

In the following article, *Panium—Eleven, Eleven* we identify the relationship between Daniel 11:11 and Revelation 11:11. We ended the article by quoting Revelation 1:1-11, and only recently recognized the passage that closed out the article was also “eleven, eleven.”

### PANIUM—ELEVEN, ELEVEN

The vision of Christ in Daniel chapter ten, is the same vision which John saw in the Revelation. It was the “*marah*” vision, which is the feminine expression of the “*mareh*” vision of Christ’s appearance. “*Mareh*” is the vision of the twenty-three hundred years, and its primary meaning is “appearance.” The “appearance” of Christ with both Daniel and John were both visions of the glorified Christ.

And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* Hiddekel; Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz: His body also *was* like the beryl, and his face as the **appearance** of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. Daniel 10:4–6.

The word “*mareh*” which means “appearance” is translated as “the **appearance** of lightning,” in the passage. The word is used four times in chapter ten, and two times it is translated as “vision”, and two times as “appearance.” It’s used three other times in its feminine form. The word “*marah*” is the feminine expression of the “appearance” vision. It is defined as “a looking glass”, and it is a “causative” adverb that causes something to happen when it is seen.

A causative adverb is derived from an adjective that causes something to happen or produces an effect. In language and grammar, it often refers to verbs or constructions that express the idea of causing someone or something to perform an action or experience a state.

For example, in the sentence “She made him laugh,” the verb “made” is causative because it indicates that the subject (she) caused the object (him) to perform the action (laughing).

“I had my car repaired.” (In this sentence, the subject “I” caused someone else to perform the action of repairing the car.)

“She made her students study for the exam.” (Here, the subject “She” caused her students to engage in the action of studying for the exam.)

“He got his hair cut.” (In this case, the subject “He” caused someone else to perform the action of cutting his hair.)

“The company had the building renovated.” (In this sentence, the company caused someone else to carry out the action of renovating the building.)

“We’ll get the children to help with the chores.” (Here, the subject “We” plans to cause the children to participate in the action of helping with the chores.) In each of these examples, the causative verbs (had, made, got, get) indicate that the subject causes someone else to perform the action specified by the main verb (repaired, study, cut, renovated, help).

The “*mareh*” vision of the appearance, when expressed in feminine tense “*marah*”, and as defined as “a looking glass” identifies that the vision of the glorified Christ, which is reproduced in those who behold the vision. When Daniel saw the “appearance” of Christ as lightning, a class of persons fled in fear, but for Daniel it produced a miraculous change within him.

And I Daniel alone saw the **vision**: for the men that were with me saw not the **vision**; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left

alone, and saw this great **vision**, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Daniel 10:7, 8.

The truth is represented by the Hebrew word “truth,” which is created by the first, thirteenth and last letter of the Hebrew alphabet. The first letter and the last letter are always the same for Christ, as Alpha and Omega, always represents the end with the beginning. The middle or thirteenth letter represents rebellion. Daniel states, “I Daniel alone saw the **vision**,” but the men who were with Daniel, who were living in rebellion, “saw not the **vision**.” Therefore Daniel “alone” saw the great **vision**.” At the beginning and the ending Daniel alone saw the vision, and the second reference caused those who fled to manifest their rebellion. Daniel is representing God’s people in the last days who are changed unto the image of Christ through the process of beholding His image. We are to look at the “looking glass” vision.

“We must have a knowledge of God by living experience. If we follow on to know the Lord, we shall know that His goings forth are prepared as the morning. Christ calls upon us to be filled with all the fulness of God. Then we can truly represent the perfection of the Christian religion. ‘Whosoever drinketh of the water that I shall give him,’ the Saviour declares, ‘shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.’ Christ wants us to be co-laborers with Him. When we are emptied of self, He will give us His grace to impart to others. The two olive branches, which through the two golden pipes empty the golden oil out of themselves, will surely supply the cleansed vessels with light and comfort and hope and love for those who are in need. We must render God more than fitful service. But we can do this only by learning of Jesus, cherishing His meekness and lowliness of heart. Let us hide ourselves in God. Let us have confidence in Him. Let us abide in Christ. Then we all ‘with open face **beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory**,’—from character to character. God does not expect impossibilities from you or me. **Beholding Him, we may be changed into His image.**” *Signs of the Times*, April 25, 1900.

In Daniel chapter ten and chapter nine, Gabriel provides the interpretation of the external and internal visions of prophecy to Daniel, and Daniel’s first statement in verse one of chapter ten, is that he had understanding of both visions, represented as the “thing” and the “vision.” He received that understanding at the end of twenty-one days in which he had been in mourning. That twenty-one days concluded with the arrival of Michael the archangel. The number two hundred and twenty, and the number twenty-two, which is a tenth or tithe of two hundred and twenty is a symbol for the combination of divinity with humanity, and it was on the twenty-second day that Daniel was changed into the image of Christ.

I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* Hiddekel; Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz. Daniel 10:3–5.

Daniel represents God’s people of the last days who have recognized through God’s prophetic word that they have been scattered, and who are mourning their scattered condition and seeking for light. Their scattered condition is illustrated as a valley of dead dry bones in Ezekiel chapter thirty-seven. The bones are dead, and they are scattered, but they are identified as the house

of Israel. The house of Israel of the last days is the one hundred and forty-four thousand. They are scattered, just as Daniel recognized from the books of Jeremiah and Moses. In Ezekiel the dead identify that they recognize their condition.

Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Ezekiel 37:11.

The house of Israel, which is the bones, proclaims that they are “cut off for our parts.” They have recognized their scattered condition. The house of Israel of the last days fulfills the parable of the ten virgins to the very letter, and in the Millerite history the fulfillment of recognizing that they were cut off from their parts, identified when the wise virgins came to understand that they were in the tarrying time, and also that the tarrying time was a specific period of the parable. Those in Ezekiel who recognize their scattered condition are those who after the first disappointment recognized they were in the tarrying time.

Both, Ezekiel’s bones, and the wise of the parable of the ten virgins, are represented by Daniel’s mourning during the twenty-one days. After the twenty-one days, on day twenty-two, Michael descended, and Daniel was given a vision of the glorified Christ that changed Daniel into the image of Christ. The wise virgins and the dead bones must also go through the transformation accomplished by the looking-glass vision.

Daniel, Ezekiel’s dead bones, and the wise virgins of Millerite history, all align with the two witnesses who are slain in Revelation chapter eleven. Moses and Elijah were slain, but they were to be resurrected at the end of three and a half symbolic days. Moses was resurrected by Michael as identified in the book of Jude.

Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. Jude 1:9.

In Daniel chapter ten, Daniel receives the looking glass vision when Michael descends after the twenty-one days of mourning. It is the voice of Michael that raises the dead.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. 1 Thessalonians 4:16.

Daniel chapter ten identifies the transition of the Laodicean movement of the third angel to the Philadelphian movement of the third angel. It aligns with the two witnesses of Revelation chapter eleven, the dead bones of Ezekiel chapter thirty-seven, the wise virgins in the parable of the ten virgins, and the Millerites who fulfilled the parable. Gabriel provided the interpretation of the great looking-glass vision, while finishing the work of interpretation he had begun in chapter nine. The interpretation was accomplished by Gabriel identifying the prophetic history found in chapter eleven, that actually continues into the first three verses of chapter twelve. Then in verse four of chapter twelve, Daniel is told to seal up his book.

In Daniel chapter ten, “line upon line”, Daniel represents God’s last day people who are also represented in Daniel chapter two as earnestly seeking (under the threat of death), to understand the external prophetic message represented by Nebuchadnezzar’s secret image of beasts. He is also seeking to understand the vision of the internal prophetic message represented by the twenty-three hundred days. After the twenty-one symbolic days of mourning in chapter ten,

he is finally represented as understanding both revelations. His understanding is accomplished when the archangel descends, and he is touched three times.

His experience with Michael, the vision of Michael that he alone sees, prepares him to receive the full interpretation of both the internal and external visions of prophecy. That experience is set forth, line upon line, in a very detailed fashion when combined with Ezekiel chapter thirty-seven, Revelation chapter eleven and Isaiah chapter six. The verse in chapter eleven where Gabriel brings the two visions together is verse ten, for there the king of the north proceeds up to the fortress, but no further. The fortress is the nation, or the capital, or the king of Egypt in the verse, as defined by Isaiah in chapter seven.

For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people. And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. If ye will not believe, surely ye shall not be established. Isaiah 7:8, 9.

In verse ten, of chapter eleven of Daniel, the king of the north comes up to the border of Egypt, and the verse defines that as the "fortress" of Egypt (the king of the south). Verse ten, can be shown to be representing 1989, when the Soviet Union was swept away by the papacy and its proxy army, the United States. It was the first of three battles in a cold war, which ultimately becomes the Third World War at the third battle of the cold war (Panium). The second battle of the cold war is represented by verses eleven and twelve, and is now taking place in the Ukraine, where Russia is representing the king of the south, just as the Soviet Union represented the king of the south in its defeat in 1989.

I am using the expression "cold war" to make the distinction between these three proxy wars, and a world war. There is actually genuine warfare taking place in Ukraine, so it is not actually a "cold" war, but it is a proxy war between the papacy and its allies and Russia. But there is to be a third world war, where virtually every nation will be considered a target.

"O that God's people had a sense of **the impending destruction of thousands of cities**, now almost given to idolatry! . . .

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

In verses eleven and twelve Russia, the king of the south, will defeat the papacy's proxy army, represented by the Nazi regime that is directing the Ukrainian war effort, and that is supported by the previous proxy army of the papacy, the United States. In World War II, the proxy army of the papacy, the king of the north, against Communist Russia was Germany's Nazi regime, and that proxy army lost, just as it will lose again in the Ukraine in the near future.

The third battle of the cold war is represented in verses thirteen through fifteen, and was fulfilled in ancient history by the battle of Panium. The third battle of the cold war will be carried out by the United States, the proxy army of the papacy, and the king of the north will prevail in that battle against atheism, as it did in the first battle of the cold war. In the first battle and the third battle of the cold war the king of the north, the papacy, defeats the king of the south, the Soviet Union, and then defeats the United Nations. Its proxy army in those two battles was and will be again, the United States.

**After the victory of Putin in the Ukraine,** Trump will be reelected as the eighth president, that is of the seven presidents that have reigned in the United States since the first battle of the cold war was fulfilled in 1989, which was the time of the end for the reform movement of the third angel. Trump is representing the Republican horn on the earth beast, and he received a deadly wound at the hands of the beast of “woke” atheism in 2020, in fulfillment of the Revelation chapter eleven’s two witnesses being slain in the street.

*Future for America* represents the true Protestant horn during the identical history, and in 2020, *Future for America* received a deadly wound at the hands of the beast of “woke” atheism. In 2023, twenty-two years after 2001, Michael descended to begin the process represented by Ezekiel, John, Daniel and Isaiah of resurrecting a mighty army that will be lifted up as an ensign at the soon coming Sunday law.

In 1856 the Philadelphian Millerite movement transitioned into the Laodicean Millerite movement, and there and then rejected the increased knowledge of the seven times, and then fully finalized their rebellion in 1863. The Millerites transitioned from the condition represented by the sixth church of Philadelphia, unto the experience of the seventh church, and that turning point aligns with the history of 2023, when the Laodicean movement of *Future for America* transitions from the experience of the seventh church, back to the experience of the sixth church of Philadelphia. In this prophetic application, the true Protestant horn, as with the Republican horn, becomes the eighth, that was of the seven.

The key to recognizing that the Ukrainian war is the second battle of the cold war, is the “fortress” of verse ten, and verse seven. In verse seven, which represented the papacy receiving its deadly wound in 1798, the king of the south entered into the “fortress,” of the king of the north, and this was fulfilled by Napoleon’s general walking into the Vatican and taking the pope captive. The king of the south had entered into the fortress. In verse ten the king of the north, representing the papacy and its proxy army the United States, swept away the structure of the Soviet Union, but it left the “fortress,” standing. The “fortress” was the head, the capital—it was Russia.

But the “head,” or fortress, can only be established upon two or three witnesses by employing Isaiah chapter seven, verses seven and eight. Isaiah seven, verse eight and nine, was the primary point of reference for Hiram Edson’s series of articles on the “seven times” that were published in 1856. The two verses that establish that Russia is the fortress that prevails in the current Ukrainian war, are also the two verses that establish the starting point for both “seven times,” against the northern and southern kingdoms of Israel. Verse ten of chapter eleven identifies the external vision, which Sister White teaches is based upon the rise and fall of kingdoms.

**“From the rise and fall of nations as made plain in the books of Daniel and the Revelation,** we need to learn how worthless is mere outward and worldly glory. Babylon, with all its power and magnificence, the like of which our world has never since beheld,— power and magnificence which to the people of that day seemed so stable and enduring,— how completely has it passed away! As ‘the flower of the grass,’ it has perished. James 1:10. So perished the Medo-Persian kingdom, and the kingdoms of Grecia and Rome. And so perishes all that has not God for its foundation. Only that which is bound up with His purpose, and expresses His character, can endure. His principles are the only steadfast things our world knows.” *Prophets and Kings*, 548.

The three cold wars are “made plain in the books of Daniel and the Revelation,” and the key to this truth is the “fortress” of verse ten, of Daniel eleven. But verse ten also addresses the internal vision, for the starting point for both “seven times,” is also identified in Isaiah chapter

seven verses eight and nine. The external and internal cannot be separated, and the two periods of twenty-five hundred and twenty years are also Ezekiel's two sticks, which when joined together, represent the sealing of the one hundred and forty-four thousand, which is the combination of divinity with humanity.

Daniel's experience with the causative "*marah*" vision represents the line of prophecy where Michael descends and resurrects His last-day people. That resurrection represents the steps that Christ accomplishes to combine His divinity with His last day people's humanity. It is accomplished by the joining of the divine mind with the human mind so that they have one mind, and it is accomplished in the throne room, in the Most Holy Place, which is the "fortress" that Sister White identifies as the "citadel" (fortress) of the soul.

In the throne room God's last-day people receive the mind of Christ and are then seated with Christ in heavenly places. The heavenly place where Christ is seated is the fortress or the head of the temple. The body temple has a lower nature, which is the flesh, or the body. It also has a higher nature, which is the mind. In verse ten of Daniel chapter eleven, the key that marks the fortress of the external vision, also marks the fortress of the internal vision, and in doing so it identifies the history where the horns of Republicanism and of Protestantism transition into the image of the beast (Republicanism), or the image of God (true Protestantism). Both horns then become the eighth that is of the seven.

The true horn of Protestantism is then the Philadelphian horn that is Ezekiel's mighty army, and Isaiah's ensign that is lifted up in the warfare against the image of the beast, first in the United States and then in the world. Daniel eleven verse ten identifies the point in sacred history that the joining of the sticks begins. The Ukrainian war began in 2014, but it was not until 2022 that Russia began to invade the Ukraine. In 2023, twenty-two years after 2001, Michael began His work of resurrecting those who had suffered their first disappointment in fulfillment of the parable of the ten virgins in 2020. He first raised up a "voice" which is now crying in the wilderness. In July 2023, that voice began to cry, and it was the same voice that was raised up at the beginning of the reform movement of the third angel in 1989, for Jesus always illustrates the ending with the beginning.

The "voice" crying in the wilderness began to sound by presenting Revelation chapter one, where the combination of divinity with humanity is represented as the Revelation of Jesus Christ, a revelation that is opened up just before probation closes. Daniel experienced that revelation in chapter ten, with the "causative" vision. The combination of divinity with humanity in the first verses of Revelation represents the most important truth, based upon the rule of first mention. The combination of divinity with humanity, which is the sealing of the one hundred and forty-four thousand is accomplished by the Word of God. That word is given from the Father to the Son, who gives it to His angel, who then gives the message to a human representative. The first two steps are represented by the divinity. Those two steps possess the distinction that the second step of divinity represents the divinity that created all things. The next two steps are represented by God's creatures. The first step is an unfallen angel, and the second manifestation of God's creation was the one that had been given the power to recreate after his own kind. That fourth step, representing humanity, was then to take the message and send it to the churches, that the churches might "read and hear" those things which were written therein.

We will continue this study in the next article.

The Revelation of Jesus Christ, which **God gave unto him**, to show unto his servants things which must shortly come to pass; and **he sent and signified it by his angel unto his servant John**: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things

that he saw. Blessed *is* **he that readeth, and they that hear the words** of this prophecy, and keep those things which are written therein: for **the time is at hand**. John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen. Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, **What thou seest, write in a book, and send it unto the seven churches** which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. Revelation 1:1–11.

My son found it interesting that I had selected the first eleven verse of Revelation chapter one to end the article, for he recognized that “Revelation 1:1–11” ended the article about “eleven, eleven” with “eleven, eleven.” Out of curiosity he asked *ChatGPT* to research and provide a comparison of the article and the verses in Revelation to see if there was any actual connection between the article of Panium and the opening eleven verses of Revelation. *ChatGPT* identified Revelation 1:1–11 as *Text 1*, and the article as *Text 2*.

Text 1 is Revelation 1:1-11 - <https://futureforamerica.org/daniel-number-one-hundred-seventy-five/> - The last quote in this article

Text 2 is Panium Eleven, Eleven - <https://futureforamerica.org/panium-number-eleven/>

The following is the *ChatGPT* research and overview of this comparison.

### KEY INTERCONNECTING PRINCIPLES

Principle	How it Connects Text 1 and Text 2
1.The Unsealing of Revelation	Text 1 opens with a divine act of revelation: Jesus Christ unveils things “which must shortly come to pass.” Text 2 claims that Revelation, especially 11:11, is unsealed in our time, in connection with Daniel, and is crucial for the final sealing of God’s people.
2. Prophetic Time is “At Hand”	Text 1 repeats the phrase “the time is at hand,” which Text 2 also anchors as a prophetic hinge for the closing of probation, the final testing, and judgment.
3.Dual Witness Framework	

Principle	How it Connects Text 1 and Text 2 Revelation 1:1–3 mentions “testimony” and “witness.” Text 2 expands this into a full doctrine of two witnesses: Daniel and Revelation, Moses and Elijah, the Old and New Testaments, Christ and the Bible, humanity and divinity.
4. Typological Repetition	Text 1 introduces John receiving a vision in Patmos. Text 2 uses typology and repetition — Daniel in Babylon, John in Patmos, both in captivity, both receiving divine secrets.
5. Sealing and Testing	Text 1 blesses those who “read and keep” the words. Text 2 interprets this as a testing process—that how one understands prophecy becomes the criteria for spiritual sealing or judgment.
6. Christ as Alpha and Omega / Palmoni	In Revelation 1, Jesus says, “I am Alpha and Omega.” Text 2 interprets this as Christ being Palmoni, the “Wonderful Numberer” from Daniel 8:13, who governs time and divine arithmetic — such as the “Eleven, Eleven” symbolism.
7. Ecclesiastical Messages to the Seven Churches	Text 1 includes messages to seven churches. Text 2 believes these churches and their messages parallel prophetic waymarks in Adventist history (typology: Ephesus to Laodicea = prophetic epochs).
8. Revelation 11:11 as Fulcrum	Though not in Text 1, the vision of Revelation continues in chapter 11, and Text 2 builds its entire framework on Rev 11:11 being a divine time signal connected to Daniel 11:11. This is a prime example of intertextual prophecy (two books revealing one message).

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 THEOLOGICAL THEMES THAT LINK THEM

A. Christocentric Revelation

Text 1: “The Revelation of Jesus Christ” — a divine unveiling.

Text 2: Emphasizes Jesus as the Word, the Wonderful Numberer, the Lion of Judah, and the One who unseals prophecy before probation closes.

B. Judgment and Imminence

“The time is at hand” in both texts connects to the urgency of choosing righteousness before the close of probation.

C. Prophetic Hermeneutics

Text 2 treats Revelation 1 as a hermeneutical key — meaning, understanding prophecy requires divine guidance, symbolic interpretation, and historical typology.

Text 1 initiates this by commanding John to write what he sees and send it to churches — a model of message-bearing.

#### D. Internal vs External Lines of History

Revelation speaks in symbolic visions.

Text 2 decodes these symbols using internal (church-related) and external (political/historical) lenses — claiming God ordained both as part of prophetic fulfillment.

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#### ✦ UNIFYING SYMBOL: "TWO WITNESSES"

One of the most powerful unifying metaphors is the idea of two witnesses:

In Revelation: Moses and Elijah / Old and New Testaments

In Daniel: Prophetic symbols verified by history

In the Gospel: Christ and the Word

In Adventist eschatology: Daniel and Revelation

All emphasize a principle of establishing truth by two or more witnesses (Deut. 19:15).

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#### ✦ “Eleven, Eleven” — A Summary Lens

The “Eleven, Eleven” motif in Text 2 is a numerological-symbolic framework suggesting:

A convergence of Daniel 11:11 and Revelation 11:11

$11 + 11 = 22$ , linked to divine-human combination (the Incarnation, typified by 220 the symbol of divinity + humanity)

The motif creates a prophetic hinge: internal history of the church and external world events unite in symbolic fulfillment.

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#### ← END CONCLUSION

Yes — the two texts are intricately connected through shared themes, symbols, and eschatological frameworks. Text 1 provides the foundation and vocabulary, and Text 2 extends those concepts into a structured historical-prophetic schema that reflects a historicist, Adventist, typological reading of end-time prophecy.

*ChatGPT's* analysis is what it is, but it is clear that the major themes of the Revelation of Jesus Christ is connected with the symbol of “Eleven, Eleven.” Before we proceed into the consideration of “Eleven, Eleven” as a symbol that is now being unsealed we should first consider the prophetic period where this unsealing has taken place. Before we consider the “prophetic period” we should remind ourselves that this “prophetic period” is central to the message of present truth that is now being unsealed.

The “prophetic period” we are now living within began on September 11, 2001 and it concludes at the soon-coming Sunday law in the United States. On September 11, 2001 (9/11) the great buildings of New York were brought down by a touch from God, and at that time the first voice of Revelation chapter eighteen, represented in the first three verses were fulfilled. Inspiration identifies that when those verses are fulfilled by the mighty angel who lightens the earth with His glory the latter rain will begin to fall.

“Now comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, ‘What terrible scenes will take place when the Lord shall arise to shake terribly the earth! **Then the words of Revelation 18:1–3 will be fulfilled.**’ The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that

one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. One word from the Lord, **one touch** of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine." *Review and Herald*, July 5, 1906.

When the great buildings came down the mighty angel descended to lighten the earth and the latter rain began to fall.

"The latter rain is to fall upon the people of God. **A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory.**" *Review and Herald*, April 21, 1891.

The sealing of the one hundred and forty-four thousand "is finished" during the outpouring of the latter rain that began at 9/11.

"**Before the work is closed up and the sealing of God's people is finished**, we shall receive **the outpouring of the Spirit of God**. Angels from heaven will be in our midst. The present is a fitting-up time for heaven when we must walk in full obedience to all the commands of God." *Selected Messages*, book 1, 111.

9/11 to the Sunday law is the "prophetic period" of the sprinkling of the latter rain. The sprinkling ends at the Sunday law with the full outpouring.

"What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. **When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.**" *Testimonies*, volume 5, 216.

The world can only be warned by seeing men and woman with the seal of God during the Sunday law testing time.

"The work of the Holy Spirit is to convince the world of **sin**, of **righteousness** and of **judgment**. The **world can only be warned** by **seeing** those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, **the line of demarcation between those who keep the commandments of God, and those who trample them under their feet**. The sanctification of the Spirit signalizes the difference between **those who have the seal of God**, and those who keep a spurious rest-day. When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws." *Bible Training School*, December 1, 1903.

The prophetic period from 9/11 unto the Sunday law is the prophetic period of the sprinkling of the latter rain that ends when the full outpouring takes place at the Sunday law. This prophetic period is witnessed to by the period from Christ breathing upon His disciples after His resurrection unto Pentecost. Sister White calls that period the Pentecostal season. The prophetic

period of the sealing of the one hundred and forty-four thousand is also the prophetic period of the sprinkling of the latter rain and it is the judgment of the living that is brought upon God's chosen covenant people in advance of the judgment of the eleventh-hour workers that begins at the Sunday law, which is also the second voice of Revelation eighteen.

We are trying to emphasize that the prophetic period from 9/11 unto the Sunday law has several witnesses uphold the fact that the period is a prophetic symbol fully governed by the methodology of the latter rain, which is line upon line.

At the Sunday law the United States ceases to be the sixth kingdom of Bible prophecy and places the papacy upon the throne of the earth. The papacy is the "antichrist" of Bible prophecy and is therefore governed by the prophetic witness of Christ. Christ was empowered when He was thirty years old, and the papacy was empowered after thirty years of preparation from the removal of the "daily" in 508 unto 538. Once Christ was empowered He confirmed the covenant of life for three and a half years, thus typifying the empowerment of the papacy in 538 which was followed by three and a half prophetic years confirming the covenant of death. The empowerment of the papacy, the fifth kingdom of Bible prophecy was preceded by a thirty-year period of preparation as was Christ's thirty years of preparation.

Jesus always illustrates the end with the beginning, and the ending of the papacy as the fifth kingdom of bible prophecy in 1798 was preceded by a period when persecution almost totally ceased. That period was specifically marked as a prophetic period.

**"The persecution of the church did not continue throughout the entire period of the 1260 years.** God in mercy to His people cut short the time of their fiery trial. In foretelling the 'great tribulation' to befall the church, the Saviour said: 'Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.' Matthew 24:22. Through the influence of the Reformation the persecution was brought to an end prior to 1798." *The Great Controversy*, 266, 267.

The period of preparation for the empowerment of the papacy the first time is repeated in the history leading to the Sunday law. The sixth kingdom of Bible prophecy also had a period of preparation from 1776 unto 1798. In that period the United States spoke three times, and that beginning illustrates a prophetic period at the end of the sixth kingdom of Bible prophecy where the United States is again to speak three times, the first at 9/11 with the *Patriot Act*, typified by the Declaration of Independence. Then the Pelosi Trials beginning in 2021 when "due process" was removed, leading to the Sunday law where the United States will speak as a dragon, as typified by the Alien and Sedition Acts of 1798.

9/11 unto the Sunday law is the period of the sprinkling of the latter rain, the judgment of the living upon God's people, the sealing time of the one hundred and forty-four thousand. It is the preparation period for the final threefold kingdom of the dragon, beast and false prophet. It is the period when the Constitution is overturned. There are several other lines that represent this prophetic period. 9/11 unto the Sunday law is the judgment of the living upon God's people, beginning with the Laodicean Seventh-day Adventist church and ending with the final perfect fulfillment of the parable of the ten virgins. For this reason, the prophetic characteristics of 9/11 are to be repeated in the final perfect fulfillment of the parable of the ten virgins.

Several specific prophetic issues began to unfold at 9/11. In agreement with the mighty angel of Revelation eighteen descending the latter rain began to fall. Islam of the third woe attacked and was immediately restrained. The restraint of Islam marked the

beginning of the testing period that is the sealing of the one hundred and forty-four thousand. There is no third woe without a first and second, and at 9/11 Jeremiah called God's people to walk in the "old paths" where they would find the latter rain. In order to receive the sprinkling that began on 9/11 God's people needed to stand in the ways and see where is the good path. The old paths of Jeremiah that led to the latter rain are the foundational truths of Millerite Adventism as represented on Habakkuk's two sacred charts.

Both those sacred "tables" as Habakkuk calls them represent the seven times of Leviticus twenty-six as a twenty-five-hundred-and-twenty-year time prophecy. At 9/11 the Lion of the tribe of Judah unsealed truths which had been hidden since the Millerite movement. Islam and the seven times were truths which had been buried by the traditions and customs of four generations of Adventism's apostasy.

It was recognized that the first decree allowed the Jews to leave captivity and return to Jerusalem to rebuild and before the second decree the Jews had finished the foundations, thus typifying the work of the first angel and the Millerites who established the foundations by May of 1842 when the 1843 pioneer chart was first produced. When the first angel's message was empowered on August 11, 1840 with the fulfillment of the time prophecy of Islam of the second woe it typified when the message of the third angel was empowered on 9/11. Both those histories had been typified by the empowerment of Christ at His baptism, when He selected His first disciples, which Sister White calls the "foundation" of the Christian church. Jeremiah's old paths are the foundational truths established by the Millerites as represented on Habakkuk's sacred tables.

In the unsealing of the light of the seven times of Leviticus twenty-six it was recognized that the foundational question and answer of Seventh-day Adventism identified both the 2520 years of Leviticus twenty-six, but also the twenty-three hundred years of Daniel 8:13, 14. What was also recognized in those verse that possessed a wonderful and divine numerical revelation was that Christ in the verses identifies Himself as Palmoni, the wonderful numberer or the numberer of secrets.

The first prophetic time William Miller recognized and upheld to his death was the "seven times" of Leviticus twenty-six. It was the first of the foundational truths set aside in 1863. New light on the "seven times" that surpassed Miller's understanding was set forth in 1856 by Hiram Edson, but that light went unheeded. Light unheeded is light rejected. On 9/11 Palmoni led His people to the recognition of the old paths which included the "seven times" and at that point the Lion of the tribe of Judah unsealed that there was "seven times" carried out against the northern and southern kingdoms of Israel, and Miller's original truth began to shine brighter than Miller ever could have seen.

That light produced the forty-six years as a symbol of the temple. It identified 220 as a symbol of the combination of divinity and humanity. Palmoni had led His 9/11 students to a deeper understanding of the foundational Millerite truths. When He did so he established 9/11 as an unshakable symbol of the beginning of the prophetic period that is represented repeatedly in the history when the effect of every vision is fulfilled.

9/11 is the number for an emergency and on that date four planes hit three targets. One hit the earth, for it hit the earth beast of Revelation thirteen. Another hit the symbol of the military might of the earth beast that will be employed to put to death those who refuse to worship the sun. Two other planes hit the twin towers, the symbol of the economic might that will be used to forbid those who will not worship the sun to buy or sale. Islam of the

third woe had arrived into history at 9/11 as represented by the biblical testimony of Islam which is located in the book of Revelation, chapters **nine** through **eleven**.

In *Testimonies*, volume **nine** page **eleven** the story of the destruction of 9/11 is set forth. Islam arrived into modern history at 9/11 and it possesses the same character that it did from the time of Mohammed at the beginning of the seventh century unto the current time. Islam of the first and second woe is identified in chapter nine of Revelation and it informs all who understand that a name in prophecy symbolizes character, what the character of Islam is.

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.

At 9/11 when Christ led His people back to Jeremiah's old paths He introduced them to the Millerite understanding of Islam, and whether in the Old Testament (Hebrew) of the New Testament (Greek) the character of Islam is two names that both mean death and destruction. Palmoni was confirming 9/11 from the Spirit of Prophecy and from the book of Revelation. In the book of Daniel the "seven times" of Leviticus twenty-six is directly identified.

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.

Moses' "curse" and "oath" in Daniel nine, eleven are the same Hebrew word translated as seven times in Leviticus twenty-six. At 9/11 the old paths of Islam and the "seven times" are both directly referenced by Palmoni in Daniel 9:11 and Revelation 9:11.

9/11 marks the beginning of a period that illustrates the ending of that very same prophetic period. Palmoni used 9/11 as a symbolic anchor for the beginning of the period, and I contend that "Eleven, Eleven" was typified by 9/11, marking the active role of Palmoni at the beginning and ending of the prophetic period of the sealing of the one hundred and forty-four thousand.

9/11

SL

Sealing time of 144,000  
Image of the beast test  
Sprinkling of latter rain  
Judgment upon the church  
Former people  
Wise virgins  
Judgment upon the USA  
Republican horn  
Protestant horn  
1776, 1789, 1798  
508, 533, 538  
Birth of Christ, John, Christ's baptism