

The Book of Daniel - Number Fourteen

Daniel Chapter Two – Summary and Conclusion Part One

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“In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel.” Acts of the Apostles, 585.

The truth that is identified by John as “the Revelation of Jesus Christ,” which the Lion of the tribe of Judah has been unsealing for his people since July, 2023, is brought to perfection when the book of Daniel is brought together with the book of Revelation. Daniel chapter two, represents the second angel’s message in the context of the image of the beast test of the last days. It identifies a process of testing and a specific period of testing.

The period and process of Daniel chapter two, represented by the seventy years of Daniel’s captivity, typified the testing period of the Protestants in Millerite history. The Protestants failed their testing process and became the daughters of Rome. Prophetically, a daughter typifies their mother; and Rome is a prophetic beast. Their failure and subsequent transitioning into the daughters of Rome, typifies the test of the image of the beast in our current history, for they transitioned into an image of the beast. Our current testing process is therefore represented by Daniel’s seventy years of captivity, and also by the history of the second angel’s message during the Millerite movement.

In the history of the second angel’s message that began on September 11, 2001, there is a specific period and testing process that is symbolically represented as Nebuchadnezzar’s image-dream of beasts; for a kingdom in Bible prophecy is also a beast. Nebuchadnezzar and the Chaldean religious elite represent those that fail the test, and Daniel and the three worthies represent those that pass the test. It may appear otherwise, but Nebuchadnezzar’s failure is confirmed in chapter three of Daniel.

In the testing process, which is represented in both Daniel chapter one and two, there are specific prophetic waymarks that line up with the truths that have recently been set forth in the book of Revelation. In chapter one, “ten days” represented the testing period that led to Daniel manifesting a fairer and fatter image due to his eating the heavenly fare, while the other class of eunuchs manifested the image of those who ate the diet of the king. A king prophetically is a kingdom, and prophetically a king or kingdom is also a beast. Those whose countenance manifested the results of eating the king’s diet, manifested the image of the beast.

In Daniel chapter two, Daniel was praying to understand the hidden “secret” of Nebuchadnezzar’s image-dream. He needed to know what the dream was, and also what it meant. He represents those in the last days that are seeking to understand the secrets associated with the unsealing of the Revelation of Jesus Christ, for the unsealing of the Revelation of Jesus Christ is the last prophetic “secret” that is unsealed before probation closes. All the prophets, including Daniel, are identifying

the last days. Daniel's endeavor to understand the "secret" was a life-or-death endeavor, as is the image of the beast test for God's people in the last days.

"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." Manuscript Releases, volume 15, 15.

The prayer of Daniel, as he sought to understand the "secret," represents a specific waymark in the history of God's people in the last days. The book of Daniel provides two witnesses that establish the waymark of "prayer" in the last days. That waymark is located in the period of time that is represented by the second message of every reform line.

The prophetic setting of both prayers is the seventy years of captivity, which as a symbol represents the "seven times" of Leviticus twenty-six. In Daniel two, in the first verse, the name "Nebuchadnezzar" is doubled, which the doubling of a word in Scripture is a symbol of the second angel's message.

There are several references in the writings of Sister White that identify Daniel chapter three, as a symbol of the Sunday law. Daniel chapter one, possesses every characteristic of the first angel's message, and we are informed that you cannot have a third message (Daniel chapter three), without a first and second message.

The image of the beast test has been defined by Ellen White as the test we must pass before probation closes, and before we are sealed. When the music played in Daniel chapter three, probation symbolically closed, for chapter three represents the Sunday law. Nebuchadnezzar's music represents the melody that the whore of Tyre then begins to sing to the kings of the earth at the end of the symbolic seventy years that she had been forgotten.

And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as an harlot. Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth. Isaiah 23:15-17.

Sister White identifies the three angel's messages as three tests.

"Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third, the last testing message to be given to the world, and a similar position will be taken when the last call is made." Review and Herald, October 31, 1899.

Upon several witnesses, Daniel chapter two, is the second angel's message. The history of the empowerment of the first angel until the judgment, is the history represented by the seventy years of Daniel's captivity. The setting of Daniel's prayer in chapter two, takes place within the seventy years, which is a symbol of the "seven times".

The prayer of chapter nine, begins with a direct reference to the seventy years. The prophetic setting of both prayers is identical. They represent different aspects of the same prayer, but are both placed in the identical setting of the “seven times,” and both align with the waymark of “prayer” that is located in the history of the one hundred and forty-four thousand of the last days.

When Daniel prays in chapter nine, he is in a prophetic “period of transition” from the kingdom of Babylon unto the kingdom of the Medes and the Persians. That transition point is also a waymark, and it also aligns with the same transition point in the movement of the third angel, when God’s people die in the street as “Laodiceans”, and come out of the grave as “Philadelphians”. The transition point for the movement of the first angel aligns with both Daniel’s transition point, and the movement of the third angel, and all three are directly connected with the “seven times” of Leviticus twenty-six. The transition from Philadelphia to Laodicea in the Millerite movement took place with the arrival of “new light” on the “seven times” in 1856, and the subsequent rejection of the “seven times” altogether in 1863. Daniel in chapter nine, the movement of the first angel in Millerite time, and the movement of the third angel in our time, all have a transition point that aligns with one another, and all three transition points are set within the context of the “seven times”.

In the history of the testing process, Daniel represents the messenger that is given the light which he shares first with his three companions, thus typifying the prophetic role of “Elijah”, who is the “voice crying in the wilderness”.

The “secret” of Daniel chapter two identifies that the eighth kingdom of Bible prophecy is “of the seven” kingdoms. As the first representation of the kingdoms of Bible prophecy, it therefore connects with the last representation of the kingdoms of Bible prophecy found in Revelation chapter seventeen. The eighth kingdom, being “of the seven” previous kingdoms, is addressing the transition point that establishes modern Babylon as the three-fold union of the dragon, the beast and the false prophet. Nebuchadnezzar’s image-dream is ultimately identifying the eighth earthly kingdom of prophetic history.

A kingdom is a beast in Bible prophecy, so the truth represented by Nebuchadnezzar’s image-dream is the first reference to the final beast, as is also identified in Revelation chapter seventeen. Therefore, Nebuchadnezzar’s dream is ultimately the dream of the image of the eighth and final beast. It’s the dream of “the image of the beast”.

That in itself is the confirmation of the importance of recognizing the transition point that occurs in the movement of the third angel, but the “secret” is also the key that brings together and establishes much of what the previous articles have been identifying about the history that followed July 18, 2020. In those articles, it has been presented that the four waymarks of each of the sacred reform movements, that are represented by Daniel’s seventy years of captivity, always possess the same theme.

Those four waymarks in the time of Christ were set within the context of “death and resurrection”. The first waymark, which represented the empowerment of the first message was Christ’s baptism, the symbol of death and resurrection. The second waymark, which represents the first

disappointment in that history, was the death and resurrection of Lazarus. The third waymark was the triumphal entry into Jerusalem, representing the Midnight Cry. Christ was heading to His death and resurrection, and Lazarus, the living representative of death and resurrection, led the procession. Lazarus also establishes that during the proclamation of the Midnight Cry, God's people are "sealed".

"This crowning miracle, the raising of Lazarus, was to set the seal of God on His work and on His claim to divinity." *The Desire of Ages*, 529.

The fourth waymark of judgment was the cross, which was also a death and resurrection. The period of those four waymarks is represented by Daniel's seventy years of captivity.

In Millerite history, the theme was the "day-for-a-year principle", and August 11, 1840 was the confirmation of that principle. The first disappointment was the result of an incorrect application of the day-for-a-year principle. The Midnight Cry was the perfection of the day-for-a-year principle in connection with the twenty-three-hundred-year prophecy and the twenty-five-hundred-and-twenty-year prophecy, and then the Investigative Judgment began when those day-for-a-year prophecies were fulfilled on October 22, 1844. The theme of all four waymarks in Millerite history was the "day-for-a-year principle". The period of those four waymarks is represented by Daniel's seventy years of captivity.

In the days of king David, the theme was "the ark of God". When David was empowered, he then determined to bring the ark to the city of David.

And David went on, and grew great, and the Lord God of hosts was with him. 2 Samuel 5:10.

The first disappointment was when Uzzah sinned by touching the ark. The third waymark was when David understood that the Lord had blessed the house of Obededom the Gittite, where the ark had been kept since Uzzah's rebellion. David then went and retrieved the ark for his triumphal entry into Jerusalem (only for his wife to manifest undue anger and "disappointment" for David's entrance). Each of those four waymarks are represented by the ark. The period of those four waymarks is represented by Daniel's seventy years of captivity.

On September 11, 2001, Islam of the "third Woe" was loosed, and then restrained. July 18, 2020, was a failed prediction about the role of Islam. The message that brings the dead dry bones to life comes from "the four winds", which are a symbol of Islam and represents the Midnight Cry message. The national ruin that follows the national apostasy of the Sunday law in the United States is brought about by Islam of the "third Woe". The period of those four waymarks is represented by Daniel's seventy years of captivity.

The movement of the first angel represents the movement of the third angel, and the Midnight Cry message in Millerite history was a correction of the failed prediction that produced the first disappointment.

"The disappointed ones saw from the Scriptures that they were in the tarrying time, and that they must patiently wait the fulfillment of the vision. The same evidence which led them to

look for their Lord in 1843, led them to expect Him in 1844.” Early Writings, 247.

The same evidence of an Islamic attack upon Nashville, is the evidence of an attack upon Nashville that will take place in response to the enforcement of Sunday worship. The writings of the Spirit of Prophecy never fail. The prediction of an attack upon Nashville is set forth in the writings of the Spirit of Prophecy. The Nashville prediction will be fulfilled, but the prediction of the attack on Nashville will be based upon a correction of the previously failed prediction, as it was in Millerite history. It is fulfilled at the fourth waymark, which is the waymark representing “judgment”.

Jesus always illustrates the end with the beginning, and the first waymark of September 11, 2001, was an attack by Islam, so at the judgment of the Sunday law, there will be an Islamic attack upon Nashville. It may very well include other targets, but the message of the Midnight Cry, is the message that is a correction of the message that produced the first disappointment. The first disappointment was caused by the sin of applying the time element to the prediction, not by the words of Ellen White.

It is important to recognize that the four waymarks that begin at the “empowerment” of the first message (which in Daniel occurs at the beginning of the symbolic seventy years), are always governed by the same theme. If you have accepted September 11, 2001, as a fulfillment of prophecy, you have prophetically eaten “the hidden book”. Very few people actually ate that truth, but there were some, as represented by Daniel, that purposed in their hearts not to be defiled by the Babylonian diet. Yet there are those who profess to believe September 11, 2001 was a fulfillment of prophecy, but argue that it was not Islam, but the Bush family, or the globalists, or the Jesuits, or the CIA or some combination of the usual subjects which are often employed by the modern conspiracy theorists. As Alpha and Omega, Jesus illustrates the end with the beginning, so if we are incorrect about what was prophetically represented on September 11, 2001, we are destroying our ability to rightly divide the prophetic Word of “truth”.

The “empowerment” of the first message in Millerite history was Islam of the second Woe, and that empowerment typified the empowerment on September 11, 2001, that was brought about by Islam of the third Woe.

Islam at the first waymark, identifies Islam at the last waymark. The last waymark represents the judgment, and the United States is judged at the Sunday law. It is the second message of Ezekiel in chapter thirty-seven, that brings the dead to life, and that message is the message of the third waymark, which is the Midnight Cry. It is the sealing message, as typified by the triumphal entry of Christ riding upon an “ass”, a symbol of Islam. The Midnight Cry sealing message is carried by Islam.

Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. Matthew 21:5.

Ezekiel’s second prophecy comes from the “four winds”, which is also a symbol of Islam. It is absolutely essential to be clear about this truth, for the message that is the Midnight Cry is the message identifying Islam of the third Woe, as the power that brings judgment upon the United

States at the Sunday law, and produces the national ruin that follows the decree.

The Seven Trumpets of Revelation were God's judgments upon the enforcement of Sunday worship by both pagan Rome and papal Rome.

1. The first four Trumpets were brought against pagan Rome after Constantine enforced the first Sunday law in the year 321.
2. The fifth and sixth Trumpets (which are also the first and second Woes of Islam), were God's judgments against papal Rome for the papal Sunday law enacted at the Council of Orleans, in the year 538.
3. The seventh Trumpet (which is the third Woe of Islam), is the judgment brought upon the United States when it enforces Sunday worship in the near future.

Islam of the third Woe represents the first waymark of September 11, 2001. The failed prediction of Islam's attack on Nashville on July 18, 2020 represents the first disappointment, the second waymark. The message of the "four winds" of Islam, as represented in Ezekiel's second prophecy in chapter thirty-seven, represents the Midnight Cry, the third waymark, and then the fourth waymark of the fulfillment of the failed prediction of July 18, 2020 at the Sunday law. Those are the four prophetic waymarks that occur in the prophetic history of the one hundred and forty-four thousand as represented by Daniel's seventy years of captivity.

The recognition of the message of the Midnight Cry is a primary element of the "secret" that was revealed in type to Daniel, when he prayed to understand Nebuchadnezzar's image-dream. His prayer is a waymark that is located at the end of the three-and-a-half days of death for the two witnesses of Revelation eleven. Daniel's Leviticus twenty-six prayer, as recorded in chapter nine, was in the first year of Darius. This places his prayers at transition points.

The transition point in Millerite history was 1856 when the Millerite movement transitioned from Philadelphia to Laodicea according to James and Ellen White. In that same year "new light" upon the "seven times" arrived in Hiram Edson's Review and Herald articles, but in 1863 ("seven times" later), the "seven times" was rejected altogether. Daniel prayed "the prayer" that is identified as "the remedy" for the "scattering" of the "seven times" at the transition point between the first and second kingdoms of Bible prophecy.

Three-and-a-half is a symbol for the twelve-hundred and sixty years, which in turn is a symbol of the "seven times." On July 18, 2020, the Laodicean movement of Future for America manifested rebellion against God's command to never again hang a prophetic message upon time. The movement was then "slain" and "scattered" in the street of Revelation eleven, which runs through Ezekiel's valley of dead dry bones. At the end of that "scattering" time, which is also the "tarrying time" of the parable of the ten virgins, they are now being called out of their graves by "a voice crying" from within the "wilderness" of the "three-and-a-half" days.

Just as the Millerites eventually recognized that they were then in the "tarrying time" of Matthew chapter twenty-five, and Habakkuk chapter two, so too, the "two dead witnesses" are required to recognize where they are, when the "voice in the wilderness" cries out. They must recognize they

are “scattered”. That recognition is a call to “prayer”, but not simply prayer, it is a call to Daniel’s Leviticus twenty-six prayer. Without that specific prayer, there is no revival. The revival marks the transition point from Laodicea unto Philadelphia, and produces the prophetic phenomenon of the eighth being of the seven, as is confirmed by Nebuchadnezzar’s image in Daniel chapter two.

When that prayer of repentance and confession is accomplished, the promise is that God would then remember His covenant and gather His scattered people. Ezekiel’s first prophecy gathered the bones together, and then his prophecy of the “four winds” transformed the newly born “Philadelphians” into a mighty army...a mighty army that, according to Revelation eleven, were then to be “lifted up into heaven” with a “cloud of angels”. They are then the Lord’s “ensign”.

The “secret” of Daniel two, as the Lion of the tribe of Judah is now revealing, confirms the phenomenon of the “eighth being of the seven”...and every other prophetic element of Daniel two aligns with the prophetic sequence of the two witnesses of Revelation eleven. The two witnesses of Revelation chapter eleven, are “lifted up as an ensign” in the same “hour” that the Sunday law occurs, for they are lifted up at the “great earthquake” of Revelation chapter eleven. The “great earthquake” destroys a tenth part of the city, and the United States is the primary king of the “ten kings”, just as was France, when the “earthquake” of the French Revolution wiped out France in fulfillment of Revelation chapter eleven.

The perfect fulfillment of that earthquake is accomplished upon the “earth” beast, and the Sunday law in the kingdom of the earth beast produces a shaking. The perfect fulfillment of the “earthquake” of Revelation eleven, is the Sunday law when the “earth” beast is “shaken” and national apostasy is followed by national ruin. In that hour, the two witnesses are “lifted up as an ensign”. They “ascend to heaven in the clouds”, just as Christ ascended into heaven for the final time. His last words to the disciples, who typify God’s people of the last days, who are also to be lifted up into heaven as an ensign, are recorded in the book of Acts.

And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. Acts 1:7-9.

Those that would be the “ensign” must turn away from the application of “times and seasons”, if they would receive the power of the Holy Spirit to accomplish the work of the “ensign”.

The “secret” that was revealed to Daniel in chapter two, is the secret of the Revelation of Jesus Christ that is unsealed just before probation closes. That “secret” includes “the hidden history” of the “Seven Thunders.” That history is structured upon the Hebrew word that was created by bringing together the first, thirteenth and last letter of the Hebrew alphabet. When those letters are brought together, they form the Hebrew word “truth.” Jesus is the “truth”, which is also the First and the Last. Those three letters represent the structure of every great reform movement, for they represent the first, second and third angels. They represent the three-step purification process represented by Daniel in chapter twelve, as “purified, made white and tried”. That three-step

testing and purification process has been presented for over two decades by Future for America, but it has now been identified as representing a “hidden history” within the sacred reform lines. That “hidden history” is the perfect fulfillment of the “Seven Thunders” that were sealed up until now, just before the close of probation.

It has long been understood that the Seven Thunders represent a “delineation of events that transpired under the first and second angels’ messages,” and that they also represent “future events that would be disclosed in their order.” It has now been revealed through the Revelation of “truth,” that the last three waymarks of a reform line are the “hidden history” of the Seven Thunders. Those waymarks begin with the “first” disappointment and end with the “last” disappointment. The middle waymark is the Midnight Cry. The first disappointment marks the beginning of the “tarrying time”, which ends at the Midnight Cry. The message of the Midnight Cry ends at “the judgment” where the last disappointment is marked.

The first disappointment in Daniel chapter two, was Daniel’s recognition that he had been placed under a “death decree”. He then asked for “time”, thus marking the beginning of the “tarrying time”. That led to his understanding of the “secret,” which is the message of the Midnight Cry, that was then presented to Nebuchadnezzar so he could “judge” Daniel’s message.

Nebuchadnezzar’s “judgment” of the dream and interpretation that Daniel presented marks the third of the three waymarks that represent the “hidden history” of the Seven Thunders. That judgment is also taken up in Daniel chapter three, which represents the principle that is firmly employed in the books of Daniel and Revelation, that principle being “repeat and enlarge”.

We will address chapter three in the next article, but it is worth identifying here that the judgment of the third waymark in chapter three identifies the last disappointment, that was typified by the first disappointment. The “hidden history” of the seven thunders identifies three waymarks, beginning and ending with a disappointment. In Daniel chapter two the first disappointment is associated with a “death decree” by Nebuchadnezzar, and in chapter three the last disappointment is associated with another “death decree” by Nebuchadnezzar.

The “hidden history” of the “two witnesses”, who represent the movement of Future for America, represents the disappointment of July 18, 2020. Then began the “tarrying time” as represented by “three-and-a-half days” in Revelation chapter eleven. The awakening and resurrection of those that were “slain in the streets” by the beast that ascended out of “the bottomless pit” is specifically detailed in God’s prophetic Word; but at a simple level, when the two witnesses awake, they understand the “secret” represented in Daniel chapter two.

That “secret” is the message of the Midnight Cry, which they then proclaim until Daniel chapter three, when the soon-coming Sunday law arrives, and the last disappointment occurs. The first disappointment was experienced by those represented as “Daniel” on July 18, 2020. The last disappointment is experienced by the leader of the “ten kings” which is the United States, as national apostasy ushers in national ruin from Islam.

We will finish the summary and conclusion of Daniel chapter two in the next article.

“Satan has taken the world captive. He has introduced an idol sabbath, apparently giving to it great importance. He has stolen the homage of the Christian world away from the Sabbath of the Lord for this idol sabbath. The world bows to a tradition, a man-made commandment. As Nebuchadnezzar set up his golden image on the plain of Dura, and so exalted himself, so Satan exalts himself in this false sabbath, for which he has stolen the livery of heaven.” Review and Herald, March 8, 1898.