

Good morning Jeff;

Have you ever noticed that in addition to Revelation 9:11 indicating and symbolizing September 11, 2001, we have also CHAPTER 9 and CHAPTER 11 of Revelation? Or am I behind in my understanding of things? And, of course, with that, Revelation 9 and 11 connect all three woes and are the only place in Revelation that the three woes are mentioned, with the exception of chapter 18. I have wondered why God separated the two chapters with chapter 10 being in the middle of the two chapters. There is an obvious break between the two chapters and an obvious break between the first two woes and the third woe. The pioneers believed that the third Woe would come very soon after the Second Woe simply because Revelation 11:14 says, “The second Woe is past; and, behold, the third Woe cometh quickly.” But, it is evident from the definition of the word “quickly” in the Greek dictionary that it also means “by surprise or suddenly”, which is how Islam attacks. That part of the definition agrees with the fact that “national apostasy will speedily be followed by national ruin.” RH June 15, 1897. There are Bible verses that support that, but I’ll share them later.

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Yes.

Have pointed out through the years that Islam is represented in chapters 9-11, and that chapter ten marks 9-11 with August 11, 1840 through to the resurrection of the two witnesses, thus teaching that chapters 9-11 are describing the sealing that begins at 9-11 and ends with the ensign of the two witnesses, thus binding Islam to the sealing.

Chapters nine through eleven introduce Islam in association with the reformatory movement of the Millerites and the one hundred and forty-four thousand. The ass is bound to Christ in the prophecy of Judah in Genesis 49, and Christ rode an ass at the Triumphal entry, where Lazarus led the procession, and Sister White identifies Lazarus as the seal.

“This crowning miracle, the raising of Lazarus, was to set the seal of God on His work and on His claim to divinity.” *The Desire of Ages*, 529.

The crowning miracle set the seal, and Lazarus’s resurrection typifies the resurrection of the two witnesses in Revelation eleven. They are those who are sealed and lifted up as an ensign. Chapter nine introduction of Islam in the first two woes leads to the third woe in chapter eleven, and in chapter eleven the nations are angered and God’s wrath comes. God’s wrath is the seven last plagues, so Islam of chapter nine introduces the Millerite history of the seven thunders, representing the history of the first and second angels.

Structurally the Millerites of the first and second angels follow the first and second woe, then the resurrection of the one hundred and forty-four thousand during the history of the third angel connects with the third woe coming suddenly at the Sunday law, but by verse eighteen the close of probation is marked, and it is marked as following the angering of the nations.

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.

“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.

“Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path.

“Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? **Oh, that we might have in our churches the Spirit and breath of God breathed into His people**, that they might stand upon their feet and live. We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit.” *Manuscript Releases*, volume 20, 217.

And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon. Revelation 9:11.

Abaddon means “destruction” or “place of destruction,” and Apollyon means “the destroyer.”

“Revelation is a sealed book, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth’s history. The teachings of this book are definite, not mystical and unintelligible. In it **the same line of prophecy is taken up as in Daniel**. Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence.” *Manuscript Releases*, volume 9, 8.

Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him. Daniel 9:11.

In chapter ten of Revelation the Millerites fulfilled the seven thunders when they took the little book and ate. The book was sweet and bitter, and the message represented by the book was the prophetic message of William Miller, who had first discovered, as did Daniel in chapter nine the seven times of Leviticus 26. Daniel expressed it as follows:

In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. Daniel 9:1, 2.

The Medo-Persian empire represents the United States, and Daniel in the beginning of the United States, which was 1798 understood “the number of the years.” In the fulfillment of the

seven thunders of the first and second angels, Miller understood the number of the years. Daniel saw it from the seventy years of Jeremiah, and then later in the chapter he also cites the writings of Moses.

Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is written in the law of Moses* the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As *it is written in the law of Moses*, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. Daniel 9:11–13.

The seventy years of Jeremiah are also identified by Ezra.

And **them that had escaped from the sword carried he away to Babylon**; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the Lord by the mouth of Jeremiah, until **the land had enjoyed her sabbaths**: *for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.* 2 Chronicles 36:20, 21.

Daniel was one of those carried away that Ezra references, and in verse 21 the reason of the seventy years of captivity is expressed as “the land” enjoying “her sabbaths.” The only other reference to the land enjoying her sabbaths in the Bible is found in Leviticus 26.

The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes. Leviticus 26:43.

In response to the understanding of Jeremiah’s seventy years Daniel manifests the exact call to repentance set forth in Leviticus 26.

If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I *am* the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the Lord. Leviticus 26:40–45.

The books of Daniel and Revelation bring each other to perfection and verse eleven of chapter nine in both books speaks to the message of Islam and the experience of God’s people. In

chapter nine Daniel is in the time of Darius and in chapter ten he is in the time of Cyrus, the Persian. There he is at the ending period of the United States, thus speaking to the seven thunders of the third angel and the third woe, which is the reform movement of the one hundred and forty-four thousand. Chapters nine through eleven of Daniel identify God's people of the seven thunders, both the movements of the first and second angel and then the movement of the third angel.

Gabriel provides Daniel with the explanation of the internal prophecy of Christ beginning judgment in chapter nine, and in chapter eleven he sets forth the close of judgment in the external line of history. In chapters nine and ten Daniel identifies the people of the seven thunders as students of prophecy, who were serious enough to fast and pray as they sought for light. In chapter ten, after fasting for twenty-one days, on the twenty-second day he enters into the Most Holy Place by faith and is transformed. Line upon line the experience of the one hundred and forty-four thousand is represented in chapters nine through eleven in both Daniel and the Revelation.

Daniel's Leviticus 26 prayer of confession and repentance is the prayer required on December 31, 2023. Revelation nine through eleven begins on August 11, 1840, and chapter nine's first two woes were set forth on both sacred pioneer charts. It was part of the foundational message they ate, and that foundational message was what was to be eaten at 9/11 in the parallel history of the seven thunders. Verse eighteen of chapter eleven of Revelation is the close of probation, so the line begins with the descent of either the angel of Revelation ten or eighteen and ends at the close of probation. Daniel nine's explanation given by Gabriel ends the internal message when Michael finishes the work of judgment, and chapter eleven ends when Michael stands up. Chapters nine through eleven of Daniel and Revelation are parallel to each other.

Jeff