

# The Book of Daniel - Number One-Hundred and Ninety-Three

*The Unveiling of End Times: From Russia's Fate to Trump's Return and the Formation of the Image of the Beast*

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In the near future Russia will end the war in Ukraine with a victory, and the victory will prove to be the beginning of the end for Putin and Russia. Just as Gorbachev reorganized (perestroika) his empire and then fled to the United Nations, political Russia will be brought under the authority of the United Nations, while religious Russia will be brought under the control of the papacy. Trump will be elected in 2024, and prevail over the globalist Democrats and professed Republican globalists, and he will form an alliance with the globalists of the United Nations, for the purpose of resolving the fallout from the demise of Putin and Russia. Then the whore of Tyre will then intercede on behalf of Russia.

In the Battle of Panium, the history of the first of the three battles of verse forty is repeated. In the first battle, represented by the collapse of the Soviet Union in 1989, the first of the last eight presidents served as the papacy's proxy army. That first president was a Republican, signaling that the last will also be a Republican president. The first president was known for his rhetoric concerning the wall of the iron curtain, that as a prophetic waymark came down when the Berlin Wall came down on November 9, 1989. The last Republican president will be known for his rhetoric concerning the wall on the southern border of the United States, and the waymark that will mark Trump's testimony of building the wall will be the Sunday law, where the symbolic "wall of separation of Church and State" is removed.

That first president was a former media star, known for his sharp speaking skills and sense of humor. The last president is a former media star, known for his sharp speaking skills and sense of humor. 1989 marked the disintegration of the empire known as the Soviet Union, and the last of the three battles of verse forty represents the disintegration of the empire known as Russia.

The Battle of Panium is the third and last battle of verse forty, and it was typified by the first battle. When the first battle was over the entire world acknowledged that the only superpower in the world was the United States. That world domination will be repeated at the conclusion of the last battle, for it is there, that, in spite of the alliance formed between Antiochus III and Philip of Macedon, (the United States and the United Nations), the United States (the false prophet) will be established as the premier king of the ten kings (the dragon—the United Nations.)

The three battles of verse forty bear the signature of "Truth," for the first represents the last, and the middle battle represents rebellion. The first and last victorious proxy army (the United States) prevails, but the second proxy army loses, and the second proxy army is Nazism, a world symbol of rebellion.

The three political campaigns of Donald Trump bear the signature of “Truth,” for he wins the election in his first and last campaigns, but in the middle campaign he is defeated through by the beast of atheism, which is the dragon power, once again the symbol of the rebellion represented by the thirteenth letter of the Hebrew alphabet that when placed together with first and last letter form the Hebrew word “Truth.”

Verse ten of Daniel eleven identifies the time of the end in 1989, and verse sixteen identifies the soon coming Sunday law. Verses ten through fifteen represent the hidden history of verse forty, which is the portion of the book of Daniel that was sealed up until the last days. When verses ten through fifteen are placed (line upon line) into the hidden history of verse forty, the portion of Daniel that relates to the last days is unsealed. That portion is unsealed just before probation closes for Sabbath-keepers at the soon coming Sunday law. It therefore represents the final or Seventh Seal.

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound. Revelation 8:1–6.

The seven angels with the Seven Trumpets represent the Executive Judgment which begins at the Sunday law in the United States, and they represent the Executive Judgment that begins when Michael stands up and human probation closes. The first period, from the Sunday law until Michael stands up, God's judgments are mixed with mercy, but then the Seven Last Plagues are God's judgments that are not mixed with mercy. The opening of the Seventh Seal is when the Executive Judgments are being prepared, as represented by the seven angels.

Daniel chapters two and nine identify “the prayers of the saints” as a prayer to understand the events associated with Nebuchadnezzar's hidden dream of the image of the beasts, and the repentance and confession associated with the “seven times,” of Leviticus chapter twenty-six. The prayers that are mixed with the incense in the “golden censer” that ascended up before God, are prayed by those who are called to be among the one hundred and forty-four thousand, who at that time receive the seal of the living God, as the fire from the altar is cast into the earth.

In Ezekiel chapter nine, those very same saints are sighing and crying for the abominations done in the land and in the church, and as they express their deep remorse for sin the sealing angel places a mark upon their foreheads. As with chapter eight of Revelation, the judgments represented by the destroying angels are there in the background waiting for the command that the sealing is finished.

“With unerring accuracy the Infinite One still keeps an account with all nations. While His mercy is tendered with calls to repentance, this account will remain open; but when the figures

reach a certain amount which God has fixed, the ministry of His wrath commences. The account is closed. Divine patience ceases. There is no more pleading of mercy in their behalf.

“The prophet, looking down the ages, had this time presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of heaven’s blessings have been given them, but increased pride, covetousness, idolatry, contempt of God, and base ingratitude are written against them. They are fast closing up their account with God.

“But that which causes me to tremble is the fact that those who have had the greatest light and privileges have become contaminated by the prevailing iniquity. Influenced by the unrighteous around them, many, even of those who profess the truth, have grown cold and are borne down by the strong current of evil. The universal scorn thrown upon true piety and holiness leads those who do not connect closely with God to lose their reverence for His law. If they were following the light and obeying the truth from the heart, this holy law would seem even more precious to them when thus despised and set aside. As the disrespect for God’s law becomes more manifest, the line of demarcation between its observers and the world becomes more distinct. Love for the divine precepts increases with one class according as contempt for them increases with another class.

“The crisis is fast approaching. The rapidly swelling figures show that the time for God’s visitation has about come. Although loath to punish, nevertheless He will punish, and that speedily. Those who walk in the light will see signs of the approaching peril; but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter His people in the day of visitation. Far from it. They should realize that it is their duty to labor diligently to save others, looking with strong faith to God for help. ‘The effectual fervent prayer of a righteous man availeth much.’

“The leaven of godliness has not entirely lost its power. At the time when the danger and depression of the church are greatest, the little company who are standing in the light will be sighing and crying for the abominations that are done in the land. But more especially will their prayers arise in behalf of the church because its members are doing after the manner of the world.

“The earnest prayers of this faithful few will not be in vain. When the Lord comes forth as an avenger, He will also come as a protector of all those who have preserved the faith in its purity and kept themselves unspotted from the world. It is at this time that God has promised to avenge His own elect which cry day and night unto Him, though He bear long with them.

“The command is: ‘Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.’ These sighing, crying ones had been holding forth the words of life; they had reproved, counseled, and entreated. Some who had been dishonoring God repented and humbled their hearts before Him. But the glory of the Lord had departed from Israel; although many still continued the forms of religion, His power and presence were lacking.”

Testimonies, volume 5, 208–210.

Verses ten through fifteen unseal the hidden history of verse forty, and in so doing they simultaneously identify that the sealing of the one hundred and forty-four thousand is now being accomplished upon those who have met the requirements of the prayers represented by Daniel and the three worthies in chapter two, and by Daniel in chapter nine. The distinction between the two prayers can be recognized as a prayer for understanding the external events of prophecy (Daniel two), and a prayer to realize the internal experience of prophecy (Daniel nine). Another distinction is that the saints corporately are seeking to understand the testing message of the image of the beast (Daniel two), but they must individually accomplish the work of complete repentance (Daniel nine). Their prayers must be in the context of Ezekiel nine, for they must be grieved over the sins in the land and in the church.

“In the time when His wrath shall go forth in judgments, these humble, devoted followers of Christ will be distinguished from the rest of the world by their soul anguish, which is expressed in lamentation and weeping, reproofs and warnings. While others try to throw a cloak over the existing evil, and excuse the great wickedness everywhere prevalent, those who have a zeal for God’s honor and a love for souls will not hold their peace to obtain favor of any. Their righteous souls are vexed day by day with the unholy works and conversation of the unrighteous. They are powerless to stop the rushing torrent of iniquity, and hence they are filled with grief and alarm. They mourn before God to see religion despised in the very homes of those who have had great light. They lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in the church. The Spirit of God, which prompts to reproof, is trampled underfoot, while the servants of Satan triumph. God is dishonored, the truth made of none effect.

“The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. The Lord commissions His messengers, the men with slaughtering weapons in their hands: ‘Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house.’

“Here we see that the church—the Lord’s sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God’s power as in former days. Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus ‘Peace and safety’ is the cry from men who will never again lift up their voice like a trumpet to show God’s people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together.” Testimonies volume 5, 210, 211.

Verse one and two of Daniel eleven, begin at the time of the end in 1989, as does verse ten. Verse two takes the history to the first term of Donald Trump, and then leaves a hidden history from that sixth richest president unto the seventh kingdom (the United Nations), represented by Alexander

the Great. Between Xerxes the rich king in verse two, and Alexander the Great there were eight Persian kings. The hidden history of verse two until verse three, represents eight kings. Thus, from the conclusion of the first term of Trump until the seventh kingdom of Bible prophecy there are a total of ten kings that span the hidden history of verse two to three of Daniel chapter eleven.

The number ten is a symbol of a test, and the test that occurs in that very history is the formation of the image of the beast. The sixth richest president stirs up the globalists beginning with his first campaign in 2015, and in doing so he marks the beginning of a struggle between the two witnesses of Revelation chapter eleven and the dragon beast of atheism, that does not cease until the Sunday law of verses sixteen and forty-one. Within that warfare Donald Trump was the first president to stir up the dragon and he is also the last. Trump is the last president of the earth beast, and Trump will become the first leader of the seventh kingdom. In so doing Trump represents the first and last of ten kings, and ten represents a test.

1776, 1789 and 1798 represent three histories that establish that the eighth president is of the seven. 1776 represents the publication of the Declaration of Independence, and the history of the First and Second Continental Congresses. 1789 represents a period of history when the Articles of Confederation were produced. The period began in 1781, and concluded with the publication of the Constitution in 1789. 1798 represents the publication of the Alien and Sedition Acts, and the beginning of the earth beast as the sixth kingdom of Bible prophecy.

The Continental Congresses are divided into two prophetic periods of the first congress and the last congress. The First Continental Congress had two presidents and Peyton Randolph was the first president. The Second Continental Congress had six presidents. Peyton Randolph was the first president of both the First and also of the Second Continental Congresses. There was a total of eight presidents during the history of the First and Second Continental Congresses. Peyton Randolph was the first president of both the First and Second Continental Congresses, a prophetic period where there were eight presidents, but the first president of each of the two periods was the same person. Therefore, though there were eight presidential terms, there were actually only seven presidents. The first president was twice the first president of seven persons who were presidents, and Randolph therefore represents the eighth, that was of the seven, and upon two witnesses he typifies the first actual president, who was George Washington.

Washington is represented by Randolph, and therefore Randolph, as a symbol of Washington, conveys both the prophetic characteristics of Randolph the first president, and that Randolph was the eighth, that was of the seven. Thus George Washington, as the first president and the first Commander and Chief, was also prophetically the eighth, and was of the seven, and Trump, as the last president will also be the eighth, that is of the seven.

The second president of the Second Continental Congress was John Hancock. The Second Continental Congress ended in 1781. From 1781 to 1789, identifies the history of the Articles of Confederation. The period is symbolized by the date 1789, with the publication of the Constitution. In that period there were also eight presidents. The Articles of Confederation represented the first Constitution, but the weakness of the Articles of Confederation led to its replacement, and the

ratification by thirteen colonies of the Constitution in 1789.

In that period the eight presidents consisted of seven presidents who were not presidents in the history of the period represented by the previous two Continental Congresses, and one who was a president in that first prophetic period. John Hancock served in both the second Continental Congress, and also in the period represented by the Articles of Confederation. At the prophetic level, there were only seven men who were president during the two Continental Congresses, thus prophetically John Hancock was one of the eight in the period of the Articles of Confederation, but he was also one of the seven men from the previous period. He was therefore the eighth, that was of the seven.

The second prophetic period, represented by 1781 to 1789, like the first period, had a president (Hancock) who was the eighth, and of the seven, as was Randolph in the first prophetic period represented by 1776.

In both periods of eight presidents, the enigma of the eighth being of the seven is represented. Those two periods provide witness that the first genuine president (Washington) also had the prophetic enigma attached to his symbolism, by his typification represented by Randolph. These three witnesses address Trump. Trump as represented in verses one and two in chapter eleven, is illustrated only through his first term, which ended when the second election was stolen by the beast from the bottomless pit.

The history which fulfilled those verses, includes a hidden history between that point of the richest king (Xerxes) and the introduction of Alexander the Great, representing the Sunday law, when the ten kings briefly become the seventh kingdom. Between the rich king and the ten kings who agree to give their seventh kingdom unto the papacy, there were eight kings. Those eight kings that make up the hidden history of verse two unto verse three, find two witnesses of eight presidents in the history of 1776, 1789 and 1798.

That history bears the symbolism of twenty-two years, identifying it as a history of the sealing of the one hundred and forty-four thousand when divinity is joined with humanity. It also bears the witness of "Truth," for the beginning marks independence and the ending marks the removal of independence, while thirteen years after 1776, thirteen colonies ratified the Constitution. It also identifies two periods of eight kings (presidents) that both contain the enigma of the eighth being of the seven.

Trump as the sixth president in 2016, and as the last leader of the sixth kingdom also represents the first and last of ten sequential kings. The number ten identifies the testing process of that history, and the test that precedes and concludes at the Sunday law is the formation of the image of the beast. The image of Nebuchadnezzar's beast-dream represents eight kingdoms, and in so doing provides the witness that the image of the beast test is represented by the number "eight".

In the testing history of the line of the Maccabees, representing the line of the horn of apostate Protestantism and the line of the horn of apostate Republicanism represented by Antiochus III, the lines and horns come together into one horn, that is an image of the papacy. In the same history the

image of God is fully and permanently reproduced in those represented as the one hundred and forty-four thousand.

The hidden history of verse forty is unsealed within the hidden history of verse two unto verse three, and the history of verses ten through fifteen. When Trump becomes the eighth president that is of the seven at his inauguration on January 20, 2025, the eight kings between Xerxes and Alexander the Great mark the arrival of the formation of the image of the beast, and Trump represents the first and last of the ten sequential kings.

We will continue this study in the next article.

And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. Revelation 5:1–10.