

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

Divine Gatherings and Prophetic Alignments: The Role of the 144,000 in the Eschatological Framework of Daniel 11:40

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We are placing the line of the papacy, the line of apostate Republicanism, the line of apostate Protestantism, and the line of the one hundred and forty-four thousand into the hidden history of verse forty of Daniel chapter eleven. We are currently addressing that Christ gathers His people twice, and all the illustrations of gathering His people a second time represent the final sealing process of the one hundred and forty-four thousand.

When the divine symbol descends in a reform line the Lord then gathers a chosen people, who are thereafter tested. At the conclusion of the testing process there is a scattering, that is followed by His gathering those chosen people a second time, though many are left behind for failing the testing process. Christ began gathering His disciples at His baptism, and at the cross the disciples were scattered. After His resurrection He gathered His disciples a second time in advance of Pentecost. This line identified that a second gathering is accomplished upon the one hundred and forty-four thousand just before the Sunday law, which is typified by Pentecost. The cross identifies a disappointment, followed by a second gathering.

The second gathering after the cross began when Christ descended from meeting with His Father after His resurrection. When the divine symbol descends God's people are to eat the message, and after Christ descended, He ate with the disciples.

And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. Luke 24:30, 31.

At the second gathering after the cross Christ "breathed" the Holy Spirit upon His disciples.

"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.

In the second gathering after the disappointment of April 19, 1844, Christ removed His hand from the mistake of 1843.

"Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods. The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had

presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844.” Early Writings, 237.

At the disappointment the second angel descended with a “writing in his hand.”

“Another mighty angel was commissioned to descend to earth. Jesus placed in his hand a writing, and as he came to the earth, he cried, ‘Babylon is fallen, is fallen.’” Early Writings, 247.

The testing process that began with the arrival of the second angel, concluded at the Exeter camp meeting when the Holy Spirit was poured out and the message went like a tidal wave. That testing process was distinctly identified after the cross when the time period unto the outpouring of the Holy Spirit at Pentecost was preceded by a period of fifty days, that was in turn made up of a period of forty days, followed by a period of ten days which concluded at Pentecost.

“God’s people are to be constantly reaching up to him in prayer. It was after the early disciples had spent ten days in supplication, after all differences had been put away, and they had united in deep heart-searching, and in confession and putting away of sins, and in drawing together in holy fellowship, that the Holy Ghost came upon them, and the promise of Christ was fulfilled. There was a wonderful outpouring of the Holy Spirit. Suddenly there came from heaven the sound as of a rushing mighty wind, and it filled all the house where they were sitting. ‘And the same day there were added unto them about three thousand souls.’” Review and Herald, March 11, 1909.

During the forty days Christ was in attendance teaching the disciples, and then He ascended. The ten days that followed was a period of preparation in advance of the Pentecostal outpouring of the Holy Spirit. The forty days of instruction that followed the cross aligns with April 19, 1844 unto the beginning of the Exeter camp meeting on August 12, 1844. The ten days which preceded Pentecost represented August 12 through 17, 1844, when the Millerites unified upon the message of the Midnight Cry brought by Samuel Snow. In that camp meeting two classes were manifested, and only one class received the Pentecostal outpouring at the conclusion of the meeting. In that period represented by the forty days one class received the instruction, and the other class refused the instruction. When the Midnight Cry arrived one class had the oil, the other did not.

“‘While the bridegroom tarried, they all slumbered and slept.’ By the tarrying of the bridegroom is represented the passing of the time when the Lord was expected, the disappointment, and the seeming delay. In this time of uncertainty, the interest of the superficial and halfhearted soon began to waver, and their efforts to relax; but those whose faith was based on a personal knowledge of the Bible had a rock beneath their feet, which the waves of disappointment could not wash away. ‘They all slumbered and slept;’ one class in unconcern and abandonment of their faith, the other class patiently waiting till clearer light should be given. Yet in the night of trial the latter seemed to lose, to some extent, their zeal and devotion. The halfhearted and superficial could no longer lean upon the faith of their brethren. Each must stand or fall for himself.” The Great Controversy, 395.

During the ten days leading to Pentecost, and the period of the Exeter camp meeting, Christ gathered His people a second time in advance of those people carrying His message to the world. When the third angel descended on October 22, 1844, the little flock was again disappointed and scattered, but a period of instruction began on October 22, 1844 as Christ led His people into the Most Holy Place. In 1849, the Lord stretched forth His hand a second time to gather again those whom He had gathered out of the disappointments of April 19 and October 22, 1844.

In 1844, the instruction was in regards to the message which the third angel had in his hand when he descended, but in the “period of doubt and uncertainty” that followed the great disappointment, many lost their way. By 1849, the work of gathering the little scattered flock was initiated, but what was illustrated by that history was the defeat of 1863, and the first Kadesh for modern Israel. The future victory of the one hundred and forty-four thousand and their work at the second Kadesh was delayed.

When the Lord descended on September 11, 2001 He gathered His last-day people, gave them His spiritual food to eat, breathed His Spirit upon those people as He began to sprinkle the latter rain, and He also initiated a testing process that led to July 18, 2020, when His last day people were disappointed and scattered. For three and a half days they were dead in the street. Both the three and a half days, and the forty-day period in the time of Christ represent a wilderness. It is also represented by the period from April 19, 1844 unto August 12, 1844, and also the period from October 22, 1844 unto 1849.

From July, 2023 unto the Sunday law, which is the ten days that preceded Pentecost, the camp meeting at Exeter from August 12 unto August 17, and the period from 1849 unto 1863, all align with one another. They represent the period of the second gathering of God’s last-day people. The period from the disappointment to the outpouring of the Holy Spirit is divided into two distinct periods.

Within the hidden history of verse forty of Daniel chapter eleven the line of apostate Protestantism (the nominal church), the line of Laodicean Seventh-day Adventism (nominal Adventism), the line of Catholicism, and the line of true Protestantism are all represented. Those four lines illustrate true Protestantism in controversy with a threefold union of the dragon (Judas), the beast (Catholicism) and the false prophet (apostate Protestantism).

Within the very same hidden history the line of apostate Republicanism is also illustrated. Within that line a controversy between the Democrat (the dragon) and Republican parties (the image of the beast) is represented. The Republican party is to lead out in forming the image to the beast, and in so doing it manifests the prophetic characteristics of the beast (the papacy). In God’s word the papacy, who is the king of the north and also the beast, is given Egypt, (the dragon) as payment for services rendered for being used by God’s as a tool of judgment.

Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: Therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall

take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord God. In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the Lord. Ezekiel 29:18–21.

Nebuchadnezzar, who is the king of the north in the passage, is given the land of Egypt as his wages, thus typifying that in the last days, the papacy is given Egypt, which is the dragon, which is the ten kings, the United Nations, who agree to give their seventh kingdom unto the beast for a short space.

And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. Revelation 17:16, 17.

This prophetic payment is represented also in Daniel chapter eleven verse forty-two.

He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. Daniel 11:42.

The papacy prevails over the dragon power in the time of the latter rain, for this payment is accomplished “in” the “day” when God “causes the horn of the house of Israel to bud forth.” It is the rain that causes the Israel of God to bud forth, and that day began on September 11, 2001, which was the day of the east wind.

He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. Isaiah 27:6–9.

Egypt is given to the papal beast when the latter rain is being poured out. The latter rain began to sprinkle when the east wind, representing Islam of the Third Woe was “stayed,” or restrained on September 11, 2001. Then the rain began to be measured, (sprinkled) upon Israel as they began to bud. At the Sunday law, when the Third Woe comes again, the latter rain is poured out without measure. Between September 11, 2001 and the soon coming Sunday law “the iniquity of Jacob” is purged, and the Hebrew word “purged” means “atoned for”. At the Sunday law the papal beast is given Egypt (the dragon), as those ten kings commit fornication with the papacy by forming a worldwide image of the beast.

Before the Sunday law, during the sealing time of the one hundred and forty-four thousand, the apostate Republican horn forms an image to the beast with the apostate Protestant horn, and in that prophetic line the Republican party prevails over the Democratic party, for the Democratic party is

a dragon power and the Republican party is the power who forms the image of the papacy.

Within the prophetic history of the earth beast the end of the Democratic party and the end of the Republican party is identified. Those two parties form the horn of Republicanism, but they identify an internal struggle that runs through the entire history of the earth beast. That horn (Republican) contains an internal microcosm of the two horns of the earth beast.

In the testimony of the kingdom of the Medes and Persians it was the last horn that came up higher, and the Democratic party began first in American history, but at the end the Republican party comes up higher and prevails over the Democrats. In the history of the latter rain, which began on September 11, 2001, the globalist, dragon-inspired Democrats rose up out of the bottomless pit of Revelation chapter eleven and slew the Republicans by stealing the 2020 election. Their war against Trump (and the Republicans) began when he announced his candidacy in 2015, and it only intensified from that point onward.

When the Democrats stole the election in 2020, they then instituted the Pelosi Trials, but when Trump announced his third campaign in 2022, fear came upon the Democrats, and their rage only increased, and they then came against Trump and his supporters with great wrath, for they knew their time was short. They celebrated his death, but when he stood up, great fear fell upon them.

And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. Revelation 11:7–11.

The period that identifies the end of the Democratic party is from the inauguration of Biden in 2021 unto the inauguration of Trump in 2025. The period began with the Pelosi Trials, which were purely unconstitutional and totally political in nature. That history, representing the death of the sixth president since the time of the end in 1989 unto the eighth president that is of the seven began with political trials (the Pelosi Trials), and it ends with the death of the Democratic party, and a second set of Pelosi Trials, as the political targets are reversed.

The illustration of the history is located in chapter eleven of Revelation, which found its first fulfillment in the French Revolution. The French Revolution is the classic historical example of the guillotine type of political warfare that identifies one ruling party killing another, and then having that very same ruling power overthrown and persecuted themselves.

The period from the inauguration of Biden and the Pelosi Trials, unto the second inauguration of Trump and the reversal of the Pelosi Trials identifies the end of the Democratic party, and it identifies when Trump repeats the implementation of a set of executive orders that were typified by

the Alien and Sedition Acts. The implementation of those executive orders will begin the second Pelosi Trials and identify the beginning of the period when the image of the beast is begun in earnest. That period ends at the enforcement of the Sunday law, so the period begins with executive orders paralleling the Alien and Sedition Acts, and ends with the Sunday law. It is there that the Republican party ends.

Both periods representing the conclusion of the Democratic party and then the Republican party are prophetically connected, and are represented by the period of twenty-two years from 1776 unto 1798. That period has three waymarks; the Declaration of Independence in 1776, thirteen years later the Constitution, followed by the Alien and Sedition Acts of 1798. Those three waymarks find fulfillment in the line of the Democratic and Republican parties, though the application of the second and third waymark is at a different point in each line.

We will explain these waymarks and their fulfillments in the next article.

“There are but two parties, Satan works with his crooked, deceiving power, and through strong delusions he catches all who do not abide in the truth, who have turned away their ears from the truth, and have turned unto fables. Satan himself abode not in the truth, he is the mystery of iniquity. Through his subtlety he gives to his soul-destroying errors the appearance of truth. Herein is their power to deceive. It is because they are a counterfeit of the truth that Spiritualism, Theosophy, and the like deceptions gain such power over the minds of men. Herein is the masterly working of Satan. He pretends to be the Savior of man, the benefactor of the human race, and thus he more readily lures his victims to destruction.

“We are warned in the word of God that sleepless vigilance is the price of safety. Only in the straight path of truth and righteousness can we escape the tempter’s power. But the world is ensnared. Satan’s skill is exercised in devising plans and methods without number to accomplish his purposes. Dissimulation has become a fine art with him, and he works in the guise of an angel of light. God’s eye alone discerns his schemes to contaminate the world with false and ruinous principles bearing on their face the appearance of genuine goodness. He works to restrict religious liberty, and to bring into the religious world a species of slavery. Organizations, institutions, unless kept by the power of God, will work under Satan’s dictation to bring men under the control of men: and fraud and guile will bear the semblance of zeal for truth, and for the advancement of the kingdom of God. Whatever in our practice is not as open as the day, belongs to the methods of the prince of evil. His methods are practiced even among Seventh Day Adventists, who claim to have advanced truth.

“If men resist the warnings the Lord sends them, they become even leaders in evil practices; such men assume to exercise the prerogatives of God—they presume to do that which God himself will not do in seeking to control the minds of men. They introduce their own methods and plans, and through their misconceptions of God, they weaken the faith of others in the truth, and bring in false principles that will work like leaven to taint and corrupt our institutions and churches. Anything that lowers man’s conception of righteousness, and equity, and impartial judgment, any devise or precept that brings God’s human agents under the control of human minds, impairs their faith in God; it separates the soul from God, for it leads away from

the path of strict integrity and righteousness.

“God will not vindicate any device whereby man shall in the slightest degree rule or oppress his fellow-man. The only hope for fallen man is to look to Jesus, and receive him as the only Savior. As soon as man begins to make an iron rule for other men, as soon as he begins to harness up and drive men according to his own mind, he dishonors God, and imperils his own soul, and the souls of his brethren. Sinful man can find hope and righteousness only in God; and no human being is righteous any longer than he has faith in God, and maintains the vital connection with him. A flower of the field must have its root in the soil; it must have air, dew, showers, and sunshine. It will flourish only as it receives these advantages, and all are from God. So with men. We receive from God that which ministers to the life of the soul. We are warned not to trust in man, nor to make flesh our arm. A curse is pronounced upon all who do this.” The 1888 Materials, 1432–1434.