

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

## *The Path to the Sunday Law: Trump's Role and the Prophetic Unfolding in Daniel 11*

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The hidden history of verse forty contains the line of six presidents from the time of the end in 1989, unto 2020, when Biden, the seventh president, stole the presidency. 2020 marks the beginning of a hidden history, from that point unto “Alexander the Great”, representing when the seventh kingdom of Bible prophecy is set up at the soon coming Sunday law. Those ten kings immediately agree to give their seventh kingdom to the eighth kingdom, that is of the seven—the papal power. That hidden history begins with the seventh president and ends with the seventh kingdom.

When history identifies that between Xerxes, representing the rich king who stirs up Grecia, unto Alexander the Great, that there were eight Persian kings, we find that the hidden history between the end of verse two and verse three represents the image of the beast testing time by the number eight. The image of the beast in the United States is fully in place when the Sunday law is enforced, and at that point the seventh and then eighth kingdoms arrive. The eight Persian kings end at Alexander the Great, so the number eight marks the image of the beast testing time that concludes at the Sunday law.

Verses ten through fifteen inform us that the image of the beast testing time was the third of three waymarks represented by the history of the Maccabees, and that the third waymark was a period of time beginning in 161 BC and ending in 158 BC. That period followed the first waymark of 167 BC, which identified the beginning of the Maccabean Revolt at Modein, a town whose name means “to protest.” 164 BC followed that protest at Modein, and identified the second dedication of the second temple. 164 BC identifies the second inauguration of Donald Trump as the eighth president since Reagan in 1989, who is of the seven. His inauguration on January 20, 2025 was represented by 164 BC, and the rededication ceremony, which produced the satanic miracle that includes two references to the eight being of the seven.

Therefore, the eight Persian kings represent the history of the league of the Jews with Rome from 161 BC unto 158 BC, and in so doing provide a second witness to the image of the beast testing time that follows the inauguration of Trump in 2025. Verse two proceeds to the stolen election in 2020, where it ends until the historical witness of the eight Persian kings is applied, and they find their application after Trump's second inauguration. Once the eight Persian kings are laid upon the history between verse two and three, there is still a hidden period from Biden's inauguration unto Trump's second inauguration.

That hidden history is identified in Revelation chapter eleven, where the beast of atheism slays the two witnesses in 2020. Then after three and a half symbolic days, Michael descends to resurrect the two witnesses. A “resurrected” Trump began his third campaign for president November 15, 2022, and a resurrected “voice in the wilderness” began to call the one hundred and forty-four thousand at the end of July, 2023.

Verses ten, eleven, and twelve of Daniel chapter eleven identify the Ukrainian War which began in 2014, and will end with a Russian victory, followed by the collapse of the current Russian confederacy, as typified by the collapse of the Soviet Union in 1989.

Verses thirteen through fifteen identify three lines of prophecy. The line of the healing of the papacy that begins when the whore of Tyre comes out of hiding is typified by verse fourteen, and its historical fulfillment is 200 BC, when pagan Rome came into prophetic history as the robbers of thy people, who exalt themselves, but fall.

In the three verses the prophetic line of apostate Republicanism is represented by the history of Antiochus III, who typifies the role of Trump as the eighth president, that is of the seven. The verses also identify the prophetic line of apostate Protestantism as represented by the history of the Maccabees.

The prophetic line of the true Protestant horn that began as the Philadelphian movement of the Millerites, and that ends as the Philadelphian movement of the one hundred and forty-four thousand, is also to be laid over the hidden history of verse forty. The “Seven Thunders” of Revelation chapter ten is a symbol of both the Philadelphian movement of the Millerites and the one hundred and forty-four thousand. The sealing up of prophecy, and the unsealing of prophecy is accomplished by Christ, and when He does so, He portrays Himself as the Lion of the tribe of Judah. In chapter ten, the angel that Sister White says is “no less a personage than Jesus Christ” “cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.”

Christ, as the Lion of the tribe of Judah, placed the “Seven Thunders” into prophetic history around the year 100, and He immediately sealed it up, for “when the seven thunders had uttered their voices,” John “was about to write: and” he “heard a voice from heaven saying,” “seal up those things which the seven thunders uttered, and write them not.”

The hidden history of verse forty is now being unsealed by the Lion of the tribe of Judah, and in that history the line of the true Protestant horn is represented by the “Seven Thunders.” When the voice in the wilderness began to cry out in July 2023, the Lion of the tribe of Judah unsealed another revelation of what the “Seven Thunders” represent.

The “Seven Thunders” represent the history from July 18, 2020, when the movement of the one hundred and forty-four thousand was slain in the streets, unto the soon coming Sunday law. The line of the Seven Thunders identifies “events,” that occur in that history. The first disappointment, is followed by the message of the Midnight Cry, and followed by the Sunday law. When Sister White identified the “Seven Thunders,” either as the history of the first and second angels, or as

future events, in both representations she identified that they represent “events”.

The Midnight Cry message may sound like something that is not an “event”, but in Millerite history the Exeter camp meeting from August 12 to 17, 1844 was an “event”, with several associated details connected with the event. Yet the arrival of the Midnight Cry message at the camp meeting was also a fulfillment of the parable of the ten virgins of Matthew twenty-five. The “event” of the Exeter camp meeting was a fulfillment of the “Seven Thunders,” but the parable of the ten virgins does not address those events, it addresses the “experience” of the virgins,

“The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people.” *The Great Controversy*, 393.

Just as the Seven Thunders identify the parallel history of the movement of the first and third angels, so too the parable of the ten virgins also identifies the two parallel histories.

“I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel’s message, has been fulfilled and will continue to be present truth till the close of time.” *Review and Herald*, August 19, 1890.

The symbol of the Seven Thunders represents the “events” of the parallel histories, and the ten virgins represent the “experience” of the wise and foolish virgins in those two parallel histories. The Millerite experience, up until 1856, was the experience of Philadelphia, and the experience of the movement of the one hundred and forty-four thousand was the experience of Laodicea, up until shortly after July, 2023. In both histories wise and foolish virgins will be manifested at the arrival of the Midnight Cry message, for it is then that it will be seen who had the oil of preparation.

“The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state.” *Review and Herald*, August 19, 1890.

Those who refuse to eat the message that is in the hand of Michael the archangel who descended at the end of July, 2023 will remain in the condition of Laodicea, and those who take the little book and eat it will transition into the condition of Philadelphia. The condition of Laodicea represents a people, or person who Christ is outside of, yet seeking entrance, and the condition of Philadelphia is represented as the combination of divinity with humanity. The Seven Thunders identify the “events” of the line of the true Protestant horn that is placed into the hidden history of verse forty, beginning on July 18, 2020 and ending at the Sunday law.

The parable of the ten virgins identifies the “experience” of those called to be among the one hundred and forty-four thousand during that very same period. The “events” that identify the history of the one hundred and forty-four thousand from July 18, 2020 unto the Sunday law, and the “experience” of the two classes during that history is accompanied by the identification of the work that was and is assigned in those two parallel histories. The work is represented by the angels of Revelation fourteen, and the work of the Millerites was represented by the first and second angels, and the work of the one hundred and forty-four thousand is represented by the third angel.

“I have had precious opportunities to obtain an experience. I have had an experience in the first, second, and third angels’ messages. The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning, and having a direct bearing upon the people living in the last days of this earth’s history. No one hears the voice of these angels, for they are a symbol to represent the people of God who are working in harmony with the universe of heaven. Men and women, enlightened by the Spirit of God, and sanctified through the truth, proclaim the three messages in their order.” Life Sketches, 429.

The work given to God’s last-day people on September 11, 2001, at the beginning of the sealing time, is again given to God’s last-day people at the end of the sealing time, when Michael descended in July of 2023.

“John saw ‘Another angel come down from heaven, having great power; and the whole earth was lightened with his glory.’ Revelation 18:1. That work is the voice of the people of God proclaiming a message of warning to the world.” The 1888 Materials, 926.

As with the “events” represented by the Seven Thunders, and the “experience” represented by the ten virgins, the work of the three angels represents two parallel histories.

“God has given the messages of Revelation 14 their place in the line of prophecy, and their work is not to cease till the close of this earth’s history. The first and second angel’s messages are still truth for this time, and are to run parallel with this which follows. The third angel proclaims his warning with a loud voice. ‘After these things,’ said John, ‘I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.’ In this illumination, the light of all the three messages is combined.” The 1888 Materials, 804.

In verses thirteen through fifteen of Daniel eleven the prophetic work of the line of apostate Protestantism (the Maccabees), apostate Republicanism (Antiochus III) and the whore of Tyre (the robbers of thy people) is identified. In that very same history, the prophetic lines of the true Protestant horn of the one hundred and forty-four thousand identifies their work, “experience”, and the “events” that occur among God’s last-day people. The line of the true Protestant horn is represented as the Seven Thunders, which is the only prophecy in the book of Revelation that is identified as being sealed up. Just before probation closes the command comes from the Lion of the tribe of Judah, the One who sealed up the prophecy of the Seven Thunders, to unseal the prophecies of this book.

The unsealing of the Seven Thunders at the end of the sealing time of the one hundred and forty-four thousand, that was prefigured by the unsealing of the Seven Thunders at beginning of the sealing time, is to be applied (line upon line) to that portion of the book of Daniel that relates to the last days, and that portion is the hidden history of verse forty. When that unsealing is fully accomplished, as represented by the opening of the seventh seal, God will pour out the fire of His Holy Spirit upon the one hundred and forty-four thousand, as He did with the disciples at Pentecost. Pentecost aligns with the soon coming Sunday law.

“It is with an earnest longing that I look forward to the time when the events of the day of Pentecost shall be repeated with even greater power than on that occasion. John says, ‘I saw

another angel come down from heaven, having great power; and the earth was lightened with his glory.' Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue.

“God can breathe new life into every soul that sincerely desires to serve Him, and can touch the lips with a live coal from off the altar, and cause them to become eloquent with His praise. Thousands of voices will be imbued with the power to speak forth the wonderful truths of God’s Word. The stammering tongue will be unloosed, and the timid will be made strong to bear courageous testimony to the truth. May the Lord help His people to cleanse the soul temple from every defilement, and to maintain such a close connection with Him that they may be partakers of the latter rain when it shall be poured out.” Review and Herald, July 20, 1886.

The beginning of the sealing time illustrates the end of the sealing time. In the beginning the latter rain was poured out in measure, and at the end it is poured out without measure. The angel that came down on September 11, 2001 is the same angel that descended at the end of July, 2023. The history of Pentecost began at the resurrection of Christ, and the ending of the perfect fulfillment of Pentecost is at the resurrection of the one hundred and forty-four thousand.

“The act of Christ in breathing upon his disciples the Holy Ghost, and in imparting his peace to them, was as a few drops before the plentiful shower to be given on the day of Pentecost.” Spirit of Prophecy, volume 3, 243.

Christ breathed upon His disciples after He was resurrected, just after He had ascended to His father. When He descended from meeting His father, He appeared to the disciples and breathed upon them a “few drops” that preceded the “plentiful showers of Pentecost.” The few drops represent the beginning of the sealing time, and the plentiful showers represent the ending. The beginning of the sealing time is repeated at the end, and just as Christ breathed upon His disciples at the beginning of the Pentecostal period, He breathed upon His last-day people at the ending of that period.

“The dry bones need to be breathed upon by the Holy Spirit of God, that they may come into action, as by a resurrection from the dead.” Bible Training School, December 1, 1903.

The death of the two witnesses includes the fact that those who proclaimed the false message of Nashville and July 18, 2020, did so as Laodiceans. The resurrection of the dead dry bones represents a transition from the condition of Laodicea, which is a condition of death, unto the condition of Philadelphia, which is life. The breath that produces the resurrection and transition is a prophetic message.

“What power must we have from God that icy hearts, having only a legal religion, should see the better things provided for them—Christ and His righteousness! A life-giving message was needed to give life to the dry bones.” Manuscript Releases, volume 12, 205.

The period between Christ’s resurrection was broken into two periods, the first being forty days, when He then ascended, followed by ten days in advance of Pentecost. Forty is a symbol of the wilderness, as is three and a half days or twelve hundred and sixty years or days.

When Michael descended in July of 2023, the three and a half days of death in the streets ended as Christ began the work of combining His divinity with humanity among the one hundred and forty-four thousand. That work was represented by the ten days in advance of Pentecost, where sin was put away and unity among the brethren was established. Ten represents a testing process, and the testing process ended at Pentecost, which represents the Sunday law.

At the very same history in verse forty where eight Persian kings and the history of the league between the Jews and Rome represents the testing process of the image of the beast, the testing process of the virgins is illustrated in the ten days leading to Pentecost. The apostate horns of Protestantism and Republicanism join together in that history to form the image of the beast, while the true Protestant horn joins their humanity with Christ's divinity, thus forming the image of Christ in a process that separates two classes of worshippers.

The historical events represented as Seven Thunders are unsealed in the history represented by verses thirteen to fifteen of Daniel eleven, and together they are aligned with the hidden history of verse forty which concludes at the soon coming Sunday law, where probation for Sabbath-keepers closes.

“Again, these parables teach that there is to be no probation after the judgment. When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed.” Christ's Object Lessons, 123.

The separation of the wise and foolish, the Laodiceans and Philadelphians or the wheat and the tares is accomplished by the angels.

“Let both tares and wheat grow together until the harvest. Then it is the angels that do the work of separation.” Selected Messages, book 2, 69.

The message that is unsealed just before probation closes identifies the work of the people of God, as represented by the angels. The message contained in these articles is now being published around the planet in over sixty languages (tongues). This is now being accomplished just before probation closes, and it is the work of God's last day people to present this message. The message identifies the events represented as Seven Thunders, and the work of understanding and presenting the message produces the experience of the wise virgins.

We will continue this study in the next article.

“In the visions of the night a very impressive scene passed before me. I saw an immense ball of fire fall among some beautiful mansions, causing their instant destruction. I heard someone say: ‘We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon.’ Others, with agonized voices, said: ‘You knew! Why then did you not tell us? We did not know.’ On every side I heard similar words of reproach spoken.

“In great distress I awoke. I went to sleep again, and I seemed to be in a large gathering. One of authority was addressing the company, before whom was spread out a map of the world. He said that the map pictured God's vineyard, which must be cultivated. As light from heaven shone upon anyone, that one was to reflect the light to others. Lights were to be kindled in

many places, and from these lights still other lights were to be kindled.

“The words were repeated: ‘Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.’ Matthew 5:13–16.

“I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God’s word was obeyed, and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world.

“Then this map was removed and another put in its place. On it light was shining from a few places only. The rest of the world was in darkness, with only a glimmer of light here and there. Our Instructor said: ‘This darkness is the result of men’s following their own course. They have cherished hereditary and cultivated tendencies to evil. They have made questioning and faultfinding and accusing the chief business of their lives. Their hearts are not right with God. They have hidden their light under a bushel.’

“If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us.”  
Testimonies, volume 9, 28, 29.