

I wish to begin with a review of a question brother Larry raised recently concerning the two Continental Congresses and the eighth being of the seventh.

1776, 1789 and 1798 represent three histories that establish that the eighth president is of the seven. 1776 represents the publication of the Declaration of Independence, and the history of the First and Second Continental Congresses. 1789 represents a period of history when the Articles of Confederation were produced. The period began in 1781, and concluded with the publication of the Constitution in 1789. 1798 represents the publication of the Alien and Sedition Acts, and the beginning of the earth beast as the sixth kingdom of Bible prophecy.

The Continental Congresses are divided into two prophetic periods of the first congress and the last congress. The First Continental Congress had two presidents and Peyton Randolph was the first president. The Second Continental Congress had six presidents. Peyton Randolph was the first president of both the First and also of the Second Continental Congresses. There was a total of eight presidents during the history of the First and Second Continental Congresses. Peyton Randolph was the first president of both the First and Second Continental Congresses, a prophetic period where there were eight presidents, but the first president of each of the two periods was the same person. Therefore, though there were eight presidential terms, there were actually only seven presidents. The first president was twice the first president of seven persons who were presidents, and Randolph therefore represents the eighth, that was of the seven, and upon two witnesses he typifies the first actual president, who was George Washington.

Washington is represented by Randolph, and therefore Randolph, as a symbol of Washington, conveys both the prophetic characteristics of Randolph the first president, and that Randolph was the eighth, that was of the seven. Thus George Washington, as the first president and the first Commander and Chief, was also prophetically the eighth, and was of the seven, and Trump, as the last president will also be the eighth, that is of the seven.

The second president of the Second Continental Congress was John Hancock. The Second Continental Congress ended in 1781. From 1781 to 1789, identifies the history of the Articles of Confederation. The period is symbolized by the date 1789, with the publication of the Constitution. In that period there were also eight presidents. The Articles of Confederation represented the first Constitution, but the weakness of the Articles of Confederation led to its replacement, and the ratification by thirteen colonies of the Constitution in 1789.

In that period the eight presidents consisted of seven presidents who were not presidents in the history of the period represented by the previous two Continental Congresses, and one who was a president in that first prophetic period. John Hancock served in both the second Continental Congress, and also in the period represented by the Articles of Confederation. At the prophetic level, there were only seven men who were president during the two Continental Congresses, thus prophetically John Hancock was one of the eight in the period of the Articles of Confederation, but he was also one of the seven men from the previous period. He was therefore the eighth, that was of the seven.

The second prophetic period, represented by 1781 to 1789, like the first period, had a president (Hancock) who was the eighth, and of the seven, as was Randolph in the first prophetic period represented by 1776.

In both periods of eight presidents, the enigma of the eighth being of the seven is represented. Those two periods provide witness that the first genuine president (Washington)

also had the prophetic enigma attached to his symbolism, by his typification represented by Randolph. These three witnesses address Trump. Trump as represented in verses one and two in chapter eleven, is illustrated only through his first term, which ended when the second election was stolen by the beast from the bottomless pit.

We are currently living in the external prophetic line of history represented by Daniel 11:11, while simultaneously living in the internal prophetic line of history represented by Revelation 11:11. Daniel 11:11 began in 2014 and Revelation 11:11 began in 2020. The external line of Daniel is represented as the “tidings out of the north” in verse forty-four and Revelation 11:11’s internal line is represented as “tidings out of the east” in the very same verse. The lifting up of the papal power as predicted in God’s prophetic word is now under way, and the papal power is the “tidings out of the north. The sealing of God’s people as predicted in God’s prophetic word is now under way, and the sealing of the one hundred and forty-four thousand is the “tidings out of the east.”

Daniel and John thus provide two witnesses of God’s people in the last days. The final warning message before Michael stands up and probation closes is the tidings out of the north and east that enrages the papal power.

But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. Daniel 11:44.

“‘No man knoweth the day nor the hour’ was the argument most often brought forward by rejecters of the advent faith. The scripture is: ‘Of that day and hour knoweth no man, no not the angels of heaven, but My Father only.’ Matthew 24:36. A clear and harmonious explanation of this text was given by those who were looking for the Lord, and the wrong use made of it by their opponents was clearly shown. The words were spoken by Christ in that memorable conversation with His disciples upon Olivet after He had for the last time departed from the temple. The disciples had asked the question: ‘What shall be the sign of Thy coming, and of the end of the world?’ Jesus gave them signs, and said: ‘When ye shall see all these things, know that it is near, even at the doors.’ Verses 3, 33. **One saying of the Saviour must not be made to destroy another. Though no man knoweth the day nor the hour of His coming, we are instructed and required to know when it is near. We are further taught that to disregard His warning, and refuse or neglect to know when His advent is near, will be as fatal for us as it was for those who lived in the days of Noah not to know when the flood was coming.** And the parable in the same chapter, contrasting the faithful and the unfaithful servant, and giving the doom of him who said in his heart, ‘My Lord delayeth His coming,’ shows in what light Christ will regard and reward those whom He finds watching, and teaching His coming, and those denying it. ‘Watch therefore,’ He says. ‘Blessed is that servant, whom his Lord when He cometh shall find so doing.’ Verses 42, 46. ‘If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.’ Revelation 3:3.

“Paul speaks of a class to whom the Lord’s appearing will come unawares. ‘The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, ... and they shall not escape.’ But he adds, to those who have given heed to the Saviour’s warning: ‘Ye, brethren, are not in darkness, that that day should

overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.' 1 Thessalonians 5:2–5.

“Thus it was shown that Scripture gives no warrant for men to remain in ignorance concerning the nearness of Christ’s coming. But those who desired only an excuse to reject the truth closed their ears to this explanation, and the words ‘No man knoweth the day nor the hour’ continued to be echoed by the bold scoffer and even by the professed minister of Christ. As the people were roused, and began to inquire the way of salvation, religious teachers stepped in between them and the truth, seeking to quiet their fears by falsely interpreting the word of God. Unfaithful watchmen united in the work of the great deceiver, crying, Peace, peace, when God had not spoken peace. Like the Pharisees in Christ’s day, many refused to enter the kingdom of heaven themselves, and those who were entering in they hindered. The blood of these souls will be required at their hand.” *The Great Controversy*, 371, 372.

Daniel and John represent two witnesses of the one hundred and forty-four thousand in this very history. As symbols they both represent those who died on July 18, 2020 and were resurrected twelve hundred and sixty-one days later on December 30, 2023. Daniel’s symbolic death and resurrection is illustrated by being thrown into a den of hungry lions, and John was thrown into a caldron of boiling oil. Neither died, but in both illustrations, they are symbols of death and resurrection. Daniel and John also represent God’s last day people in that in each of their respective chapter and verse of “eleven, eleven,” when added together the represent two witnesses of the sum of twenty-two, the symbol of the combination of divinity and humanity that is the very work of Christ as He seals the one hundred and forty-four thousand. Those two witnesses of the symbol of twenty-two emphasize and provide another witness that during this current history the “mystery of Godliness” which is accomplished during the sounding of the seventh trumpet is finished.

The current history is the reformatory movement of the one hundred and forty-four thousand that has been typified by every reformatory movement of sacred history, but most importantly it has been typified by the Millerite movement. The Millerite movement announced the opening of the investigative judgment as represented by the first angel of Revelation fourteen. Among other prophetic characteristics, one prophetic characteristic that confirms the parallel histories of the Millerites and *Future for America* is the number “two hundred and twenty,” which is also represent by “twenty-two.” William Miller was given a specific “methodology” and a message. His “methodology” can be recognized in his “*Rules of Prophetic Interpretation*,” and his message was the vision of Daniel chapter eight, which is the Ulai River Vision.

Two hundred and twenty years after the King James Version was published, William Miller began to publish his message through the written and spoken word. During the investigative judgment time period which began on October 22, 1844, God identified that the Bible which He had providentially brought forth into history was the King James Version Bible, and in the time period of the investigative judgment the “methodology” that was divinely endorsed were the rules Miller came to recognize as he studied God’s word. God’s Word is employed within the investigative judgment, and two hundred and twenty years after the King James Version was

published on 1611, in 1831 the message announcing the opening of the judgment and the establishment of the correct methodology for studying God's word was set forth.

The **words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.**

Thou shalt keep them, O Lord, thou shalt preserve them from this generation forever. The wicked walk on every side, when the vilest men are exalted. Psalm 12:6–8.

The King James Version represents the combination of divinity with humanity, for each of the human authors of the Scriptures sinned and fell short of the glory of God. Never-the-less their humanity was used by The Holy Spirit to produce the divine Word of God. Jesus was the Word of God, and He too represents a combination of His divinity with humanity of mankind after the fall of Adam and Eve. The King James Version represents divinity in 1611 that two hundred and twenty years later would be connected with the humanity of William Miller.

The two witnesses of Revelation 11:11 that are resurrected after three and a half days awaken to find that they are living in the sealing time of the one hundred and forty-four thousand, which is the time when divinity is joined with humanity for eternity and in that very time, the forty-seventh president of the United States is also the twenty-second president to serve two terms. Those awakened witnesses come to understand that the two hundred and twenty years of the Millerite movement typified a two-hundred-and-twenty-year period in the prophetic history of *Future for America*. America began in 1776 and two hundred and twenty years later, in 1996 the methodology and message of *Future for America* was published and presented.

America began as a divine symbol represented as a lamb, but it is now about to speak as a dragon. The work of moving the message of the gospel from Europe to America is typified by ancient Israel entering the Promised Land. There are abundant proofs of this fact. The history of 1776, and thereafter the production of the Constitution of the United States was as divinely orchestrated as was the establishment of ancient Israel in the Promised Land. The divine work that is represented in the production and establishment of the Constitution ends with a rejection of that very sacred document, when the United States speaks as a dragon. In that time period leading to the speaking of the earth beast, two hundred and twenty years after the Declaration of Independence in 1776, a human ministry is raised up with a name identifying the prophetic future for America, and a message that clearly identifies the final history of America. Divinity represented in 1776 and humanity represented in 1996, as typified by the divinity of 1611 and the humanity of 1831.

The Millerite movement began at the "time of the end" in 1798, though Miller was not going to begin his studies until twenty years later. The "time of the end" for the movement of the one hundred and forty-four thousand was 1989, one hundred and twenty-six years after the Adventist apostasy of 1863. 1798 marked the conclusion of a twelve-hundred-and-sixty-year prophetic period, that began in 538. Sixty-five years after 1798, in agreement with the sixty-five-year prophecy of Isaiah chapter seven, the rebellion of 1863 arrived. One hundred and twenty-six years later, in 1989, the collapse of the Soviet Union fulfilled of Daniel 11:40, which begins with the words, "And at the time of the end," the time of the end for the movement of the one

hundred and forty-four thousand arrived. The message unsealed in 1798 is represented in chapters seven, eight and nine as represented by the Ulai River. The message unsealed in 1989 is represented in chapters ten, eleven and twelve as represented by the Hiddekel River.

The Ulai River vision identifies Christ work in the judgment in the Most Holy Place which climaxes with Christ sealing one hundred and forty-four thousand for eternity in the greatest crisis of earth's history. Those who are then sealed are contrasted with those who receive the mark of the beast, the beast who is also the king of the north who comes to his end in verses forty-four and forty-five of Daniel eleven. The king of the north's final rise and fall is the message of the Hiddekel River and represents the external line of history in parallel to the internal line of the Ulai River. The Hiddekel is about mankind, the Ulai is about Christ and the six chapters are divided into an external and internal witness, each witness composed of three chapters. The two witnesses emphasize the combination of divinity with humanity for prophetically the two lines are to be brought together, "line upon line."

The divinity and humanity of 1611/1831, 1776/1996 and the vision of the Ulai and Hiddekel Rivers are joined together either by the beginning or ending of a two-hundred-and-twenty-year time period, or by parallel external and internal lines. Two hundred and twenty as a symbol has the signature of the combination of divinity and humanity as an element of its meaning and significance. Therefore, the dates of 677 BC and 457 BC representing a historical period of two hundred twenty years represents divinity and humanity.

The Ulai River vision is the vision that sets forth October 22, 1844 when Christ entered the Most Holy Place to begin the process of judgment. The prophecy that identified October 22, 1844 as the opening of the judgment was a period that began in 457 BC in fulfillment of the twenty-three hundred years of Daniel 8:14. 457 BC marked the arrival of the third decree that began the twenty-three hundred years which ended with the arrival of the third angel on October 22, 1844. The messages of the three decrees typified the messages of the three angels of Revelation fourteen from 1798 unto October 22, 1844. The three decrees allowed literal ancient Israel to come out of captivity in literal Babylon and the message that was proclaimed by the Millerites was a call for spiritual Israel to come out of the spiritual captivity of the Roman church.

But on October 22, 1844 the prophecy of twenty-five hundred and twenty years of scattering brought against the southern kingdom of Judah in 677 BC also found fulfillment on that date. In verse thirteen of Daniel eight the question is asked about "how long," not "when." "What is the duration? (How long)" of the vision of the sanctuary and also the host being trampled down by the desolating power of paganism and then by the desolating power of papalism? The answer in verse fourteen that states after twenty-three hundred years, then shall the sanctuary be cleansed is an answer to two questions.

The first question is "how long is the sanctuary trampled down?" The second question is "how long is the host trampled down?" The answer to the first question is "that at the end of the twenty-three-hundred-year prophecy, the sanctuary will be cleansed." The answer to the second question is that the southern kingdom of Judah was carried captive into Babylon in 677 BC, thus the literal glorious land and literal Judean people were trampled down for twenty-five hundred and twenty years in fulfillment of the curse of "seven times" in Leviticus twenty-six. The prophecy of 457 BC is the prophecy of divinity and the prophecy of 677 BC is the prophecy of humanity.

The prophecy of “seven times” in Leviticus twenty-six was a conditional covenant prophecy between God and ancient Israel in regards to resting their land every seventh year and upholding the corresponding responsibilities associated with the jubilee cycle of Leviticus twenty-five. In the celebration of the jubilee cycle the jubilee trumpet was to be blown on the Day of Atonement. October 22, 1844 marked the arrival of the antitypical Day of Atonement, and at that date the seventh trumpet of Revelation chapter ten began to sound. The trumpet of jubilee and the seventh of Revelation which represents the period when the mystery of God is finished within His people. The mystery of God being, “Christ in you,” or divinity combined with humanity. Both the prophecy of divinity represented by 457 BC and the prophecy of humanity represented by 677 BC end at the same point in history, each marked by a trumpet.

A trumpet is a message for God informs His people to “cry aloud, spare not and lift up thy voice like a trumpet.” Two trumpets, both sounding on October 22, 1844 announcing that the work of Christ investigating the record books of heaven had begun. The work Christ then began was to conclude with the final manifestation of His power to redeem by producing one hundred and forty-four thousand persons that forever will retain the sacred connection having their humanity combined with Christ’s divinity. It was divinely fitting that when that very work of Christ began that there were two trumpets that formed a duet to announce the work of Christ in combining His divinity with fallen men’s humanity was a horn representing divinity and the other representing humanity. The music that was produced by those two trumpets, or the message represented by the sound of those two prophecies was sounded at the very same time that both prophecies concluded, though the beginning of those two trumpets was separated by two hundred and twenty years. The beginning and the ending identify the combination of divinity with humanity, and the two periods of time represent periods of time when the sanctuary and host would be trampled down by the two desolating powers of paganism and papalism.

The Millerite movement began in 1798 at the conclusion of the “seven times” against the northern ten tribes of Israel and the Millerite movement ended on October 22, 1844 at the conclusion of the “seven times” against the southern tribes. The Millerite movement began with the arrival of the first angel of Revelation fourteen and it ended at the arrival of the third angel of Revelation fourteen. The “seven times” that ended in 1798 represents mankind’s lower nature and the “seven times” that ended in 1844 represents mankind’s higher nature. Men consist of a higher and a lower nature and by divine design the higher nature represents the one of the two natures that is to rule over the lower nature. In Christ’s work of redemption Christ does not change humanity’s lower nature until the Second Coming when the faithful are promised to be changed in the twinkling of an eye. Not so with the higher nature, for no matter how far a man has fallen if he will meet the requirements of the gospel, he can then receive the mind of Christ in place of his formerly carnal mind.

1798 represents the lower nature that cannot be transformed until Christ returns, but the higher nature represented by 1844 can be transformed by meeting the requirements of the gospel that brings about the combination of the divinity of Christ with mankind’s humanity. The “seven times” of Leviticus twenty-six as represented by 1798 and the northern kingdom and then the “seven times” represented by 1844 and the southern kingdom represent a forty-six-year period which began in 723 BC when the trampling down of the host began that ultimately ended in 677 BC when the trampling down of the sanctuary in Jerusalem took place. That forty-six-year

period representing the sanctuary and host that were to be trampled down, thus typifying in the ending of those two “seven times” a forty-six-year period where the sanctuary and host would be restored.

From 1798 until 1844 Christ erected the Millerite temple which He suddenly came to on October 22, 1844. The seventy years of captivity in literal Babylon typifies the twelve-hundred-and-sixty-year captivity in spiritual Babylon. The captivity of literal Israel in literal Babylon ended at the first decree of Cyrus, but it would require all three decrees to mark the beginning of the twenty-three-hundred-year prophecy. Ancient literal Israel coming out of Babylon upon three decrees typifies spiritual Israel coming out of spiritual Babylon under the three angels messages’ from 1798 unto 1844.

In chapter nine, Daniel understood “Jeremiah’s” time prophecy.

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.

“Shortly before the fall of Babylon, when Daniel was meditating on these prophecies and seeking God for an understanding of the times, a series of visions was given him concerning the rise and fall of kingdoms. With the first vision, as recorded in the seventh chapter of the book of Daniel, an interpretation was given; yet not all was made clear to the prophet. ‘My cogitations much troubled me,’ he wrote of his experience at the time, ‘and my countenance changed in me: but I kept the matter in my heart.’ Daniel 7:28.

“Through another vision further light was thrown upon the events of the future; and it was at the close of this vision that Daniel heard ‘one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision?’ Daniel 8:13. The answer that was given, ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed’ (verse 14), filled him with perplexity. Earnestly he sought for the meaning of the vision. He could not understand **the relation sustained by the seventy years’ captivity**, as foretold through Jeremiah, **to the twenty-three hundred years** that in vision he heard the heavenly visitant declare should elapse before the cleansing of God’s sanctuary. The angel Gabriel gave him a partial interpretation; yet when the prophet heard the words, ‘The vision ... shall be for many days,’ he fainted away. ‘I Daniel fainted,’ he records of his experience, ‘and was sick certain days; afterward I rose up, and did the king’s business; and I was astonished at the vision, but none understood it.’ Verses 26, 27.

“Still burdened in behalf of Israel, Daniel studied anew the prophecies of Jeremiah. They were very plain—so plain that he understood by these testimonies recorded in 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 9:2.

“With faith founded on the sure word of prophecy, Daniel pleaded with the Lord for the speedy fulfillment of these promises. He pleaded for the honor of God to be preserved. In his petition he identified himself fully with those who had fallen short of the divine purpose, confessing their sins as his own.” *Prophets and Kings*, 553, 554.

Ezra, who is the author of Second Chronicles records:

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 36:21.

In Leviticus 26 Moses sets forth the “seven times” curse four times. In the fourth and final pronouncement is located the only passage in God’s word, other than the verse penned by Ezra which we just cited where a reference is made to the land enjoying a rest. Ezra is directly referencing the following passage.

And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even **I, will chastise you seven times for your sins**. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste. **Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies’ land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.** Leviticus 26:27–35.

Four hundred and ninety years of rebellion in rejecting the sabbath command to allow the land to rest every seventh year and the accompanying requirements associated with the Jubilee brought about “seventy years” of captivity in the “enemies land.” At the end of the seventy years three decrees led to 457 BC when the 2300 year prophecy began. In Gabriel’s interpretation given to Daniel in chapter nine, “seventy weeks” were cut off from the 2300 years as a final probationary period for ancient Israel.

Israel had rebelled against the sabbath commandment of the land for 490 years, and for doing so they were taken as captives in their enemies land for seventy years, for within a period of 490 years there would be 70 sabbath years which the land should rest.

At the end of the 70 year captivity, when the third decree enters history the first 490 years of the 2300 years identifies the final probationary time for ancient Israel as God’s chosen people. Matthew records Jesus identifying 490 years as a probationary period.

Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till **seven times**? Jesus saith unto him, I say not unto thee, Until seven times: but, Until **seventy times seven**. Matthew 18:21, 22.

Forgiveness is offered during a period represented as 490, which represents the period of rebellion of ancient Israel rebellion against the land resting. That rebellion produced seventy years of captivity that ends at the third decree, which in turn marks the beginning of a period of 490 that concludes with the stoning of Stephen in the year 34.

Of the seventy weeks that were cut off for ancient Israel, the final week is the week that Christ would confirm the covenant with many. Prophetically that final week of years equates to twenty-five hundred and twenty days. In the midst of those days Christ was crucified, buried and resurrected. Thus that prophetic week possesses the exact structure as the "seven times" accomplished upon the northern kingdom of Israel from 723 BC unto 1798.

The twenty five hundred and twenty prophetic days that Christ confirmed the covenant in fulfillment of Daniel nine typified the twenty-five hundred and twenty years that paganism and thereafter papalism trampled down the host. For twelve hundred and sixty years, beginning in 723 BC pagan powers trampled down God's ancient literal people. That period ended in 538, which is where the trampling down of modern spiritual Israel by the papal power began, and continued for twelve hundred and sixty years. Moses' "seven times" against the northern kingdom possesses the identical mathematical structure. This observation is important for it is the "certain saint" in the question of verse thirteen of Daniel chapter eight.

The question of verse thirteen and its subsequent answer given in verse fourteen, which inspiration identifies as "the foundation and central pillar of Adventism" is brought about by that "certain saint," who in the Hebrew is Palmoni, which identifies Christ in this passage in agreement with the definition of the word "Palmoni" which means "wonderful numberer of secrets." When the Wonderful Numberer asks "how long" is the vision concerning the two desolating powers of paganism and papalism that will trample down both the sanctuary and the host, He as the Wonderful Numberer expects His children to see that the structure of the week where He confirmed the covenant is identical with the trampling down of the host.

The first half of the days that Christ confirmed the covenant was twelve hundred and sixty prophetic days. The priest offered evening and morning sacrifice every one of the twelve hundred sixty days that began at His baptism. Yet on the twelve hundred and sixtieth day, (the day of the crucifixion) the lamb which had been selected for the evening offering escaped the priest's grasp, and Christ, who is the Lamb that was slain was slain, thus representing His offering as the twentieth five hundred and twentieth offering since His baptism.

Christ's baptism represents his death, burial and resurrection, thus identifying that the beginning of the twelve hundred and sixty days that began at His baptism identified the conclusion of those days, for those days concluded with his death, burial and resurrection.

Ancient Israel's disobedience to the conditions of the covenant in regard to the land resting and the threatened curse of disobedience is the foundation theme of ancient Israel's apostasy. After four hundred and ninety years of rebellion, a seventy year captivity was brought about that led to the 2300 year prophecy which contains a 490 year probationary period for ancient Israel. Therefore the reformatory movement of Christ which entered into covenant with Christianity and divorced ancient Israel was brought about time prophecies which were based upon the "seven times."

The reformatory movement of the Millerites is typified by the history of the disciples and the early Christian church. The Millerite movement from 1798 unto 1844 represents the conclusion of both judgments of "seven times" against the northern and southern kingdoms. The first jewel of truth discovered by William Miller was Moses' "seven times." Miller was also led to Daniel 8:13, 14. Miller came to see both the "seven times" and the 2300 days, which when brought together "line upon line" identify 220 twenty years from, 677 BC unto 457 BC.

Daniel and Revelation 11:11 is two witnesses to 22, the combination of divinity and humanity. Trump is the 22nd president to serve two terms. Trump was typified by Jeroboam who reigned for twenty-two years and marked the beginning of a seven king cycle ending with Ahab who also ruled for twenty-two years. The resurrection in 2023 after 3½ days of death in the street came 22 years after the beginning of the sealing at 9/11. It was on the twenty-second day that Daniel has the looking glass vision of chapter ten. 22 years from 1776 unto 1798 represents 9/11 to the Sunday law.