

The Hidden History of Verse Forty - Number Twelve

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Jeff Pippenger

2026-05-23

It is commonly claimed that if five people saw the same car accident, the five witnesses would identify five different versions of the same wreck, though today, in the time period where the Holy Spirit is being withdrawn from mankind, those witnesses would no doubt include those who would invent and lie about what they saw in order to uphold their personal world-view, while believing they were being virtuous for doing so. In the hidden history there are several various lines of prophetic truth, which represents different witnesses of the same events. With God's Word there is no falsehood, though there is often flawed human interpretation of those events, but the biblical witnesses of this history, rightly divided, all agree with one another.

Peter is a symbol of the one hundred and forty-four thousand in the history, and his testimony represents a progressive history from the disappointment of July 18, 2020, to the awakening of December 31, 2023, then as one involved in the first test of the external vision, then the second test of the internal vision to be followed by the litmus test of the fireballs of Nashville, unto the lifting up of the ensign to the Gentiles.

Donald Trump is in that hidden history as the one who stirs up all the globalists consisting of the world globalists, the Democratic party and the RINO's of the Republican party. He fulfills the prophetic characteristics associated with the image of the beast, being resurrected from political death as the eighth that is of the seven. He is located throughout the hidden history, destined to be ruling when "active despotism" is enforced first upon the United States and thereafter the world. Apostate Protestantism, as Trump's counterpart in the two horns of the earth beast is there in the history of the Maccabees. The various manifestations of the dragon power in the United Nations and Russia bear witness in the history. The papacy, as the robbers of thy people, is there to tie everything together and establish the vision.

Peter is you, dear reader. Peter is a candidate to be among the ensign of the one hundred and forty-four thousand. Peter is standing in the middle, the midpoint of several prophetic lines, by faith entering into the Most Holy Place and receiving the transformation that is accomplished by the vision of Christ. Peter is on the Mount of Transfiguration, where he is to be transformed into the image of Christ, while the United States is forming the image of the beast.

"Brethren, we must have less of self and more of God. He claims the energies of the Church; but to a great extent the ability of our people is absorbed by unworthy objects. Too much time is devoted to petty ideas and claims. God wants us to come up into the mount, more directly into his presence. We are coming into a crisis, which, more than any previous time since the world began, will demand the entire consecration of every one that has named the name of

Christ. God's work demands all there is of us. But our people will never make this consecration until their hearts are changed. They need conversion as much as did Peter. When they have been thus quickened, Christ can say to them, 'Strengthen thy brethren,' 'Feed my sheep,' 'Feed my lambs.'

"When divine power is combined with human effort, the work will spread like fire in the stubble. God will employ agencies whose origin man will be unable to discern; angels will do a work which men might have had the blessing of accomplishing, had they not neglected to answer the claims of God. The work is now presented to man. Will he take it? There are at the present time many doors unbolted and thrown open to the workers. Will they enter these doors? Who is ready at the bidding of the Master to say, 'Here am I, Lord, send me'? The Macedonian cry comes to us in pitiful appeals from all parts of the world, 'Come over and help us.'" Review and Herald, December 15, 1885.

We are to come to the mount and be converted as was Peter, and when we do, we shall be purified, as was Isaiah. The purification is represented as being fulfilled when Divine power is combined with human effort. The Macedonian call occurs in the hidden history of verse forty.

"The time has come for decided efforts to be made in our cities. Read Luke 21. This is the message for this time, and it is written to this generation of the end. We must let nothing interpose between us and the work God has given us to do. Special efforts must be made to bring the truth before those in the cities.

"Let no time be lost in picking others to pieces. All contention is to cease. We are to love as brethren. Let us go up into the mount with God, that we may come back with the reflection of the glory of God upon us. The only place we can obtain it is in the mount with God. There is a work to be done in studying the Word of the Lord as revealed in His law. There has been much casual reading, but how much real study? Christ lived among men and preached the very precepts of that law in the world.

"The work will soon be cut short in righteousness. We must become more persistent and more devout in our efforts to carry it forward to completion. The time has come that we must not only be active, but we must concentrate that activity so as to make it tell. If we spent more time in the mount with God our work would be more effectual.

"There must come more convincing power into our preaching. The sword of the spirit must be edged anew and sent forth with power. Shall we put ourselves to it like men with all the realities of eternity before them? We want the Holy Ghost power to go forward and complete God's work in the earth." Australian Union Conference Recorder, October 1, 1906.

It is on the mount, which is also the Most Holy Place, where Divinity is combined with our humanity, and Luke 21 is the message for the final generation, who are to give the final warning to the cities. The warning to the cities is a work that angels will accomplish if we refuse to come to the mount and be transformed into His image. The work is for the cities, for the last generation lives in a period when "thousands of cities" are to be destroyed. The prophetic period of the destruction of the cities begins with the fireballs of Nashville, and the work of warning begins

there, and that work is identified in Luke 21. Through the years we have repeatedly shown that Luke 21 is a warning about Islam of the third woe.

In Luke 21 Jesus traced the history beginning with the rejection of ancient Israel as God's chosen people on through to the end of the Dark Ages of papal persecution, and then in to the signs that ushered in the Millerite history. The Millerite history illustrates the history of the one hundred and forty-four thousand.

And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. Luke 21:24–27.

John, in chapter eleven of Revelation identifies that the 1,260 years of papal rule was prophetically given "to the Gentiles," and Luke identifies that in 1798, the time of the Gentiles was fulfilled. Then Christ addressed the signs in the sun, moon and stars that mark the Millerite movement, concluding with "distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth." The "distress of nations" in Luke is the "angering of nations" in Revelation.

And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. Revelation 11:18.

God's "wrath" occurs in the seven last plagues, and begins when Michael stands up and human probation closes. The angering of the nations is a period that leads to the close of probation. The angering of the nation's began at 9/11, when Islam of the third woe arrived, thus marking the arrival of the latter rain.

"I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following the other, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out.

"I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues." Early Writings, 36.

In the Millerite history the angering of the nations, or as Luke records, "the distress of nations" was accomplished by Islam.

"In 1838 Turkey became involved in war with Egypt. The Egyptians bid fair to overthrow the Turkish power. To prevent this, the four great powers of Europe, England, Russia, Austria, and

Prussia, interfered to sustain the Turkish government.” Uriah Smith, Synopsis of Present Truth, 218.

In 1838, the so-called “eastern question” was shaking the nations, and the “eastern question” was Islam, the biblical east wind. Millerite history saw the nations shaken by Islam and then the Lord came in the clouds to the Most Holy Place, thus typifying when the Lord comes in the clouds at His Second Coming. Before His coming in the clouds Islam distresses the nations, and this is the message that Peter is given to proclaim to the cities in advance of the destruction of “thousands of cities.” The period of the destruction of the cities begins with the fireballs of Nashville.

“O that God’s people had a sense of the impending destruction of thousands of cities, now almost given to idolatry! But many of those who should be proclaiming the truth are accusing and condemning their brethren. When the converting power of God comes upon minds, there will be a decided change. Men will have no inclination to criticize and tear down. They will not stand in a position that hinders the light from shining to the world. Their criticism, their accusing, will cease. The powers of the enemy are mustering for battle. Stern conflicts are before us. Press together, my brethren and sisters, press together. Bind up with Christ. ‘Say ye not, A confederacy,... neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.’

“The world is a theater. The actors, its inhabitants, are preparing to act their part in the last great drama. God is lost sight of. With the great masses of mankind there is no unity, except as men confederate to accomplish their selfish purposes. God is looking on. His purposes in regard to his rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last great scenes in the drama,—Satan coming as Christ, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret societies. Those who are yielding to the passion for confederation are working out the plans of the enemy. The cause will be followed by the effect.

“Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise.” Review and Herald, September 10, 1903.

The “elements of confusion and disorder” are being manufactured as the fruit of the system which Sister White identifies as “higher education,” which she also identifies as “the mystery of iniquity.” Nashville’s Parthenon temple is the symbol of false education that is now producing the “confusion and disorder” that bears “sway for a season.” The fireballs on Nashville are brought by Islam and they represent God’s judgment upon the “tree of the knowledge of good and evil.” When Nashville is hit the short period of the proclamation of the midnight cry begins and leads to the

Sunday law, where Isaiah's evil "confederacy" makes its final movement as the world is forced to accept the one-world government identified as the image of the beast in Revelation thirteen. Isaiah's identification of the evil confederacy aligns with the sealing of the one hundred and forty-four thousand.

Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Isaiah 8:12–20.

The passage from Sister White identifies that a season of "confusion and disorder" leads to "Satan coming as Christ." Satan appears impersonating Christ at the Sunday law.

"By the decree enforcing the institution of the Papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near." Testimonies, volume 5, 451.

The season of "confusion and disorder" occurs leading up to the Sunday law. Just before the Sunday law, in the period typified by the Exeter camp meeting and the ten days in the upper room before Pentecost the one hundred and forty-four thousand are to "press together, my brethren and sisters, ... bind up with Christ." The sealing takes place before the Sunday law, and it is in that history that the evil confederacy begins its final work of setting up a one-world government.

In the sealing time Christ will be a sanctuary for the righteous, but a stone of stumbling for the wicked. He will be "a gin and for a snare to the inhabitants of Jerusalem," who are the "many" that fall, but to the few who are sealed "He" will be their "fear."

"Fear" of God is what Eve lacked, and those that do fear God possess a different type of fear than the fear brought upon the many who stumble. The two types of fear mark those who pass and those who fail the testing process. Those who pass are sealed, those who don't are represented by the number five, for they "stumble, and fall, and be broken, and be snared, and be taken." The sealing

time that is represented as occurring before the Sunday law, when there is a period of confusion and disorder, is when the parable of the ten virgins is fulfilled.

The few who are sealed in contrast with the many who stumble are those who “wait” for the Lord, thus identifying the wise virgins who “waited.” There is also a sanctified and unsanctified prophetic waiting within the two classes of virgins, that corresponds to the two types of fear.

“‘While the bridegroom tarried, they all slumbered and slept.’ By the tarrying of the bridegroom is represented the passing of the time when the Lord was expected, the disappointment, and the seeming delay. In this time of uncertainty, the interest of the superficial and halfhearted soon began to waver, and their efforts to relax; but those whose faith was based on a personal knowledge of the Bible had a rock beneath their feet, which the waves of disappointment could not wash away. ‘They all slumbered and slept;’ one class in unconcern and abandonment of their faith, the other class patiently waiting till clearer light should be given. Yet in the night of trial the latter seemed to lose, to some extent, their zeal and devotion. The halfhearted and superficial could no longer lean upon the faith of their brethren. Each must stand or fall for himself.” The Great Controversy, 395.

Those who wait in a sanctified fashion are to be “signs and for wonders” as they are lifted up as an ensign to the world at the Sunday law, when the issue of the tree of knowledge of good and evil represents the knowledge of “those who have familiar spirits, and unto wizards that peep, and that mutter” and the knowledge identified by “the law and to the testimony.” It is the same test as it was for Eve and Adam. Do we accept education that has truth mixed and blended with error, or do we stand upon a “thus saith the Lord,” for if they speak not according to this Word, it is because there is no light in them. True and false education is a primary line of truth in the great controversy between Christ and Satan. Nashville is the symbol of rebellion against the Word of God, as certainly as Sodom is a symbol of licentiousness, and as New York is a symbol of the economic power of the United States and the Pentagon is a symbol of its military might.

Peter is standing on the threshold of the fireballs of Nashville, in Panium and at the mount, that represents the temple test. He recognizes that Laodicean Seventh-day Adventism is about to be rebuked and made ashamed when the fireballs fall, and that Nashville, the United States and the world need to be warned. The message of Islam confirms the messengers just as the fire that fell at Carmel confirmed that Elijah was the true prophet. Yet the warning to Nashville is not simply Islam of the third woe, let alone what type of weapons are employed in the surprise attack. The message of warning must identify why Islam is being allowed to bring judgment, a judgment that begins a period where thousands of cities are destroyed. Identifying in advance that Islam would produce a surprise attack upon Nashville, will validate the messengers, but it is an incomplete warning if that is all that it does.

The fireballs of Nashville are a judgment of God that begins a short period that ends at the Sunday law, which as in the beginning of the period is also a judgment of God. God told Adam and Eve in advance what the test was, and what the consequences would be should they fail the test. Sister White identifies the importance of being able to reason “from cause to effect,” and the Bible identifies that a “curse” without a “cause” will not come.

As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.
Proverbs 26:2.

The fireballs of Nashville are the “effect,” and the “curse” that comes. The warning message must include the “cause.” The prophet Jonah’s message was not simply an identification of destruction in forty days, but it produced a revival and reformation from the king throughout the population. What was identified was that the king and his people turned from the evil ways. Jonah had told them of the coming destruction, and he told them it was because of their wicked and evil lifestyle.

For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Jonah 3:6–8.

Islam is a trumpet power, and the seven trumpets of Revelation eight through eleven, and also chapter sixteen possess specific prophetic characteristics. The first four trumpets were judgments upon imperial Rome for passing the first Sunday law in 321. The next two trumpets were judgments upon papal Rome for passing a Sunday law in 538. The seven trumpets of Revelation eight through eleven, typify the seven last plagues of Revelation sixteen, which is God’s judgment upon mankind for Sunday enforcement.

The warning message of Nashville must identify the footsteps leading to a Sunday law, and based upon the prophetic testimony, the judgment follows, and does not precede the cause. The judgment is the effect of Sunday enforcement. The five witnesses of the hidden history of verse forty we are considering provide different testimonies, but unlike the human witnesses, all the prophetic lines blend together. To identify the footsteps of the ultimate Sunday law in the United States, is accomplished when Peter combines the testimony of Donald Trump to explain the effect of the fireballs of Nashville.

The warning of Nashville to the world is that God begins His final judgment of men and nations at that point in time. A period of the destruction of the cities then begins and quickly leads to the Sunday law where national apostasy is followed by national ruin. Satan then arrives to personate Christ, and the evil confederacy is set up as the ten kings agree to give their kingdom to the robbers of thy people, that establish the vision. The warning of Nashville is represented by the history that precedes Nashville as represented by Donald Trump forming an image to the beast. The message of Trump is the warning trumpet that precedes the fireballs of Nashville.

We will continue these things in the next article.