

The Hidden History of Verse Forty - Number Seven

Eleven and Twenty-Two

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Daniel chapter eleven verse sixteen and verse twenty-two both align with the soon coming Sunday law. Verse ten's fulfillment in 1989 led to the Ukrainian War in 2014, as represented by the battle of Raphia's fulfillment of verse eleven in 217 BC. Verse eleven unto verse sixteen is also verse eleven unto verse twenty-two; so, the hidden history of verse forty, as represented in verses eleven through sixteen is also represented as the history of verse eleven unto twenty-two. The hidden history of verse forty is represented by eleven through twenty-two.

Chapters Eleven through Twenty-two

That hidden history is also represented in chapters eleven through twenty-two of Genesis, Matthew, Revelation and The Desire of Ages. Those four witnesses of chapters "eleven through twenty-two" align with the hidden history, for the hidden history is verses eleven through twenty-two in Daniel eleven. The center of the four witnesses always identify the sign of the covenant, beginning with the covenant of death represented by Nimrod in chapter eleven in Genesis and ending with the whore of Rome in chapter seventeen of Revelation.

Seventeen

With the exception of Matthew, the four witnesses identify chapter seventeen as the midpoint of the period they illustrate. The number seventeen is also found three times in the three two hundred and fifty-year prophecies that began at 457 BC, 64 and 1776. Two of those lines, (the first and the last) identify a midpoint when the first line of 457 BC ended in 207 BC and the last line of 1776 ends in 2026. 207 BC was between the battles of Raphia and Panium, and 2026 is the midterm of the final president of the United States.

Within the three two-hundred and fifty year lines, Ptolemy reigned for seventeen years. There are seventeen years between 313 and 330 in Nero's line and there was seventeen years between the battles of Raphia in 217 BC and the battle of Panium in 200 BC. Three of the four witnesses of chapters eleven unto twenty-two mark their exact midpoint as chapters seventeen. Therefore, the hidden history of verse forty is represented in verses eleven through twenty-two of the same chapter, and the four witnesses of chapters eleven through twenty-two align with those very same verses. The fulfillment of each of the three 250-year prophecies align with the very same history. The midpoint is emphasized as a waymark, and it is especially identified as the symbol of the covenant and seal of God's people.

Daniel Twelve

Verses seven, eleven and twelve of Daniel chapter twelve identify the final period of the sealing of the one hundred and forty-four thousand. Verse seven identifies December 31, 2023, verse twelve identifies July 18, 2020. The scattering of verse seven that ended on December 31, 2023, which had begun on July 18, 2020 was represented in the alpha and omega of the three verses of prophetic time located in Daniel twelve. The middle verse of 1,290 years identifies the history of 1989 to the soon coming Sunday law as 30, and then 1,260 to the close of human probation. Thirty years representing the age of the priesthood of the one hundred and forty-four thousand and 1260 years typifying the symbolic forty-two months of Revelation thirteen.

The dual prophecy of 30 followed by twelve hundred and sixty years is a symbol of Abraham and Pauls' dual covenant prophecy of 400 and 430 years. The midpoint of the three verses of time in Daniel twelve represents the rebellion of the thirteenth letter, while also emphasizing the covenant and sealing of the one hundred and forty-four thousand. The three verses also align with the hidden history, and add another witness of the emphasis of the midpoint being a symbol of the covenant.

Spring and Fall

With all these lines we must include the three witnesses of the spring and fall feasts located in Leviticus twenty-three aligned and combined with the Pentecostal season in the history of the cross. There the chapter is twenty-three, which is a symbol of Christ work of atonement. The chapter is made up of forty-four verses, symbolically representing October 22, 1844. October 22 represents 22 days in October, beginning with the first day and ending on the twenty-second day, thus bearing the credentials of the Hebrew alphabet. October being the tenth month, when multiplied by the twenty-second day equals 220.

In the Hebrew calendar the tenth day of the seventh month was the Day of Atonement, and ten times seven is seventy, a symbol of probationary time. The twenty-three hundred years ended in 1844 when the third angel arrived, as typified by the third decree that initiated the period. There was seventy weeks determined as probationary time then allotted to ancient literal Israel at the beginning of the 2,300 days, and at the ending of those days the probationary period for modern spiritual Israel was represented by the tenth day of the seventh month, which equates to seventy. October 22, 1844 typifies the soon coming Sunday law, and it is there that the symbolic seventy years of probationary time ends for Seventh-day Adventism, as it did for the Jews when Stephen was stoned.

1844 represents a period when two angels arrived, the second at the first disappointment and the third at the great disappointment. "44" represents a twofold message as represented by verse forty-four of Daniel eleven's tidings out of the east and the north. Leviticus twenty-three consists of forty-four verses that divide the sacred feasts into spring and fall. Those forty-four verses represent a twofold message. The two seasons are represented by twenty-two verses each, so both the spring and fall feasts represent the Hebrew calendar's twenty-two letters. When those two witnesses of twenty-two verses are brought together along with the Pentecostal season they produce a framework of three steps.

The first step is a waymark made up of three parts followed by five days, as is the last of the three waymarks. The middle waymark is the thirty days of face-to-face instruction by Christ with those who are being anointed as priests for service in the church triumphant. Leviticus twenty-three aligns with the hidden history of verse forty.

Midpoints

The midpoint of the chapter eleven through chapter twenty-two line of Genesis is chapter seventeen, where the second step of the three-step covenant of Abraham and the sign of circumcision was instituted. The dead-center of all the verses located in chapter eleven unto twenty-two is Genesis 17:22:

But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. And he left off talking with him, and God went up from Abraham. Genesis 17:22.

God began speaking to Abraham in verse one and he ended his conversation in verse twenty-two, so the entire dialogue of the covenant of circumcision was placed within the prophetic context of the twenty-two letters of the Hebrew alphabet, while the theme of the twenty-two verses was the rite of circumcision, that was to be accomplished on the eighth day. The center or midpoint of the Genesis passage is God's covenant relationship with the one hundred and forty-four thousand as represented by Abraham's covenant of circumcision. The midpoint of Genesis' line of chapters eleven unto twenty-two is chapter seventeen, and the absolute midpoint of the chapter is verse twenty-two where God ceases His conversation of the covenant with Abraham, thus placing the midpoint in the context of the Hebrew alphabet of twenty-two letters. The midpoint of those twenty-two verses, is of course, verse eleven.

And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. Genesis 17:11.

The midpoints of the four passages of chapters eleven through twenty-two in the Bible involve three verses to complete the thought of the midpoint.

This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. Genesis 17:10–12.

A token is a sign, which represents an ensign. The passage is about the ensign who are the one hundred and forty-four thousand. The man child were to be circumcised at eight days old, just as the covenant of Noah was with the eight souls in the ark, thus employing the number eight to tie the Noachian covenant together with the Abrahamic covenant. They are to be Philadelphians, for they are to be circumcised which Paul identifies as the symbol of the crucifixion of the flesh. When the flesh is crucified Christ's Divinity is within, and that combination is the ensign; for as Sister White states, "When Christ character is perfectly reproduced in His children, He will return for

them.”

“Human nature is depraved, and is justly condemned by a holy God. But provision is made for the repenting sinner, so that by faith in the atonement of the only begotten Son of God, he may receive forgiveness of sin, find justification, receive adoption into the heavenly family, and become an inheritor of the kingdom of God. Transformation of character is wrought through the operation of the Holy Spirit, which works upon the human agent, implanting in him, according to his desire and consent to have it done, a new nature. The image of God is restored to the soul, and day by day he is strengthened and renewed by grace, and is enabled more and more perfectly to reflect the character of Christ in righteousness and true holiness.

“The oil so much needed by those who are represented as foolish virgins, is not something to be put on the outside. They need to bring the truth into the sanctuary of the soul, that it may cleanse, refine, and sanctify. It is not theory that they need; it is the sacred teachings of the Bible, which are not uncertain, disconnected doctrines, but are living truths, that involve eternal interests that center in Christ. In him is the complete system of divine truth. The salvation of the soul, through faith in Christ, is the ground and pillar of the truth. Those who exercise true faith in Christ make it manifest by holiness of character, by obedience to the law of God. They realize that the truth as it is in Jesus reaches heaven, and compasses eternity. They understand that the Christian’s character should represent the character of Christ, and be full of grace and truth. To them is imparted the oil of grace, which sustains a never-failing light. The Holy Spirit in the heart of the believer, makes him complete in Christ. It is not a decided evidence that a man or a woman is a Christian because he manifests deep emotion when under exciting circumstances. He who is Christlike has a deep, determined, persevering element in his soul, and yet has a sense of his own weakness, and is not deceived and misled by the Devil, and made to trust in himself. He has a knowledge of the word of God, and knows that he is safe only as he places his hand in the hand of Jesus Christ, and keeps firm hold upon him.

“Character is revealed by a crisis. When the earnest voice proclaimed at midnight, ‘Behold, the bridegroom cometh; go ye out to meet him,’ the sleeping virgins roused from their slumbers, and it was seen who had made preparation for the event. Both parties were taken unawares, but one was prepared for the emergency, and the other was found without preparation. Character is revealed by circumstances. Emergencies bring out the true metal of character. Some sudden and unlooked-for calamity, bereavement, or crisis, some unexpected sickness or anguish, something that brings the soul face to face with death, will bring out the true inwardness of the character. It will be made manifest whether or not there is any real faith in the promises of the word of God. It will be made manifest whether or not the soul is sustained by grace, whether there is oil in the vessel with the lamp.

“Testing times come to all. How do we conduct ourselves under the test and proving of God? Do our lamps go out? or do we still keep them burning? Are we prepared for every emergency by our connection with Him who is full of grace and truth? The five wise virgins could not impart their character to the five foolish virgins. Character must be formed by us as individuals. It cannot be transferred to another, even if the possessor were willing to make the

sacrifice. There is much we can do for each other while mercy still lingers. We can represent the character of Christ. We can give faithful warnings to the erring. We can reprove, rebuke, with all long-suffering and doctrine, bringing the doctrines of Holy Writ home to the heart. We can give heartfelt sympathy. We can pray with and for one another. By living a circumspect life, by maintaining a holy conversation, we may give an example of what a Christian should be; but no person can give to another his own mold of character. Let us duly consider the fact that we are to be saved, not as companies, but as individuals. We shall be judged according to the character we have formed. It is perilous to neglect to prepare the soul for eternity, and to put off making our peace with God until upon a dying bed. It is by the daily transactions of life, by the spirit we manifest, that we determine our eternal destiny. He who is faithful in that which is least, is faithful also in much. If we have made Christ our pattern, if we have walked and worked as he has given us an example in his own life, we shall be able to meet the solemn surprises that will come upon us in our experience, and say from our heart, 'Not my will, but thine, be done.'

"It is in probationary time, the time in which we are living, that we should calmly contemplate the terms of salvation, and live according to the conditions laid down in the word of God. We should educate and train ourselves, hour by hour and day by day, by careful discipline, to perform every duty. We should become acquainted with God and with Jesus Christ whom he has sent. In every trial it is our privilege to draw upon him who has said, 'Let him take hold of my strength, that he may make peace with me; and he shall make peace with me.' The Lord says he is more willing to give us the Holy Spirit than parents are to give bread to their children. Then let us have the oil of grace in our vessels with our lamps, that we may not be found among those who are represented as foolish virgins, who were not prepared to go forth to meet the bridegroom." Review and Herald, September 17, 1895.

The ensign of the one hundred and forty-four thousand who were typified by Abraham's circumcision and the eight souls upon the ark, are the wise virgins in the parable who perfectly reflect the character of Christ in the soon coming crisis. It is only fitting that Sister White closed out the passage by citing Isaiah, for it is a passage that directly refers to the sealing time of the one hundred and forty-four thousand.

In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day. Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together. Or let him take hold of my strength, that he may make peace with me; and he shall make peace with me. He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. Hath he smitten him, as he smote those that smote him? or is he slain according to the slaughter of them that are slain by him? In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up. Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof. When the boughs thereof are withered, they shall be

broken off: the women come, and set them on fire: for it is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour. Isaiah 27:2–11.

In the “day of the east wind,” when the iniquity of Jacob is being purged, and the other class of “people of no understanding” are being gathered and burned is the sealing time of the one hundred and forty-four thousand. In that period, he who desires to make peace with Christ can do so, but the final movements are rapid ones.

The priests were to be thirty years old when they began to serve, and the one-hundred and forty-four thousand are Peter’s kingdom of priests who renew the covenant with God in the last days.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Peter 1:5.

The priests were prepared to serve over an eight-day anointing service; thus, the number eight is a symbol of the anointed priesthood that are within the ark.

Aaron’s Rod

The anointed priesthood of the one hundred and forty-four thousand are represented within the ark of the covenant as Aaron’s rod that budded. When Aaron’s rod budded it provided a distinction between Aaron and the other rods of the tribes of Israel which did not bud. In the Scriptures it is rain that produces the budding of the plants.

All the prophets address the latter days, so Aaron’s rod of priesthood, represents the anointing of the one hundred and forty-four thousand in a situation that aligns with Elijah at Carmel and the Millerites in 1844. It addresses the point when there is a clear distinction between the true and false messages of the latter rain. That distinction is made by Joel when he identifies the “new wine” being cut off from one class. The class who has the new wine cut off from their mouths are Isaiah’s drunkards of Ephraim. They are also those who accused the disciples of being drunk at Pentecost and they are the rebels of 1888, who followed their fathers, who were the rebels of 1863. All those lines of prophecy align with the line which Sister White identifies as occurring when the world realizes Adventism has known about the fireballs of Nashville for roughly one hundred and twenty-five years and has said nothing.

8, Eighty and 81

The number thirty and the number eight are symbols of the priesthood of the one hundred and forty-four thousand who are the ensign of the latter days which represents the combination of Divinity and humanity. The number eight is a tithe of the number eighty, which is the number of the eighty valiant priests who with the high priest withstood king Uzziah, who attempted to offer incense in the holy place. Eighty-one represents Divinity combined with humanity in the context of the priesthood of the church triumphant. The history of Uzziah’s rebellion connects that priesthood of eighty-one in the very crisis that aligns with the rebellion of Ptolemy just after the battle of

Raphia. All the prophets identify the latter days, so the priesthood of Divinity combined with humanity, which is the priesthood of the church triumphant made up of eighty human priests and one Divine High Priest are identified in the history that began in 2014 when the Ukrainian War was initiated.

The middle chapter of Genesis' twelve-chapter line is chapter seventeen. The middle verse of the twelve-chapter line is verse twenty-two. Verse twenty-two marks a distinct end of a conversation between God and Abraham that began in verse one, thus identifying verse twenty-two as the end of a prophetic line which bears the signature of the Hebrew alphabet's twenty-two letters. The middle verse of the line of twenty-two verses is verse eleven, which in turn is the middle of three verses that identify the ensign of the one hundred and forty-four thousand. Verse eleven is therefore the middle of three distinct verses, and verse eleven conveys the primary truth of not only the twenty-two verses, but also of the three verses it is within, thus identifying verse eleven and twenty-two as a beginning and ending of the primary thought. Thus, verse eleven through twenty-two in chapter seventeen is the primary theme of chapters eleven through twenty-two.

The middle of chapters eleven unto twenty-two in the book of Matthew is chapter sixteen.

Then charged he his disciples that they should tell no man that he was Jesus the Christ.
Matthew 16:20.

As with Genesis' midpoint, verse twenty marks the end of a specific conversation that began in verse thirteen when Christ and the disciples arrived at Caesarea Philippi.

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ. Matthew 16:13–20.

Raphia and Panium

Not only does Matthew's middle passage represent a distinct conversation and subject, but just as the covenant symbolism of Genesis' testimony aligns with the battle of Raphia, Matthew's conversation takes place in Caesarea Philippi, which is Panium. Panium of verse fifteen of Daniel eleven is the midpoint in Matthew's twelve-chapter line and Raphia of verse eleven of Daniel eleven, is the midpoint of Genesis' twelve-chapter line.

The 250 years that began in 457 BC concluded at 207 BC, the midpoint between Raphia of verse eleven and Panium of verse fifteen, which is where the sign of Abraham's circumcision and Peter's

confession of the Messiah converge. In the book of Matthew's line, Peter is testifying to his recognition of Christ, the Son of God at His baptism.

Simon means "one who hears" and Barjona means "son of the dove." Simon was one who heard the message of Christ baptism, when the Holy Spirit descended in the form of a dove. Christ's baptism typified August 11, 1840, when the mighty angel of Revelation ten descended. The same angel descended on 9/11. Peter represents those who recognize 9/11 as the testing message of the generation of the one hundred and forty-four thousand.

Peter represents those who employ the methodology of line upon line. He is the "son" of the dove, so as a son he symbolically represents the last generation. Peter is a symbol of the last generation, and with the symbolic numbering of his name he represents the one hundred and forty-four thousand. Peter represents the final generation who hear the message of the empowerment when Christ appears in the prophetic line. Peter recognized the message associated with Christ's baptism, and thus Peter could identify Jesus as the anointed one, which is Messiah in the Hebrew and Christ in the Greek. Peter represents those who understand that the angel of Revelation eighteen who descended at 9/11, had also descended on August 11, 1840. Peter represents those who understand 9/11 as a waymark that is only established by the testimony of two or three lines.

Peter's confession is that 9/11 identifies the arrival of the third woe, which is the testing message for the final generation. That confession is where the name changes. Abraham is at Raphia and Peter is at Panium, just before the cross. Between Panium and the cross Peter is going to visit the Mount of Transfiguration. It is at Panium where Simon is changed unto Peter when he gave his confession of the testing message for his generation. For the one hundred and forty-four thousand that testing message is Islam of the third woe which arrived in prophetic history at 9/11.

The beginning of the testing of Adventism began at 9/11, and at the end of the testing of Adventism the message of Islam of the third woe identifies when and where Simon's name is changed. The message Peter understands at the end, which was typified by the message of 9/11 at the beginning, is the corrected message of the fireballs of Nashville. There the feast of trumpets arrives in conjunction with the ascension of the ensign and the closed door of the Day of Atonement.

We will continue these things in the next article.