

The Book of Daniel - Number One-Hundred and Thirty-One

Unveiling the Prophetic Tapestry: Connecting the Dots from Revelation to Present Realities

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In previous articles we identified that the Millerites recognized that they were fulfilling the parable of the ten virgins, Habakkuk chapter two and Ezekiel chapter twelve, verses twenty-one through twenty-eight. The verses in Ezekiel identify that when these three prophetic passages are perfectly fulfilled in the last days, “the effect of every vision” will be fulfilled. Sister White also addresses this phenomenon.

“In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. One is a prophecy; the other a revelation. The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating to the last days. The angel commanded, ‘But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.’ Daniel 12:4.” Acts of the Apostles, 585.

The parable of the ten virgins is repeated to the very letter in the sealing time of the one hundred and forty-four thousand, which began on September 11, 2001 and ends when the door is closed upon the foolish virgins at the soon-coming Sunday law. In that period of history the effect of every vision represented in “all the books of the Bible meet and end.”

We have been building a platform of understanding in the previous article to set forth the external line of history that is represented in verse forty of Daniel eleven, which represents the political history of the earth beast’s Republican horn. That history runs parallel with the religious history of the earth beast’s true Protestant horn. We have identified a handful of prophetic lines which address the Republican horn of the earth beast, and are placing those lines upon the prophetic history that began at the time of the end in 1989.

The prophetic period of the earth beast that began in 1776, and concluded at the time of the end in 1798, is the line we intend to employ in an attempt to bring all of the lines which are now having their effect together. The period of 1776 to 1798 possesses the signature of Alpha and Omega, for it begins and ends with a legislative action, which is the speaking of a nation.

“The speaking of the nation is the action of its legislative and judicial authorities.” The Great Controversy, 443.

A primary characteristic of the earth beast is its speaking. The Constitution of the United States was a divine document that opened the doors for religious and political freedom, and in so doing swallowed the “flood” of persecution that had been carried on for centuries by the kings of Europe and the Catholic church.

And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. Revelation 12:15, 16.

At the end of the earth beast's reign as the sixth kingdom of Bible prophecy it will again speak, but then it will speak as a dragon, by enforcing the Sunday law.

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. Revelation 13:11.

The earth beast began as the sixth kingdom in 1798, when the papacy was robbed of its strength.

“And when the Papacy, robbed of its strength, was forced to desist from persecution, John beheld a new power coming up to echo the dragon's voice, and carry forward the same cruel and blasphemous work. This power, the last that is to wage war against the church and the law of God, was symbolized by a beast with lamblike horns.” Signs of the Times, November 1, 1899.

In 1798, when the papacy received its deadly wound, the United States spoke, and as is always the case with Alpha and Omega, the speaking at the beginning prefigured the speaking at the end. The Alien and Sedition Acts were spoken into law in 1798, prefiguring the laws that are implemented at the end addressing illegal immigration, and the media.

The period we are considering from 1776 to 1798 possesses the signature of Alpha and Omega, for it identifies the “speaking” of the Declaration of Independence in the beginning, which typifies the Alien and Sedition Acts of 1798. In the middle of that period, you find the Constitution of the United States. The period provides a prophetic representation of the earth beast's reign, for it begins speaking as a lamb, but the period ends with legislation representing a dragon. But as is often the case the beginning and ending of a thing align with opposites. The first waymark of the period is represented in the last waymark, and the middle waymark was the Constitution of the United States, which was ratified by THIRTEEN states. The Hebrew word “truth” was created by the first letter, followed by the thirteenth letter, followed by the last letter of the Hebrew alphabet.

The period we are now considering bears the signature of the First and the Last, who is the Truth. The period represents a period that leads to the beginning of the earth beast's reign as the sixth kingdom of Bible prophecy, and it therefore represents a period that leads to the end of the earth beast's reign as the sixth kingdom of Bible prophecy. That period began at the time of the end in 1989. 1776 to 1798 is to be laid upon 1989 to the soon coming Sunday law when the earth beast speaks as a dragon, as represented by the Alien and Sedition Acts.

It is worthwhile to place another prophetic truth into our study. That truth is an element of the “time of the end” as a symbol that is often overlooked. Laodicean Adventism may very well know that 1798 was the “time of the end,” but their understanding generally ends there, for they have no clue that every reform line parallels the other reform lines. Every reform line begins with the “time of the end.”

Moses typified Christ, and Moses directly stated that fact, and Peter confirmed it in the book of Acts.

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. Deuteronomy 18:15.

Jesus was to be “like unto” Moses.

And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Acts 3:17–24.

The time of the end in the history of Moses was his birth, and it typified the birth of Christ. At the births of both Christ and of Moses there was an increase of knowledge that would test that generation. The knowledge of both their births led both the dragon power of Egypt and of Rome to attempt to kill the promised ones of prophecy. The shepherds on the hills, the wise men from the east represent those who understood the increase of knowledge at the time of the end.

What is commonly missed is that there are two waymarks in the time of the end. It was not only Moses that was born, but three years prior his brother Aaron was born. Six months before Christ was born his cousin John was born. 1798 is the most common recognition of the “time of the end,” and in 1798 the beast (the political apparatus) (the whore) had ridden upon through the Dark Ages was killed, and a year later the “woman” who had ridden that beast also died.

In 1989 there were two presidents. Reagan ruled until the inauguration in 1989, and then Bush the first began his reign. The end of the twelve hundred and sixty years had been typified by the seventy years of captivity in Babylon, and when General Cyrus, the nephew of Darius, executed Belshazzar on the night of the feast, Darius was the actual king. Darius and Cyrus represent the two waymarks of that time of the end.

The prophetic relationship between Moses and Aaron, John and Jesus, Darius and Cyrus, the papacy and the pope and Reagan and Bush are all sources of prophetic light when studied with the correct methodology. What we would point to here is that John, Jesus’ cousin, was the voice in the wilderness, which had been typified by Moses’ brother Aaron, who travelled into the wilderness to meet Moses, in order to be his voice.

In the thirty-year period preceding Christ's anointing, and for the thirty years preceding the antichrist, there is a waymark identifying a "voice." For Christ it was the voice of John crying in the wilderness. In 533 Justinian made a decree identifying the antichrist as the corrector of heretics and the head of the church. Justinian's decree was the "voice" that prepared for the Sunday law "decree" at the Council of Orleans in 538.

General Cyrus' army was the voice identifying that Darius' conquering of Babylon was imminent.

"The advent of the army of Cyrus before the walls of Babylon was to the Jews a sign that their deliverance from captivity was drawing nigh. More than a century before the birth of Cyrus, Inspiration had mentioned him by name, and had caused a record to be made of the actual work he should do in taking the city of Babylon unawares, and in preparing the way for the release of the children of the captivity. Through Isaiah the word had been spoken:

"Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; ... to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel.' Isaiah 45:1-3." Prophets and Kings, 551.

When it is recognized that it is two witnesses or two waymarks by which a prophetic "time of the end," is established, it can also be recognized that one of the two waymarks represents an identification, announcement or warning of the approaching history. Aaron, John, Cyrus, and Justinian represent a waymark that precedes the time of the end. The time of the end in 1798 is the end of the period represented from 1776 through to 1798. The waymark in the middle of that history is the voice crying in the wilderness for the approaching history. That history began with a publication rejecting the dictatorial rule of either a king or pope, and it ended with a publication representing the character of a dictator. The publication in the middle represented the "warning" of the coming history, and the warning was that the Constitution of the United States would be overturned at the end of the history.

That line of history began to be repeated in 1989, and it ends at the Sunday law when the warning from the wilderness two hundred years earlier in 1789 is rejected. 1989 was the time of the end at the end of verse forty, and it aligns with the time of the end in 1798. 1989 aligns with 1776, and the Sunday law represents 1798. In the middle of the history where the effect of every vision is accomplished, the history that began on September 11, 2001, and continues until the warning of 1789, is fulfilled and the Constitution is overturned. There must be a waymark in the middle, for God never changes. That waymark would represent a warning for the prophetic history that begins at the soon-coming Sunday law.

1989 marks the time of the end in verse forty that leads to the Sunday law in verse forty-one. The warning message that arrived after the time of the end, but before the Sunday law was September 11, 2001. It warns that at the conclusion of that period of history, the third Woe that arrived on September 11, 2001, and was immediately restrained, would strike again as an unexpected

surprise, and thousands of cities would be destroyed. When that destruction arrives Satan would begin his marvelous work, and that work begins at the soon coming Sunday law.

“O that God’s people had a sense of the impending destruction of thousands of cities, now almost given to idolatry! But many of those who should be proclaiming the truth are accusing and condemning their brethren. When the converting power of God comes upon minds, there will be a decided change. Men will have no inclination to criticize and tear down. They will not stand in a position that hinders the light from shining to the world. Their criticism, their accusing, will cease. The powers of the enemy are mustering for battle. Stern conflicts are before us. Press together, my brethren and sisters, press together. Bind up with Christ. ‘Say ye not, A confederacy,... neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.’

“The world is a theater. The actors, its inhabitants, are preparing to act their part in the last great drama. God is lost sight of. With the great masses of mankind there is no unity, except as men confederate to accomplish their selfish purposes. God is looking on. His purposes in regard to his rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last great scenes in the drama,—Satan coming as Christ, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret societies. Those who are yielding to the passion for confederation are working out the plans of the enemy. The cause will be followed by the effect.

“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.

The warning that was typified by the introduction of the Constitution in 1789, is the warning of the third angel, which returns to the second Kadesh, when the sealing of the one hundred and forty-four thousand begins. That warning is the warning of the first voice of Revelation chapter eighteen, and not only did the great buildings of New York City come down at that time, but the very essence of the Constitution was changed. The Constitution was written and based upon English law, whose basic philosophy can be simply defined as “a person is innocent, until proven guilty.” The Constitution was written for the purpose of rejecting what is known as Roman law, whose basic philosophy can be simply defined as “a person is guilty, until proven innocent.”

The warning from the wilderness in 1789, represented by the Constitution, represents the warning of September 11, 2001, and not only did the burning buildings mark that history with a literal fulfillment, but the passage (speaking) of the Patriot Act also represented the warning.

The Patriot Act (Uniting and Strengthening America by Providing Appropriate Tools Required to Intercept and Obstruct Terrorism Act of 2001) was introduced in the United States Congress shortly after the terrorist attacks on September 11, 2001. The bill was introduced in the House of Representatives on October 23, 2001, and in the Senate on October 24, 2001. It was signed into law by President George W. Bush on October 26, 2001. The Patriot Act aimed to enhance the government's ability to investigate and prevent acts of terrorism and expand surveillance and law enforcement powers, and it rejected the basic and fundamental principle of English law that identifies that a man is innocent, until proven guilty. It is still used today by the elite within the government to circumvent due process of law, privacy and fair trials.

We will continue this study in our next article.

“What is our condition in this fearful and solemn time? Alas, what pride is prevailing in the church, what hypocrisy, what deception, what love of dress, frivolity, and amusement, what desire for the supremacy! All these sins have clouded the mind, so that eternal things have not been discerned. Shall we not search the Scripture, that we may know where we are in this world's history? Shall we not become intelligent in regard to the work that is being accomplished for us at this time, and the position that we as sinners should occupy while this work of atonement is going forward? If we have any regard for our souls' salvation, we must make a decided change. We must seek the Lord with true penitence; we must with deep contrition of soul confess our sins, that they may be blotted out.

“We must no longer remain upon the enchanted ground. We are fast approaching the close of our probation. Let every soul inquire, How do I stand before God? We know not how soon our names may be taken into the lips of Christ, and our cases be finally decided. What, oh, what will these decisions be! Shall we be counted with the righteous, or shall we be numbered with the wicked?

“Let the church arise, and repent of her back-slidings before God. Let the watchmen awake, and give the trumpet a certain sound. It is a definite warning that we have to proclaim. God commands his servants, ‘Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.’ The attention of the people must be gained; unless this can be done, all effort is useless; though an angel from heaven should come down and speak to them, his words would do no more good than if he were speaking into the cold ear of death. The church must arouse to action. The Spirit of God can never come in until she prepares the way. There should be earnest searching of heart. There should be united, persevering prayer, and through faith a claiming of the promises of God. There should be, not a clothing of the body with sackcloth, as in ancient times, but a deep humiliation of soul. We have not the first reason for self-congratulation and self exaltation. We should humble ourselves under the mighty hand of God. He will appear to comfort and bless the true seekers.

“The work is before us; will we engage in it? We must work fast, we must go steadily forward. We must be preparing for the great day of the Lord. We have no time to lose, no time to be engaged in selfish purposes. The world is to be warned. What are we doing as individuals to bring the light before others? God has left to every man his work; everyone has a part to act,

and we cannot neglect this work except at the peril of our souls.

“O my brethren, will you grieve the Holy Spirit, and cause it to depart? Will you shut out the blessed Saviour, because you are unprepared for his presence? Will you leave souls to perish without the knowledge of the truth, because you love your ease too well to bear the burden that Jesus bore for you? Let us awake out of sleep. ‘Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour.’” Review and Herald, March 22, 1887.