

# The Book of Daniel - Number One-Hundred and Twenty-Five

## *Unlocking Prophetic Significance: Deciphering Daniel 11:40 and Its Implications for Modern Christianity*

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Verse forty of Daniel eleven, begins at the time of the end, but the verse identifies two times of the end, and therefore allows the student of prophecy to align the first time of the end with the second time of the end. When this application is made, the line of Millerite history that began in 1798, runs parallel with the history of the United States in 1989. The two lines identify the line of the true Protestant horn and the line of the Republican horn of the earth beast of Revelation chapter thirteen. Both lines begin at the time of the end in 1798, and the time of the end in 1989 simply complements and provides a second witness of the waymarks of truth that are unsealed in the verse.

The movement of the third angel arrived on October 22, 1844, but was deferred through the seven-year rebellion of 1856 to 1863. The arrival of the third angel was repeated on September 11, 2001. 1863 was typified by ancient Israel's first encampment at Kadesh and the rebellion of the ten spies, and September 11, 2001 was typified by the last encampment of ancient Israel at Kadesh, and the rebellion of Moses. The rebellion of 1863, represented the first rebellion at Kadesh, which produced a judgment of death in the wilderness. The rebellion of September 11, 2001 represented the last rebellion at Kadesh, which produced the death of the leadership of Laodicean Adventism.

The descent of the angel on August 11, 1840, which ushered in the movement of 1840 to 1844, which Sister White called a glorious manifestation of the power of God, typified September 11, 2001 and identified a glorious manifestation of the power of God.

“The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The advent movement of 1840–44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.” *The Great Controversy*, 611.

The first arrival of the third angel on October 22, 1844 (the first Kadesh), was to finish the work, but God's people chose to select a new leader and return to Egypt. By 1863, they had “rebuilt Jericho”, instead of participating in God's work in bringing down the walls of Jericho. They were therefore cursed, with the death in the wilderness.

And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it. Joshua 6:26.

As with ancient Israel at the first Kadesh, who had rejected the message of Joshua and Caleb, modern Israel's rebellion at the first Kadesh (1863), brought upon them the curse of Joshua. When the third angel returned on September 11, 2001 (the last Kadesh), the final work in advance of God bringing down Jericho and its walls began.

October 22, 1844 marks the arrival of the third angel, and in so doing it marks the arrival of the soon-coming Sunday in the last days. 1863 marks the end of the testing period of the third angel that commenced on October 22, 1844. 1863 is therefore a symbol of the soon-coming Sunday law, for Jesus always represents the ending with the beginning. In 1863, the nation was divided into two classes, and so too, at the Sunday law, two classes will be manifested.

The testing period of the third angel in Millerite history began in 1844 and ended in 1863, and the beginning and ending, both marked the Sunday law of the last days. In the history between the beginning (1844) and the ending (1863), is the rebellion of the Millerite movement (1856). Thus, the period bears the signature of "Truth." The return to Kadesh for the second time on September 11, 2001 marks the beginning of the testing process of the third angel, which concludes at the soon-coming Sunday law, as typified by 1863.

From that Sunday law until human probation closes, Jericho and its walls will be brought down, in agreement with the executive judgment upon the whore of Babylon that is represented in that history. Verse forty begins in 1798, and concludes at the soon-coming Sunday law in verse forty-one. The time of the end in 1798 represents the internal line of God's church, beginning with the Millerites of the movement of the first angel through to the movement of the third angel and the one hundred and forty-four thousand. All in one verse.

The war between the king of the north that began with the ascendancy of the king of the south in 1798, was brought to a conclusion in 1989, when the king of the south was defeated by an alliance between the fifth and sixth kingdoms of Bible prophecy. The war of the king of the north and king of the south that began in 1798, was recognized by the Millerites as a warfare against Rome, which they saw as simply the two desolating powers of paganism and papalism. When the war ended in 1989, all three desolating powers were involved, and it marked the beginning of the prophetic illustration of those three powers leading the world to Armageddon, which is geographically represented in verse forty-five of Daniel eleven.

Verses forty to forty-five identify the prophetic dynamics of the three powers bringing the pope to his end between the seas and the glorious holy mountain. Rightly understood, the prophetic history represented in verse forty-one, includes verses forty-one through forty-four.

Therefore, starting from the time of the end in 1989, with the second witness of 1798, identifying the beginning and ending of the war between the king of the south and the king of the north, verse forty-one through forty-four identifies the threefold union of a papacy whose deadly wound is

healed, and verse forty-five is where she comes to her end. The verses, when approached from this perspective present a history that is external to God's church, as is also represented by the relation between the seven seals and the seven churches in the book of Revelation.

The line of prophetic history represented by 1798 represents primarily the investigative judgment, and the line that begins at the same point in 1844 represents primarily the executive judgment. 1798 is primarily emphasizing the work of the messenger who prepares the way for the Messenger of the Covenant, and 1844 is primarily emphasizing the work of the Elijah messenger.

Starting from 1798, when the book of Daniel was unsealed, we have the increase of knowledge of the prophetic history where Christ leads His people into a covenant relationship that accomplishes the permanent combination of divinity with humanity. That last day covenant is identified repeatedly in the Scriptures.

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. Jeremiah 31:31–34.

All the prophets are identifying the last days, and the expression "last days," in prophecy represents the time period of the judgment. The first angel arrived in 1798, at the time of the end, to announce the opening of the judgment in 1844, which is also the arrival of the last days. The last days, are Jeremiah's "days" that will come, when God would "forgive" the "iniquity" and "no more remember" the sins of His people. That work is accomplished by Christ, as the High Priest in the antitypical day of atonement, during "the last days."

Had Millerite Adventism continued by faith to walk in the advancing light of the third angel which arrived on October 22, 1844, they would have already been in their eternal home with Jesus. This is what Jeremiah means when he says, "after those days." "Those days" are the prophetic periods that led to, and concluded in, 1844. They are the "days" which Daniel chapter twelve references.

But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days. Daniel 12:13.

At the "end of the days," or as Jeremiah says, "after those days," Christ designed to put His law in the inward parts of His people and write His law upon the hearts. The inward parts being the lower nature, or as Paul calls it the flesh, and the heart being the higher nature. The covenant promises to give His people a new mind at conversion, and a new body at the Second Coming. Man fell with Adam, who was created in God's image, and who was created with a higher nature and a lower nature. Christ's covenant is to redeem mankind with their twofold nature from the curse of sin.

“In the last days of this earth’s history, God’s covenant with his commandment-keeping people is to be renewed. ‘In that day I will make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and I will make them to lie down safely. And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord.’

“‘And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.’ Hosea 2:14-23.

“‘In that day,... the remnant of Israel, and such as are escaped of the house of Jacob,... shall stay upon the Lord, the Holy One of Israel, in truth.’ Isaiah 10:20. From ‘every nation, and kindred, and tongue, and people’ there will be those who will gladly respond to the message, ‘Fear God, and give glory to him; for the hour of his judgment is come.’ They will turn from every idol that binds them to this earth, and will ‘worship him that made heaven, and earth, and the sea, and the fountains of waters.’ They will free themselves from every entanglement, and will stand before the world as monuments of God’s mercy. Obedient to every divine requirement, they will be recognized by angels and by men as those that ‘keep the commandments of God, and the faith of Jesus.’ Revelation 14:6-7, 12.

“‘Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God. Amos 9:13-15.’” Review and Herald, February 26, 1914.

When Jeremiah says “after those days,” the “days” that preceded the work represented by Christ suddenly coming to His temple to cleanse it, were the prophetic periods that ended in 1798 and 1844. The end of those prophetic days (periods), marked the forty-six years in which Christ erected the Millerite temple, and when He suddenly came on October 22, 1844 He was fulfilling Malachi chapter three, which He also fulfilled when He cleansed the temple at the beginning and ending of His ministry.

“In cleansing the temple from the world’s buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin,—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. Malachi 3:1-3 quoted.” The Desire of Ages, 161.

And “after those days,” Christ intended to cleanse the temple He had erected, which represented His work in cleansing the hearts of His people from the defilement of sin, or as Jeremiah states writing His law upon the hearts and inward parts.

For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. Hebrews 8:8–10.

The words “those days” were Daniel’s “end of the days,” that ended in 1798 and 1844. The line of the Protestant horn that begins in 1798, in verse forty of Daniel eleven, is emphasizing the covenant relationship which is established with the one hundred and forty-four thousand. The Hebrew word “lot” is a small stone that was used to determine one’s destiny. Daniel was told to go and rest (in death), until “the end of the days,” when, in 1844, the judgment would begin and his destiny would be determined.

But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days. Daniel 12:13.

The “days” of the “end of the days,” represents the time prophecies which ended in 1844, for after then prophetic time would be no longer. The twenty-three hundred years, which was the marah vision, meaning the sudden appearance of Christ in His sanctuary then ended, and the twenty-five hundred and twenty years of the last indignation also ended, just as the days of the first indignation had ended at the time of the end in 1798. “After those days,” as referred to by Jeremiah, was thereafter addressed by Paul. Paul refers to Jeremiah’s “after those days,” twice, for Paul doesn’t simply address the covenant that was to be instituted “after those days,” but more importantly he is identifying the work of Christ as High Priest.

For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God. Hebrews 10:14–21.

The two hundred and twenty years that link the prophecy of the marah vision of Christ’s appearance, with the twenty-five-hundred and twenty year prophecy of the chazon vision of prophetic history, ties together, or links the beginning of those two prophetic periods, with a symbolic link that represents the combination of humanity with divinity, which is the work Christ accomplishes in the cleansing that occurs during the movement of the third angel, and results in the covenant He makes with the one hundred and forty-four thousand.

The vision of the chazon, that illustrates the trampling down of the temple, is the vision of humanity that has been trampled down by sin, since the rebellion of Adam in the Garden of Eden;

and the vision of the marah, that illustrates Christ work of restoring and cleansing the temple were both fulfilled on October 22, 1844. There are two twenty-five-hundred and twenty year prophecies of God's indignation, that represent the trampling down of the host and the sanctuary.

Both of those prophecies represent the trampling down of humanity, that is to be restored by the vision of the marah. Those two indignations of God against His people represent the indignation upon fallen mankind, that would only be rescued and restored by the work of Christ in rebuilding and cleansing the fallen temple.

The two indignations represent the higher nature and lower nature of mankind. At the fall of Adam, the lower nature took the supremacy over the higher nature, and Christ's design for men was that the higher nature ruled over the lower nature. At the fall of Adam, the higher nature fell to the lusts of the lower nature, and God's design was reversed. This is what is meant by biblical "conversion." To be converted means to have the higher nature restored to its ruling position over the lower nature. To convert is to reverse, or turn upside down.

The first indignation against the northern kingdom, was the indignation against the lower nature who subjugated the higher nature at the fall. That indignation came first, for Christ took up the work of redemption right where it first began, and it began with the lust of the lower nature, which was the lust of appetite. Christ began His work with forty days of fasting.

"Christ knew that in order to successfully carry forward the plan of salvation He must commence the work of redeeming man just where the ruin began. Adam fell by the indulgence of appetite. In order to impress upon man his obligations to obey the law of God, Christ began His work of redemption by reforming the physical habits of man. The declension in virtue and the degeneracy of the race are chiefly attributable to the indulgence of perverted appetite." Testimonies, volume 3, 486.

The second indignation was against the higher nature, represented by the southern kingdom, where Jerusalem is located, which is the city which God chose to place His name. On October 22, 1844 the work Christ intended to do, and the work which He is now accomplishing, is represented by Ezekiel's two sticks.

When Ezekiel's two sticks are joined together into one stick forever, it is identifying the covenant where Christ removes sin from His people forever, and the higher and lower natures are returned to the proper hierarchical structure, and men are once again whole. In the unconverted state, the lower nature of man, represented by the first indignation, ruled over the higher nature of man represented by the last indignation. Thus, the first indignation was against the northern kingdom, which was geographically "above" the southern kingdom.

The two hundred and twenty years that links the two visions of the marah and chazon with divinity and humanity, in their mutual beginnings, both come together into one stick when Christ finalizes the work of the third angel with the one hundred and forty-four thousand. It is the prophecy of the last indignation against the southern kingdom that is joined with the prophecy of the appearance in 1844, for the covenant provides a new mind at conversion, but the new body (the northern

kingdom) is only restored at the second coming in a twinkling of an eye.

Verse forty of Daniel eleven, identifies both time's of the ends, and in so doing emphasizes an internal and external line of prophetic history during the history of the earth beast of Revelation chapter thirteen. The truths that are unsealed in the verse represent both the internal and external lines of truth which Christ came to identify and accomplish within His people. The truth that humanity combined with divinity, does not sin, is represented in the light connected with the effect of the unsealing of knowledge, and represents the internal truth of God's people in the last days. The light represented by the warfare between the powers that lead the world to Armageddon is the external truth of God's people in the last days.

We will continue this study in the next article.

The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore. Ezekiel 37:15-28.