

The Book of Daniel - Number Sixty

Daniel's Prayer and the Secret of the Eighth Kingdom: A Last Days Revelation

Jeff Pippenger

2024-01-24

In chapters seventeen and eighteen of Revelation an angel brings the vision of the judgment of the papacy to John. In the breakdown of her ultimate judgment the kingdoms of Bible prophecy are represented.

And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. Revelation 17:9–11.

John had been spiritually conveyed to 1798, where he is instructed that the seven heads on the beast that carried the papal woman were seven kings. A king is a kingdom, and a kingdom is also a head in Bible prophecy. In 1798, five kingdoms had fallen and one was then ruling. A seventh kingdom was yet future, and it was represented by ten kings. Then John was informed that the eighth kingdom was the papal beast, that was of the seven. The papacy was the fifth kingdom, and it had received a deadly wound, so that when its deadly wound is healed, it then becomes the eighth head that is of the seven.

In Daniel two the first four kingdoms are Babylon, Medo-Persia, Greece and Rome. Those four literal kingdoms also represent four spiritual kingdoms, and together they identify the eight kings, or heads of Revelation seventeen, for Jesus always illustrates the end of a thing with the beginning of a thing. Daniel chapter two, is the first mention of the kingdoms of Bible prophecy, and Revelation seventeen is the last, so they must agree, for God never changes.

The fifth kingdom that had fallen in 1798, was spiritual Babylon, the papacy. The sixth kingdom that was in power in 1798, was the two-horned kingdom that had been typified by the two-horned kingdom of the Medes and Persians. The seventh kingdom, which consists of ten kings, who in 1798 had not yet come, is the one-world government, that had been typified by Greece, the one-world government of Alexander the Great. The eighth head, who was of the seven was the fifth kingdom that had a deadly wound, yet lived again when the deadly wound was healed.

The judgment of the great whore occurs in the “hour” of the Sunday law crisis, that is a period of time beginning with the Sunday law in the United States and continuing through history until human probation closes. In that “hour,” which in Daniel is identified as “the days of these kings”, God will set up His kingdom. In that “hour” the latter rain is being poured out.

“The latter rain is coming on those that are pure—all then will receive it as formerly.

“When the four angels let go, Christ will set up His kingdom. None receive the latter rain but those who are doing all they can.” Spalding and Magan, 3.

The outpouring of the latter rain is progressive, for it corresponds to the judgment, and judgment is progressive. The Millerites understood they were living at the feet of the image of Daniel chapter two. They believed that Rome was the final earthly kingdom, and they were right, but limited in their understanding.

The “days of these kings,” does occur in the history of the kingdom of Rome, but it is not the history of pagan or papal Rome, it is the history of modern Rome. The Millerites applied pagan and papal Rome as one kingdom, and in so doing they used a passage from the book of Ezekiel concerning the final king of Judah (Zedekiah), to uphold their understanding.

And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him. Ezekiel 21:25–27.

From Zedekiah there would be three kingdoms that would be “overturned,” that would lead to Christ, whose “right it is,” to rule. Babylon, Medo-Persia and Greece would all be overthrown until the kingdom of Rome, and during the history of that fourth kingdom, Christ would come and set up a kingdom. He did that very thing.

“Foremost among those who were rapidly leading the nation to ruin was Zedekiah their king. Forsaking utterly the counsels of the Lord as given through the prophets, forgetting the debt of gratitude he owed Nebuchadnezzar, violating his solemn oath of allegiance taken in the name of the Lord God of Israel, Judah’s king rebelled against the prophets, against his benefactor, and against his God. In the vanity of his own wisdom he turned for help to the ancient enemy of Israel’s prosperity, “sending his ambassadors into Egypt, that they might give him horses and much people.’

“‘Shall he prosper?’ the Lord inquired concerning the one who had thus basely betrayed every sacred trust; ‘shall he escape that doeth such things? or shall he break the covenant, and be delivered? As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Neither shall Pharaoh with his mighty army and great company make for him in the war: ... seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape.’ Ezekiel 17:15–18.

“To the ‘profane wicked prince’ had come the day of final reckoning. ‘Remove the diadem,’ the Lord decreed, ‘and take off the crown.’ Not until Christ Himself should set up His kingdom was Judah again to be permitted to have a king. ‘I will overturn, overturn, overturn, it,’ was the divine edict concerning the throne of the house of David; ‘and it shall be no more, until He come whose right it is; and I will give it Him.’ Ezekiel 21:25–27.” Prophets and Kings, 450, 451.

Miller was correct, but his understanding was limited, for the kingdom Christ set up when he walked among men, was not the final earthly kingdom. There was yet to be four kings after the kingdom of pagan Rome. Yet Christ did establish the kingdom of “grace” at the cross, but that kingdom was not set up in the days of the ten kings of Revelation seventeen, nor was it set up during the time of the latter rain. The kingdom which Christ establishes in the last days, is his kingdom of “glory.” Sister White speaks directly of both of these kingdoms.

The Millerites understood that Christ established a kingdom during the history of the fourth kingdom, and they were correct, but limited in their understanding. In the history of the fourth kingdom, Christ set up the kingdom of “grace,” and in the history of the eighth kingdom, He set up His kingdom of “glory.” In the history when He set up the kingdom of “grace,” the Holy Spirit was poured out at Pentecost. Pentecost typifies the outpouring of the latter rain, in the history where He sets up his kingdom of “glory.”

The message of Pentecost was the message of Christ’s literal resurrection. The message of the latter rain, at least partially, is the message of the symbolic resurrection represented by the prophetic riddle that the eighth being of the seven, which is fulfilled in the beast, and also the two horns of the earth beast. The fourth and the eighth kingdoms are where Christ establishes His kingdom.

“The announcement which had been made by the disciples in the name of the Lord was in every particular correct, and the events to which it pointed were even then taking place. ‘The time is fulfilled, the kingdom of God is at hand,’ had been their message. At the expiration of ‘the time’—the sixty-nine weeks of Daniel 9, which were to extend to the Messiah, ‘the Anointed One’—Christ had received the anointing of the Spirit after His baptism by John in Jordan. And the ‘kingdom of God’ which they had declared to be at hand was established by the death of Christ. This kingdom was not, as they had been taught to believe, an earthly empire. Nor was it that future, immortal kingdom which shall be set up when ‘the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High;’ that everlasting kingdom, in which ‘all dominions shall serve and obey Him.’ Daniel 7:27. As used in the Bible, the expression ‘kingdom of God’ is employed to designate both the kingdom of grace and the kingdom of glory. The kingdom of grace is brought to view by Paul in the Epistle to the Hebrews. After pointing to Christ, the compassionate intercessor who is ‘touched with the feeling of our infirmities,’ the apostle says: ‘Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace.’ Hebrews 4:15, 16. The throne of grace represents the kingdom of grace; for the existence of a throne implies the existence of a kingdom. In many of His parables Christ uses the expression ‘the kingdom of heaven’ to designate the work of divine grace upon the hearts of men.

“So the throne of glory represents the kingdom of glory; and this kingdom is referred to in the Saviour’s words: ‘When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations.’ Matthew 25:31, 32. This kingdom is yet future. It is not to be set up until the second advent of Christ.

“The kingdom of grace was instituted immediately after the fall of man, when a plan was devised for the redemption of the guilty race. It then existed in the purpose and by the promise of God; and through faith, men could become its subjects. Yet it was not actually established until the death of Christ. Even after entering upon His earthly mission, the Saviour, wearied with the stubbornness and ingratitude of men, might have drawn back from the sacrifice of Calvary. In Gethsemane the cup of woe trembled in His hand. He might even then have wiped the blood-sweat from His brow and have left the guilty race to perish in their iniquity. Had He done this, there could have been no redemption for fallen men. But when the Saviour yielded up His life, and with His expiring breath cried out, ‘It is finished,’ then the fulfillment of the plan of redemption was assured. The promise of salvation made to the sinful pair in Eden was ratified. The kingdom of grace, which had before existed by the promise of God, was then established.

“Thus the death of Christ—the very event which the disciples had looked upon as the final destruction of their hope—was that which made it forever sure. While it had brought them a cruel disappointment, it was the climax of proof that their belief had been correct. The event that had filled them with mourning and despair was that which opened the door of hope to every child of Adam, and in which centered the future life and eternal happiness of all God’s faithful ones in all the ages.

“Purposes of infinite mercy were reaching their fulfillment, even through the disappointment of the disciples. While their hearts had been won by the divine grace and power of His teaching, who ‘spake as never man spake,’ yet intermingled with the pure gold of their love for Jesus, was the base alloy of worldly pride and selfish ambitions. Even in the Passover chamber, at that solemn hour when their Master was already entering the shadow of Gethsemane, there was ‘a strife among them, which of them should be accounted the greatest.’ Luke 22:24. Their vision was filled with the throne, the crown, and the glory, while just before them lay the shame and agony of the garden, the judgment hall, the cross of Calvary. It was their pride of heart, their thirst for worldly glory, that had led them to cling so tenaciously to the false teaching of their time, and to pass unheeded the Saviour’s words showing the true nature of His kingdom, and pointing forward to His agony and death. And these errors resulted in the trial—sharp but needful—which was permitted for their correction. Though the disciples had mistaken the meaning of their message, and had failed to realize their expectations, yet they had preached the warning given them of God, and the Lord would reward their faith and honor their obedience. To them was to be entrusted the work of heralding to all nations the glorious gospel of their risen Lord. It was to prepare them for this work that the experience which seemed to them so bitter had been permitted.” *The Great Controversy*, 347, 348.

In the book of Revelation, the “mind that has wisdom” counts “the number of a man”, and recognizes that “the man” is also the eighth kingdom, that is of the seven. The “man of sin” is the head of the eighth kingdom that rules over the kings and merchants of the earth, who the seven churches join with to avoid the reproach of persecution, and who is seated upon many waters.

And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. Revelation 17:15.

The “man of sin” rules over the political, monetary, religious, and civil world, and all men, except those who have obtained the victory over the beast, and his image, his mark and the number of his name.

And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Revelation 15:2, 3.

The “wise” who understand the “increase of knowledge,” when the Revelation of Jesus Christ is unsealed, are those who have “understanding” and “count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.” That “understanding” represents part of the three-step testing process that always occurs when Jesus unseals a prophecy. This is why it is noted that they have “gotten the victory over” “the number of his name.”

To obtain victory is to pass a test, and those who are “wise” and “understand” get the victory associated with the number 666, and the verse also identifies that there are eight kingdoms, and that the eighth is of the seven. That “secret” is represented in Daniel chapter two, for Daniel’s prayer was to understand “the secret.” The revelation that there are eight kingdoms, and the eighth kingdom is of the seven, and the number of that kingdom is 666, is the secret Daniel is represented as obtaining by his prayer, and Daniel represents the “wise” of God’s last days.

Daniel represents the “wise” of the last days who have the secret of Daniel two unsealed unto them, and that secret is the revelation that the last and first reference to the kingdoms of Bible prophecy is that there are eight kingdoms in the image. That revelation upholds the Millerite understanding of Daniel chapter two, but shines ten times brighter, once it is recognized. Its brilliance, being ten times brighter, represents a test which the “wise” get victory over, for the eighth kingdom that is of the seven, is also the sixth kingdom which is a threefold union of the dragon, the beast and false prophet. As such, the dragon, the beast and the false prophet are all the sixth kingdom, and together represent 666.

Nebuchadnezzar was tested by the revelation of Daniel chapter two, and he failed the test. In Daniel two, Daniel represents the “wise” who pass the test of the secret of the image. Nebuchadnezzar in chapter three represents the wicked that fail the very same test. Nebuchadnezzar, as the first king of the first kingdom, represents the last king of the last kingdom. He therefore represents the “man of sin,” the man of prophecy that the seven churches take hold of. Man was created on the sixth day, and the number six is therefore the number of mankind. The number of Nebuchadnezzar is six. Nebuchadnezzar failed the test of the number 666, and represented the wicked of the last days. As a symbol of the man of sin, his number is six.

Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Daniel 3:1.

The golden image was sixty cubits, by six cubits and it was made by Nebuchadnezzar, whose number is six. The image was erected in rebellion to the light of the image of chapter two, and the threefold description of the image, when you understand the number of Nebuchadnezzar is six, equates to six, six, six.

We will continue this study in the next article.

“The thought of establishing the empire and a dynasty that should endure forever, appealed very strongly to the mighty ruler before whose arms the nations of earth had been unable to stand. With an enthusiasm born of boundless ambition and selfish pride, he entered into counsel with his wise men as to how to bring this about. Forgetting the remarkable providences connected with the dream of the great image; forgetting also that the God of Israel through His servant Daniel had made plain the significance of the image, and that in connection with this interpretation the great men of the realm had been saved an ignominious death; forgetting all except their desire to establish their own power and supremacy, the king and his counselors of state determined that by every means possible they would endeavor to exalt Babylon as supreme, and worthy of universal allegiance.

“The symbolic representation by which God had revealed to king and people His purpose for the nations of earth, was now to be made to serve for the glorification of human power. Daniel’s interpretation was to be rejected and forgotten; truth was to be misinterpreted and misapplied. The symbol designed of Heaven to unfold to the minds of men important events of the future, was to be used to hinder the spread of the knowledge that God desired the world to receive. Thus through the devisings of ambitious men, Satan was seeking to thwart the divine purpose for the human race. The enemy of mankind knew that truth unmixed with error is a power mighty to save; but that when used to exalt self and to further the projects of men, it becomes a power for evil.

“From his rich store of treasure, Nebuchadnezzar caused to be made a great golden image, similar in its general features to that which had been seen in vision, save in the one particular of the material of which it was composed. Accustomed as they were to magnificent representations of their heathen deities, the Chaldeans had never before produced anything so imposing and majestic as this resplendent statue, threescore cubits in height and six cubits in breadth. And it is not surprising that in a land where idol worship was of universal prevalence, the beautiful and priceless image in the plain of Dura, representing the glory of Babylon and its magnificence and power, should be consecrated as an object of worship. This was accordingly provided for, and a decree went forth that on the day of the dedication all should show their supreme loyalty to the Babylonian power by bowing before the image.” *Prophets and Kings*, 504, 505.