

Verse forty of Daniel eleven, begins at the time of the end, but the verse identifies **two times of the end**, and therefore allows the student of prophecy to align the first time of the end with the second time of the end. When this application is made, the line of Millerite history that began in 1798, runs parallel with the history of the United States in 1989. The two lines identify the line of the true Protestant horn and the line of the Republican horn of the earth beast of Revelation chapter thirteen. Both lines begin at the time of the end in 1798, and the time of the end in 1989 simply complements and provides a second witness of the waymarks of truth that are unsealed in the verse.

The movement of the third angel arrived on October 22, 1844, but was deferred through the seven-year rebellion of 1856 to 1863. The arrival of the third angel was repeated on September 11, 2001. 1863 was typified by ancient Israel's first encampment at **Kadesh** and the rebellion of the ten spies, and September 11, 2001 was typified by the last encampment of ancient Israel at **Kadesh**, and the rebellion of Moses. The rebellion of 1863, represented the first rebellion at Kadesh, which produced a judgment of death in the wilderness. The rebellion of September 11, 2001 represented the last rebellion at Kadesh, which produced **the death of the leadership of Laodicean Adventism**.

The descent of the angel on August 11, 1840, which ushered in the movement of 1840 to 1844, which Sister White called a glorious manifestation of the power of God, typified September 11, 2001 and identified a glorious manifestation of the power of God.

“The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. **The advent movement** of 1840–44 was **a glorious manifestation of the power of God**; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by **the mighty movement** under the last warning of the third angel.” *The Great Controversy*, 611.

The first arrival of the third angel on **October 22, 1844 (the first Kadesh)**, was to finish the work, but God's people chose to select a new leader and return to Egypt. By 1863, they had “rebuilt Jericho”, instead of participating in God's work in bringing down the walls of Jericho. They were therefore cursed, with the death in the wilderness.

And Joshua adjured *them* at that time, saying, Cursed *be* the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest *son* shall he set up the gates of it. Joshua 6:26.

As with ancient Israel at the first Kadesh, who had rejected the message of Joshua and Caleb, modern Israel's rebellion at **the first Kadesh (1863)**, brought upon them the curse of Joshua. When the third angel returned on **September 11, 2001 (the last Kadesh)**, the final work in advance of God bringing down Jericho and its walls began.

October 22, 1844 marks the arrival of the third angel, and in so doing it marks the arrival of the soon-coming Sunday in the last days. 1863 marks the end of the testing period of the third angel that commenced on October 22, 1844. 1863 is therefore a symbol of the soon-coming Sunday law, for Jesus always represents the ending with the beginning. In 1863, the nation was divided into two classes, and so too, at the Sunday law, two classes will be manifested.

The testing period of the third angel in Millerite history began in 1844 and ended in 1863, and the beginning and ending, both marked the Sunday law of the last days. In the history between

the beginning (1844) and the ending (1863), is the rebellion of the Millerite movement (1856). Thus, the period bears the signature of “Truth.” The return to Kadesh for the second time on September 11, 2001 marks **the beginning of the testing process of the third angel, which concludes at the soon-coming Sunday law, as typified by 1863.**

From that Sunday law until human probation closes, Jericho and its walls will be brought down, in agreement with the Executive Judgment upon the whore of Babylon that is represented in that history. Verse forty begins in 1798, and concludes at the soon-coming Sunday law in verse forty-one. The time of the end in 1798 represents the internal line of God’s church, beginning with the Millerites of the movement of the first angel through to the movement of the third angel and the one hundred and forty-four thousand. All in one verse.

The war between the king of the north that began with the ascendancy of the king of the south in 1798, was brought to a conclusion in 1989, when the king of the south was defeated by an alliance between the fifth and sixth kingdoms of Bible prophecy. The war of the king of the north and king of the south that began in 1798, was recognized by the Millerites as a warfare against Rome, which they saw as simply the two desolating powers of paganism and papalism. When the war ended in 1989, all three desolating powers were involved, and it marked the beginning of the prophetic illustration of those three powers leading the world to Armageddon, which is geographically represented in verse forty-five of Daniel eleven.

Verses forty to forty-five identify the prophetic dynamics of the three powers bringing the pope to his end between the seas and the glorious holy mountain. Rightly understood, the prophetic history represented in verse forty-one, includes verses forty-one through forty-four.

Therefore, starting from the time of the end in 1989, with the second witness of 1798, identifying the beginning and ending of the war between the king of the south and the king of the north, verse forty-one through forty-four identifies the threefold union of a papacy whose deadly wound is healed, and verse forty-five is where she comes to her end. The verses, when approached from this perspective present a history that is external to God’s church, as is also represented by the relation between the Seven Seals and the Seven Churches in the book of Revelation.

The line of prophetic history represented by 1798 represents primarily the **Investigative** Judgment, and the line that begins at the same point in 1989 represents primarily the **Executive** Judgment. 1798 is primarily emphasizing the work of **the messenger who prepares the way** for the Messenger of the Covenant, and 1989 is primarily emphasizing **the work of the Elijah messenger.**

Starting from 1798, when the book of Daniel was unsealed, we have the increase of knowledge of the prophetic history where Christ leads His people into a covenant relationship that accomplishes the permanent combination of divinity with humanity. That last day covenant is identified repeatedly in the Scriptures.

Behold, **the days come**, saith the Lord, that I will make a **new covenant** with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although **I was an husband unto them**, saith the Lord: But this *shall be* the covenant that I will make with the house of Israel; **After those days**, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and **I will remember their sin no more.** Jeremiah 31:31–34.

All the prophets are identifying the last days, and the expression “last days,” in prophecy represents the time period of the judgment. The first angel arrived in 1798, at the time of the end, to announce the opening of the judgment in 1844, which is also the arrival of the last days. The last days, are Jeremiah’s “days” that will come, when God would “forgive” the “iniquity” and “no more remember” the sins of His people. That work is accomplished by Christ, as the High Priest in the antitypical Day of Atonement, during “the last days.”

Had Millerite Adventism continued by faith to walk in the advancing light of the third angel which arrived on October 22, 1844, they would have already been in their eternal home with Jesus. This is what Jeremiah means when he says, “after those days.” “Those days” are the prophetic periods that led to, and concluded in, 1844. They are the “days” which Daniel chapter twelve references.

But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days. Daniel 12:13.

At the “end of the days,” or as Jeremiah says, “after those days,” Christ designed to put His law in the inward parts of His people and write His law upon the hearts. The inward parts being the lower nature, or as Paul calls it the flesh, and the heart being the higher nature. The covenant promises to give His people a new mind at conversion, and a new body at the Second Coming. Man fell with Adam, who was created in God’s image, and who was created with a higher nature and a lower nature. Christ’s covenant is to redeem mankind with their twofold nature from the curse of sin.

“**In the last days** of this earth’s history, **God’s covenant with his commandment-keeping people is to be renewed.** ‘In **that day** I will make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and I will make them to lie down safely. And I will **betroth** thee unto me forever; yea, I will **betroth** thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even **betroth** thee unto me in faithfulness; and thou shalt know the Lord.’

“‘And it shall come to pass **in that day**, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear **Jezreel**. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and **I will say to them which were not my people, Thou art my people**; and they shall say, Thou art my God.’ Hosea 2:14-23.

“‘**In that day**, . . . the **remnant** of Israel, and such as are escaped of the house of Jacob, . . . shall stay upon the Lord, the Holy One of Israel, in truth.’ Isaiah 10:20. From ‘every nation, and kindred, and tongue, and people’ there will be those who will gladly respond to the message, ‘Fear God, and give glory to him; for the hour of his judgment is come.’ They will turn from every idol that binds them to this earth, and will ‘worship him that made heaven, and earth, and the sea, and the fountains of waters.’ They will free themselves from every entanglement, and will stand before the world as monuments of God’s mercy. Obedient to every divine requirement, they will be recognized by angels and by men as those that ‘keep the commandments of God, and the faith of Jesus.’ Revelation 14:6–7, 12.

“‘Behold, **the days come**, saith the Lord, that **the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and**

all **the hills shall melt**. And **I will bring again the captivity** of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God. Amos 9:13–15.” *Review and Herald*, February 26, 1914.

When Jeremiah says “after those days,” the “days” that preceded the work represented by Christ suddenly coming to His temple to cleanse it, were the prophetic periods that ended in 1798 and 1844. The end of those prophetic days (periods), marked the forty-six years in which Christ erected the Millerite temple, and when He suddenly came on October 22, 1844, He was fulfilling Malachi chapter three, which He also fulfilled when He cleansed the temple at the beginning and ending of His ministry.

“In cleansing the temple from the world’s buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin,—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. Malachi 3:1–3 quoted.” *The Desire of Ages*, 161.

“After those days,” Christ intended to cleanse the temple He had erected, which represented His work in cleansing the hearts of His people from the defilement of sin, or as Jeremiah states writing His law upon the hearts and inward parts.

For finding fault with them, he saith, Behold, **the days come**, saith the Lord, when I will make **a new covenant** with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this *is* the covenant that I will make with the house of Israel **after those days**, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. Hebrews 8:8–10.

“Those days” were Daniel’s “end of the days,” that ended in 1798 and 1844. The line of the Protestant horn that begins in 1798, in verse forty of Daniel eleven, is emphasizing the covenant relationship which is established with the one hundred and forty-four thousand. The Hebrew word “lot” is a small stone that was used to determine one’s destiny. Daniel was told to go and rest (in death), until “the end of the days,” when, in 1844, the Judgment would begin and his destiny would be determined.

But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days. Daniel 12:13.

The “days” of the “end of the days,” represents the time prophecies which ended in 1844, for after then prophetic time would be no longer. The twenty-three hundred years, which was the *marah* vision, meaning the sudden appearance of Christ in His sanctuary then ended, and the twenty-five hundred and twenty years of the last indignation also ended, just as the days of the first indignation had ended at the time of the end in 1798. “After those days,” as referred to by Jeremiah, was thereafter addressed by Paul. Paul refers to Jeremiah’s “after those days,” twice, for Paul doesn’t simply address the covenant that was to be instituted “after those days,” but more importantly he is identifying the work of Christ as High Priest.

For by one offering he hath perfected forever them that are sanctified. *Whereof* the Holy Ghost also is a witness to us: for after that he had said before, This *is* the covenant that I will make with them **after those days**, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these *is*, *there is* no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And *having* an high priest over the house of God. Hebrews 10:14–21.

The two hundred and twenty years that link the prophecy of the *marah* vision of Christ's appearance, with the twenty-five-hundred-and-twenty-year prophecy of the *chazon* vision of prophetic history, ties together, or links the beginning of those two prophetic periods, with a symbolic link that represents the combination of humanity with divinity, which is the work Christ accomplishes in the cleansing that occurs during the movement of the third angel, and results in the covenant He makes with the one hundred and forty-four thousand.

The vision of the *chazon*, that illustrates the trampling down of the temple, is the vision of humanity that has been trampled down by sin, since the rebellion of Adam in the Garden of Eden; and the vision of the *marah*, that illustrates Christ work of restoring and cleansing the temple were both fulfilled on October 22, 1844. There are two twenty-five hundred and twenty-year prophecies of God's indignation, that represent the trampling down of the host and the sanctuary.

Both of those prophecies represent the trampling down of humanity, that is to be restored by the vision of the *marah*. Those two indignations of God against His people represent the indignation upon fallen mankind, that would only be rescued and restored by the work of Christ in rebuilding and cleansing the fallen temple.

The two indignations represent the higher nature and lower nature of mankind. At the fall of Adam, the lower nature took the supremacy over the higher nature, and Christ's design for men was that the higher nature ruled over the lower nature. At the fall of Adam, the higher nature fell to the lusts of the lower nature, and God's design was reversed. This is what is meant by biblical "conversion." To be converted means to have the higher nature restored to its ruling position over the lower nature. To convert is to reverse, or turn upside down.

The first indignation against the northern kingdom, was the indignation against the lower nature who subjugated the higher nature at the Fall. That indignation came first, for Christ took up the work of redemption right where it first began, and it began with the lust of the lower nature, which was the lust of appetite. Christ began His work with forty days of fasting.

"Christ knew that in order to successfully carry forward the plan of salvation He must commence the work of redeeming man just where the ruin began. Adam fell by the indulgence of appetite. In order to impress upon man his obligations to obey the law of God, Christ began His work of redemption by reforming the physical habits of man. The declension in virtue and the degeneracy of the race are chiefly attributable to the indulgence of perverted appetite." *Testimonies*, volume 3, 486.

The second indignation was against the higher nature, represented by the southern kingdom, where Jerusalem is located, which is the city which God chose to place His name. On October 22, 1844 the work Christ intended to do, and the work which He is now accomplishing, is represented by Ezekiel's two sticks.

When Ezekiel's two sticks are joined together into one stick forever, it is identifying the covenant where Christ removes sin from His people forever, and the higher and lower natures are returned to the proper hierarchical structure, and men are once again whole. In the unconverted state, the lower nature of man, represented by the first indignation, ruled over the higher nature of man represented by the last indignation. Thus, the first indignation was against the northern kingdom, which was geographically "above" the southern kingdom.

The two hundred and twenty years that links the two visions of the *marah* and *chazon* with divinity and humanity, in their mutual beginnings, both come together into one stick when Christ finalizes the work of the third angel with the one hundred and forty-four thousand. It is the prophecy of the last indignation against the southern kingdom that is joined with the prophecy of the appearance in 1844, for the covenant provides a new mind at conversion, but the new body (the northern kingdom) is only restored at the second coming in a twinkling of an eye.

Verse forty of Daniel eleven, identifies both times of the ends, and in so doing emphasizes **an internal and external line** of prophetic history during the history of the earth beast of Revelation chapter thirteen. The truths that are unsealed in the verse represent both the internal and external lines of truth which Christ came to identify and accomplish within His people. The truth is that humanity combined with divinity, does not sin, is represented in the light connected with the effect of the unsealing of knowledge, and represents the internal truth of God's people in the last days. The light represented by the warfare between the powers that lead the world to Armageddon is the external truth of God's people in the last days.

We are considering verse forty of Daniel eleven, and are addressing the prophetic line of verse forty, that is associated with the horn of Republicanism. We are basing the application upon the time of the end which arrived in 1989. That line represents the history of 1989 unto the soon-coming Sunday law, and is typified by the prophetic period from 508 to 538, when the papacy was first empowered and enforced a Sunday law at the Council of Orleans. It is also typified by the line from Christ's birth unto His baptism.

We are also adding to those lines the line of prophetic history found in verse two of Daniel eleven. There we find that the sixth president of the United States after the time of the end in 1989 is Donald Trump, who according to the verse "stirs up" (**awakens**), all the realm of Grecia (globalism), in the election of 2016.

We then began to consider the prophetic characteristics associated with the three powers which make up the threefold union of the dragon, the beast and the false prophet which together are, since 1989, leading the world to the close of probation, at the battle of the great day of God which is Armageddon. We are considering these prophetic characteristics in order to identify the political attributes of the Republican horn of the earth beast of Revelation thirteen. The two horns of Republicanism and Protestantism were represented with the two horns upon the ram of Medo-Persia, in Daniel chapter eight.

Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last. Daniel 8:3.

Medo-Persia was a twofold power, as was France in the French Revolution, and is the United States. The two horns of the United States are Republicanism and Protestantism, but the earth beast with the two horns changes from a lamb-like beast in its beginning, unto a beast which speaks as a dragon at its ending. The horn's two prophetic lines run parallel to one another in Daniel chapter eleven verse forty, and when considered together they both begin at the time of the end in 1798. When the horns are investigated individually, the horn of Protestantism is prophetically associated with the time of the end in 1798, and the horn of Republicanism is associated with the time of the end in 1989.

Both horns have a twofold nature as typified by the Sanhedrin in the time of Christ that was made up of Sadducees and Pharisees. Sadducees were liberals and Pharisees were conservatives, and though they were avowed enemies, they came together against Christ at the cross. At the soon-coming Sunday law both horns of apostate Protestantism and apostate Republicanism will form a Church-State relationship against Christ's faithful seventh-day Sabbath-keepers, but as the two horns proceed through the history of the earth beast, each of the horns have an internal controversy portrayed with the liberalism of the Sadducees and conservatism of the Pharisees.

We are now considering the horn of Republicanism, and now take note that the Democratic party traces its origins back to the very beginnings of the history of the United States. It was formed in 1828 but had its political origins with Thomas Jefferson and James Madison. According to the testimony of the two horns of Medo-Persia, the Republican party was established in 1854, in opposition to the proslavery position of the Democratic party. It therefore was the "higher" horn in Daniel chapter eight, for it was the horn that came up last.

Of the twofold nature of the Republican horn, the Democratic party came up at the first and the Republican party came up last. The issue which produced the Republican party was its anti-slavery position in opposition to the Democratic party's pro-slavery position. A theme with

both horns is either political or spiritual slavery. That is why 1863 became a turning point for both horns. In 1863 the Republican horn pronounced freedom for the slaves, and the Democratic party's resistance to that freedom produced not only the official Republican party, but also the US Civil War. In 1776 the United States spoke, and rejected the slavery of both the European kings (Statecraft) and the pope (Churchcraft). Then in 1789 the United States spoke as the *Constitution* went into effect. The earth beast had effectively "swallowed up the flood" of papal and kingly European persecution.

And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. Revelation 12:15–17.

Then at the birth of the United States as the sixth kingdom of Bible prophecy in 1798, the United States again spoke, and in so doing it placed into the record what the United States will speak at the end, for Jesus always illustrates the end with the beginning. The earth beast is to speak as a dragon at the soon-coming Sunday law, and when it does so, it ceases to be the sixth kingdom of Bible prophecy. What it spoke in its beginning as a kingdom of Bible prophecy in 1798 it represents what it will speak again, when it speaks as a dragon.

The immigration laws of 1798, are referred to as the *Alien and Sedition Acts*, and were a series of four laws passed by the United States Congress and signed into law by President John Adams in 1798. The laws primarily dealt with issues related to aliens (foreigners) residing in the United States, and they had a significant impact on immigration during that period. The four laws were thus:

The Naturalization Act of 1798: This law extended the residency requirement for immigrants to become U.S. citizens from five years to fourteen years. It made it more difficult for immigrants to become citizens and participate in the political process.

The Alien Friends Act: This law allowed the President to deport any non-citizen considered "dangerous to the peace and safety of the United States" during peacetime. It gave the President significant discretion in deporting foreigners.

The Alien Enemies Act: This law granted the President the authority to apprehend, detain, and deport any male citizen of a hostile nation during wartime. It was primarily aimed at potential spies or saboteurs from enemy countries.

The Sedition Act: While not directly related to immigration, the Sedition Act made it a crime to publish false, scandalous, or malicious statements against the U.S. government, Congress, or the President with the intent to defame them or bring them into disrepute. It was used to suppress political dissent and criticism.

The essence of the *Alien and Sedition Acts* at the beginning of the United States as the sixth kingdom in 1798, identify plainly the intent of Donald Trump and his MAGA supporters. The act was the "first" speaking and when the earth beast speaks as a dragon at its "last," the laws will be very similar. The fact that the environment of the current history perfectly reflects the logic for these acts to be repeated is Christ's signature as Alpha and Omega. In the middle of the "speaking" of the earth beast in 1863, was the first Republican president's *Emancipation Proclamation*.

The *Emancipation Proclamation* marked the dead center of the Civil War, and thus the definition of the Hebrew word "truth," is found in the three waymarks of the earth beast's speaking.

The first letter of the Hebrew alphabet is the same as the last letter, and the thirteenth letter is the symbol of rebellion.

It needs to be considered at this point that 1863, and the rebellion identified there, was also fulfilled in the Laodicean Adventist church represented by the Protestant horn **at the same time** the Republican horn was manifesting a political rebellion. The **twofold nature of the Protestant horn** was identified by the transition of the Philadelphian Adventist movement into the Laodicean Adventist church, and the twofold nature of the Republican horn was identified in the controversy between the Democratic party's pro-slavery position that produced the Republican anti-slavery party and the first Republican president.

The first Republican president is placed in the middle of the three-step prophetic signature of "truth." He is therefore the ending of the first period and the beginning of the second period, **just as was** the cross the ending of the three and a half years of Christ's personal ministry, and also the beginning of His three and a half years ministry in the person of His disciples. The beginning of His personal ministry was at His baptism, which symbolically represented His death, and that period ended with His death. His death began the ministry of His disciples that ended with the death of His disciple, Stephen.

The "speaking" of the *Alien and Sedition Acts* in 1798 was the beginning of a period that ended with the "speaking" of the *Emancipation Proclamation*. The *Emancipation Proclamation* marked the beginning of a second period that ends when the United States "speaks" as a dragon. The president that "spoke" in 1863, was the first Republican president, **therefore** the last president will also be a Republican president.

There are two movements that are produced by the three angels of Revelation chapter fourteen. The first and second angels' messages were presented by **the Millerite movement**, which rebelled and became an official Church in 1863. Jesus always illustrates the end of a thing with the beginning of the thing. The **movement of the third angel**, which is also the mighty angel of Revelation chapter eighteen, is the last of the two movements of the three angels. What began in 1798 as a movement of the true Protestant horn, transitioned into a Church in the rebellion of 1863, and when the history of the earth beast concludes at the soon coming Sunday law, the rebellious Church of 1863 will transition back into an unofficial movement, for **what began as a movement ends as a movement**.

In the transitions of the Protestant horn in the beginning and the ending, a movement changes to a Church, and then back into a movement at the end. In the first transition point, at the beginning, Philadelphia changed to Laodicea, and at the transition point at the ending, Laodicea changes back to Philadelphia.

For the Republican horn the transition point was the history leading up to the Civil War, which produced the Republican party. For the Protestant horn the transition point was 1856 to 1863, which was the identical history of transition for the Republican horn. Founded in 1854, the first national convention of the Republican anti-slavery party was in 1856. For the Protestant horn the symbol of rebellion was the legal organization of a Church. For the Republican horn the pro-slavery Democratic party is the symbol of rebellion.

The third angel returned to Kadesh a second time on September 11, 2001 and the transition from Church to movement began in the prophetic structure of the parable of the ten virgins. The first disappointment occurred on July 18, 2020 in the final and perfect fulfillment of the parable of the ten virgins, and in the same year the sixth president since the time of the end in 1989, the president who was to "stir up" the realm of Grecia, received a "deadly wound" politically, **as did** the first Republican president receive a literal deadly wound.

The measured outpouring of the latter rain began on September 11, 2001, and it continues to the soon coming Sunday law, where the latter rain then is poured out without measure. The latter rain is the power from above, and Sister White repeatedly identifies that during the time when a power is descending from above, a satanic power will be ascending from beneath. There are three satanic powers in the book of Revelation that ascend from Satan's bottomless pit. Islam ascended out of the bottomless pit on September 11, 2001, in agreement with the smoke that came from the bottomless pit of the first Woe, in chapter nine.

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. Revelation 9:1-4.

When Islam of the third Woe arrived on September 11, 2001, as typified by the first Woe, it could not hurt those who had the seal of God, thus identifying the beginning of the sealing of the one hundred and forty-four thousand. The conclusion of the sealing is at the soon coming Sunday law in the United States, which is where the sea beast who had received a deadly wound, and had been forgotten, ascends out of the bottomless pit to become the eighth kingdom which is of the seven.

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. Revelation 17:8.

The prophetic period of the sealing of the one hundred and forty-four thousand began with a power ascending out of the bottomless pit, and it will end with a power that ascends from the bottomless pit. In the middle of that history the beast of atheism, the "woke" dragon power, also ascends out of the bottomless pit to kill the two witnesses. Alpha and Omega placed His signature upon this history.

And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. Revelation 11:7-11.

In the year 2020, the Republican and the true Protestant horns were murdered. One by the political dragon power of atheism, and the other by the spiritual dragon power of atheism. They then were dead for a period of time represented as **three and half days, after which** they stood

upon their feet, and great fear fell upon those represented as the dragon power. The fear that is currently being expressed by the progressive Democrats over the reemergence of the political might of Donald Trump is a fulfillment of prophecy. The “fear” that is being expressed by those who have followed the ministry of *Future for America*, represents a different type of fear.

Those who should fear the message of *Future for America*, are Laodicean Adventists, who were all called to be among the one hundred and forty-four thousand. But as certified Laodiceans, living in the fourth generation, which is the generations of vipers and adulterers, they possess no fear. The fear they need to take hold of is the everlasting gospel which commands men to “fear God, and give Him glory, for the hour of His judgment is come.”

That hour is the hour of the great earthquake, that occurs when the two witnesses of the one hundred and forty-four thousand are lifted up as an ensign, at the very time the Laodicean Church is spewed out of the mouth of the Lord.