all who are willing to see and hear. The time of the end for the movements of both the first and third angels are represented in that one verse.

The following verse identifies when the papacy, represented as the king of the north, conquers the United States, represented as the glorious land, at the soon coming Sunday law in the United States. Therefore, though the words of verse forty identify the time of the end in 1798, as the beginning, and the time of the end in 1989, as the ending, the reality is that the prophetic history represented in verse forty does not finish until verse forty-one, when the king of the north conquers the glorious land. This means that the history from the collapse of the Soviet Union in 1989, until the soon-coming Sunday law in verse forty-one, represents the history of the United States from President Ronald Reagan until the soon coming Sunday law. That history includes September 11, 2001 and onward unto the hour of the great earthquake of Revelation chapter eleven.

When the verse was initially unsealed, an argument was raised against the truth that "the claim by Pippenger, that the verse represents the history of 1798, unto the Sunday law was an absurd claim, for verses in the Bible never represent such long periods of history." We had not thought about the concept of whether there is a limit upon a period of time that can be located in one verse, but we immediately remembered that Revelation chapter thirteen, verse eleven identifies the very same history, and it does so, in one verse. The history of the earth beast began in 1798, and the speaking of the earth beast as a dragon, is fulfilled at the soon coming Sunday law.

"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." Signs of the Times, November 1, 1899.

If a person needed to be technical, verse forty covers the history of 1798, to verse forty-one, and in verse forty-one the Sunday law is identified, so unlike the single verse in Revelation chapter thirteen, verse forty is actually a little bit shorter because the Sunday law is in the next verse, whereas, in Revelation chapter thirteen, 1798 to the Sunday law is in one verse. Sister White informs us the “same line of prophecy” that is in the book of Daniel is taken up in the book of Revelation, and Revelation chapter thirteen, verse eleven, easily goes right over the top of verse forty, if you choose to apply the principle of line upon line.

When you do employ the principle of line upon line, you find that verse forty’s representation of Revelation thirteen’s earth beast (the United States), who in verse forty is represented by the “chariots, ships and horsemen,” changes from a lamblike beast with two horns in 1798 into a dragon-speaking beast at the soon coming Sunday law, and also that the lamblike-beast has two horns.

Verse forty, also represents the symbolic seventy years when the whore of Tyre is forgotten, for the seventy symbolic years are as the days of one king, and a king is a kingdom. Based upon verse forty, and the line of Revelation chapter thirteen, the kingdom of Bible prophecy that rules for the seventy symbolic years of Isaiah chapter twenty-three is the earth beast, which has two horns of strength. The earth beast begins with two horns of strength representing Republicanism and Protestantism, but as the history of verse forty draws near its fulfillment in verse forty-one, its two prophetic strengths are then identified as “ships” (economic power), and “chariots and horsemen” (military might).

During the seventy symbolic years of Isaiah chapter twenty-three, the whore of Tyre, who in verse forty is the king of the north, is forgotten. But then at the end of the seventy symbolic years she will once again commit fornication with the kings of the earth, as was done in the history leading up to the collapse of the Soviet Union when all historians confirm that President Reagan secured a secret alliance with the antichrist of Bible prophecy for the purpose of bringing down the Soviet Union. In the period leading up to 1989 Reagan had already begun a secret illicit relationship with the man of sin, thus Nebuchadnezzar’s musicians began to practice the tune that the forgotten whore was beginning to sing. The unprecedented worldwide ministry of John Paul II, in that very history, was the beginning of the “song and dance” that caused “all the world” to “wonder after the beast”.

Verse forty also represents the history of Laodicean Adventism, which began in 1798 as Sardis, then those in Sardis accepted the light that was unsealed, and then the Philadelphian movement came out of Sardis. When the Philadelphian movement rejected the light of 1856, they then transitioned from a movement unto the Laodicean church in 1863. That church is therefore destined to be spewed out of the mouth of the Lord in verse forty-one, which is the soon-coming Sunday law. Verse forty represents not only the history of the United States, but also the history of Laodicean Adventism.

Laodicean Adventism was given the divine light of God’s Word for its anchor point and strength, and the government of the United States was given the divine light of the Constitution of the

United States for its anchor point and strength. They both began prophetically as horns in 1798, and by the end of the seventy symbolic years, the apostate Republican horn and the apostate Protestant horn will come together as one horn and speak as a dragon.

Verse forty's two horns are the government, and the chosen church, that represent two lines of prophecy which run together, for they are represented as two horns upon a single beast. Wherever the beast goes the two horns also go, and they do so in the same prophetic history. The horn of Protestantism has a twofold prophetic nature represented by Laodicea and Philadelphia. The horn of Republicanism also has a twofold prophetic nature represented by the Republican and Democratic political parties. The second of each of the horn's twofold nature, comes up last and comes up higher, according to Daniel chapter eight.

Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. Daniel 8:3.

The twofold characteristics of each horn is illustrated in the line of Christ by the Sadducees and Pharisees, which in the Republican horn equates to liberalism (pro-slavery, democracy, woke-ism and globalism), and conservatism (anti-slavery, a Constitutional republic, traditionalists, MAGA). The twofold characteristics of the Protestant horn equates to Philadelphia and Laodicea. There is not a perfect parallel between the two horns' division into a twofold symbol, for neither progressive liberalism or conservative MAGA-ism comes out on the right side of the Sunday law issue, for the Pharisees and Sadducees came together at the cross; but at the soon coming Sunday law, which was typified by the cross, Laodicea is spewed out of the mouth of the Lord, and the Philadelphian horn is then lifted up as an ensign. Still, the twofold nature of both horns is represented by the theological controversy between the Pharisees and Sadducees, and the messenger to the Gentiles (Paul), in the history of Christ, had formerly been a Pharisee of Pharisees.

The methodology of the latter rain, being line upon line, produces great light in verse forty when it is applied. Revelation chapters two through eighteen, are all in alignment with verse forty. Isaiah chapter twenty three's testimony of the whore of Tyre aligns with the verse. Of course, there are several other passages that are to be laid over the top of verse forty, but perhaps the most significant line upon line application of verse forty is verse forty itself.

In verse forty the time of the end in 1798 and the time of the end in 1989, are both set forth. This directs a student of prophecy to lay the time of the end in 1798 over the top of the time of the end in 1989. When that is done, the history of verse forty produces two lines that each begin in 1798, and continue until the soon coming Sunday law of verse forty-one. The line that begins in 1798 identifies the internal message of God's last day people, and the line that begins in 1989 identifies the external message of God's last day people during the very same history. Verse forty therefore possesses within itself the symbolism represented by the same internal and external prophetic relationship of the seven churches and the seven seals in the book of Revelation. And this prophetic phenomenon is represented in one verse, made up of fifty-one words!

The Millerites recognized the internal-external message of the seven churches and seven seals, but they also recognized that the seven trumpets also represented a third line of truth which was an element of the history represented by the seven churches and seven seals. The trumpets were, as Miller states, “the peculiar judgments” that were brought upon Rome. The Millerites understood the judgments of God represented by the seven trumpets were connected with the history of the seven churches and the parallel history of the seven seals.

Verse forty includes the history of September 11, 2001, and in verse forty the prophetic line of the seven trumpets is therefore, also aligned. The first angel arrived in 1798, in order to announce the opening of the judgment in 1844. That judgment breaks down into an investigative and executive judgment. The history of verse forty is the history of the investigative judgment and the history of verse forty-one onward until Michael stands up and the seven last plagues are poured out is the history of the executive judgment.

The executive judgment begins when the United States speaks as a dragon.

““The lamblike horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented. The ‘speaking’ of the nation is the action of its legislative and judicial authorities. By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak ‘as a dragon’ and exercise ‘all the power of the first beast’ plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopardlike beast. And the statement that the beast with two horns ‘causeth the earth and them which dwell therein to worship the first beast’ indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy.” The Great Controversy, 443.

When the United States “speaks,” and enforces the soon coming Sunday law, the “second voice” of Revelation chapter eighteen, “speaks,” by calling men and women out of Babylon.

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. Revelation 18:4–6.

In verse forty-one, when the United States speaks, those who are still in the threefold environment of modern Babylon are called out when the “second voice” of Revelation chapter eighteen speaks. Those that are then called out are represented in verse forty-one as “Edom, Moab and the chief of the children of Ammon.” In the verse, those represented in the threefold symbol of modern Babylon, escape the hand of the king of the north (the papacy). The Hebrew word “escape,” means to escape by slipperiness, and its inherent meaning is that the escape is accomplished from something that had previous to the escape held those that escape in captivity.

He shall enter also into the glorious land, and many [countries] shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.
Daniel 11:41, 42.

In verse forty-two the papacy (the king of the north), conquers its third geographical obstacle when it takes Egypt, which is a symbol of the United Nations, as typified by Herod's birthday, when he succumbs to the deceptive dance of Salome (the United States), the daughter of Herodias (the papacy). This identifies when the United Nations (the "ten kings" of Revelation seventeen), agree to give their kingdom to the beast for one hour. The one hour is the hour of Revelation eleven's "great earthquake", and the "hour" when the whore of Babylon is judged. In verse forty-two, Egypt (the United Nations), "shall not escape."

The Hebrew word translated as "escape" in verse forty-two is different than the Hebrew word in verse forty-one. In verse forty-two the word "escape" means "finding no deliverance", but verse forty-one is identifying when those previous to the soon coming Sunday law have been holding hands with the papacy, then escape as if by slipperiness. Prior to the hour of the Sunday law crisis those in the communion of modern Babylon have been accepting the satanic idea that Sunday is God's day of worship. When the mark of the beast is enforced, a person can either accept it for whatever reason, or actually believe it to be so. To believe it is to receive the mark in the forehead, and to simply accept it, is to receive the mark in your hand.

Those who escape the hand of the papacy at the Sunday law, reject the satanic idea that God's day of worship is the day of the sun at the very time when the United States and the United Nations are joining hands with the whore of Rome, the papal power, the king of the north.

"The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience." The Great Controversy, 588.

It is important to take the time to set forth the structure of the last six verses of Daniel eleven as we proceed in our considerations of verse forty. The king of the north, which is Modern Rome conquers three geographical obstacles in order to be established on the throne of the earth. Pagan Rome conquered three geographical obstacles, as did papal Rome, so Modern Rome conquers the king of the south (the former Soviet Union) in verse forty, and then conquers the glorious land (the United States) in verse forty-one, and then Egypt (the United Nations) in verses forty-two and forty-three.

But as the previous quote of Sister White identifies, the United States joins hands with the papacy and the United Nations at the same time. The threefold union of the dragon, the beast and false prophet is accomplished at the soon-coming Sunday law, though Daniel chapter eleven verses forty-one through forty-three identify the simultaneous conquering sequentially. The sequence that is illustrated is representing the flow of events, but they are all accomplished at the soon-coming Sunday law.

At that point the “second voice” of Revelation eighteen “speaks,” right where the United States “speaks.” God speaks where and when Satan speaks. In verse forty-four, tidings out of the east and the north trouble the king of the north and the final papal bloodbath is initiated. Verse forty-four, as like unto verses forty-two and forty-three, begins in verse forty-one, when the mighty angel of Revelation eighteen, begins His call for His other flock to come out of Babylon.

The message He presents is the message which identifies Islam of the third woe as His instrument of judgment, and the punishment of the whore of Babylon. Islam is represented as the “tidings of the east”, and the papacy (the counterfeit king of the north) is the “tidings of the north”. Daniel eleven verse forty identifies the investigative judgment, and verse forty-one through forty-five identifies the executive judgment.

We will continue our consideration of verse forty of Daniel eleven in the next article.

“On one occasion, when in New York City, I was in the night season called upon to behold buildings rising story after story toward heaven. These buildings were warranted to be fireproof, and they were erected to glorify their owners and builders. Higher and still higher these buildings rose, and in them the most costly material was used. Those to whom these buildings belonged were not asking themselves: ‘How can we best glorify God?’ The Lord was not in their thoughts.

“I thought: ‘Oh, that those who are thus investing their means could see their course as God sees it! They are piling up magnificent buildings, but how foolish in the sight of the Ruler of the universe is their planning and devising. They are not studying with all the powers of heart and mind how they may glorify God. They have lost sight of this, the first duty of man.’

“As these lofty buildings went up, the owners rejoiced with ambitious pride that they had money to use in gratifying self and provoking the envy of their neighbors. Much of the money that they thus invested had been obtained through exaction, through grinding down the poor. They forgot that in heaven an account of every business transaction is kept; every unjust deal, every fraudulent act, is there recorded. The time is coming when in their fraud and insolence men will reach a point that the Lord will not permit them to pass, and they will learn that there is a limit to the forbearance of Jehovah.

“The scene that next passed before me was an alarm of fire. Men looked at the lofty and supposedly fire-proof buildings and said: ‘They are perfectly safe.’ But these buildings were consumed as if made of pitch. The fire engines could do nothing to stay the destruction. The firemen were unable to operate the engines.

“I am instructed that when the Lord’s time comes, should no change have taken place in the hearts of proud, ambitious human beings, men will find that the hand that had been strong to save will be strong to destroy. No earthly power can stay the hand of God. No material can be used in the erection of buildings that will preserve them from destruction when God’s appointed time comes to send retribution on men for their disregard of His law and for their selfish ambition.

“There are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime. They are struggling in vain to place business operations on a more secure basis. If men would give more heed to the teaching of God’s word, they would find a solution of the problems that perplex them.

“The Scriptures describe the condition of the world just before Christ’s second coming. Of the men who by robbery and extortion are amassing great riches, it is written: ‘Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you.’ James 5:3–6.

“But who reads the warnings given by the fast-fulfilling signs of the times? What impression is made upon worldlings? What change is seen in their attitude? No more than was seen in the attitude of the inhabitants of the Noachian world. Absorbed in worldly business and pleasure, the antediluvians ‘knew not until the Flood came, and took them all away.’ Matthew 24:39. They had heaven-sent warnings, but they refused to listen. And today the world, utterly regardless of the warning voice of God, is hurrying on to eternal ruin.

“The world is stirred with the spirit of war. The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place.”

Testimonies to the Church, volume NINE, page ELEVEN.