

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

Political Decline and Prophetic Destiny: The End of the Democratic and Republican Parties in the Context of Biblical Prophecy

Jeff Pippenger
2024-05-03

We are identifying the end of the Democratic and Republican parties in the history of the earth beast. The earth beast of Revelation thirteen is divided into the Republican and Democratic parties who struggle within the prophetic history of the Republican horn. Horns are symbols of powers, and both horns contain microcosms of their prophetic relationship within their own prophetic history. For the Republican horn that microcosm is illustrated by the two primary political parties that pervade the history of the United States. The United States is one of a handful of kingdoms identified in prophetic history that are made up of two powers. All of the previous nations of Bible prophecy that are represented with two powers typify the United States. The Medo-Persian empire, France (Sodom and Egypt), and Israel with its northern and southern kingdoms all contribute to the prophetic characteristics of the United States.

The Medo-Persian empire in Daniel chapter eight had two horns and the last horn (Persia) came up higher. We have identified this element in identifying that the Democratic party came into history before the Republican party, so the Republican party will ultimately be the last of the two parties. The first Republican president came into history in response to the proslavery position of the Democratic party, and the first Republican president proclaimed the Emancipation Proclamation in 1863, which was the middle of the US Civil War, and the year of rebellion for the Laodicean Seventh-day Adventist church.

The last Republican president is typified by the first Republican president, so the last president will come into history in the middle of a civil war between the Democratic proslavery party and his Republican antislavery party. The slavery being promoted by the Democratic party of the last days is global slavery. As with the first Republican president, the last Republican president will be assassinated by the proslavery party, as was Trump politically assassinated in the stolen 2020 election. As the sixth president since the time of the end in 1989, Trump would be the richest president and he would stir up the globalists of not only the United States, but the entire world. Thus, in his announcement to run for president in 2015, the political civil war between the proslavery globalists' Democratic party and the antislavery Republican party was initiated.

In fulfillment of Revelation chapter eleven, Trump was politically assassinated in the stolen 2020 election, and the Democratic party began to rejoice in the street, until it became evident that in 2022, that Trump was going to once again run for President. Then great fear came upon the globalists in fulfillment of chapter eleven of Revelation and their warfare intensified. The testimony of the Medo-Persian horns identifies that the last horn to arise (the Republican party)

would come up last, and come up higher. The last Republican president will prevail over the Democratic party.

The election of 2024 marks the end of the Democratic party, for they will never have another opportunity to run a presidential candidate before the Sunday law ends the prophetic history of the earth beast. At the Sunday law the Republican party also ceases. The Democratic party ends at the election of 2024, and the Republican party ends at the Sunday law. The Sunday law, being the end of the sixth kingdom of Bible prophecy, was illustrated by the beginning of the earth beast in 1798. The primary prophetic characteristic of the earth beast is its "speaking." In 1798, the United States enacted the Alien and Sedition Acts, which therefore typify the Sunday law, when the United States speaks as a dragon.

From 1776 to 1798, the United States, though not yet the sixth kingdom of Bible prophecy represents three waymarks of the United States speaking. That period led to the beginning of the earth beast's reign as the sixth kingdom of Bible prophecy, and it therefore represents a period that leads to the ending of the earth beast's reign as the sixth kingdom. The Declaration of Independence in 1776, followed by the Constitution in 1789 and the Alien and Sedition Acts of 1798, represent three waymarks in the history leading to the ending of the earth beast as the sixth kingdom at the Sunday law. The fulfillment of those three waymarks are represented differently within the history of both the Democratic and Republican parties.

The Patriot Act of 2001, identifies the beginning of the removal of independence for the citizens of the United States, and was typified by the proclamation that the genuine patriots of American history enacted with the Declaration of Independence. The waymark of the Patriot Act is the first of three waymarks for both the Republican and Democratic parties.

The Democratic party ends in the election of 2024, which ushers in Trump's Executive Orders that were prefigured by the Alien and Sedition Acts. The Executive Orders Trump then enacts are not the Sunday law, but they are a type of speaking as a dragon, for they will be used by Trump as he fulfills Sister White's identification that "active despotism" will occur in the last days. Despotism is a word identifying a dictatorship, which is accomplished by the Executive Orders that are typified in the Alien and Sedition Acts. When Trump implements his Executive Orders, there will be a reversal of the Pelosi Trials that marked the failed presidency of Biden.

The period of time that identifies the end of the Democratic and the Republican parties possess the signature of Alpha and Omega, for the beginning of each period represents the ending. For this reason, the first waymark for the Democratic party is the Patriot Act of 2001, and the second waymark is the Pelosi Trials that began in 2021. Those trials represent a complete rejection of the Constitution of 1789. The Pelosi Trials represent the middle waymark in the line of the Democratic party, which was typified when the Constitution was ratified by thirteen colonies, thirteen years after 1776. The Pelosi Trials represent rebellion against the Constitution and were typified by 1789. The third waymark for the Democratic line is where they end as a political party.

They end at the election of 2024, and once the inauguration of 2025 is accomplished the second set of Pelosi Trials will be brought about by Executive Orders which were typified by the Alien and

Sedition Acts. Thus, the third waymark for the Democratic party is the Alien and Sedition Acts of 1798. The period representing the end of the Democratic party begins with an election, an inauguration, and the introduction of satanic political lawfare, and it ends with an election, an inauguration, and the introduction of satanic political lawfare.

For the Republican party the first waymark is the Patriot Act of 2001, typified by the Declaration of Independence in 1776. The second waymark is not the same as was the second waymark for the Democratic party. The second waymark, represented by the Constitution of 1789 for the Democrats was the first Pelosi Trials, but the second waymark for the Republicans represented by the Constitution of 1789, is the Alien and Sedition Act, that is fulfilled once the second inauguration of Trump is accomplished in 2025. How can the Alien and Sedition Acts of 1798, represent the Constitution of 1789?

At Trump's second inauguration his Executive Orders, that are typified by the Alien and Sedition Acts of 1798, initiate not only a second set of Pelosi Trials, but the acts also initiate the formation of the image of the beast. The period of the formation of the image of the beast begins and ends with the speaking as the dragon. The speaking at the beginning of the period represents the establishment of the kingly powers that are represented as a dictatorship, or as Sister White calls it, "despotism." The speaking of a dragon at the end of the period of the formation of the image of the beast identifies the authority of the religious powers being established over the political powers.

The Declaration of Independence was a declaration against the tyranny of both the political authority of the kings of Europe and the religious authority of the Roman church. The period of the formation of the image of the beast is where these two corrupt powers are merged together, with the religious authority in control of the relationship. In the formation, or the merging of these two powers it is the religious authority that comes up last and is higher. Therefore, the beginning of that period represents the ending of the period. The Alien and Sedition Acts of 1798, represent the end of the Democratic party, and it is their third waymark, but it simultaneously represents the second waymark in the ending period of the Republican party. The third waymark for the Republican party is Sunday enforcement.

For the Democratic party the three waymarks represented by 1776, 1789 and 1798 typify 2001 (1776), the first Pelosi Trials of 2021 (1789), and the second Pelosi Trials of 2025 (1798).

For the Republican party the three waymarks represented by 1776, 1789 and 1798 typify 2001 (1776), the second Pelosi Trials of 2025 (1789), and the Sunday law (1798).

1776, 1789 and 1798 represent twenty-two years, and twenty-two is the symbol of the combination of divinity with humanity. These three waymarks bear the testimony of "Truth", for they represent that the first and last waymark identify the same truth. 1776 identifies the establishment of independence, and 1798 identifies the removal of independence. They therefore represent the first and last letters of the Hebrew alphabet that consists of twenty-two letters. The thirteenth letter is a symbol of rebellion, and together those three letters; the first, the thirteenth and the last combined to form the Hebrew word "Truth".

1776 represents September 11, 2001, and marks the beginning of the sealing time of the one hundred and forty-four thousand. It marks the beginning of the sprinkling of the latter rain, which is the period of time when the dragon is given to the beast for services rendered, as the Democratic dragon party will be defeated by the Republican beast party.

During that history the sealing of the true Protestant horn is accomplished during the period of time when the Lord stretches His hand forth a second time to gather the people who are identified as the outcasts of Israel, and who will be lifted up as an ensign at the Sunday law.

On July 18, 2020 the true Protestant horn was scattered and twenty-two years after 2001, in July of 2023 the work of the second gathering was initiated by a voice crying in the wilderness. The first gathering took place in 2001, when the angel of Revelation chapter eighteen descended as the great buildings of New York city came down. The descent of that angel represented the beginning of the sealing time, and the descent of Michael the archangel on July 18, 2020 represented the ending of the sealing time. Jesus, as the Alpha and Omega always illustrates the end with the beginning, so the prophetic elements of the first gathering that began on September 11, 2001, represent the prophetic elements that occur in the second gathering.

There are three clear illustrations of the second gathering that represent the ending history of the sealing time of the one hundred and forty-four thousand, which are the history of Christ, the history of the first and second angels' messages from August 11, 1840 to October 22, 1844, and also the history of the third angel from October 22, 1844 unto the rebellion of 1863. Those three witnesses establish the second gathering of the one hundred and forty-four thousand from July 2023, unto the soon coming Sunday law. If we isolate one distinct element from each history we find the evidence of the role of the Third Woe.

At the conclusion of the Exeter camp meeting on August 17, 1844, the message of the Midnight Cry was proclaimed. That proclamation represented the proclamation of the Midnight Cry message in the history of the one hundred and forty-four thousand, for both histories were and are a fulfillment of the parable of the ten virgins. Sister White identifies that Christ's triumphal entry into Jerusalem represented the proclamation of the Midnight Cry in 1844. The only time Christ ever rode an animal was in His entry into Jerusalem, and the animal He rode was an ass, which is the symbol of Islam. In the period of the second gathering of 1844 unto 1863, in 1848 Sister Whites identifies that the European nations were being angered, and the angering of the nations in that history was accomplished by the threats of continued warfare being brought upon Europe by Islam. In each of the three histories of a second gathering, the role of Islam of the third Woe is identified.

The sealing time of the one hundred and forty-four thousand began on September 11, 2001 with a surprise attack from Islam of the third Woe, upon the modern glorious land of the United States. Twenty-two years later on October 7, 2023, Islam of the third Woe, brought a surprise attack upon the ancient glorious land. At the soon coming Sunday law, which is the great earthquake of Revelation eleven, the third Woe suddenly comes again, as it once again accomplishes a surprise attack upon the modern glorious land.

The rebellion represented by literal Israel, as a symbol of those who crucified their Messiah, and the three surprise attacks of Islam of the third Woe bear the signature of "Truth." The message that seals the one hundred and forty-four thousand accomplishes the work of gathering God's last-day people a second time occurs during a period of time when the activities of Islam of the third Woe are active.

The prophetic period represented as the "second gathering," distinctly identifies specific prophetic periods that make up the entire history of the "second gathering". The descent of Christ after His resurrection marks the beginning of His work to gather those who had been scattered at the cross.

Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. Matthew 26:31.

After the three days in the tomb, Christ descended unto the disciples, initiating a forty-day period of personal instruction, which was followed by a ten-day period of unification and prayer in advance of the outpouring of the Holy Spirit without measure at Pentecost.

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 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.... And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. Acts 1:1-9, 2:1, 2.

For forty days, followed by the ten days the disciples were to "wait" for the promise of the Father, Christ was gathering His disciples a second time. The period of waiting in Jerusalem, is a symbol of a tarrying time, in agreement with the tarrying times of Matthew twenty-five and Habakkuk two. The entire period is identified by Christ as beginning at the work of Elijah, when John was baptizing, and the entire period ended with the baptism of the Holy Spirit at Pentecost. Baptism is a symbol of death, burial and resurrection, so the middle waymark in the entire period was the cross, for the entire period bears the signature of "Truth".

The entire period begins with the baptism of Christ by John, when the Holy Spirit descended in the form of a dove. Then the work of gathering the disciples who were to be the foundation of the

Christian temple began. At the end of that period Christ gathers His disciples a second time, and the period of the second gathering is a repetition of the period of the first gathering, for Christ illustrates the ending of a thing with its beginning.

The cross had been typified by Christ's baptism, and both events began a work of gathering disciples. The waymark that identifies the beginning and the ending represents death, burial and resurrection. After the resurrection, forty days of testing in the wilderness represented forty days of instruction after His descent unto the disciples. The forty days both represent a primary truth that is expressed by Jesus as, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

In that period of time Jesus opened up to the disciples all that the prophets had testified about Christ, thus identifying that period as an opening of His prophetic Word.

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him.... Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. 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 24:13-16, 26-31.

Christ tarried with the disciples who did not recognize who He was, until He opened their eyes, "and beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Their eyes were opened when they were given "bread" to eat. After forty days Christ ascended unto heaven, and "vanished out of their sight," as He had done with the disciples of Emmaus in the beginning of the forty days of instruction. They then began the ten days of preparation for Pentecost, which typifies the soon coming Sunday law.

At the great earthquake, which is the Sunday law, the third Woe of Islam comes quickly, and Islam is Isaiah's "rough" "east wind," that is Ezekiel's breath that comes from John's four winds that are restrained during the sealing of the one hundred and forty-four thousand.

Once the one hundred and forty-four thousand are sealed then the four winds are loosed, and "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house." Islam of the Third Woe strikes "suddenly" and unexpectedly, and produces the "sound from heaven" that is the Seventh Trumpet, which identifies when the mystery of God is finished, and the mystery of God is finished for the one hundred and forty-four thousand when divinity (the outpouring of the Holy Spirit) is permanently combined with humanity, and the Lord suddenly

comes to His temple (the house where the disciples were gathered) and enters into covenant with the one hundred and forty-four thousand.

We will continue this study in the next article.

“The Lord wants us to come up into the mount,—more directly into his presence. We are coming to a crisis which, more than any previous time since the world began, will demand the entire consecration of every one who has named the name of Christ.

“A revival of true godliness among us is the greatest and most urgent of all our needs. We must have the holy unction from God, the baptism of his Spirit; for this is the only efficient agent in the promulgation of sacred truth. It is the Spirit of God that quickens the lifeless faculties of the soul to appreciate heavenly things, and attracts the affections toward God and the truth.

“It is our privilege to take God at his word. As Jesus was about to leave his disciples, to ascend into heaven, he commissioned them to bear the gospel message to all nations, tongues, and peoples. He told them to tarry in Jerusalem till they were endued with power from on high. This was essential to their success. The holy unction must come upon the servants of God. All who were fully identified as disciples of Christ and associated with the apostles as evangelists, assembled together at Jerusalem. They put away all differences. They continued with one accord in prayer and supplication, that they might receive the fulfillment of the promise of the Holy Spirit; for they were to preach the gospel in the demonstration of the Spirit and in the power of God. It was a time of great danger to the followers of Christ. They were as sheep in the midst of wolves, yet they were of good courage, because Christ had risen from the dead, and had revealed himself to them, and had promised them a special blessing which would qualify them to go forth to preach his gospel to the world. They were waiting in expectation of the fulfillment of his promise, and were praying with special fervency.

“This is the very course that should be pursued by those who act a part in the work of proclaiming the coming of the Lord in the clouds of heaven; for a people are to be prepared to stand in the great day of God. Although Christ had given the promise to his disciples that they should receive the Holy Spirit, this did not remove the necessity of prayer. They prayed all the more earnestly; they continued in prayer with one accord. Those who are now engaged in the solemn work of preparing a people for the coming of the Lord, should also continue in prayer. The early disciples were of one accord. They had no speculations, no curious theory to advance as to how the promised blessing was to come. They were one in faith and spirit. They were agreed.

“Put away all doubt. Dismiss your fears, obtain the experience that Paul had when he exclaimed, ‘I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.’ [Galatians 2:20.] Surrender everything to Christ, and let your life be hid with Christ in God. Then you will be a power for good. One shall chase a thousand, and two put ten thousand to flight.” Gospel Workers, 369–371.