

# THE BOOK OF DANIEL

NUMBER ONE HUNDRED AND SIXTY-FIVE

## Unveiling the Prophetic Tapestry: From Alexander the Great to Modern Rome

### Key Takeaways

This article delves into the historical and prophetic narrative following the sudden death of Alexander the Great in 323 BC, as described in the book of Daniel. It traces the division of Alexander's empire into two primary kingdoms, symbolized as the king of the north and the king of the south. The article examines the intricate details of alliances, betrayals, conquests, and captivities that unfolded between these kingdoms, drawing parallels to later historical events, including the rise and fall of Rome, both pagan and papal. Moreover, it explores the typological significance of these events, shedding light on the prophetic foreshadowing of modern geopolitical dynamics, such as the fall of the Soviet Union in 1989. Through meticulous analysis of biblical prophecy and historical records, the article elucidates the cyclical nature of human empires and the enduring relevance of divine principles.

- The aftermath of Alexander the Great's death led to the division of his empire into two primary kingdoms, symbolized as the king of the north and the king of the south.
- The prophetic narrative in Daniel 11 portrays the ongoing struggle for dominance between these two kingdoms, which continue throughout the chapter.
- The king of the south and the king of the north engage in alliances, betrayals, and conquests, mirroring historical events between the Ptolemaic and Seleucid dynasties.
- Specific verses in Daniel 11 correspond to historical occurrences, such as the marriage alliance between the king of the south and the king of the north, followed by betrayal and murder.
- Seleucus Nicator, a general under Ptolemy, establishes himself as the first king of the north after conquering three geographical obstacles, paralleling later empires such as pagan Rome and papal Rome.
- The reign of the first king of the north lasts for thirty-five years, symbolizing the duration of certain historical periods, including papal rule.
- Sister White's interpretation suggests that much of the history recorded in Daniel 11 will be repeated, indicating the cyclical nature of human empires and divine judgment.
- Historical events such as Napoleon's invasion of Rome in 1798 and the subsequent plundering of artworks align with biblical prophecies regarding broken peace treaties and the carrying away of captives.
- Verses in Daniel 11 typify later historical events, including the collapse of the Soviet Union in 1989, representing retaliation and the fulfillment of prophecies concerning the time of the end.

- The article concludes with reflections on the transient nature of earthly power and the enduring significance of divine principles, as illustrated through the rise and fall of nations in history.

We will now consider the history that took place in the aftermath of Alexander the Great's sudden death, which represents the year 538 unto the time of the end in 1798.

And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those. And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion. And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these* times. But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: And shall also carry captives into Egypt their gods, with their princes, *and* with their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north. So the king of the south shall come into *his* kingdom, and shall return into his own land. Daniel 11:4–9.

Eventually, after Alexander the Great kingdom was broken, those who struggled for control of the former kingdom devolved into two primary kingdoms. The one kingdom controlling the south of Alexander's former empire and the other controlling the north. From that point on in the prophetic narrative they are identified simply as the king of the south and the king of the north. Once the struggle for world dominance has reached the point where it is only portrayed between the king of the north and the south, the symbols of those two kingdoms continues through the entire chapter.

In verse five, the king of the south is established, and he is strong, but the king of the north is also strong and his kingdom is larger. Then in verse six, the king of the south proposes an alliance with the northern kingdom. The peace treaty is secured by the king of the south giving his daughter to the king of the north, so the king of the north could marry her and ratify their alliance with a family bond. The king of the north agreed, and set aside his wife, and married the princess from the south, and the alliance is initiated.

Eventually the southern princess bears a male-child, and ultimately the northern king grew tired of his new wife, and set her aside, as he had done with his first wife. He takes his first wife back, and as soon as the original wife is restored, and has opportunity, she kills the king of the north, his southern bride, her child and her entire Egyptian entourage. The act of the original wife

murdering the southern princess and her child enrages the southern princess' family, and one of her brothers raises up an army and attacks the northern king

The southern army prevails over the northern king, the first bride that murdered her the northern king, his southern bride and child is then executed. The original wife's son, who had been installed as the ruling king of the north at the death of his father, is captured and carried back to Egypt by the southern king, along with some Egyptian artifacts and idols that had been taken from the southern kingdom by the northern kingdom in earlier battles. Once in Egypt the captured northern king, falls from a horse and dies. Uriah Smith identifies the history as follows.

““VERSE 6. And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.’

“There were frequent wars between the kings of Egypt and Syria. Especially was this the case with Ptolemy Philadelphus, the second king of Egypt, and Antiochus Theos, third king of Syria. They at length agreed to make peace upon condition that Antiochus Theos should put away his former wife, Laodice, and her two sons, and should marry Berenice, the daughter of Ptolemy Philadelphus. Ptolemy accordingly brought his daughter to Antiochus, bestowing with her an immense dowry.

“‘But she shall not retain the power of the arm;’ that is, her interest and power with Antiochus. And so it proved; for some time shortly after, in a fit of love, Antiochus brought back his former wife, Laodice, and her children, to court again. Then says the prophecy, ‘Neither shall he [Antiochus] stand, nor his arm,’ or seed. Laodice, being restored to favor and power, feared lest, in the fickleness of his temper, Antiochus should again disgrace her, and recall Berenice; and conceiving that nothing short of his death would be an effectual safeguard against such a contingency, she caused him to be poisoned shortly after. Neither did his seed by Berenice succeed him in the kingdom; for Laodice so managed affairs as to secure the throne for her eldest son, Seleucus Callinicus.

“But such wickedness could not long remain unpunished, as the prophecy further predicts, and further history proves.

““VERSE 7. But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: 8. And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north. 9. So the king of the south shall come into his kingdom, and shall return into his own land.’

“This branch out of the same root with Berenice was her brother, Ptolemy Euergetes. He had no sooner succeeded his father, Ptolemy Philadelphus, in the kingdom of Egypt, than, burning to avenge the death of his sister, Berenice, he raised an immense army, and invaded the territory of the king of the north, that is, of Seleucus Callinicus, who, with his mother, Laodice, reigned in Syria. And he prevailed against them, even to the conquering of Syria, Cilicia, the upper parts beyond the Euphrates, and almost all Asia. But hearing that a sedition was raised in Egypt requiring his return home, he plundered the kingdom of Seleucus, took forty thousand talents of silver and precious vessels, and two thousand five hundred images of the gods. Among these were the images which Cambyses had formerly taken from Egypt and carried into Persia. The Egyptians, being wholly given to idolatry, bestowed upon

Ptolemy the title of Euergetes, or the Benefactor, as a compliment for his having thus, after many years, restored their captive gods.

“This, according to Bishop Newton, is Jerome’s account, extracted from ancient historians, but there are authors still extant, he says, who confirm several of the same particulars. Appian informs us that Laodice having killed Antiochus, and after him both Berenice and her child, Ptolemy, the son of Philadelphus, to revenge those murders, invaded Syria, slew Laodice, and proceeded as far as Babylon. From Polybius we learn that Ptolemy, surnamed Euergetes, being greatly incensed at the cruel treatment of his sister, Berenice, marched with an army into Syria, and took the city of Seleucia, which was kept for some years afterward by garrisons of the kings of Egypt. Thus did he enter into the fortress of the king of the north. Polyaeus affirms that Ptolemy made himself master of all the country from Mount Taurus as far as to India, without war or battle; but he ascribes it by mistake to the father instead of the son. Justin asserts that if Ptolemy had not been recalled into Egypt by a domestic sedition, he would have possessed the whole kingdom of Seleucus. The king of the south thus came into the dominion of the king of the north, and returned to his own land, as the prophet had foretold. And he also continued more years than the king of the north; for Seleucus Callinicus died in exile, of a fall from his horse; and Ptolemy Euergetes survived him for four or five years.” Uriah Smith, *Daniel and the Revelation*, 250–252.

A prophetic characteristic of Rome, and therefore the king of the north, is that in order to be established upon the throne, three geographical obstacles must be conquered. The first king of the north that is produced in the aftermath of Alexander’s broken kingdom was established by Seleucus Nicator who had served as a general to Ptolemy (the king of the south) for a little while between 316 and 312 BC. Verse five addresses this fact when it states, “And the king of the south shall be strong, and **one of his princes**; and he shall be strong above him.” Ptolemy was the king of the south, and he had a general (one of his princes), that was destined to become stronger the Ptolemy, and the final phrase of verse five says, “and have dominion; his dominion *shall be* a great dominion.” Ptolemy’s general Seleucus was to become the first king of the north. But for Seleucus to become the king of the north, he would need separate from the southern king, and thereafter conquer three geographical areas.

The first area he conquered by Seleucus was the East in 301 BC. He then conquered the West, that had been held by Cassander’s successor in 286 BC, and he then took his third territory in the North, when he conquered Lysimachus in 281 BC. The king of the north was established on the throne in 281 BC.

The peace treaty that was later formed with the southern king occurred in 252 BC. Six years later in 246 BC, Berenice, (the southern princess) her son and all her entourage were put to death. The southern king thereafter captured Laodice’s son, Seleucus Callinicus and took him back with him to Egypt, where he died falling from a horse. The reign of the first king of the north was from 281 BC, unto 246 BC, which equates to thirty-five years.

The first king of the north in chapter eleven, conquered three geographical obstacles in order to be established upon the throne. Pagan Rome also conquered three geographical obstacles in order to be established upon the throne. [See Daniel 8:9] Papal Rome conquered three geographical obstacles in order to be established upon the throne. [See Daniel 7:20] Modern Rome conquers three geographical obstacles in order to be established upon the throne. [See Daniel 11:40–43]

Once established upon the throne, the first king of the north ruled for thirty-five years. Once established upon the throne, pagan Rome ruled for a “time” (three hundred and sixty years). Once established upon the throne, papal Rome ruled for “a time, times and dividing of time” (twelve hundred and sixty years.) Once established upon the throne, modern Rome will rule for a symbolic forty-two months (an hour).

Sister White informs us that “much of the history recorded in Daniel chapter eleven is to be repeated.” She quotes verses thirty-one through thirty-six, and says, “scenes similar to those described in these words will take place.” In those verses papal Rome (the abomination that maketh desolate), is “placed,” upon the throne in 538, and then it persecutes God’s people for “many days” (twelve hundred and sixty years), until the first “indignation is accomplished,” in 1798. The history of verses thirty-one to thirty-six is repeated in the last six verses of chapter eleven, but the history was also perfectly typified in verses five through nine.

The establishment of Seleucus as king of the north in 281 BC, aligns with the year 538. Both represent the enthronement of the king of the north at the conclusion of the conquering of three geographical obstacles. The period of papal rule is expressed in several ways; twelve hundred and sixty days, forty-two months, time, times and dividing of time, a space, three and a half years. Seleucus rules was for thirty-five years, and a tenth, or a tithe of thirty-five, is three and a half. A tenth of thirty-five years, is also expressed as “three, point, five” (3.5) years. Three and a half is a symbol of the period of papal rule.

The papacy received its deadly wound in 1798, when the king of the south, Napoleon Bonaparte (meaning the fortunate son), sent his general to take the pope captive. A year later in 1799, the pope died in exile, as did the first king of the north, who had also been taken into captivity by the king of the south. Seleucus Callinicus died by falling off a horse while captive in Egypt. The pope is the one who rode upon the beast. The beast represented the political system that the pope employed to accomplish his satanic works. That beast was slain in 1798, and the pope who had ridden upon and reigned over the beast died a year later. Seleucus Callinicus died falling off a horse (the beast he rode upon.) The captivity of the papacy in 1798 and 1799, was perfectly typified by the captivity of the first king of the north.

What brought the wrath of the king of the south upon the northern king was a broken peace treaty, represented by the setting aside of Berenice (the southern bride) and her subsequent death at the hands of Laodice. Napoleon had entered into a peace treaty between Revolutionary France and the papal states in 1797. The treaty was named after the town of Tolentino in Ancona, Italy, where the treaty had been signed. It officially ended in February, 1798 when France took the pope captive. The reason why the treaty was disannulled was France’s effort to spread its Revolution.

Napoleon’s General Duphot, was in Rome in 1797, as part of the French expeditionary force sent by the Directory, the ruling government of France at the time. The purpose of the French expedition to Italy, which included General Duphot’s presence in Rome, was to support the Roman Republic, a short-lived client state established by French revolutionary forces in the Italian Peninsula. The French were actively involved in supporting revolutionary movements and spreading revolutionary ideals across Europe during this period. In Italy, they sought to overthrow monarchies and establish republics modeled after the French Republic.

Duphot’s presence and actions in Rome provoked opposition from conservative factions, including supporters of the Papal States and local aristocrats. In December, 1797, during a confrontation between French troops and supporters of the Papal States, General Duphot was assassinated, and thus the pretense for Napoleon to send General Berthier to take the pope captive the next year was established. A broken peace treaty between the king of the south and north,

provided the motivation in both histories for the king of the north being taken captive by the king of the south.

Verse eight says, “shall also carry captives into Egypt their gods, with their princes, *and* with their precious vessels of silver and of gold.” When Ptolemy returned to Egypt in fulfillment of this verse, the Egyptians gave him the title of, “Euergetes,” (the Benefactor), as a compliment for his work in returning their idols and artifacts that had previously taken from them by the king of north. In 1798, the plundering of Rome by the French took place. On one day alone the historians record that five hundred horse-drawn vehicles, under a strong military guard, was seen leaving the city.

The procession contained an immense number of antique sculptures and Renaissance paintings that France was appropriating in accordance with the broken peace treaty of Tolentino. Those artworks included the Laocoon group, the Belvedere Apollo, the Dying Gaul, Cupid and Psyche, Ariadne on Naxos, the Medici Venus, and the colossal figures of the Tiber and the Nile; tapestries and paintings by Raphael, including the Transfiguration, the Madonna di Foligno, the Madonna della Sedia, Titian’s Santa Conversazione; and many other works. It was not till several years after that these stolen treasures were exhibited in the Musee Napoleonian in the Louvre, which was opened in 1807. As Ptolemy was celebrated for returning the Egyptians treasures, the treasures carried from Rome were place in the portion of the museum named after Napoleon.

Verses five through nine, are a perfect parallel to the history beginning in the year 538 and ending in 1798, and 1799. They align with verses thirty-one to thirty-six, which is represented in the last six verses of the chapter, which describe the final empowerment of the modern Rome as it conquers three obstacles and ultimately comes to its end with none to help. Verse ten, then address the history of 1989.

But his sons shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, *even* to his fortress. Daniel 11:10.

The historical fulfillment of verse ten typifies 1989, when the papacy, in secret alliance with Ronal Reagan “overflowed” and “passed through” the Soviet Union, leaving only its fortress (Russia), as the Soviet Union was dissolved in the wake of Perestroika.

And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. Daniel 11:40.

The history of verse ten, represents a retaliation against the conquering of the king of the north, by the king of the south in 246 BC, and typifies a retaliation against the conquering of the king of the north, by the king of the south in 1798. Verse forty was fulfilled with the collapse of the Soviet Union at the time of the end in 1989, and the verse began with the time of the end in 1798, when the king of the south (atheistic France) delivered the deadly wound to the king of the north (the papal power). The time of the end in 1798, is represented in verse forty by the phrase, “And at the time of the end shall the king of the south push at him.” The “colon” (:) that separates the last part of the verse, marks the times of the end in 1989. “And the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.”

We will continue this study in the next article.

“Every nation that has come upon the stage of action has been **permitted** to occupy its place on the earth, that it might be seen whether it would fulfill the purpose of ‘the Watcher and the Holy One.’ **Prophecy has traced the rise and fall of the world’s great empires—Babylon, Medo-Persia, Greece, and Rome.** With each of these, as with nations of less power, **history repeated itself.** Each had its period of test, each failed, its glory faded, its power departed, and its place was occupied by another. . . .

“**From the rise and fall of nations as made plain in the pages of Holy Writ,** they need to learn how worthless is mere outward and worldly glory. Babylon, with all its power and its 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. 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.” *Education*, 177, 184.

# THE HIDDEN HISTORY OF VERSE FORTY NUMBER FIVE

## REFRESHING THE FIRST FOUR ARTICLES

As we return to identify the hidden history of verse forty it seems prudent to first review the basics of the first four articles of this series. The first of four articles in this series presented a prophetic interpretation, portraying Christ as the Lion of the tribe of Judah (and Alpha and Omega) who unseals portions of Daniel chapter eleven at pivotal moments to direct the final reform movement of the 144,000. It identifies the history of the first and second angels aligns with the history of the third angel's message, thus identifying that in 1989, (126 years after the 1863 Adventist rebellion), the Lion unsealed Daniel 11:40–45. Those unsealed verses trace the papacy's 1798 deadly wound, its healing through a threefold union of dragon, beast, and false prophet leading on to Armageddon at "the glorious holy mountain" of verse forty-five. As the one hundred and forty-four thousand movement nears the soon coming Sunday law in the United States, the hidden history of verse 40 (spanning 1989 to that Sunday law) began to be unsealed in July 2023.

Drawing on Ellen White's commentary that the portion of the unsealed book of Daniel which related to the last days produces an "increase of knowledge" that prepares a people to stand. "Oil" is identified as the Holy Spirit, divine messages and character in the ten virgin's parable. The unsealing triggered the threefold testing process of Daniel 12:10, where many are "purified, made white, and tried." The history represents several prophetic points when prophecy was unsealed beginning with 1989, September 11, 2001 and ending July 2023. Those various unsealing's represent a period from 1989 unto 9/11, the period of 9/11 unto the soon coming Sunday law, the period of the tarrying time from July 18, 2020 unto December 31, 2023 when the Midnight Cry message is progressively unsealed unto the Sunday law.

The article identifies the awakening of the candidates to be among the one hundred and forty-four thousand, represented by Ezekiel 37's dry bones and Revelation eleven's two witnesses who stand when filled with the Spirit. If God's people fail to awaken to this "precious light" showing perils like the papal power and Sunday law, heresies sift them (separating chaff from wheat). Earlier prophetic waymarks such as the 1888 Blair Bill and the *Patriot Act* are identified as prophetic warnings. The article identifies that all prior lines of prophetic history represented within Daniel chapter eleven repeats in verses 40–4. The article identifies that the image of the beast is formed first in the United States and then in the world as typified by 321 and the first Sunday law, followed by the global image of the beast typified by 538 as Michael stands up and probation closes.

The second of the four articles continues the prophetic framework by identifying the *Patriot Act* of 2001 as the United States "speaking" in fulfillment of Revelation 13:11. The *Patriot Act* was the first of three constitutional repudiations that parallel the three waymarks at the beginning of the sixth kingdom of Bible prophecy; 1776 Declaration of Independence, 1789 Constitution, and 1798 *Alien and Sedition Acts*. 1888's failed Blair Bill, a national Sunday-law attempt withdrawn like unto Cestius' siege in the year 66; both typifying 2001, when the *Patriot Act* initiated the image-of-the-beast testing period in the United States. The *Patriot Act* aligns with 1776, and replacing English "innocent-until-proven-guilty" common law, with Roman "guilty-until-proven-innocent" civil law. The middle waymark, represented by 1789—the *Pelosi Trials* beginning in January 2022—trampled procedural and substantive due process through political lawfare, false-flag operations, and agency corruption, openly denying fundamental rights. These three waymarks of speaking in the 2001 *Patriot Act*, 2022 *Pelosi Trials*, and the coming Sunday law progressively repudiate every principle of the U.S. Constitution.

Then Protestantism joins hands with popery and spiritualism in the threefold union, at which point the United States speaks as a dragon, fully forms the image of the beast, fills its cup of probation, and ceases as the sixth kingdom. National apostasy is then followed by national ruin. The speaking at the Sunday law is typified by the beginning and first Sunday law of Constantine in 321 and then the ending and last Sunday law is represented by 538.

All of these events are hidden within the prophetic history of Daniel 11:40, which runs parallel to the Millerite and also Christ-to-cross lines. Revelation 12:15–16 portrays the Constitution as the “earth” that once swallowed the dragon’s flood of persecution, that ultimately speaks as the dragon at the soon coming Sunday law. Ellen White’s warning in *Testimonies*, volume 5 (pages 711 and 451–452) that any religious legislation that concedes to the papacy, and that the Sunday law will reveal the dragon’s spirit; confirms the three steps of 1776, 1789, 1798 are waymarks that typify the final three-step testing process that concludes at the final test; the testing process is what prepares God’s people to stand.

The third article elaborates further on Ellen White’s warnings in *Testimonies*, volume 5, pages 451–452, asserting that the soon coming Sunday law in the United States marks the decisive moment when the nation fully disconnects from righteousness, accomplishes the threefold union (Protestantism grasping Romanism and spiritualism). The United States then repudiates every constitutional principle as a Protestant and republican government, propagates papal delusions. This is the signal that the limit of God’s forbearance has been reached, thus filling up the nation’s cup of iniquity, prompting the angel of mercy’s departure and initiating in national ruin. Then the answer to the martyrs’ cry from the fifth seal of, “How long?” arrives as a second group of papal martyrs is made up. The dragon’s spirit is revealed when the “Sunday movement” speaks—serving as the modern “abomination of desolation” (spoken of by Daniel and referenced by Christ) as a sign to flee cities before destruction. The Sunday law is the conclusion of the progressive repudiation of the Constitution that began in 2001 with the *Patriot Act* (typified by the 1888 *Blair Bills*, Cestius’s 66 AD siege, Christ’s baptism, August 11, 1840 and *The Declaration of Independence*).

The period of the formation of the image of the beast in the United States includes a complicated dual line, involving parallel Republican (political) and Protestant (religious) “horns” that ultimately unite in church-state enforcement of Sunday laws. The relationship mirrors the papal beast’s woman-over-beast control and is fully manifested at the overturning the Constitution’s core principle of the separation of church and state.

Internally, the image of the beast testing time tests character formation (Christ’s image versus Satan’s beast image) among all people, separating wise and foolish virgins, while externally identifying the latter days political struggles, alliances and broken treaties. The 2001 unto the Sunday law period initiates the sprinkling of the latter rain (beginning when the Revelation 18 angel descended on September 11, 2001, lightening the earth via the fall of New York’s great buildings). 9/11 begins the sifting of Laodicean Seventh-day Adventism through acceptance or rejection of the “little book” message that is to be eaten as in Revelation 10. The wheat and tares remain together until separation at the Sunday law, when the one hundred and forty-four thousand are lifted up as the ensign and the arrival of the full outpouring of the latter rain during the worldwide image-of-the-beast formation, typified by 321 to 538. Then the gathering of the great multitude from Babylon commences until Michael stands up and probation closes. This aligns with judgment beginning first with God’s house from 9/11, then to the eleventh-hour workers post-Sunday law.

The third article emphasizes that surviving the period when celestial glory and past persecutions are blended and repeated requires prior mastery of prophecy, via line-upon-line methodology of Isaiah 28. The methodology is exemplified by Daniel's worthies, Christ's disciples pre-Pentecost, and Shadrach, Meshach, and Abednego at the furnace who are typify as those who are prepared to stand securely on "It is written," amid Satan's marvelous workings and counterfeits.

The fourth article explains that the prophetic testing process of the formation of the image of the beast in the United States runs parallel to and is intertwined with the three constitutional waymarks (*Patriot Act* in 2001 as the initial "speaking," *Pelosi Trials* in 2022 as the middle, and the Sunday law as the final). The testing process prepares the wise virgins (the 144,000) to endure the crowning trial of persecution that begins at the Sunday law, when national apostasy leads to ruin. Satan then unleashes marvelous counterfeits (claiming to be God with miracles), and celestial glory blends with repeated past persecutions, allowing God's people to walk unmoved in the light proceeding from God's throne. This preparation mirrors Christ's strategy in John six (as commented on in *The Desire of Ages*, 394), where He permitted a severe test to weed out self-seeking followers early, strengthening the true disciples for their ultimate trial (Gethsemane, betrayal, crucifixion) by His presence. Similarly, the image-of-the-beast test—encompassing the internal character formation (Christ's image vs. Satan's beast image) and external church-state union overturning separation of church and state—sifts Laodicean Adventism. The test purifies the wise through acceptance of the unsealed message via the line-upon-line methodology of, Isaiah 28.

The unsealed light is the light of the seventh seal (Revelation 8:1–5), manifested as fire cast to earth in answer to saints' prayers, as typified by the tongues of fire at the Pentecost's outpouring. The unsealed light was also represented by the Millerite midnight cry (which prepared entry by faith into the Most Holy Place), and which will be fulfilled in the modern midnight cry unsealed in July 2023, within Daniel 11:40's hidden history. The message of the latter rain sprinkling since 9/11, along with the increase of knowledge on the papacy and the Sunday law, accompanied with the unsealing of seven thunders, the hidden history of verse forty are all encompassed in the unsealing of the Revelation of Jesus Christ. The detailed prophetic illumination of the image-of-the-beast formation; including both the Republican and Protestant horns' struggles, political parties, Laodicean Adventism, 144,000 emergence, Islam's third woe, Russia, UN, papal power, and Hasmonaean parallels equips the wise to recognize and appropriate God's leading without forgetting past guidance (*Testimonies to Ministers*, 31).

By eating the "little book" (Revelation 10), internalizing the history in advance through Berean study, the one hundred and forty-four thousand gain discernment to stand securely on "It is written" amid Satan's deceptions. Their preparation allows them to avoid drawing back to perdition (Hebrews 10:37–39; Habakkuk 2:4), and they are thereafter manifested as tried-and-tested overcomers who keep God's commandments (especially the fourth) and the faith of Jesus. They are those who navigate the final crisis where the just live by faith, protected by angels, while the foolish (who reject the methodology and message) face strong delusion and are without hope. This aligns with *Testimonies*, volume 9's chapter *For the Coming of the King*, (beginning at page 11 with its 9/11 symbolism, thus identifying the period of 9/11 to the Sunday law as the sealing time where the wise understand Daniel eleven's completion and fear nothing except forgetting God's leading in past sacred histories.

The four articles collectively present a prophetic interpretation of Christ, as the Lion of the tribe of Judah, and the Alpha and the Omega who unseals portions of Daniel chapter eleven at key

moments to guide the final reform movement of the one hundred and forty-four thousand. In 1989, 126 years after the 1863 Adventist “rebellion,” the Lion unsealed Daniel 11:40–45, revealing the papacy’s 1798 deadly wound healing at the threefold union (dragon, beast, false prophet) of verse forty-one and leading to Armageddon, “the glorious holy mountain” where the papacy receives her final judgment in verse forty-five. The unsealing initiates the movement’s beginning, producing an “increase of knowledge” (per Ellen White, *Selected Messages*, book 2) on “the papacy and Sunday law”, triggering the threefold testing of being “purified, made white, tried” as represented in Daniel 12:10.

## **ELEVEN**

As we take up the study of the hidden history we will consider both the internal and external lines of prophecy that are now understood as aligning with the history from the time of the end in verse forty unto the Sunday law of verse forty-one. The internal line of that prophetic history is marked by the book of Revelation in chapter eleven and verse eleven. The external line is marked by the book of Daniel in chapter eleven verse eleven. The external line of Daniel eleven—verse eleven arrived in history in 2014, and the internal line of Revelation eleven—verse eleven arrived in history on December 31, 2023. The external line represents the Republican horn of the earth beast and the internal line represents the Protestant horn of the earth beast.

The book of Revelation identifies one primary nation as the subject of the latter days. That nation is the earth beast who forces the entire world to worship the papal sea beast. The book of Revelation identifies one primary nation, one confederacy of ten nations and one counterfeit church. The nation is the United States, the earth beast of chapter thirteen, the counterfeit church is the sea beast of chapter thirteen and the biblical confederacy of evil is the United Nations. Those three powers, represented as the dragon, the beast and the false prophet in Revelation sixteen, lead the world to Armageddon. They are each identified in Daniel eleven, verses forty to forty-five, where the counterfeit church comes to her end between the seas and the glorious holy mountain in verse forty-five, which geographically aligns with Revelation’s Armageddon. Verse forty begins in 1798 when the sea beast, that is the counterfeit church received a deadly wound and the passage ends with that resurrected sea beast, who is the whore of Revelation seventeen dying the second time, thus ending the passage right where it began. The primary as in the book of Revelation, also the United States, the earth beast of Revelation thirteen’s chapter of rebellion. The earth beast is also the false prophet in chapter sixteen of Revelation, and in verse forty of Daniel eleven it is the chariots, ships and horsemen.

## **HALF TRUTHS ARE NO TRUTH AT ALL**

The nation that is the subject of both Daniel and Revelation in the latter days is the United States and Daniel chapter eleven begins by specifically identifying that nation’s final president. This truth is an established biblical fact which Laodicean Seventh-day Adventists reject by hiding behind a half-truth. The half truth they hide behind on this subject is their agreement that it is the United States that is both the earth beast of Revelation thirteen and also the false prophet of chapter sixteen; yet they refuse to see that Donald Trump is a primary subject of biblical prophecy in the latter days. God never changes and when He interacted with Egypt, Pharaoh was a primary subject of the prophetic history, then with Babylon, Nebuchadnezzar and Belshazzar are named. Cyrus was named. Darius was named. The Bible specifically identifies the last ruler of the earth beast, and it is not a casual reference. Adventism knows who the United States is in end-time prophecy, but cannot see that God addresses both the nation and its leader in every prophetic scenario, and all of those previous sacred illustrate the latter days.

## THE TRUMP OF THE FINAL VISION

Donald Trump is the first subject in Daniel's final vision, which is the climax of all the prophetic visions, not simply in the book of Daniel, but the entire Bible.

The theme of the last vision of prophetic history within God's word is Donald Trump. He is the symbol that identifies the footsteps of the external latter-day prophecy of the hidden history of verse forty. He is also the link that identifies and establishes the internal line of the one hundred and forty-four thousand. The one hundred and forty-four thousand are the Protestant horn upon the earth beast of Revelation thirteen, and Donald Trump represents the Republican horn of the beast. The beast is the Constitution of the United States as represented by the constitutional republican government that initially placed a separation between the two horns, but ultimately unites the horns into an image of the papal sea beast.

Sister White repeatedly aligns Daniel chapter three's golden image with the Sunday law of the latter days; so, who does Nebuchadnezzar represent? Adventism will inform you it is the United States, the earth beast of chapter thirteen of Revelation, which equates to identifying that it was Babylon that threw Shadrach, Meshak and Abednego into the fire. It was Nebuchadnezzar that the Bible identifies as the one who was responsible at the Sunday law, so who is Nebuchadnezzar if it is not the president that rules when the soon coming Sunday law arrives?

### THREE

Daniel's last vision, which is the vision of the Hiddekel River is broken into three chapters that each align with the characteristics of the three angels of Revelation fourteen. The three chapters represent the first, second and third angels, but they also represent Daniel's last message. His first message of chapter one also represents the three angels of Revelation fourteen, and in so doing the signature of Alpha and Omega is placed upon chapter one and the vision of the Hiddekel River.

Daniel's last vision is set upon the framework of the Hebrew word "truth," which is made up of the first, thirteenth and the last and twenty-second letter of the Hebrew alphabet. Chapter ten identifies Daniel as a student of prophecy who is transformed from a Laodicean unto a Philadelphian on the twenty-second day. Daniel is then empowered to understand the unsealed increase of knowledge represented in chapter twelve. The first and last chapters of the vision identify Daniel as a symbol of the one hundred and forty-four thousand, who are genuine students of prophecy.

"Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of **thorough and continuous searching of the Scriptures for greater light**. As a people **we are called individually** to be **students** of prophecy." *Testimonies*, volume 5, 708.

Chapter one identifies the same truths of the Hiddekel River vision, and the Hiddekel River vision's first chapter identifies the same truth as its third and last chapter. The book of Daniel bears the signature of Alpha and Omega for chapter one identifies the three steps testing process of the everlasting gospel in both chapter one and chapter twelve. Then in the three chapters which make up Daniel's final vision, the first chapter is the alpha and the third chapter is the omega. This aligns with Daniel's first test of what food to eat aligning with his third and final test when he was judged by Nebuchadnezzar after three years. Daniel one's alpha test was over the methodology of Bible study as represented by either the Babylonian fare of the vegetarian fare. Daniel's faithfulness to the methodology of "line upon line" allowed him to be found "in all matters of wisdom *and* understanding, that the king enquired of them, he found them ten times better than all the magicians

*and* astrologers that *were* in all his realm.” In the omega chapter twelve it is the wise who understand all matters of wisdom that are increased when the prophetic word is unsealed. Chapter twelve is the omega to chapter one, and it is also the omega to chapter ten, the alpha of the Hiddekel vision. In that alpha Daniel settles into the spiritual experience aligning with the wise settling into the intellectual experience in chapter twelve. Chapter one underlines that it is the methodology of biblical study that allows the student of prophecy to settle into the truth both spiritually and intellectually in order to be sealed.

Representing the genuine students of prophecy in the latter days, Daniel and the three worthies are the wise who not only understand the increase of knowledge that is unsealed at the time of the end in 1989, but they also understand the increase of knowledge at 9/11. Ultimately, they understand the unsealed increase of knowledge on December 31, 2023.

In their pursuit of God’s prophetic light, they are changed from the Laodicean Seventh-day Adventist movement of the one hundred and forty-four thousand unto the Philadelphian movement of the one hundred and forty-four thousand. When the change occurs, they are separated from those who fled from the vision of the looking glass.

### **MESSAGE OF HUMAN REBELLION**

Chapters ten and twelve address the one hundred and forty-four thousand, for they are the first and third steps in the framework of truth. Once empowered by the internal experience of the looking glass vision of chapter ten, along with being enlightened with the unsealed understanding of Daniel twelve, they are to proclaim the message of human rebellion. The message of human rebellion is represented by the books of Daniel and Revelation, and it is placed within the prophetic framework of the kingdoms of Bible prophecy set forth in the book of Daniel. The prophetic symbolism of the testimony of human rebellion in the book of Daniel is represented in chapter eleven. Chapter eleven is a history beginning at the ending of Babylon and the beginning of the Medes and Persians. It is therefore beginning with the deadly wound of Babylon, which typifies the deadly wound of the papacy in 1798. When the papacies’ deadly wound is healed at the the soon coming Sunday law she becomes the head of the threefold union of the dragon, the beast and the false prophet. She then is the woman riding the beast in Revelation seventeen, and that woman has Babylon the Great written upon her forehead. At the soon coming Sunday law the deadly wound of both Babylon and the papacy is healed.

The human rebellion represented from the time of Babylon through to the end of the world is the framework of the book of Daniel, and chapter eleven is the external prophetic message that chronicles that rebellion of the last days. That testimony of rebellion found in chapter eleven all aligns with and within the last six verses of the chapter. The last six verses are the message of human rebellion, and those last six verses are represented with and within the hidden history of verse forty. In so doing the book of Daniel is reduced to one chapter, which in turn is reduced to six verses of that very chapter, which is in turn reduced to the hidden history of the last half of one verse.

Chapter eleven represents the thirteenth letter that is preceded by the first and followed by the last letters of the Hebrew alphabet, and the first and last are always the same. The first chapter identifies the wise being separated from the foolish at the looking glass vision and the last chapter identifies the wise being separated from the foolish at the unsealing. Inspiration informs us that the sealing of the one hundred and forty-four thousand is a “settling into the truth, both intellectually and spiritually.” Chapter ten identifies the sealing of the one hundred and forty-four thousand spiritually and chapter twelve shows the intellectual. Chapter ten identifies three touches and three interactions with heavenly beings. Chapter twelve identifies a three-step purification of

the wise that is accomplished by the increase of the intellectual prophetic truth as “purified, made white and tried.” Just as chapter ten has two symbols of three with the three touches and three heavenly encounters, chapter twelve has the three-step testing process, as well as three time prophecies.

Chapter ten’s three heavenly encounters bear the signature of truth for the first and last heavenly being to interact with Daniel was the angel Gabriel, and the middle being was Michael. Three angels, but Christ was the angel in the second step. The three touches represent a progressive three-step empowerment of Daniel. Within the passage Daniel identifies the looking glass vision three times, and in so doing he is placing the three looking glass visions within seven references of the mareh vision in chapter ten. Twice the Hebrew word mareh is translated as “appearance,” and twice as “vision,” and three other times it translated as “vision.” The three other times are not mareh, they are the feminine expression of mareh, which is marah. Chapter ten has three touches of progressive empowerment, three heavenly encounters that bear the signature of truth and three looking glass visions that a part of seven references of the appearance of Christ.

#### APPEARANCE

The two times mareh is translated as appearance align with the two times it is translated as vision. Together they identify Christ as a symbol that appears as a waymark in prophetic history. In Revelation chapter ten an angel descends and places one foot on the land and the other on the sea. Sister White informs us that angel was “no less a personage than Jesus Christ.” The angel of Revelation ten is the “appearance” of Christ in prophetic history. He appears in verse thirteen of chapter eight as Palmoni, and in Revelation chapter five onward He appears the Lion of the tribe of Judah. Daniel is representing those of the last days who follow the prophetic appearances of Christ, wherever He might go. If they are faithful to do so, they are led the looking glass vision where the unfaithful flee.

Chapter twelves three-step purification based upon understanding the knowledge that is increased when a prophecy is unsealed is accompanied by three ‘time prophecies,’ which represent three distinct fulfillments for each of the three verses. Verse seven’s twelve hundred and sixty years, verse eleven’s twelve hundred and ninety years and verse twelves thirteen hundred and thirty-five years identify three verses that each contain a time prophecy which was fulfilled in history and thereafter recognized by the Millerites as historical confirmation of the message they proclaimed. The prediction in the verse, the historical fulfillment and the Millerite application of that history with the prediction in the verse identify the latter-day fulfillment of those three prophecies. But the Millerites application of time is no longer valid, so the time references in the verses are to applied as symbols, not as time. The symbolism is established by the verses in connection with the verses fulfillment in history and the Millerite presentation of the message.

Chapter eleven’s chronology of human rebellion is woven together by leagues, treaties and covenants. The human covenants that are represented within the history of chapter eleven are contrasted with the Divine covenant.

“In the last days of this earth’s history, **God’s covenant with his commandment-keeping people is to be renewed.**” *Review and Herald*, February 26, 1914.

Rome establishes the entire vision, and when papal Rome is first addressed in chapter eleven, she is identified as “them that forsake the holy covenant.” The internal line in Daniel eleven, which is also the internal line within the hidden history of verse forty, represents those who enter into covenant with God in the latter days, and the external line identifies those who forsake that very covenant. In illustrating the class who will not be benefitted by the increase of knowledge

in the latter days, their external history is woven upon the prophetic thread of broken human treaties.

Woven into the internal line of the one hundred and forty-four thousand are multiple symbols and illustrations of the covenant relationship of God with His latter-day remnant people. The symbol of the number “eleven” is one of those truths, and the fact that the eleventh verse of chapter eleven identifies the external and internal vision of the latter days is emphasized by Isaiah identifying the purpose and work of God’s last day covenant people in chapter eleven, and verse eleven.

And it shall come to pass in that day, *that* the Lord shall set his hand again **the second time to recover the remnant of his people**, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. Isaiah 11:11.

## THE SCATTERING

In the last days the remnant people of God will have been twice scattered, needing to be gathered. Verse seven of Daniel twelve identifies a scattering of God’s people in the last days, thus representing the twelve hundred and sixty days as a symbol of a scattering.

And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished. Daniel 12:7.

The two witnesses were scattered in Revelation chapter eleven after they gave their testimony.

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. Revelation 11:7–10.

In the next verse, verse eleven, the two witnesses are resurrected from their death in the street of Sodom and Egypt. That same death is portrayed by Ezekiel as a valley of scattered, dead, dry bones. The two witnesses represent the Republican and Protestant horns that were slain in 2020. The Protestant horn died at its false prediction of July 18, 2020 and the Republican horn died at the stolen election of 2020. Isaiah identifies that when the witnesses are resurrected, which he identifies as being gathered a second time, those witnesses become the ensign that gathers the eleventh-hour workers.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel,

and gather together the dispersed of Judah from the four corners of the earth. Isaiah 11:10–12.

When the Lord sets his hand the second time to gather, he assembles “the outcasts of Israel.” The “outcasts of Israel” become the ensign to the Gentiles, and for this reason they must be cast out before they are gathered. They were cast out into Ezekiel’s valley of dead bones and once slain, they laid in the street where also our Lord was crucified, while the other class rejoiced.

Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name’s sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. Isaiah 66:5.

Those who tremble at God’s word are cast out by their brethren which hated them. Jeremiah identifies what happens to the brethren that hated the ensign.

Therefore thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them. Jeremiah 11:11.

The context of verse eleven is God’s covenant, and all the prophets address the last days, so the covenant being discussed is the renewing of the covenant with the one hundred and forty-four thousand.

The word that came to Jeremiah from the Lord, saying, Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem; And say thou unto them, Thus saith the Lord God of Israel; Cursed *be* the man that obeyeth not the words of this **covenant**, Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God: That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, So be it, O Lord.

Then the Lord said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, **Hear ye the words of this covenant**, and do them. For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this **covenant**, which I commanded *them* to do; but they did *them* not.

And the Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers. Therefore thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them. Jeremiah 11:1–11.

The subject of the judgment of Laodicean Seventh-day Adventism that Jeremiah identifies is repeated by Ezekiel in chapter eleven, verse eleven.

This *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the border of Israel. Ezekiel 11:11.

Inspiration directly identifies the sealing of Ezekiel chapter nine as the very same sealing of the one hundred and forty-four thousand in Revelation seven. Verse eleven of chapter eleven is simply the continuation of Ezekiel's running narrative of the judgment upon the Seventh-day Adventist church, as Sister White identifies the Jerusalem of Ezekiel chapter nine. Those who did not receive the seal are judged and destroyed in the vision of chapter nine through eleven.

The vision of 9/11 in Ezekiel identifies the unfaithful as being taken outside of Jerusalem to be judged, thus identifying the final separation of those who profess to be the final church illustrated in the book of Revelation. The symbol of "eleven, eleven" is a symbol of the covenant which the one hundred and forty-four thousand enter into covenant with God. When added together the numbers represent twenty-two, which is a tenth of two hundred and twenty, one of the symbols of the combination of Divinity with humanity. Two hundred and twenty years between 677 and 457 BC connect Daniel's prophecy of twenty-three days, with Moses' time prophecy of seven times. Much can be identified of the two hundred and twenty years as a symbol of the work of the atonement which began when those two prophecies arrived together in 1844. Much can be set forth of what is symbolically represented by the number twenty-two as a tithe of two hundred and twenty, as is the case with the number eleven. What I wish to identify here is the relation between eleven and twenty-two.

#### **ELEVEN AND TWENTY-TWO**

In Daniel chapter eleven verse sixteen and verse twenty-two both align together at the soon coming Sunday law. Verse ten's fulfillment in 1989 led to the Ukrainian War in 2014 as represented by the battle of Raphia's fulfillment of verse eleven in 217 BC. Verse eleven unto verse sixteen is also verse eleven unto verse twenty-two; so, the hidden history of verse forty, as represented in verses eleven through sixteen is actually represented as the history of verse eleven unto twenty-two.

That hidden history is also represented in chapters eleven through twenty-two of Genesis, Matthew, Revelation and *The Desire of Ages*. Those four witnesses of chapters "eleven through twenty-two" align with the hidden history, for the hidden history is verses eleven through twenty-two in Daniel eleven. The center of the four witnesses always identifies the sign of the covenant, beginning with the covenant of death represented by Nimrod in chapter eleven and ending with the whore of Rome in chapter seventeen of Revelation. With the exception of Matthew, the four witnesses identify chapter seventeen as the midpoint of the period they illustrate. The number seventeen is found three times in the three two hundred and fifty-year prophecies that began at 457 BC, 64 and 1776. Two of those lines, (the first and the last) identify a midpoint when the first line of 457 ended in 207 BC and the last line of 1776 is to end in 2026. 207 BC was between the battles of Raphia and Panium, and 2026 is the midterm of the final president of the United States.

Within those three lines Ptolemy reigned for seventeen years, there are seventeen years between 131 and 330, and there was seventeen years between the battles of Raphia and Panium. Three of the four witnesses of chapters eleven unto twenty-two mark their exact midpoint as chapters seventeen. Therefore: The hidden history of verse forty is represented in verses eleven through twenty-two of the same chapter, and the four witnesses of chapters eleven through twenty-two align with those very same verses. The fulfillment of each of the three, 250-year prophecies align with the very same history. The midpoint is emphasized as a waymark, and it is especially identified as the symbol of the covenant and seal of God's people.

Verses seven eleven and twelve of Daniel chapter twelve identify the final period of the sealing of the one hundred and forty-four thousand. Verse seven identifies December 31, 2023, verse twelve identifies July 18, 2020. The scattering of verse seven that ended on December 31, 2023, which had begun on July 18, 2020 was represented in the alpha and omega of the three verses of prophetic time. The middle verse of 1290 years identifies the history of 1989 to the soon coming Sunday law and then on to the close of human probation. Thirty years representing the age of the priesthood of the one hundred and forty-four thousand and 1260 years typifying the symbolic forty-two months of Revelation thirteen. The dual prophecy of 30 followed by twelve hundred and sixty years is a symbol of Abraham and Pauls' dual covenant prophecy of four hundred and 430 years. The midpoint of the three verses of time in Daniel twelve represents the rebellion of the thirteenth letter, while also emphasizing the covenant and sealing of the one hundred and forty-four thousand. The three verses also align with the hidden history, and add another witness of the emphasis of the midpoint being a symbol of the covenant.

With all these lines we must include the three witnesses of the spring and fall feast located in Leviticus twenty-three and fulfilled in the Pentecostal season in the history of the cross. There the chapter is twenty-three, which is a symbol of Christ work of atonement. The chapter is made up of forty-four verses, symbolically representing October 22, 1844. October 22 represents 22 days in October, beginning with the first day and ending on the twenty-second day, thus bearing the credentials of the Hebrew alphabet. October being the tenth month, when multiplied by the twenty-second day equals 220. In the Hebrew calendar the tenth day of the seventh month was the Day of Atonement, and ten times seven is seventy, a symbol of probationary time.