

# The Hidden History of Verse Forty - Number Thirteen

## *Number Thirteen*

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As a primary symbol of the one hundred and forty-four thousand, Peter is standing at Panium in 2026 working to correct the false prediction of July 18, 2020. His work in that regard aligns with the work of Josiah Litch's correction of August 11, 1840 and Samuel Snow's identification of October 22, 1844. Litch's correction empowered the first angel's message and Snow's empowered the second angel's message. The empowerment of the first and second angels' messages typify the empowerment of the third angel's message. The characteristics of the first and second are represented in the third as a combination of an external woe message and the internal message of the midnight cry of the parable of the ten virgins.

In a triple application of prophecy, the first and third, which are also the beginning and ending will possess parallel characteristics. Recently, a brother has uncovered several truths associated with the first woe of Revelation nine, which, when applied under the principle of Alpha and Omega identify another profound confirmation of Revelation eleven's "earthquake." The Sunday law in the United States is the "earthquake" that was first fulfilled in the French Revolution when France, who was one part of the ten nations that made of the prophetic structure of pagan Rome in the book of Daniel was overthrown. Thus, chapter eleven says a tenth part of the city fell.

And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. Revelation 11:13.

Immediately after this verse Islam of the third woe arrives.

The second woe is past; and, behold, the third woe cometh quickly. Revelation 11:14.

The pioneers expected that "the third woe" would immediately follow the second woe, but the word translated as "quickly," means suddenly and unexpectedly, which is the characteristic of Islam's surprise attacks. The third woe wasn't to arrive on October 22, 1844 as the pioneers conjectured, but when it arrived it would happen "suddenly and unexpectedly," as it did at 9/11, thus marking the beginning of the sealing of the one hundred and forty-four thousand, which ends shortly before the earthquake of the Sunday law.

The "earthquake" of the Sunday law is the shaking of the "earth" beast, and when 9/11 arrived, Sister White identified that the Lord arose to "shake terribly the earth." At the beginning of the sealing and the end, the earth beast is shaken, thus the "great earthquake."

“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.’” Review and Herald, July 5, 1906.

The Lord “arises” when there is a change in His dispensational work, as was the case when Stephen was stoned and October 22, 1844, when the judgment of the dead commenced. When the judgment of the living began on 9/11, the Lord again arose, and then he shook the earth, as He will do at the end of the sealing of the one hundred and forty-four thousand, when He changes His dispensational work from His church to His other flock of those still in Babylon.

What brother Daniel has discovered is the characteristics of the first woe, that align with the testimony of the “great earthquake” of chapter eleven in agreement with history and the pioneer’s understanding of the history that fulfilled the first woe.

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

The pioneers correctly applied these verses to the history that introduced Mohammed, who was born in 570, unified the tribes in 606, received his first revelation in 610, migrated to Medina in 622, started his warfare in 624 and died in 632. The “bottomless pit” prophetically represents a new manifestation of Satan, but Mohammed began in Arabia, which is also known as the bottomless pit because of the vast deserts.

Mohammed became the prophetic king, or as he was labelled, “the trustworthy one” in 606, when he resolved a dispute among the various tribes who were in a dilemma about who should be allowed to return the “black rock” cornerstone of the Kaaba. The Kaaba is a cube-shaped building (hence the name “Kaaba,” which means “cube” in Arabic) located in the center of the Great Mosque of Mecca in Saudi Arabia. It is approximately 43 feet high, eleven foot wide and 10 foot long, built of granite and marble, with a black silk and cotton cloth covering it. The Kaaba existed long before Muhammad and according to Islamic tradition, it was originally built by Abraham and his son Ishmael as a house of worship for the One God (Allah). Over the centuries, it became filled with idols and was used as a pagan shrine by the Arab tribes.

The Kaaba is the spiritual center of the Islamic world—a simple, ancient building that symbolizes monotheism, unity, and the connection between Abrahamic faith and Islam. Muslims do not consider it “God’s house” in a literal sense, but rather a divinely appointed focal point for worship. Mohammed’s actions during a period when the Kaaba had been destroyed and was then rebuilt are where his leadership began.

A flash flood damaged the Kaaba and the Quraysh tribe rebuilt it. When it came time to place the Black Stone (Hajar al-Aswad) back in its corner, the different clans quarreled over who should have the honor. They agreed that the next person to enter the area would decide. Muhammad walked in, and he resolved the dispute wisely: He placed the Black Stone on a cloth, had a representative from each clan lift it together, carrying it together, and then he personally set it in place. This event earned him great respect and the title Al-Amin (“the Trustworthy”) among the people of Mecca. It is one of the key pre-prophetic events highlighted in many timelines. The “Black Stone” was the cornerstone that was placed by Mohammed, who is the prophetic king over Islam. The black cornerstone is an obvious counterfeit of Christ (the true cornerstone), and the corruption of the house of Kaaba after years of the introduction of idols was also resolved by Mohammed.

After the Quraysh broke the Treaty of Hudaibiyyah, Muhammad marched on Mecca with an army of about 10,000 Muslims. The city surrendered with very little fighting. Muhammad then entered the Kaaba, destroyed the 360 idols inside it, and rededicated the shrine to the worship of the one God (Allah). Thus, Mohammed the king of Islam, laid the cornerstone, and he cleansed the temple of idolatry.

There are three powers that come from the bottomless pit in the book of Revelation, and each of the three represents a counterfeit Christ. Satan, the dragon seeks to be as the Most High, seated on His throne and His church.

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit. Isaiah 14:12–15.

The dragon of atheism came from the bottomless pit in Revelation eleven and the beast of Catholicism ascends out of the bottomless pit when her deadly wound is healed.

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

The beast of Catholicism ascends to the throne of the earth at the Sunday law when the threefold union is put in place. Like unto the dragon, Catholicism claims to be God, as Paul so aptly identified.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. 2 Thessalonians 2:3, 4.

Like the dragon, the beast of Catholicism is antichrist, both profess to be God, and both have their final destruction associated with their biblical testimony, for the dragon is brought down to hell, and the beast is the son of perdition. Perdition being final destruction.

“The determination of antichrist to carry out the rebellion he began in heaven will continue to work in the children of disobedience.” Testimonies, volume 9, 230.

“Through the pope of Rome the same work has been carried on here on earth as was carried on in the courts of heaven before the expulsion of the prince of darkness. Satan sought to correct the law of God in heaven, and to supply an amendment of his own. He exalted his own judgment above that of his Creator, and placed his will above the will of Jehovah, and in this way virtually declared God to be fallible. The pope also takes the same course and, claiming infallibility for himself, seeks to adjust the law of God to meet his own ideas, thinking himself able to correct the mistakes he thinks he sees in the statutes and commands of the Lord of heaven and earth. He virtually says to the world, I will give you better laws than those of Jehovah. What an insult is this to the God of heaven!” Signs of the Times, November 19, 1894.

Islam, represented by Mohammed in the history of the seventh century also came out of the bottomless pit when the key that was given to Mohammed was turned. When the pit was opened “smoke” came out that darkened the sun and the air. The pioneers correctly identified that the “key” that opened the pit was the battle of Nineveh.

When we approach the first three verses on Revelation chapter nine from the pioneer understanding in the context of a triple application of prophecy, we find the prophetic characteristics of those verses that represent the first woe, typify the prophetic characteristics of the third woe that arrives “quickly” at the great earthquake. The Sunday law is represented by the battle of Nineveh.

Peter is responsible for correcting the false prediction of the fireballs of Nashville, and he recognizes that the correct application of Ellen Whites warning of fireballs upon Nashville marks the beginning of “the destruction of thousands of cities almost fully given to idolatry.”

The fireballs of Nashville mark the beginning of a period of destruction upon the cities, and it also marks the beginning of the proclamation of the short midnight cry message. That message begins with an unexpected attack from Islam and the period ends with an unexpected attack from Islam at the great earthquake. The period of the proclamation of the midnight cry marks the end of the sealing time of the one hundred and forty-four thousand which began with the unexpected attack of Islam on 9/11.

The sealing of the one hundred and forty-four thousand then began in agreement with the line of Balaam and the ass, where there are three strikes that culminate at the Sunday law, but where the second unexpected attack includes October 7, 2023 upon the ancient glorious land and then at the fireballs of Nashville. All the lines agree, and Peter understands that the unsealing of these truths, which are represented as the dirt brush man gathering up the scattered jewels and casting them into the casket is the work of the Lion of the tribe of Judah.

The Lion of Judah identifies Peter's corrected message of Nashville as occurring in the final period of the sealing of the one hundred and forty-four thousand that is represented in the hidden history of verse forty of Daniel eleven, and more specifically in the portion of that hidden history represented in verses eleven through fifteen of the same chapter. In those verses the battle of Raphia and the battle of Panium lead to the Sunday law of verse sixteen, which is represented by the battle of Actium. When the battle of Panium joins the battle of Actium at the Sunday law, the battle of Nineveh is also repeated.

The "key" given to Mohammed, the king of Islam, whose name is not only the character of Islam, but also the place of the destruction marked by the battle of Nineveh. The king's name "in the Hebrew tongue is Abaddon," and "in the Greek tongue hath his name Apollyon." The Greek and Hebrew emphasize the Old and New Testaments and instruct us that Abaddon means "the place of destruction" and Apollyon means "the destroyer." In verse eleven of Revelation nine the king over Islam is Mohammed, but it is also the "angel of the bottomless pit," which is Satan. Just as the pope is the antichrist as Satan's right-hand man on earth, Mohammed is also directly controlled by Satan, the angel of the bottomless pit.

At the Sunday law, the threefold union is forced upon the world and the deadly wound that was delivered to the papacy in 1798, thus marking the end of the Dark Ages is healed. When the deadly wound is healed, the second period of the Dark Ages arrives, and at the great earthquake that is the Sunday law Islam turns the key and smoke as from a furnace blots out the sun and stars as darkness returns. The battle of Nineveh is repeated at the Sunday law, for it is the key that brings the second period of darkness. There national apostasy is followed by national ruin. There "active despotism" bears full sway, for the smoke of Islam that darkens the sun and stars at the battle of Nineveh is as a burning furnace. The "burning furnace" was an element of God's covenant with Abraham.

And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. Genesis 15:17.

The smoking furnace that passed between Abram's covenant offerings identified the bondage in Egypt represented in the passage in verse thirteen.

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. Genesis 15:13.

A "burning furnace," such as Nebuchadnezzar's furnace in chapter three of Daniel represents bondage and slavery, as was the condition of Shadrach, Meshach and Abednego.

"But like the stars in the vast circuit of their appointed path, God's purposes know no haste and no delay. Through the symbols of the great darkness and the smoking furnace, God had revealed to Abraham the bondage of Israel in Egypt, and had declared that the time of their sojourning should be four hundred years. "Afterward," He said, "shall they come out with great substance." Genesis 15:14." The Desire of Ages, 33.

But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day. Deuteronomy 4:20.

The smoke that darkens the sun and moon when the key of the battle of Nineveh is turned identifies the persecution that begins in earnest at the Sunday law. The persecution of the Dark Ages then is repeated. The pioneers correctly identified that the battle of Nineveh was the “key” that brought Islam into prophetic history as the first woe in 627. The battle was between Rome and Persia, and it represented a victory for Rome, but it was what is called a Pyrrhic victory. A victory that is actually detrimental to the victor. The phrase comes from a victory by king Pyrrhus of Epirus. After two battles against the Romans (Heraclea in 280 BC and Asculum in 279 BC), he defeated the Roman army but lost a huge portion of his own troops. According to legend, he then said, “One more such victory and we are lost.”

The battle of Nineveh was a strategic victory for Rome, but when finished neither Rome or Persia had the power to thereafter effectively resist the onslaught of Islam. Persia is the United States and Rome is the papacy in the modern fulfillment of the battle of Nineveh. Medo-Persia as a two-horned power represent the two-horned power of the United States. At the Sunday law the United States is simply one horn, for leading to the Sunday law the image of the beast has been formed, and that formation consists of combining both horns into one. In Daniel eight, there are two horns representing the Medo-Persian Empire, and the Persian horn came up last.

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

The United States’ two horns of Republicanism and Protestantism join into one when church and state come together to form the image of the beast. That formation is fully consummated when the mark of the beast is enforced at the Sunday law. This identifies the United States as simply Persia at the Sunday law. Persia was defeated by Rome at the battle of Nineveh. How Rome defeated Persia is of historical significance, because of the maneuvers of Heraclius, the Roman Emperor.

Simply put Heraclius accomplished a surprise attack, as opposed to a straight forward advancing attack. His efforts to accomplish the surprise are noted in history. The surprise included his decision to attack in winter, which was uncommon during those historic times, but it did not stop there. Heraclius started his invasion in mid-September 627 from the north (Armenian highlands). Instead of taking the expected route southward directly toward the Persian capital Ctesiphon, he made a wide arc, moving southeast along the border regions (roughly modern Turkey-Iran border). He then turned south and west, crossing the Great Zab River on December 1, 627. This placed his army on the Nineveh Plateau (east bank of the Tigris River), near the ruins of ancient Nineveh. This movement was from south to north relative to the Persian forces—the opposite of what the Persians anticipated. They expected him to continue pushing south toward Ctesiphon. It caught the Persian commander Rhahzadh off guard and forced him to chase Heraclius into unfavorable terrain. It allowed the Romans to choose the battlefield on the plains near Nineveh. The maneuver prevented the Romans from being trapped between Persian forces and gave them an escape route if needed. Combined with the fog on the day of battle and a feigned retreat tactic during the actual fighting, there were multiple layers of surprise. This bold winter invasion and flanking route deep into Persian territory is considered one of Heraclius’s greatest military achievements. It helped

shatter Persian confidence and contributed heavily to the eventual Roman victory in the long war.

“In the battle of Nineveh, which was fiercely fought from daybreak to the eleventh hour, twenty-eight standards, besides those which might be broken or torn, were taken from the Persians; the greatest part of their army was cut in pieces, and the victors (the Romans), concealing their own loss, passed the night on the field. The cities and palaces of Assyria were opened for the first time to the Romans.

“The Roman emperor was not strengthened by the conquests which he achieved; and a way was prepared at the same time, and by the same means, for the multitudes of Saracens from Arabia, like locusts from the same region, who, propagating in their course the dark and delusive Mohammedan creed, speedily overspread both the Persian and the Roman empire.

“More complete illustration of this fact could not be desired than is supplied in the concluding words of the chapter from Gibbon, from which the preceding extracts are taken. ‘Although a victorious army had been formed under the standard of Heraclius, the unnatural effort seems to have exhausted rather than exercised their strength. While the emperor triumphed at Constantinople or Jerusalem, an obscure town on the confines of Syria was pillaged by the Saracens, and they cut in pieces some troops who advanced to its relief,—an ordinary and trifling occurrence, had it not been the prelude of a mighty revolution. These robbers were the apostles of Mohammed; their frantic valor had emerged from the desert; and in the last eight years of his reign, Heraclius lost to the Arabs the same provinces which he had rescued from the Persians.

“‘The spirit of fraud and enthusiasm, whose abode is not in the heavens,’ was let loose on earth. The bottomless pit needed but a key to open it, and that key was the fall of Chosroes. He had contemptuously torn the letter of an obscure citizen of Mecca. But when from his ‘blaze of glory’ he sunk into the ‘tower of darkness’ which no eye could penetrate, the name of Chosroes was suddenly to pass into oblivion before that of Mohammed; and the crescent seemed but to wait its rising till the falling of the star. Chosroes, after his entire discomfiture and loss of empire, was murdered in the year 628; and the year 629 is marked by ‘the conquest of Arabia,’ and ‘the first war of the Mohammedans against the Roman empire.’ ‘And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit.’ He fell unto the earth. When the strength of the Roman empire was exhausted, and the great king of the East lay dead in his tower of darkness, the pillage of an obscure town on the borders of Syria was ‘the prelude of a mighty revolution.’ ‘The robbers were the apostles of Mohammed, and their frantic valor emerged from the desert.’” Uriah Smith, *Daniel and the Revelation*, 495–497.

The battle of Nineveh represents modern Rome conquering the United States at the Sunday law, but it is a pyrrhic victory, for a progressive judgment upon Rome begins at the Sunday law.

Chosroes, was the head of the Persian empire, so Persia representing the United States’ fall at the Sunday law is the key that opens the bottomless pit at the fall of the sixth kingdom of Bible prophecy. It represents the Sunday law of verses sixteen, thirty-one, and forty-one of Daniel eleven, as well as, Revelation thirteen verse eleven.

Notice the pioneer Stephen Haskell's comments on the same verses and history:

“The Arabs, or the Saracens, had never exercised any influence in the earth. In the history of nations, these free men of the desert had passed with scarcely a notice. Mohammedanism united the scattered tribes, and sent them forth as the conquerors of nations. The rapid progress which attended the Saracen arms was due, in great measure, to the strife between the Romans and Chosroes, the head of the modern Persian empire. This strife resulted in the fall of the latter. Modern Persia had stood as a barrier wall, keeping in check the power of Mohammed; but when that power fell, the barrier was gone, the ‘bottomless pit’ opened, and the Saracens deluged the world. When the ‘bottomless pit’ was opened, there arose a smoke which hid the face of the sun.’ The figure is a strong one, representing the darkening effect of Mohammedanism, as it spread over the face of the earth.” Stephen Haskell, *The Story of the Seer of Patmos*, 164, 165.

That barrier wall in Rome's history is the wall of separation of church and state that is removed at the Sunday law. There is another layer to the pyrrhic victory of Rome over Persia in the battle of Nineveh, for there was a previous battle of Nineveh, representing an Alpha and the battle of 627 representing the Omega. The battle was in 612 BC, roughly twelve hundred years apart. In that battle Assyria was defeated by a threefold confederacy and marked the end of the Assyrian Empire.

A. T. Jones comments on the alpha battle of Nineveh:

“Affairs in the government of Assyria went from bad to worse, so that in 612 BC there was another grand revolt on the part of the same three countries, led this time by Nabopolassar himself. This one was completely successful: Nineveh was made a heap of ruins; and the Assyrian Empire was divided into three great divisions,—Media, holding the northeast and the extreme north, Babylon holding Elam and all the plain and valleys of the Euphrates and the Tigris, and Egypt holding all the country west of the Euphrates. The seal of this alliance between Babylon and Media was the marriage of the daughter of the king of Media to Nebuchadnezzar, son of Nabopolassar. It was in the performance of his part in the alliance against Assyria, that Pharaoh-Necho king of Egypt went up against the king of Assyria to fight against Carchemish by Euphrates when King Josiah of Judah went out to fight with him, and was slain at Megiddo. Then as all this western territory pertained to the king of Egypt, it was in exercise of his legitimate sovereignty, gained by conquest, that he removed Shallum, the son of Josiah, from being king of Judah, and appointed Eliakim king of Judah in his stead, changing his name to Jehoiakim, and laid a tax upon the land.” 1 Chronicles 3:15; 2 Kings 23:31–35.” A. T. Jones, *Review and Herald*, March 15, 1898.

In the alpha battle of Nineveh of 612 BC, the Assyrian Empire came to an end, just as the sixth kingdom of Bible prophecy ends at the Sunday law. The victor in the battle was a threefold union of Babylon, Egypt and Media. In the warfare of that period King Josiah dies at Megiddo, thus typifying Armageddon. In the omega battle of Nineveh in 627, Islam of the third woe is released as the wall of protection in the Constitution is removed as typified, as Haskell noted of Persia as the “barrier wall” of protection being removed with the defeat of Persia. King Josiah's death at Megiddo identifies the first battle of Nineveh as being the second battle in the last days. The last of

the two battles of Nineveh in 627, when the key is turned and the pit is opened is the first in the last days, for the first will be last. The first battle of Nineveh between Assyria and the threefold union leads to Armageddon. The period of the second Dark Ages begins with the battle of Nineveh and ends with the battle of Nineveh.

The facts of the fifth trumpet which is the first woe of Revelation chapter nine is what the pioneers understood to be the clearest historical witness of any passage in the book of Revelation. Uriah Smith expresses that fact as follows:

“‘VERSE 1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.’

“For an exposition of this trumpet, we shall again draw from the writings of Mr. Keith. This writer truthfully says: ‘There is scarcely so uniform an agreement among interpreters concerning any other part of the Apocalypse as respecting the application of the fifth and sixth trumpets, or the first and second woes, to the Saracens and Turks. It is so obvious that it can scarcely be misunderstood. Instead of a verse or two designating each, the whole of the ninth chapter of the Revelation in equal portions, is occupied with a description of both.’ Uriah Smith, Daniel and the Revelation, 495.

Peter is at Panium with the responsibility to correct the message of the fireballs of Nashville, and it is seen for the first time that the elements of the first woe perfectly align with the elements of the soon-coming Sunday law. The Lion of the tribe of Judah unsealed this understanding in agreement with other lines of prophecy that He had already put in place. The historians will testify to the significance of the surprise attack accomplished by Rome upon the Persians in 627, and when they do so, they noted Heraclius’ maneuvering around and behind Persia in the winter time as a ploy to keep hidden until the time of the attack.

Sister White informs us that Rome is simply waiting for “vantage ground,” and then she will strike.

“God’s word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution.”  
The Great Controversy, 581.

As with the Emperor Heraclius, the papacy has been moving toward her goal “stealthily and unexpectedly” in fulfillment of Isaiah chapter twenty-three, where the whore of Tyre is forgotten for the history of the sixth kingdom of Bible prophecy. The secret surprise attack of Heraclius is the world forgetting the papacy from 1798 unto the Sunday law. Line upon line the first woe represents the third and last woe. In the first woe a pronouncement is made that also aligns with the

history of Islam and the period of the sealing of the one hundred and forty-four thousand.

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. Revelation 9:4–6.

Before the key is turned at the battle of Nineveh, which is the soon-coming Sunday law the one hundred and forty-four thousand are already sealed. At the Sunday law the destruction of the cities which is initiated with the fireballs of Nashville is represented as a period of “five months,” when warfare rages and the second papal blood bath is initiated in fulfillment of the answer given to the martyrs of the Dark Ages in the fifth seal.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled. Revelation 6:9–11.

The martyrs of the Dark Ages are the first group that typify the martyrs of Modern Rome during the Sunday law crisis. Before that crisis arrives the one hundred and forty-four thousand are sealed, and that sealing process began at 9/11 with the arrival of Islam of the third woe, and the sprinkling of the latter rain. When the martyrs of the first Dark Ages asked when the papacy would be judged, they were told there will be a second group of martyrs when the Dark Ages are repeated, which is when the key of the battle of Nineveh is fulfilled at the soon-coming Sunday law. Before the second group of martyrs are made up the one hundred and forty-four thousand are sealed, and the period of the sealing that began on 9/11 is identified in the fifth seal, for the conversation there set forth is found in Revelation chapter six, verses NINE through ELEVEN, thus marking the beginning and ending of the sealing with 9/11. The ending introduces the destruction of Islam as set forth in Revelation NINE, ELEVEN, and those who are sealed will have fulfilled the experience of Daniel represented in Daniel NINE, ELEVEN.

We will continue these things in the next article.