

The Book of Daniel - Number One-Hundred and Thirty-Eight

Unveiling Daniel 11: A Prophetic Journey through History

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Verse forty of Daniel chapter eleven, represents one of the most profound verses of God's Word. The prophetic histories that are represented therein are where the wheels within the wheels of Ezekiel's vision are brought together. With the time of the end of the Millerite movement in 1798, and also the time of the end of the movement of the third angel in 1989, the internal and external histories of God's people of the last days are portrayed. Within the verse is the announcement of the approaching judgment which arrived with the first angel in 1798, all the way until the Sunday law of verse forty-one. The verse therefore represents the investigative judgment of God's church beginning with the dead, through to the sealing of the one hundred and forty-four thousand, and God spewing Laodicean Adventism out of His mouth.

The history where the papacy received its deadly wound in 1798, until the deadly wound is healed in verse forty-one is represented in the history of the verse. Verse forty-one onward is set within the context of the escalating executive judgments of God, which begin in that verse. In this prophetic sense, verse forty is the end of Daniel chapter eleven, and verses one and two, of the chapter are the beginning. Chapter eleven presents the rebellion of the antichrist, and chapter ten represents the beginning of the Hiddekel River vision, and chapter twelve represents the end. Chapters ten and twelve represent the first and the last, and chapter eleven is the rebellion in the middle.

Chapters ten and twelve are the same, for, unlike chapter eleven, they represent Daniel's experience in relation to the vision, and chapter eleven is the vision. Chapter ten is the first letter of the Hebrew alphabet, chapter eleven is the thirteenth rebellious letter of the Hebrew alphabet, and chapter twelve is the last letter of the alphabet. The Hiddekel River vision is the "Truth."

In chapter eleven, the beginning illustrates the end, for Christ never changes. The final history represented in verse forty, is the testing time of the image of the beast. That testing time concludes with the mark of the beast, which is represented in verse forty-one. Verses one and two, must therefore address the sealing time of the one hundred and forty-four thousand, for that period of time is also the period of the formation of the image of the beast.

"The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided....

"This is the test that the people of God must have before they are sealed." Manuscript Releases, volume 15, 15.

There are always two waymarks that identify a time of the end. In the reform movement of Moses, it was Aaron's birth followed three years later with Moses' birth. In the reform movement to come out of Babylon and rebuild the temple it was king Darius, followed by king Cyrus. In the reform movement of Christ, it was the birth of John the Baptist, followed in six months by the birth of Christ. In the reform movement of the Millerites it was the death of the papal system in 1798, followed by the death of the pope in 1799. In the reform movement of the third angel, it was president Reagan and president Bush the first, who both represented 1989. In Daniel chapter ten, verse one, we find king Cyrus identified.

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belshazzar; 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.

In the following verses of chapter ten, we see the experience of Daniel represented in advance of Gabriel delivering the vision of prophetic history in chapter eleven. Cyrus marks the time of the end, for previously Cyrus, Darius' nephew, had been Darius' general who slew Belshazzar, thus marking the end of the seventy years of captivity, which typified the twelve-hundred and sixty-year captivity of spiritual Israel in spiritual Babylon from 538 unto 1798.

"God's church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile." Prophets and Kings, 714.

The end of the twelve hundred and sixty years in 1798, marked the time of the end, so the end of the seventy years marked the "time of the end" for that history. Both Darius and Cyrus are represented at the death of Belshazzar and end of the kingdom of Babylon, for as Darius's general who accomplished the work, Cyrus was representing Darius. When George Bush the first was inaugurated on January 20, 1989, Reagan had been president for the first nineteen days of 1989.

The vision of the Hiddekel began at the time of the end, in the third year of Cyrus. When Gabriel begins to unfold to Daniel the prophetic history of chapter eleven, he first references the first year of Darius, to establish clearly that the vision of prophetic history that he was about to present to Daniel begins in the last time of the end, in 1989, for all the prophets speak more of the last days than the days in which they lived.

But I will show thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince. Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. Daniel 10:21, 11:1.

In the first year of Darius, which represents the time of the end in 1989, Gabriel "stood", thus identifying that at a "time of the end", an angel arrives. In 1798 the first angel arrived, and in 1989, the third angel arrived. It wasn't until the message of the third angel was empowered in 2001 that the sealing of the third angel began, but the movement of the third angel arriving in 1989, is represented by Gabriel standing at the time of the end. Gabriel is going to show Daniel "that which is noted in the scripture of truth," and the vision of the Hiddekel possesses the signature of "Truth," which Gabriel is about to set forth.

In verse fourteen of chapter ten Gabriel had already informed Daniel that what he was addressing in the vision of the Hiddekel was “what would happen to God’s people in the last days.”

Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days. Daniel 10:14.

Verse two of Daniel chapter eleven represents the knowledge that was unsealed at the time of the end in 1989, and which identifies what “shall befall” God’s people “in the latter days”.

And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia. Daniel 11:2.

Cyrus prefigures the second king since 1989. He is the king of the Medo-Persian Empire, which represents the kingdom of Bible prophecy in the last days that is made up of two horns, represented by the Medes and the Persians. After the second king of the kingdom of the two-horned earth beast at the time of the end in 1989, there would yet be three kings (Clinton, Bush the last, Obama), and then there would be a king that was far richer than they all were. The three kings that followed Bush the first, got wealthy after their presidencies, and only because they had become president. Trump, the fourth that was far richer, and was the wealthiest president ever, did not make his money because he had been president, but primarily through his work in real estate investments, well before he ran for president.

Formerly the richest president in American history, relatively speaking, was the first president of the United States. Prior to Donald Trump, George Washington was the richest president in American history, and he made his money as did Donald Trump, through real estate investments. Both Washington and Trump came to the presidency from non-traditional political backgrounds. Washington was primarily a military leader before becoming president, and Trump was a businessman and television personality, who like unto Washington was without any prior political experience.

Both presidents were known for their strong personalities and leadership styles, although they manifested these traits quite differently. Washington was known for his stoic, calm, and confident leadership and unifying presence during the Revolutionary War and the early years of the Republic, while Trump is known for his assertive approach to leadership and governance. Both Washington and Trump were figures of significant controversy, albeit for very different reasons. Washington, while widely revered, faced criticism during his time for various issues, including his views on slavery. Trump’s presidency was marked by numerous controversies, including his use of “mean tweets” on social media, his America-first policy decisions, and his own self-awareness.

The richest and sixth president was to stir up the globalist dragon powers. When we lay the history of verse two of chapter eleven, upon the history of the period of 1776, 1789, and 1798, we find further information addressing the last president of the earth beast, for Jesus illustrates the end with the beginning. The first two periods represented by 1776, and 1789, provide two witnesses that the final president, will be the eighth president, who was of the seven. Trump was the sixth president

after Reagan, and as the eighth president, he will be “of the seven”. The final, and eighth president will rule when the United States forms the image “to and of” the beast.

The president who rules when the image of the beast is formed by the United States, must be the eighth, that is of the seven, as witnessed to by Peyton Randolph, and John Hancock. The papacy is the eighth head that was of the seven, and it received a prophetic deadly wound. To be an image of the papacy, the eighth president that is of the seven, must also have a prophetic identification of being prophetically “wounded” or “killed”.

The papacy received its deadly wound from a dragon power (France), a dragon power who the papacy had been struggling against since the time when Paul identified that, the mystery of iniquity (the man of sin), did already work at that time. The dragon of paganism was restraining the papacy from taking the throne, which it did in 538.

From the beginning of the papacy unto its final demise it struggles against dragon powers. An image of the papacy requires that the image struggles with a dragon power. In Revelation seventeen the papacy, who is the eighth head, that is of the seven heads, is ultimately burned with fire and her flesh is eaten by the ten kings. In both deaths (1798 and the last days), the papal beast is killed by a dragon power. In order for the United States to form an image of the beast, the eighth president would also need to be killed by a dragon power that it was at war with, and the sixth king after the time of the end in 1989, is the king that stirred up all the dragon powers.

Ronald Reagan was an apostate Protestant, but George Bush the first, was a classic globalist. One of his famous quotes is where he lied by saying, on August 18, 1988, “And I’m the one who will not raise taxes. My opponent now says he’ll raise them as a last resort, or a third resort. But when a politician talks like that, you know that’s one resort he’ll be checking into. My opponent won’t rule out raising taxes. But I will. And the Congress will push me to raise taxes and I’ll say no. And they’ll push, and I’ll say no, and they’ll push again, and all I can say to them is: read my lips: no new taxes.”

Other than that public lie, which is an attribute of a representative of the dragon power, his most famous quote was at a joint session of Congress on September 11, 1990, where he said, “Now, we can see a new world coming into view. A world in which there is the very real prospect of a new world order. In the words of Winston Churchill, a ‘world order’ in which ‘the principles of justice and fair play ... protect the weak against the strong ...’ A world where the United Nations, freed from cold war stalemate, is poised to fulfill the historic vision of its founders.” Bush the senior was a globalist, even if he identified as a Republican.

Bill Clinton was the first president to hold his inauguration ceremony at the Lincoln Memorial, which means he turned his back to Lincoln and faced the obelisk of Washington’s monument, an obelisk that is internally filled with symbols of Freemasonry. Both the obelisk and the symbols of Freemasonry he chose to face as he falsely swore his allegiance to the Constitution, represented not only that he had turned his back upon the anti-slavery symbol of the Lincoln Memorial, but Clintons’ chosen historic positioning, agrees with his acceptance speech, where he praised a professor whom he had studied under in the Jesuit University that he had attended.

That professor, Carroll Quigley, wrote the book: *Tragedy and Hope: A History of the World in Our Time*, which was published in 1966, and is correctly and widely understood to represent “the Bible for globalist ideas”. As the Koran is to Islam, and as *Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry*, written by Albert Pike, and published in 1871, is considered the most comprehensive exposition of the esoteric teachings of Freemasonry; or as *The Book of Mormon* is to the Latter Day Saints, Quigley’s book is the Bible of globalist philosophy. Most would have known if Clinton praised Mohammed of the Koran, or if he praised Joseph Smith of *The Book of Mormon*, and some would have known who Albert Pike was, but few knew that Clinton’s praise of Quigley was consistent with his own globalist agenda, and his rejection of the principles represented by Abraham Lincoln.

In the speech, Clinton said: “As a teenager, I heard John Kennedy’s summons to citizenship. And then, as a student at Georgetown, I heard that call clarified by a professor named Carroll Quigley, who said to us that America was the greatest nation in history because our people have always believed in two things: that tomorrow can be better than today and that every one of us has a personal moral responsibility to make it so.” Carroll Quigley’s idea on how to “make America great again”, was for the United States to surrender its national sovereignty to the United Nations. Clinton was a Democrat, globalist, representative of the dragon.

“Like father, like son”, George Bush the last, was a globalist, and just as was his father, a globalist who professed to be Republican. The apple does not fall far from the tree. The Bible raises the rhetorical question, “Can two walk together, except they be agreed?” One simply needs to track the many enterprises that Bush the last, accomplished together with Bill and Hillary Clinton to see who Bush the last agreed with.

Barack Hussein Obama made a statement about fundamentally transforming the United States during a campaign rally shortly before he was elected as President. On October 30, 2008, in Columbia, Missouri, Obama said: “We are five days away from fundamentally transforming the United States of America.” The statement was part of Obama’s broader message of “hope and change”, which was a central theme of his 2008 presidential campaign, emphasizing his commitment to significant policy reforms and a different direction for the country. The direction he turned the country was into the dragon policies of globalism, anti-white, pro-abortion, anti-carbon fuels, anti-America pro-globalism, Diversity, Equity, Inclusion, the false history of Critical Race Theory, and on and on. Obama was not simply a community organizer; he was and still is a representative of the dragon power’s globalist agenda.

Trump however, unlike a typical modern politician, kept more promises than all the other seven presidents in the period beginning in 1989, combined. He was committed to making America great again, and in so attempting, he stirred up the globalist powers that be, not only in the United States, but in the entire world.

Joe Biden has no evidence whatsoever that he is anything other than another globalist.

The beast of Catholicism waged a long-drawn-out war with the dragon powers, and the president that is reigning when the United States forms an image of the papacy, will, of prophetic necessity,

be in a struggle with the dragon powers. None of the living presidents, other than Donald Trump, would wage war with the dragon powers, for the Democrats are openly globalist (dragons), and George Bush the last, was, as his father was (a professed Republican, that is actually a globalist dragon), for Jesus always illustrates the last with the first.

We will continue this study in the next article.

“A great crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us. Events which for more than forty years we have upon the authority of the prophetic word declared to be impending are now taking place before our eyes. Already the question of an amendment to the Constitution restricting liberty of conscience has been urged upon the legislators of the nation. The question of enforcing Sunday observance has become one of national interest and importance. We well know what the result of this movement will be. But are we ready for the issue? Have we faithfully discharged the duty which God has committed to us of giving the people warning of the danger before them?

“There are many, even of those engaged in this movement for Sunday enforcement, who are blinded to the results which will follow this action. They do not see that they are striking directly against religious liberty. There are many who have never understood the claims of the Bible Sabbath and the false foundation upon which the Sunday institution rests. Any movement in favor of religious legislation is really an act of concession to the papacy, which for so many ages has steadily warred against liberty of conscience. Sunday observance owes its existence as a so-called Christian institution to ‘the mystery of iniquity;’ and its enforcement will be a virtual recognition of the principles which are the very cornerstone of Romanism. When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else than giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism.

“The National Reform movement, exercising the power of religious legislation, will, when fully developed, manifest the same intolerance and oppression that have prevailed in past ages. Human councils then assumed the prerogatives of Deity, crushing under their despotic power liberty of conscience; and imprisonment, exile, and death followed for those who opposed their dictates. If popery or its principles shall again be legislated into power, the fires of persecution will be rekindled against those who will not sacrifice conscience and the truth in deference to popular errors. This evil is on the point of realization.

“When God has given us light showing the dangers before us, how can we stand clear in His sight if we neglect to put forth every effort in our power to bring it before the people? Can we be content to leave them to meet this momentous issue unwarned?” Testimonies, volume 5, 711, 712.