

THE BOOK OF DANIEL

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We are considering the hidden the history of verse forty of Daniel chapter eleven, when it ceases its written testimony at the time of the end in 1989, unto the Sunday law of verse forty-one. The hidden history represents the structure to align all the prophetic lines of the last days upon, for the sealing of the one hundred and forty-four thousand takes place within that hidden history. That history is where the test associated with the formation of the image of the beast occurs. It is therefore the history where Nebuchadnezzar's hidden dream of the image of the beasts is unsealed. That hidden history is where the hidden history from Donald Trump's first term concludes in verse two, of Daniel eleven, unto verse three aligns. That hidden history is the portion of the prophecy of Daniel that relates to the last days, and it is the Revelation of Jesus Christ which is unsealed just before probation closes at the Sunday law. All of these lines of truth are represented as the removing of the seventh and final seal.

Verses ten through fifteen of Daniel eleven are to be aligned with that hidden history, and these three verses present three prophetic lines. They identify when the papacy intrudes back into history, as it did in the year 200 BC, when pagan Rome first entered the prophetic history represented in Daniel chapter eleven, verse fourteen. That verse, and the fulfillment of that verse in the history of pagan Rome established the vision, for pagan Rome was the symbol of the power that exalted itself, robbed God's people and fell. Apostate Protestantism applied the verse to Antiochus Epiphanes, but the Millerites to pagan Rome, identifying the verse as a testing truth in Millerite history. Today modern Laodicean Adventism's theologians again teach that it is Antiochus Epiphanes, so it is again a testing truth.

Not only is it a testing truth, but the verse and its fulfillment in 200 BC, identifies when the whore of Tyre (modern Rome), begins to sing her satanic songs, so the debate of Millerite history, though significant also points to the papacy entering into last day history, and therefore represents the primary testing truth of the last days.

The three verses also represent the line of the Republican horn of the earth beast, and identify the prophetic steps of Donald Trump as he enters into his second term as the eighth president that is of the seven presidents, in a line of presidents that began with Ronald Reagan at the time of the end in 1989. After the Battle of Raphia of verse twelve, Antiochus first suppresses a rebellion within the United States, then prepares for a war against globalism, represented by Egypt in the Battle of Panium. Trump wins that war, but the war initiates World War Three. These activities were typified Antiochus Magnus, who had been defeated by Egypt at the Battle of Raphia, but would victoriously retaliate at the Battle of Panium.

In verse thirteen, "after a number of years," Antiochus Magnus during those years, as Uriah Smith states, "Antiochus," "having suppressed rebellion in his kingdom, and reduced and settled the eastern parts in their obedience, was at leisure for any enterprise when young Epiphanes came to the throne of Egypt; and thinking this too good an opportunity for enlarging his dominion to be let slip, he raised an immense army 'greater than the former.'" Trump will first suppress a rebellion in his kingdom, and then prepare a larger army than he had when he was previously defeated. Trump was defeated in in 2020, in fulfillment of Revelation chapter eleven, when the beast of atheism, representing worldwide globalism, the globalists of both the Democratic and the Republican parties stole the election.

The third prophetic line in the three verses we are considering is the line of apostate Protestantism, as represented by the line of the Maccabees, and their revolt against Antiochus Epiphanes attempts to force the religion of Greece upon the Jews. The line of Trump and the line of apostate Protestantism represent the two powers that will merge into the horn, represented as the image to, and of the beast. Verses thirteen through fifteen represent the history that leads to the Sunday law, and the two lines of apostate Protestantism and apostate Republicanism illustrate the interplay of the two powers as they come together and merge church and state in advance of the Sunday law.

In past articles we have identified that the three events represented by the dates of 1776, 1789 and 1798, which in turn represent the Declaration of Independence, the Constitution and the Alien and Seditions Acts identify a period that led to the beginning of the earth beast as the sixth kingdom of Bible prophecy, and for this reason those three waymarks represent three waymarks that lead to the ending of the sixth kingdom of Bible prophecy. We have identified that the twenty-two years that span 1776 unto 1798, symbolize the sealing time of the one hundred and forty-four thousand, for the number twenty-two is a symbol of the combination of divinity with humanity.

We have identified the history as bearing the signature of “Truth,” for the first and last waymark represent independence established and independence removed. All three waymarks represent the primary symbol of the earth beast, for they all represent the speaking of the United States, for the “speaking of a nation is an action of the legislative and judicial authorities.” The middle waymark, of 1798 and the Constitution was ratified by thirteen colonies, and the middle letter in the Hebrew word “Truth,” is the thirteenth. The twenty-two years from 1776 unto 1798 also align with the twenty-two letters that make up the Hebrew alphabet.

We have also identified that the Aliens and Sedition Acts of 1798 represent the point where the United States speaks as a dragon. The history of the league of the Jews with Rome that is part of the line of apostate Protestantism in verses thirteen to fifteen of Daniel eleven, represents a period when the image of the beast is formed, and the formation of that image is the final test for the one hundred and forty-four thousand. It is the test they must pass before they are sealed. The league of the Jews from 161 BC unto 158 BC, is therefore a serious element of the test where those called to be among the one hundred and forty-four thousand is accomplished.

To accept that 161 BC and also 158 BC both represent the league with the Jews opposes the teaching of history, for the historians teach the league was 161 BC. The Millerites taught it was 158 BC, and their conviction of that fact is represented upon both sacred charts. The question is not alone whether the historians are correct in dating 161 BC for the league of the Jews, or if the Millerites were correct in identifying 158 BC. In either of those two choices there is a group which would agree with your choice. The question is whether both the historians and the Millerites are correct, and that the truth concerning the league with the Jews actually represents a period of time, as opposed to a singular point in history.

In previous articles we have provided, what we believe to be valid sanctified logic that the league with Rome and the Jews represents a period from 161 BC unto 158 BC, and that the period typifies the formation of the image of the beast. This being the case, even the determination to accept that the league of the Jews with Rome is a period of time, becomes a test, and in that prophetic sense it agrees with the fact that the formation of the image of the beast is the “great test for the people of God.”

That being said, 158 BC identifies when the league between the apostate Jews known as the Maccabees was firmly established with Rome, and thus typifies the Sunday law, for the Bible asks the rhetorical question, “Can two walk together, except they be agreed?” 158 BC identifies

where and when apostate Protestantism joins hands with the papal power, and the period that led to 158 BC that began in 161 BC identifies the period of time that is representing the formation of the image of the beast. It is essential to recognize that the period is identifying when apostate Protestantism is joining with apostate Republicanism. Both of those apostate powers are represented in verses thirteen through fifteen, so they share some common waymarks.

It is correct to apply 1776, 1789 and 1798 as typifying September 11, 2001, followed by the Pelosi Trials of the false flag movement associated with January 6, 2021, and the inaugural period of Biden's stolen election, that leads to the Sunday law. In the application the Patriot Act of 2001, aligning with the Declaration of Independence presents a waymark identifying the beginning of the removal of independence. Then the second waymark of the kangaroo court of Pelosi and Schiff aligning with the ratification of the Constitution, thus typifying the beginning of the overturning of the Constitution. Followed by the third waymark of the Alien and Sedition Acts representing the United States speaking as a dragon. To apply these waymarks in this fashion is to identify the waymarks of apostate Protestantism as represented by the Maccabees.

At another level to identify the three waymarks in association with apostate Republicanism produces a slightly different application. September 11, 2001 aligns with 1776, but 1789 for apostate Republicanism aligns with the Alien and Sedition Acts, and establishes a distinction between those acts and the speaking of the dragon, that is represented by Sunday enforcement. When the two lines are placed together in the context of the image of the beast test, they form the prophetic structure of the setting up of the image of the beast, and the great test for the people of God is the formation of the image of the beast. For the people of God, the formation of the image of the beast, must first be recognized as it is represented (formed) with God's word, in order for those last day people to recognize the formation in the political and religious world.

So how could the Pelosi Trials of January 6, 2021 align with the Alien and Sedition Acts? The Pelosi Trials mark the celebration by the beast of the bottomless pit who had just slain the rich president who had stirred up globalism. That history of celebration began with the period of Biden's inauguration and it represents a period that end with Trumps second inauguration. It should be noted that Trump campaigns for president three times, and in the first and last he wins, but if the middle his victory was stolen by the power that the Scriptures identifies as the father of lies. The Pelosi Trials that began with the stolen election identify the second set of Pelosi Trials that begin when Trump is inaugurated January 20, 2025.

The period of the term of Joe Biden's presidency begins with a series of Pelosi Trails and it ends with a series of Pelosi Trials. Both are political trials, but those prosecuted in the second set of trials are those who led out in the first trials. At Trump's second inauguration, the year 164 BC is marked. In that year the satanic miracle of oil burning for eight days in the eight-branch Menorah typifies Trump's rededicating the political temple by making America great for a second time.

That was the very year that Antiochus Epiphanes died, and he was the power who pushed the religious practices of Greece upon the Jews, thus causing the Maccabean revolt of 167 BC. At Trump's second inauguration in 2025, the religion of Greece (globalism) will be fully subdued, and satanic miracles will begin to empower the work of bring church and state together. At that point Trump will sign executive orders that parallel the Alien and Sedition Acts, thus marking the beginning of the formation of the image of the beast (161 BC), and he will begin the second series of Pelosi Trials. The Alien and Sedition Acts mark the beginning of the period of the formation of the image of the beast, and that period ends at the Sunday law, as typified by 158 BC.

Thus, the period that is the formation of the image of the beast begins with the Acts that allow Trump to shut down the main stream media, expel illegal aliens and arrest and bring to trial those who are involved with the conspiracy of the Democratic party. The beginning of the period marks the political persecution brought by Trump and it ends with the religious persecution.

In this sense the middle waymark of 1789, and the Constitution is the Pelosi Trials of 2021, which represents a period that ends with the beginning, but a second type of Pelosi Trials. The second waymark in the line of apostate Protestantism is the Pelosi Trials that encompass the presidency of Joe Biden, and the period ends in January 2025, when the 1789 as a waymark for apostate Republicanism arrives on January 20, 2025, with the executive orders that immediately follow Trump's second inauguration. That begins a period with the nation speaking as a dragon that leads to the Sunday law where the nation speaks as a dragon. In that period the Constitution, represented by 1789, is progressively overturned.

At Trump's second inauguration he becomes the eighth president that is of the seven, and the formation of the image of the beast identifies how the apostate horns of Protestantism and Republicanism come together as one horn, with the Protestants in control of the relationship. In the very same history those who have been called to be the one hundred and forty-four thousand are sealed in advance of being lifted up as the horn of Protestantism at the soon coming Sunday law.

The sealing message that is the Revelation of Jesus Christ which is unsealed just before probation closes is that portion of Daniel that relates to the last days. That portion that is unsealed is the hidden history of Daniel eleven verse forty, and verses thirteen to fifteen align with that hidden history. Therefore, the message that is unsealed just before probation closes, that has been typified by the hidden prophetic message of Nebuchadnezzar's image of the beasts, is the very message of the joining of the two apostate horns of Protestantism and Republicanism represented by the Maccabees and Antiochus in verse thirteen through fifteen. The message identifying the formation of the image of the beast, is the message that conveys the sanctification that seals the true Protestant horn.