

# The Book of Daniel - Number Thirty-Four

## *The Unveiling of Daniel: A Prophetic Journey through Earth's History and God's Judgments*

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The first six chapters of the book of Daniel represent the history of the earth beast of Revelation thirteen. The United States (the earth beast), began as the sixth kingdom of Bible prophecy in 1798, when the papacy (the sea beast of Revelation thirteen) received a prophetic deadly wound, and ended its reign as the fifth kingdom of Bible prophecy.

The history of the earth beast is the history of the warning of the approach of God's judgments. In the beginning of the history of the earth beast, God's investigative judgment began, and at the ending of the earth beast God's executive judgment begins. The warning of the approach of God's investigative judgment, at the beginning, was represented by the first angel's message of Revelation chapter fourteen, which arrived at the "time of the end" in 1798. The warning of the approach of God's executive judgment, at the ending is represented as the three angels' messages of Revelation chapter fourteen, which arrived at the "time of the end" in 1989.

At every "time of the end" a part of the book of Daniel is unsealed. In the beginning history of the earth beast, in 1798, chapters seven, eight and nine of Daniel were unsealed. Those chapters are represented as the vision of the Ulai River. At the ending history of the earth beast, in 1989, chapters ten, eleven and twelve of Daniel were unsealed. Those chapters are represented as the vision of the Hiddekel River. Whenever the book of Daniel is unsealed, there is a three-step testing process brought upon the generation that is then living.

And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. Daniel 12:9, 10.

The three-step testing process is based upon the structure of the Hebrew word that is translated as "truth," which was created by combining the first, thirteenth and last letters of the Hebrew alphabet. The Hebrew word represents and possesses God's creative power. All prophetic truth is structured upon that word, as is the three-step testing process in Daniel chapter twelve. The word represents not only God's creative power, but also Jesus Christ, who is the Truth, and who is also the First and Last, as represented by the first and last letters of the Hebrew alphabet.

The beginning history of the earth beast, when the warning of the approach of the investigative judgment arrived at the time of the end in 1798, is represented by the first angel of Revelation fourteen. The first angel's message of Revelation chapter fourteen possesses each of the three steps, which are the truth, and that represent the three-step testing process which confronted the generation when the first angel arrived in 1798.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. Revelation 14:6, 7.

The ending history of the earth beast, when the warning of the approach of the executive judgment arrived at the time of the end in 1989 is represented by the three angels of Revelation chapter fourteen. The three angels of Revelation fourteen represent the three steps, that are the truth, and the three angels represent the three-step testing process which confronted the generation living when the third angel arrived in 1989.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. Revelation 14:6–12.

The book of Daniel is structured upon the three angels' messages. That structure is both the three steps of the Hebrew word for "truth", and the corresponding three-step testing process, but the testing process unfolds upon the historical line of the earth beast of Revelation chapter thirteen (the United States), and also the historical line of the earth beast's two horns (Republicanism and Protestantism). The history of the United States, beginning in 1798 and continuing until the soon-coming Sunday law, is the same period of history in which the Seventh-day Adventist church exists. The book of Daniel therefore also includes the structure that portrays the history of Adventism, beginning in 1798 and continuing until the soon-coming Sunday law. In doing so, the book of Daniel identifies the same prophetic histories represented in the book of Revelation, and in so doing it provides the first witness that brings to perfection the message of the second witness. The perfection of the two books is accomplished with the same prophetic phenomenon that existed in the relationship of the Old Testament and the New Testament.

"The history of the life, death, and resurrection of Jesus, as that of the Son of God, cannot be fully demonstrated without the evidence contained in the Old Testament. Christ is revealed in the Old Testament as clearly as in the New. The one testifies of a Saviour to come, while the other testifies of a Saviour that has come in the manner predicted by the prophets. In order to appreciate the plan of redemption, the Scripture of the Old Testament must be thoroughly

understood. It is the glorified light from the prophetic past that brings out the life of Christ and the teachings of the New Testament with clearness and beauty. The miracles of Jesus are a proof of his divinity; but the strongest proofs that he is the world's Redeemer are found in the prophecies of the Old Testament compared with the history of the New. Jesus said to the Jews 'Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me.' At that time there was no other scripture in existence save that of the Old Testament; so the injunction of the Saviour is plain." Spirit of Prophecy, volume 3, 211.

The "history of the life, death, and resurrection of Jesus," summarizes Christ's work for mankind, and witnesses unto the three steps, and those three steps are the "truth." The Hebrew word "truth," represents Jesus, who is the first and last, the beginning and ending and the Alpha and Omega, and the word itself consist of the first and last letters representing the same thing, for as Alpha and Omega, Jesus illustrates the end of a thing, with the beginning of a thing. Christ's life, death and resurrection are truth, for among other things they are represented by three steps, and the first and last step are both "life," for "life" and "resurrection" are both "life." The middle letter in the Hebrew word is the thirteenth letter of the alphabet, and thirteen is a symbol of rebellion, and Christ's death was brought about by the rebellion of Satan and the sons of Adam, who joined in his rebellion.

The understanding of the Revelation of Jesus Christ in the book of Revelation is unsealed just before the close of human probation, and a primary element of the truth unsealed at that time is that Christ is the "truth," the Alpha and Omega, who places his signature as the Alpha and Omega upon the truths that He has ordained to exist in His Word. When Sister White wrote, "The history of the life, death, and resurrection of Jesus, as that of the Son of God, cannot be fully demonstrated without the evidence contained in the Old Testament. Christ is revealed in the Old Testament as clearly as in the New," she is confirming, for those who will see, that the message of the three angels in Revelation chapter fourteen (which are also structured upon the same three steps, as "life, death and resurrection"), "cannot be fully demonstrated without the evidence contained" in the book of Daniel.

She is also identifying that the book of Daniel testifies of a Babylon "to come", while the book of Revelation testifies of a Babylon that "has come" in the manner predicted by the book of Daniel. Further, the application identifies that "in order to appreciate" the book of Revelation, the book of Daniel "must be thoroughly understood", for "it is the glorified light" from the book of Daniel "that brings out the life of Christ and the teachings" of the book of Revelation "with clearness and beauty."

Her words can also be understood to identify that "the miracles of Jesus" represented in the book of Revelation are "a proof of his divinity; but the strongest proofs that he is the world's Redeemer are found" when the prophecies of the book of Daniel are "compared with the history" of the book of Revelation. Further it can be recognized that when "Jesus said to the Jews 'Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me,'" that for spiritual Jews today, the book of Daniel is what testifies of the Revelation of Jesus Christ, and that revelation which is unsealed just before the close of probation is where eternal life is found.

The book of Daniel sets forth the prophetic truths that are brought to perfection in the book of Revelation. It is structured upon the three steps that are represented by the Hebrew word for “truth”, and therefore the book itself represents a test for the generation when these facts are unsealed and revealed. Jesus Himself, as the Alpha and Omega, is directly emphasized in the very first words and chapter of the book of Revelation. These articles have also shown that Daniel chapter one possesses the same prophetic structure and characteristics of the first angel’s message of Revelation chapter fourteen.

The first angel’s message and Daniel chapter one, both identify the three-step testing process that is the signature of Alpha and Omega. The chapter begins with literal Babylon conquering literal Judah, and the book leads to the last battle between Babylon and Judah represented in the last six verses of Daniel chapter eleven. In those verses spiritual Babylon is conquered by spiritual Judah, just as Michael stands up and human probation closes. Those verses represent the end of the prophetic history of the war between Babylon and Judah. In those verses, the healing of the deadly wound is illustrated.

The verses that describe the healing of the deadly wound begins with verse forty of Daniel eleven, which begins with the words, “And at the time of the end.” The “time of the end” in the verse represents 1798, when the papacy was delivered its deadly wound. The verses then tell the story of how the deadly wound is healed, as the papacy conquers, first its enemy, the king of the south (the Soviet Union), second its ally, the glorious land (the United States), and third its victim, Egypt (the United Nations). In verse forty-five the papacy (the king of the north), comes to its end, with none to help. The story of the healing of the deadly wound of the papacy in the verses begins with the fall of the papacy in 1798, and it ends with the final rise and fall of the papacy. The verses between the opening of the passage and the closing of the passage identify the rebellion in the middle.

The Hebrew word for “truth” was created by the first letter, the thirteenth letter and the last letter of the Hebrew alphabet being combined. Thirteen is a number that symbolizes rebellion, and the history between the first and the last. In the final passage of prophecy in the book of Daniel, the same warfare that is represented in the very first verses of the book is represented. Those verses introduce chapter one, where we find the three-step testing process that is the truth. Then in the final passage we find the same three steps as it begins with the first fall of the papacy and ends with the last fall of the papacy, and couched in the middle is the rebellion of the last days.

Within those final six verses of Daniel chapter eleven, is a second witness to the truth, for the first geographical power the papacy needed to overthrow (the king of the south) is a symbol of the dragon power, as is the last of the three geographical powers (Egypt). The three-step conquering that is necessary for the deadly wound to be healed, begins with the king of the south that is a symbol of the dragon power of atheism, and the last of the three powers, represented by Egypt, is the primary biblical symbol of the atheism associated with the dragon. In fact, the word translated as “south” in verse forty of the passage is “negeb,” which is sometimes translated as Egypt. The three obstacles have the signature of truth, for the first obstacle is the last obstacle. The power in the middle is the glorious land (the United States). The United States is where the rebellion of the Sunday law is brought about, and the symbol of the United States when it began was thirteen

colonies.

The signature of Alpha and Omega pervades the book of Daniel, and provides the witness that, when brought together with the book of Revelation, establishes the divinity of Jesus Christ. In terms of Daniel chapter twelve, and the three-step testing process that occurs in the generation when the book is unsealed; to reject the revelation of the structure of the book of Daniel, is to be among those that are identified as the wicked. In terms of Revelation chapter fourteen, to reject the revelation of the structure of the book of Daniel, is to be among those that are identified as worshipping the beast and his image.

The book of Revelation identifies that just before probation closes the Revelation of Jesus Christ is unsealed, and the Revelation of Jesus Christ includes the unsealing of the structure of the book of Daniel.

“Honored by men with the responsibilities of state and with the secrets of kingdoms bearing universal sway, Daniel was honored by God as His ambassador, and was given many revelations of the mysteries of ages to come. His wonderful prophecies, as recorded by him in chapters 7 to 12 of the book bearing his name, were not fully understood even by the prophet himself; but before his life labors closed, he was given the blessed assurance that ‘at the end of the days’—in the closing period of this world’s history—he would again be permitted to stand in his lot and place. It was not given him to understand all that God had revealed of the divine purpose. ‘Shut up the words, and seal the book,’ he was directed concerning his prophetic writings; these were to be sealed ‘even to the time of the end.’ ‘Go thy way, Daniel,’ the angel once more directed the faithful messenger of Jehovah; ‘for the words are closed up and sealed till the time of the end.... Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.’ Daniel 12:4, 9, 13.

“As we near the close of this world’s history, the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living. With them should be linked the teachings of the last book of the New Testament Scriptures. Satan has led many to believe that the prophetic portions of the writings of Daniel and of John the revelator cannot be understood. But the promise is plain that special blessing will accompany the study of these prophecies. ‘The wise shall understand’ (verse 10), was spoken of the visions of Daniel that were to be unsealed in the latter days; and of the revelation that Christ gave to His servant John for the guidance of God’s people all through the centuries, the promise is, ‘Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.’ Revelation 1:3.” Prophets and Kings, 547.

Speaking in the future tense to her day and age, Sister White stated, “as we near the close of this world’s history”, “the wise will understand,” that “the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living.” The “many revelations of the mysteries of ages to come. His wonderful prophecies, as recorded by him in chapters seven to twelve of the book bearing his name,” are “to be unsealed in the latter days.”

When the book of Daniel is unsealed, it produces a three-step purification process, that tests the generation that is living when the Lion of the tribe of Judah gives the book of Daniel to His people.

In Revelation ten, Sister White informs us the angel that descended was “no less a personage than Jesus Christ.” In Revelation ten, the angel had a little book open in His hand, that John was commanded to take and eat. That book was unsealed by the Lion of the tribe of Judah, who is no less a personage than Jesus Christ, so the book John was commanded to eat was the little book of Daniel.

“It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days.

“Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel’s message should be proclaimed to our world. These matters are of infinite importance in these last days; but while ‘many shall be purified, and made white, and tried,’ ‘the wicked shall do wickedly: and none of the wicked shall understand.’ How true this is! Sin is the transgression of the law of God; and those who will not accept the light in regard to the law of God will not understand the proclamation of the first, second, and third angel’s messages. The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth’s history.

“Will our brethren bear in mind that we are living amid the perils of the last days? Read Revelation in connection with Daniel. Teach these things.” Testimonies to Ministers, 115.

To reject the revelation of the structure of the book of Daniel, that is now being unsealed, is to be among those that are identified as the wicked. The first six chapters of Daniel establish the prophetic structure that represents the prophetic history of Adventism, the earth beast, the seventy symbolic years of Isaiah chapter twenty-three, the two horns of Protestantism and Republicanism, the prophetic history of the first and second angels’ messages, and the history of the three angels’ messages. The last six chapters of Daniel identify the prophetic messages that are unsealed in the beginning and ending of all these previously mentioned histories.

Chapter one of Daniel is the history of the movement of the first angel, in the beginning of the history of the earth beast. Chapters one through three is the history of the movement of the third angel, at the ending of the history of the earth beast. Chapter four is to be aligned with chapter one, as the beginning, and chapters five and six, are to be aligned with chapters one through three, as the ending. The increase of knowledge that is represented in chapters seven, eight and nine is to be aligned with chapter one as the beginning history. The increase of knowledge that is represented in chapters ten, eleven and twelve is to be aligned with chapters one through three as the ending history.

Line upon line, this application identifies the beginning history of the earth beast as chapters one, four, seven, eight and nine. The application also identifies the ending history of the earth beast as chapters one through three, chapters five, six and ten through twelve. Thus, the book of Daniel is set forth as both the beginning and the ending of the earth beast.

The beginning of the earth beast can then be identified as Daniel chapter one, for chapter four, is to go over the top of chapter one (line upon line). Chapters seven, eight and nine are also to go over the top of chapter one. Therefore, the beginning of the history of the earth beast is represented by

Daniel chapter one.

So too, with the ending of the earth beast. The ending of the history of the earth beast is represented by chapters one through three, and chapters five, six, ten, eleven and twelve are to go over the top of the first three chapters (line upon line), thus the ending of the history of the earth beast is represented by the first three chapters of Daniel.

Chapter one represents the beginning and then chapters one through three represent the ending, and the structure of one and then three, identifies that the prophetic structure of the book of Daniel, is identical to the prophetic structure of the three angels of Revelation fourteen. There as in Daniel, the first angel represents a separate history, but is also one third of the history of the three angels. Simultaneously, as this recognition identifies and emphasizes the three and one combination, it is also the structure of the Hebrew word truth, which represents not only Christ, and the creative power of God, but also a three-step testing and purification process, that is represented in both Daniel chapter one, and then again in Daniel chapters one through three.

Jesus, who is the truth, is also the First and the Last, and in that regard the history of the movement of the first angel is repeated to the very letter in the history of the three angels, so it is prophetically acceptable to place the first three chapters of Daniel over the top of Daniel chapter one, for the beginning always illustrates the ending. The book of Daniel then becomes the “little book” that is in the angel’s hand, for the “little book” of Daniel can be fully represented in Daniel chapter one.

We will continue our study of the book of Daniel in the next article.

“Among those sought for by the officers who were preparing to fulfill the provisions of the royal decree, were Daniel and his friends. When told that according to the decree they also must die, ‘with counsel and wisdom’ Daniel inquired of Arioch, the captain of the king’s guard, ‘Why is the decree so hasty from the king?’ Arioch told him the story of the king’s perplexity over his remarkable dream, and of his failure to secure help from those in whom he had hitherto placed fullest confidence. Upon hearing this, Daniel, taking his life in his hands, ventured into the king’s presence and begged that time be granted, that he might petition his God to reveal to him the dream and its interpretation.

“To this request the monarch acceded. ‘Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions.’ Together they sought for wisdom from the Source of light and knowledge. Their faith was strong in the consciousness that God had placed them where they were, that they were doing His work and meeting the demands of duty. In times of perplexity and danger they had always turned to Him for guidance and protection, and He had proved an ever-present help. Now with contrition of heart they submitted themselves anew to the Judge of the earth, pleading that He would grant them deliverance in this their time of special need. And they did not plead in vain. The God whom they had honored, now honored them. The Spirit of the Lord rested upon them, and to Daniel, ‘in a night vision,’ was revealed the king’s dream and its meaning.

“Daniel’s first act was to thank God for the revelation given him. ‘Blessed be the name of God forever and ever,’ he exclaimed; ‘for wisdom and might are His: and He changeth the times

and the seasons: He removeth kings, and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him. I thank Thee, and praise Thee, O Thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of Thee: for Thou hast now made known unto us the king's matter.'” Prophets and Kings, 493, 494.