

# The Book of Daniel - Number One-Hundred and Sixty-Eight

*Unveiling Prophetic Truth: The Second Battle of the proxy wars and the Sealing of the 144,000*

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We are now addressing the second battle of the proxy wars, as illustrated in Daniel chapter eleven, verses eleven and twelve. The second battle in those verses identify the war in the Ukraine, between the atheistic power of Russia, and the nation of Ukraine. In the verses, Putin is victorious, as was Ptolemy IV, but after his victory he will be lifted up in his own heart, and his narcissistic self-exaltation will become the means of his Waterloo. The historical representation of this current history is only beneficial to those who understand what the current history represents spiritually.

In verse one, of chapter ten, Daniel, who represents God's last day people, is identified as understanding both the "vision" and the "thing". The vision and the thing are repeatedly represented together, but distinct from one another as one line of truth. They are the Ulai and Hiddekel Rivers. They are the "mareh" and "chazon" visions. They are the prophecy of the twenty-five hundred and twenty years in connection with the prophecy of the twenty-three hundred years. They are the internal and external testimony of God's people. The Lord does not repeat things that are unimportant. The rule of first mention identifies that because the first thing we are told of Daniel, in his final vision, is that he represents God's last-day people who understand both the "chazon," and the "mareh". Therefore the vision and thing are vital to see, if the prophetic history of verses eleven and twelve are to be correctly understood.

Daniel represents the one hundred and forty-four thousand in Revelation chapter eleven, who have perfectly repeated the parable of the ten virgins, that was fulfilled in the history of the Millerites. They, as with the Millerites, suffered a first disappointment, that in Revelation chapter eleven is represented as being slain by the atheistic "woke" beast from the bottomless pit, and who then lie dead in the street of the great city of Egypt and Sodom, where also Christ was crucified. Their death produced "rejoicing" for the followers of the dragon, but it produced mourning in Daniel.

The history of the sealing of the one hundred and forty-four thousand was also represented by the resurrection of Lazarus, whose resurrection was identified as the sealing act of Christ's work, and who, as a symbol of those whom Christ seals, led the triumphal entry into Jerusalem, which typified the movement of the Midnight Cry in the Millerite history, and also in the history of the one hundred and forty-four thousand. The resurrection of Lazarus occurred while his sisters, Mary and Martha were in mourning, as was Daniel during the twenty-one days in chapter ten. In chapter ten, Daniel's mourning ends with the descent of Michael, the very personage whose "voice" brought Lazarus and Moses back to life. The resurrection of the two witnesses in Revelation chapter eleven is represented by Daniel being transformed by the causative vision of the "marah."

In chapter ten, Daniel is representing the sealing of the one hundred and forty-four thousand that is also represented in chapter eleven of Revelation. In the chapter, Gabriel plainly states that he had come to Daniel to make Daniel understand what should befall God's last-day people. The message of what will befall God's people in the last days, is prophetically set within the context of a message that is confirmed by the methodology of laying prophetic line upon prophetic line. Within that application the rule of first mention demonstrates that the correct understanding will only be seen by those who see both the internal and external truths within the lines that are brought together. They are those who understand the "vision" and the "thing".

The one hundred and forty-four thousand will understand the prophetic message, but they will also experience the message, for the message and the experience cannot be separated. It is the message that sanctifies, for the message is God's Word, and Christ is the Word of God, and the Word of God is Truth. His message is confirmed as the Truth, because it is represented through the principles of prophetic application that are nothing more or less than the principles of who and what He is. He is Palmoni, the Wonderful Numberer, the Numberer of Secrets. He is the Wonderful Linguist, the beginning and the ending, the first and the last, the Alpha and Omega. It is these elements of who He is, that define the prophetic rules which establish the message of prophecy, and produce the experience of prophecy.

Before the Ulai and Hiddekel, two great rivers of Shinar, reach the Persian Gulf they form a marshy area near their confluence called the Shatt al-Arab, but they do not merge into a single river. The Shatt al-Arab is a river delta formed by the convergence of the Euphrates and Tigris rivers, as well as several smaller rivers and streams. However, even within the delta region, the Euphrates and Tigris maintain their separate identities and flow into the Persian Gulf as distinct rivers. The internal and external messages of prophecy maintain their distinct relationship, but as they reach their conclusion (in the last days), they produce a delta with several contributing rivers and streams. Jesus illustrates the spiritual with the natural, and in the last days the effect of every vision forms a delta flood land, though the two great rivers maintain their distinct roles.

The period of twenty-one days of mourning aligns with the time the two witnesses are dead in the street, and that period of time begins with the first disappointment, and the tarrying time. That period of time occurs within the larger period of time, where the sealing of the one hundred and forty-four thousand is accomplished. The sealing did not begin at the time of the end in 1989, it began when Christ, as the third angel, descended on September 11, 2001. He brought His people to their second visit at Kadesh, and this time the few who are ready will go into the promised land. The experience of God's people from the time of the end in 1989 up until September 11, 2001, did not seal them. The sealing began when Christ descended and sounded the first note of the seventh trumpet of the third woe.

The sounding of the seventh trumpet is where the mystery of God is finished, and that mystery represents the sealing of the one hundred and forty-four thousand, which takes place during the sounding of that trumpet. That trumpet hits three notes, for it is Truth. The first note was September 11, 2001, the second note was October 7, 2023, and the third of the three notes is at the soon coming Sunday law. Those three notes, are the three steps that always exist in truth. Daniel's

three touches in chapter ten connected his experience to the period of history that is represented by the three notes of the seventh trumpet.

The prophetic message that produces the effect of being transformed into the image of Christ, which Daniel illustrates in chapter ten, is the message of what befalls God's people in the last days, but not the last days in a general sense. It is the message that God's people understand and experience during the sealing time of the one hundred and forty-four thousand.

As Gabriel begins to present the prophetic history represented in chapter eleven, he presents specific lines of prophecy. The first two verses begin with Cyrus (as Bush the first), at the time of the end in 1989, and go forward until the history of Donald Trump as the forty fifth president (the sixth), and there the prophetic history ceases, until the history of the United Nations (Alexander the Great), as the seventh kingdom is addressed in verses three and four. The message of Donald Trump as the rich sixth president that stirs up the globalists, is therefore a truth that is fulfilled in the sealing time of the one hundred and forty-four thousand. It is therefore, present truth.

In verses five through nine, the history of the papacy being established upon the throne, in 538 through to the deadly wound and the time of the end in 1798, is set forth. It is of course essential and important truth for it upholds and confirms verse forty, but it provides no specific prophetic narrative that occurs in the period of the sealing of the one hundred and forty-four thousand. Verse ten, like verses five through nine, confirms the validity of verse forty, but does not address the prophetic history that is fulfilled during the sealing time. It does however, mark 1989, and therefore establishes by omission a silent period from 1989, unto the Sunday law in verse forty-one.

Verses eleven through fifteen identify history that is fulfilled in the period of the sealing of the one hundred and forty-four thousand. Those verses fit within the hidden history between verses two and three, and between 1989 in verse forty unto the Sunday law in verse forty-one. Those verses are very much present truth, and must be recognized as such if we are to reap the intended benefits of understanding the verses.

The intended benefits are two-fold, for it represents the understanding of the prophetic history represented therein, and also the experience that is produced by the understanding of the truths of that message. The understanding of the message, a final increase of knowledge, which is being fulfilled in the period of the sealing, is what sanctifies those who are to be among the one hundred and forty-four thousand. For this reason, it is important to consider the verses from the perspective of internal and external.

The "seven times" of Leviticus twenty-six is absolutely part of the sealing time of the one hundred and forty-four thousand, for Daniel's two prayers, represented in chapter two and nine, represent a twofold prayer to understand the prophetic history represented by the image of the beast, and also to receive the experience that is produced by those who fulfill the Leviticus twenty-six prayer of forgiveness of their sins and the sins of their fathers. The external prayer identifies the image of the beast, and the internal prayer produces the image of Christ.

Understanding the history represented in the various passages in Daniel eleven, that specifically address history that is fulfilled within the sealing time, is represented by Daniel's prayer in chapter two. He and the three worthies sought to understand the secret message of Nebuchadnezzar's dream of the image of the metals. When the correct understanding of the prophetic history represented in Nebuchadnezzar's hidden dream is recognized, the understanding identifies to those who understand, that they are without hope, unless they personally accomplish the experience of complete repentance represented by Daniel's prayer in chapter nine.

To separate the experience represented by Daniel in chapter ten, from the prophetic narrative of end time events in chapter eleven, is to fail as a student of prophecy. In Daniel chapter eleven, verses eleven and twelve, the war of the borderline, the Battle of Raphia and the victory of the southern king, represents the second of the three proxy wars which are marked in God's prophetic Word. The key that brings this revelation of truth into view is the Wonderful Linguist's use of the king of the north overflowing and passing over, up to the fortress (the neck), in verse ten. He provided two other verses that address the overflowing and passing over, and in so doing He brings together the prophetic narrative of events and the experience the understanding of those events is to produce.

But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress. And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand. And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it. Daniel 11:10–12.

In 2014, Putin began a war in the Ukraine, and in order to recognize this truth as represented in verse eleven of chapter eleven, a student of prophecy must first be able to see that verse ten represents a history that illustrates the second part of verse forty of Daniel chapter eleven. When they recognize that, they then see that what verse ten adds to verse forty, is that when the Soviet Union was swept away in 1989, that the king of the north only went up to his fortress (the "neck"). But a student of prophecy would not know what that indicated, until he saw Isaiah chapter eight verse eight. Then he would have the prophetic authority to identify that all three verses are tied together by an expression that is only employed three times in the Bible.

The student would then need a second witness that the three times the expression "overflow and pass over" occur in the Bible, is a purposeful repetition. The second witness to this fact is established because all three verses (witnesses), identify a king of the north attacking a southern king. Together the three witnesses, that are confirmed as the same symbolic history by two types of internal witnesses, lead the student of prophecy to then lay all three verses upon each other, in a line upon line fashion. That application expands the content of the verses, which portray the battle between a king of the north and the king of the south.

Isaiah chapter seven, verses eight and nine, provide the key to solving the riddle of what the "fortress" in verse ten represents, for the Hebrew word for "fortress" is also the "fortress" that the

king of the south entered into in verse seven of chapter eleven. “Fortress” is also translated as “strength” in the expression “sanctuary of strength” in verse thirty-one of Daniel eleven. Thus, the two verses (seven and thirty-one), provide two witnesses that the “fortress” is the capital of a kingdom or a king. With that fact established upon two witnesses (both in chapter eleven), then what Isaiah identifies in his cryptic passage in chapter seven, verses eight and nine, when he establishes with two internal witnesses that the fortress is the capital of a kingdom, or the king of the kingdom, establishes that prior to 1989, the Soviet Union, the capital of which was Russia, with its capital city of Moscow, had a head that was Mikal Gorbachev. It is not an accident that the visual characteristic of Gorbachev was his forehead.

Line upon line, the conclusion of this application emphasizes its importance when it states, “If ye will not believe, surely ye shall not be established.” Jesus said, “O fools, and slow of heart to believe all that the prophets have spoken.” [See Luke 24:25] Ezra wrote, “And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.” [See 2 Chronicles 20:20] Seven times in the book of Revelation the command is given to hear. “He that hath an ear, let him hear what the Spirit saith unto the churches.”

To be established, is to be among the wise virgins, for fools are slow of heart to believe the prophets. The wise believe what God has spoken through His prophets, and they are established and prosper, for they hear what the Spirit saith to the churches. The identification of Russia, and the war it began in 2014 against the Ukraine, is what establishes those who are the wise students of prophecy in the period when Christ unseals that very truth.

That truth arrived in history in 2014, which is after 2001, and therefore is located within the sealing time of the one hundred and forty-four thousand. The next year, 2015, the richest president, who is the sixth president from the time of the end in 1989, began to stir up the globalists. Verse ten identifies the history of 1989, but it also establishes Russia as the “fortress,” and in the next two verses, Russia would begin the second battle of the proxy wars, and Putin will win that battle. The truth of the verses is unsealed when the history it represents is fulfilled.

“Daniel is standing in his lot and in his place. The prophecies of Daniel and of John are to be understood. They interpret each other. They give to the world truths which everyone should understand. These prophecies are to be witness in the world. By their fulfilment in these last days, they will explain themselves.” The Kress Collection, 105.

The prophecy of verses eleven and twelve, are unsealed through their historical fulfillment in the sealing time of the one hundred and forty-four thousand, but “line upon line,” there is another important fact connected with these verses. In order for the student of prophecy to bring the three passages of the “overflowing, and passing over” together, the student must also bring the prophecy of the sixty-five years into the prophetic line. The sixty-five year prophecy marks the beginning of the two twenty-five hundred and twenty year prophecies, and it identifies that they begin forty-six years apart from one another. In identifying the sixty-five years in the beginning, it also identifies

that Alpha and Omega would produce sixty-five years at the ending.

The sixty-five years at both the beginning and ending, each possess the signature of three waymarks. The first was 742 BC, then nineteen years later 723 BC, then forty-six years later 677 BC. Those three waymarks are represented at the end with 1798, 1844, and 1863. The period of forty-six years in the beginning (Alpha), represent the trampling down of the temple and host, and the forty-six years at the ending (Omega), represent the restoration of the sanctuary and host, when the Messenger of the Covenant (who is also Alpha and Omega), would suddenly enter into the temple He had raised up in the forty-six years from 1798 to 1844.

The forty-six years that are preceded by nineteen years in the time when Isaiah set forth the prophecy in the year 742 BC, represent forty-six years at their conclusion, that are then followed by nineteen years in a chiasmic pattern. The nineteen years from 1844 to 1863 provide an illustration of Christ's intentions for the one hundred and forty-four thousand that was left unfulfilled due to the rebellion that occurred in that history. The work that is required of a student of prophecy to rightly divide the word of truth concerning verses ten through twelve of Daniel chapter eleven, not only establishes (if you believe) that Russia would initiate a war in the Ukraine in 2014, but that the war would be initiated in the sealing time of the one hundred and forty-four thousand. As important as the prophetic history represented in the verses is, the history where the truth of that very history is unsealed, is also represented by the history of the nineteen years from 1844 to 1863.

1844 identifies the arrival of the third angel, and it typifies the arrival of the third angel on September 11, 2001. 1863 represents the rebellion symbolized by the rebuilding of Jericho. The waymark of 1863 also typifies the obedience of the one hundred and forty-four thousand who are used to "bring down the walls of Jericho", at the soon coming Sunday law. In the verses we are considering, verse sixteen represents the Sunday law in the United States. Verse eleven marks from 2014 to Putin's ultimate victory. The verses identify the beginning of the second proxy war that is followed by the third proxy war, as represented in verses thirteen to fifteen.

Bringing verse two together with verses eleven and twelve, we identify the Ukrainian war beginning in 2014, which was then followed by the US Presidential campaign of 2015, and the subsequent election of the richest president in 2016. Verse twelve is followed by the retaliation of the last president before the Sunday law, in the third proxy war. The second proxy war, which is the battle of the borderline, began just before the election of the sixth and richest president.

In the history of 1844 to 1863, the two sticks of Ezekiel were to be joined. Their joining represented the combination of divinity and humanity, which is the work of sealing the one hundred and forty-four thousand. In 1844 the third angel arrived and unsealed the light associated with the heavenly sanctuary, the law of God, the Sabbath, and the third angel. In 1849 the Lord stretched forth His hand a second time to gather the scattered flock that had suffered a scattering at the great disappointment. In 1850 He led His people to prepare Habakkuk's second chart, to graphically illustrate the message His people were to proclaim as He led them to "bring down the walls of Jericho". That chart included the "seven times" as did the "old chart".

In 1856, He unsealed the light that was to seal His people in advance of the “Battle of Jericho”. That light was an increase of the first light that Alpha and Omega had revealed to William Miller. It was the light of the “seven times,” as repeatedly represented in the ancient Battle of Jericho. The light that was to seal His people, was also the Laodicean message that was to awaken them, and transition them back again to the experience of Philadelphia. That last light was an increase of the first light, but His people neglected the light and by default chose to wander in the wilderness of Laodicea. 1844, 1849, 1850, 1856 and 1863 represent five waymarks that are represented in the history of September 11, 2001 unto the soon coming Sunday law.

We will continue this study in the next article.

Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams’ horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram’s horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him. And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams’ horns before the ark of the Lord. And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord. And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams’ horns passed on before the Lord, and blew with the trumpets: and the ark of the covenant of the Lord followed them. And the armed men went before the priests that blew with the trumpets, and the rereward came after the ark, the priests going on, and blowing with the trumpets. And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.

So the ark of the Lord compassed the city, going about it once: and they came into the camp, and lodged in the camp. And Joshua rose early in the morning, and the priests took up the ark of the Lord. And seven priests bearing seven trumpets of rams’ horns before the ark of the Lord went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the Lord, the priests going on, and blowing with the trumpets. And the second day they compassed the city once, and returned into the camp: so they did six days. And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city.

And the city shall be accursed, even it, and all that are therein, to the Lord: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that

we sent. And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord. So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword. But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her. And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel. And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord. And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho. 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. So the Lord was with Joshua; and his fame was noised throughout all the country. Joshua 6:1–27.