

# The Hidden History of Verse Forty - Number Six

## *Eleven*

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2026-04-02

As we take up the study of the hidden history we will consider both the internal and external lines of prophecy that are now understood as aligning with the history from the time of the end in verse forty unto the Sunday law of verse forty-one. The internal line of that prophetic history is marked by the book of Revelation in chapter eleven and verse eleven. The external line is marked by the book of Daniel in chapter eleven verse eleven. The external line of Daniel eleven—verse eleven arrived in history in 2014, and the internal line of Revelation eleven—verse eleven arrived in history on December 31, 2023. The external line represents the Republican horn of the earth beast and the internal line represents the Protestant horn of the earth beast.

## **The United States**

The book of Revelation identifies one primary nation as the subject of the latter days. That nation is the earth beast who forces the entire world to worship the papal sea beast. The book of Revelation identifies one primary nation, one confederacy of ten nations and one counterfeit church. The nation is the United States, the earth beast of chapter thirteen, the counterfeit church is the sea beast of chapter thirteen and the biblical ten-king confederacy of evil is the United Nations. Those three powers, represented as the dragon, the beast and the false prophet in Revelation sixteen, lead the world to Armageddon.

They are each identified in Daniel eleven, verses forty to forty-five, where the counterfeit church comes to her end between the seas and the glorious holy mountain in verse forty-five, which geographically aligns with Revelation's Armageddon. Verse forty begins in 1798 when the sea beast, that is the counterfeit church received a deadly wound and the passage ends with that resurrected sea beast, who is the whore of Revelation seventeen dying the second time, thus ending the passage right where it began. The primary nation in both the book of Revelation and Daniel, is the United States, the earth beast of Revelation thirteen's chapter of rebellion. The earth beast is also the false prophet in chapter sixteen of Revelation, and in verse forty of Daniel eleven, it is the chariots, ships and horsemen.

## **Half Truths are No Truth at All**

The nation that is the subject of both Daniel and Revelation in the latter days is the United States and Daniel chapter eleven begins by specifically identifying that nation's final president. This truth is an established biblical fact which Laodicean Seventh-day Adventists reject by hiding behind a half-truth. The half truth they hide behind on this subject is their agreement that it is the United States that is both the earth beast of Revelation thirteen and also the false prophet of chapter sixteen; yet they refuse to see that Donald Trump is a primary subject of biblical prophecy in the

latter days. God never changes and when He interacted with Egypt, Pharaoh was a primary subject of the prophetic history, then with Babylon, Nebuchadnezzar and Belshazzar are named. Cyrus was named. Darius was named. The Bible specifically identifies the last ruler of the earth beast, and it is not a casual reference. Adventism knows who the United States is, in end-time prophecy, but cannot see that God addresses both the nation and its leader in every prophetic scenario, and all of those previous sacred histories illustrate the latter days.

## **Trump in the Final Vision**

Donald Trump is the first subject in Daniel's final vision, which is the climax of all the prophetic visions, not simply in the book of Daniel, but the entire Bible.

The theme of the last vision of prophetic history within God's Word is Donald Trump. He is the symbol that identifies the footsteps of the external latter-day prophecy of the hidden history of verse forty. He is also the link that identifies and establishes the internal line of the one hundred and forty-four thousand. The one hundred and forty-four thousand are the Protestant horn upon the earth beast of Revelation thirteen, and Donald Trump represents the Republican horn of the same beast. The beast is the Constitution of the United States as represented by the constitutional republican government that initially placed a separation between the two horns, but ultimately unites the horns into an image of the papal sea beast.

Sister White repeatedly aligns Daniel chapter three's golden image with the Sunday law of the latter days; so, who does Nebuchadnezzar represent? Adventism will inform you it is the United States, the earth beast of chapter thirteen of Revelation, which equates to identifying that it was Babylon that threw Shadrach, Meshak and Abednego into the fire. It was Nebuchadnezzar that the Bible identifies as the one who was responsible at the Sunday law, so who is Nebuchadnezzar, if it is not the president that rules when the soon coming Sunday law arrives?

## **Three**

Daniel's last vision, which is the vision of the Hiddekel River is broken into three chapters that each align with the characteristics of the three angels of Revelation fourteen. The three chapters represent the first, second and third angels, but they also represent Daniel's last message. His first message of chapter one also represents the three angels of Revelation fourteen, and in so doing the signature of Alpha and Omega is placed upon chapter one and the vision of the Hiddekel River.

Daniel's last vision is set upon the framework of the Hebrew word "truth," which is made up of the first, thirteenth and the last and twenty-second letter of the Hebrew alphabet. Chapter ten identifies Daniel as a student of prophecy who is transformed from a Laodicean unto a Philadelphian on the twenty-second day. Daniel is then empowered to understand the unsealed increase of knowledge represented in chapter twelve. The first and last chapters of the vision identify Daniel as a symbol of the one hundred and forty-four thousand, who are genuine students of prophecy.

“Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light. As a people

we are called individually to be students of prophecy.” Testimonies, volume 5, 708.

Chapter one identifies the same truths of the Hiddekel River vision, and the Hiddekel River vision’s first chapter identifies the same truth as its third and last chapter. The book of Daniel bears the signature of Alpha and Omega for chapter one identifies the three step testing process of the everlasting gospel and so does chapter twelve. Then within the three chapters which make up Daniel’s final vision, the first chapter is the alpha and the third chapter is the omega. This aligns with Daniel’s first test of what food to eat and his third and final test when he was judged by Nebuchadnezzar after three years. Daniel one’s alpha test was over the methodology of Bible study as represented by eating either the Babylonian fare or the vegetarian fare.

Daniel’s faithfulness to the methodology of “line upon line” allowed him to be found “in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.” In the omega chapter twelve it is the wise who understand all matters of wisdom that are increased when the prophetic Word is unsealed. Chapter twelve is the omega to chapter one, and it is also the omega to chapter ten, the alpha of the Hiddekel vision. In that alpha chapter ten, Daniel settles into the spiritual experience aligning with the wise settling into the intellectual experience in chapter twelve. Chapter one underlines that it is the methodology of biblical study that allows the student of prophecy to settle into the truth both spiritually and intellectually in order to be sealed.

Representing the genuine students of prophecy in the latter days, Daniel and the three worthies are the wise who not only understand the increase of knowledge that is unsealed at the time of the end in 1989, but they also understand the increase of knowledge at 9/11. Ultimately, they understand the unsealed increase of knowledge on December 31, 2023.

In their pursuit of God’s prophetic light, they are changed from the Laodicean Seventh-day Adventist movement of the one hundred and forty-four thousand unto the Philadelphian movement of the one hundred and forty-four thousand. When the change occurs, they are separated from those who fled from the vision of the looking glass.

## **Message of Human Rebellion**

Chapters ten and twelve address the one hundred and forty-four thousand, for they are the first and third steps in the framework of truth. Once empowered by the internal experience of the looking glass vision of chapter ten, along with being enlightened with the unsealed understanding of Daniel twelve, they are to proclaim the message of human rebellion. The message of human rebellion is represented by the books of Daniel and Revelation, and the message of rebellion is placed within the prophetic framework of the kingdoms of Bible prophecy set forth in Daniel. The prophetic symbolism of the testimony of human rebellion within the book of Daniel is fully represented in chapter eleven. Chapter eleven is a history beginning at the ending of Babylon and the beginning of the Medes and Persians. It is therefore beginning with the deadly wound of Babylon, which typifies the deadly wound of the papacy in 1798. When the papacy’s deadly wound is healed at the soon coming Sunday law, she becomes the head of the threefold union of the dragon, the beast and the false prophet. She then is the woman riding the beast in Revelation seventeen, and that woman

has Babylon the Great written upon her forehead. At the soon coming Sunday law the deadly wound of both Babylon and the papacy is healed.

The human rebellion represented from the time of Babylon through to the end of the world is the framework of the book of Daniel, and chapter eleven is the external prophetic message that chronicles that rebellion of the last days. That testimony of rebellion found in chapter eleven aligns with and within the last six verses of the chapter. The last six verses are the message of human rebellion, and those last six verses are represented with and within the hidden history of verse forty. In so doing the book of Daniel is reduced to one chapter, which in turn is reduced to six verses of that very chapter, which is in turn reduced to the hidden history of the last half of one verse.

Chapter eleven represents the thirteenth letter that is preceded by the first and followed by the last letters of the Hebrew alphabet, and the first and last are always the same. The first chapter identifies the wise being separated from the foolish at the looking glass vision and the last chapter identifies the wise being separated from the foolish at the unsealing. Inspiration informs us that the sealing of the one hundred and forty-four thousand is a “settling into the truth, both intellectually and spiritually.” Chapter ten identifies the sealing of the one hundred and forty-four thousand spiritually and chapter twelve shows the intellectual. Chapter ten identifies three touches and three interactions with heavenly beings. Chapter twelve identifies a three-step purification of the wise that is accomplished by the increase of the intellectual prophetic truth as “purified, made white and tried.” Just as chapter ten has two symbols of three, with the three touches and three heavenly encounters; chapter twelve has the three-step testing process, as well as, three time prophecies.

Chapter ten’s three heavenly encounters bear the signature of truth for the first and last heavenly being to interact with Daniel was the angel Gabriel, and the middle being was Michael. Three angels, but Christ was the angel in the second step. The three touches represent a progressive three-step empowerment of Daniel. Within the passage Daniel identifies the looking glass vision three times, and in so doing he is placing the three looking glass visions within seven references of the mareh vision in chapter ten. Twice the Hebrew word mareh is translated as “appearance,” and twice as “vision,” and three other times it is translated as “vision.” The ‘three other times’ are not mareh, they are the feminine expression of mareh, which is marah. Chapter ten has three touches of progressive empowerment, three heavenly encounters that bear the signature of truth and three looking glass visions that are a part of seven references of the appearance of Christ.

## **Appearance**

The two times mareh is translated as appearance align with the two times it is translated as vision. Together they identify Christ as a symbol that appears as a waymark in prophetic history. In Revelation chapter ten, an angel descends and places one foot on the land and the other on the sea. Sister White informs us the angel was “no less a personage than Jesus Christ.” The angel of Revelation ten is the “appearance” of Christ in prophetic history. He appears in verse thirteen of Daniel chapter eight as Palmoni, and in Revelation chapter five onward He appears as the Lion of the tribe of Judah. Daniel is representing those of the last days who follow the prophetic

appearances of Christ, wherever He might go. If they are faithful to do so, they are led to the looking glass vision where the unfaithful flee.

Chapter twelve's three-step purification based upon understanding the knowledge that is increased when a prophecy is unsealed is accompanied by three 'time prophecies,' which represent three distinct fulfillments for each of the three verses. Verse seven's twelve hundred and sixty years, verse eleven's twelve hundred and ninety years and verse twelve's thirteen hundred and thirty-five years identify three verses that each contain a time prophecy which was fulfilled in history, and thereafter recognized by the Millerites as historical confirmation of the message they proclaimed. The prediction in the verse, the historical fulfillment and the Millerite application of that history witness to the latter-day fulfillment of those three prophecies. But the Millerites application of time is no longer valid, so the time references in the verses are to be applied as symbols, not as time. The symbolism is established in the verses through applying the verse, the verse's fulfillment in history and the Millerite presentation of the message.

Chapter eleven's chronology of human rebellion is woven together by leagues, treaties and covenants. The human covenants that are represented within the history of chapter eleven are contrasted with the Divine covenant.

"In the last days of this earth's history, God's covenant with his commandment-keeping people is to be renewed." Review and Herald, February 26, 1914.

Rome establishes the entire vision, and when papal Rome is first addressed in chapter eleven, she is identified as "them that forsake the holy covenant." The internal line in Daniel eleven, which is also the internal line within the hidden history of verse forty, represents those who enter into covenant with God in the latter days, and the external line identifies those who forsake that very covenant. In illustrating the class who will not be benefitted by the increase of knowledge in the latter days, their external history is woven upon the prophetic thread of broken human treaties.

Woven into the internal line of the one hundred and forty-four thousand are multiple symbols and illustrations of the covenant relationship of God with His latter-day remnant people. The symbol of the number "eleven" is one of those truths, and the fact that the eleventh verse of chapter eleven identifies the external and internal vision of the latter days is emphasized by Isaiah identifying the purpose and work of God's last day covenant people in chapter eleven, and verse eleven.

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. Isaiah 11:11.

## **The Scattering**

In the last days the remnant people of God will have been twice scattered, needing to be gathered. Verse seven of Daniel twelve identifies a scattering of God's people in the last days, thus representing the twelve hundred and sixty days as a symbol of a scattering.

And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. Daniel 12:7.

The two witnesses were scattered in Revelation chapter eleven after they gave their testimony.

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. Revelation 11:7–10.

In the next verse, verse eleven, the two witnesses are resurrected from their death in the street of Sodom and Egypt. That same death is portrayed by Ezekiel as a valley of scattered, dead, dry bones. The two witnesses represent the Republican and Protestant horns that were slain in 2020. The Protestant horn died at its false prediction of July 18, 2020 and the Republican horn died at the stolen election of 2020. Isaiah identifies that when the witnesses are resurrected, which he identifies as being gathered a second time, those witnesses become the ensign that gathers the eleventh-hour workers.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. Isaiah 11:10–12.

When the Lord sets his hand the second time to gather, he assembles “the outcasts of Israel.” The “outcasts of Israel” become the ensign to the Gentiles, and for this reason they must be cast out before they are gathered. They were cast out into Ezekiel’s valley of dead bones and once slain, they laid in the street where also our Lord was crucified, while the other class rejoiced.

Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name’s sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. Isaiah 66:5.

Those who tremble at God’s Word are cast out by their brethren which hated them. Jeremiah identifies what happens to the brethren that hated the ensign.

Therefore thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them. Jeremiah 11:11.

The context of verse eleven is God's covenant, and all the prophets address the last days, so the covenant being discussed is the renewing of the covenant with the one hundred and forty-four thousand.

The word that came to Jeremiah from the Lord, saying, Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem; And say thou unto them, Thus saith the Lord God of Israel; Cursed be the man that obeyeth not the words of this covenant, Which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God: That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day. Then answered I, and said, So be it, O Lord.

Then the Lord said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them. For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and protesting, saying, Obey my voice. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded them to do; but they did them not.

And the Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers. Therefore thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them. Jeremiah 11:1-11.

The subject of the judgment of Laodicean Seventh-day Adventism that Jeremiah identifies is repeated by Ezekiel in chapter eleven, verse eleven.

This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel. Ezekiel 11:11.

Inspiration directly identifies the sealing of Ezekiel chapter nine as the very same sealing of the one hundred and forty-four thousand in Revelation seven. Verse eleven of chapter eleven is simply the continuation of Ezekiel's running narrative of the judgment upon the Seventh-day Adventist church, which Sister White identifies as Jerusalem of Ezekiel chapter nine. Those who did not receive the seal are judged and destroyed in the vision of chapter nine through eleven.

The vision of 9/11 in Ezekiel identifies the unfaithful as being taken outside of Jerusalem to be judged, thus identifying the final separation of those who profess to be the final church illustrated in the book of Revelation. The symbol of "eleven, eleven" is a symbol of the covenant which the one hundred and forty-four thousand enter into with God. When added together the numbers represent twenty-two, which is a tenth of two hundred and twenty, one of the symbols of the combination of Divinity with humanity.

Two hundred and twenty years between 677 and 457 BC connect Daniel's prophecy of twenty-three hundred days, with Moses' time prophecy of seven times. Much can be identified of the two hundred and twenty years as a symbol of the work of the atonement which began when those two prophecies arrived together in 1844. Much can be set forth of what is symbolically represented by the number twenty-two as a tithe of two hundred and twenty, as is the case with the number eleven. What I wish to identify here is the relation between eleven and twenty-two.

We will continue these thoughts in the next article.