

The Revelation of Jesus Christ - Number Thirteen

The War in Heaven and the Last Days: Unveiling the Prophetic Timeline from Revelation 12 & 13

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We have been identifying the war in heaven described in chapter twelve of the book of Revelation. Employing the principle of Christ's character that is Alpha and Omega, we have approached the war in heaven in chapter twelve as a typification of the war in heaven that occurs in the "last days." The expression "the last days" in the Bible and Spirit of Prophecy means the last days of the investigative judgment.

We have identified the three satanic powers of chapter twelve and thirteen, not as powers that find their fulfillment in past history, but as the modern fulfillment of those powers that lead the world to Armageddon. The dragon of chapter twelve is the United Nations, the Catholic church who is to be resurrected at the Sunday law in the United States, is the sea beast of chapter thirteen, and the earth beast with two horns is the United States.

We have been identifying that the warfare customarily understood in chapter twelve as exclusively a representation of Lucifer's rebellion in heaven, actually illustrates a war that is about to happen in the earthly heavens, beginning at the soon-coming Sunday law in the United States. We have taken time to identify that there is a testing process illustrated from Revelation thirteen, verses eleven through seventeen, that involves recognizing the formation of the image of the beast. The image of the beast represents the combination of church and state, with the church in control of the relationship. When the church is in control, it then uses the state to enforce its doctrines and persecute those it defines as heretics. The worldwide testing process associated with the formation of the image of the beast, is first accomplished within the United States. The prophetic characteristics of each of the two testing processes, is essentially the same in either the United States or the world.

We pointed to the two identical periods of twelve hundred and sixty days that preceded and followed the cross as a second witness to the identification of two consecutive image of the beast testing processes at the end of the world. The formation of the image of the beast in the United States between September 11, 2001, and the soon-coming Sunday law, precedes the formation of the image of the beast in the United Nations after the soon-coming Sunday law. The twelve hundred and sixty days of Christ's ministry from His baptism to the cross preceded the twelve hundred and sixty days of His disciple's ministry that followed the cross. The two lines, both containing two periods that represent identical tests in each period, represent the theme of either the image of Christ or the image of the antichrist.

The twelve hundred and sixty days of Christ's ministry that ended at the cross, began when the Holy Spirit descended at His baptism, aligning with the mighty angel of Revelation eighteen descending on September 11, 2001.

“Now comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, ‘What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1–3 will be fulfilled.’ The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine.” Review and Herald, July 5, 1906.

The period of twelve hundred and sixty days in the history of Christ, that ended at the cross, represents the period of time that concludes at the soon-coming Sunday law. The cross typifies the Sunday law. Both are symbols of judgment. Both represent the coming of national ruin for the nation where the event of judgment takes place. Both took place in the glorious land of Judah. In Christ's history it was the literal glorious land of Judah, and at the Sunday law it is the spiritual glorious land of Judah, the United States of America. At the cross, Christ was lifted up for the purpose of drawing all men to Himself.

And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. John 12:32, 33.

At the Sunday law the ensign of the one hundred and forty-four thousand are lifted up in order to draw all men to Christ.

And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly. Isaiah 5:26.

The period of twelve hundred and sixty days in the history of Christ that follows the cross, ends with Michael standing up at the stoning of Stephen.

But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Acts 7:55, 56.

The symbolic forty-two months of the last image of the beast testing time, ends with Michael standing up and marks the close of human probation.

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. Daniel 12:1.

The complete history of both image to the beast testing processes, contains other internal prophetic witnesses. Correctly understood, and I acknowledge few persons do understand this truth; but the first image of the beast testing process that is fulfilled in the United States, began on September 11, 2001, when the third woe arrived into history. The Sunday law where that first image of the beast testing process ends, marks the arrival of the third woe in judgment against the United States for the passage of the Sunday law. At that time the arrival of the third woe fulfills the angering of the nations, in fulfillment of Revelation eleven, and verse eighteen and the first mention of Islam's role to anger the nations in Bible prophecy.

And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. Genesis 16:12.

The soon coming Sunday law is the ending of the first testing period, and also the beginning of the last testing period. The last testing period ends when human probation closes, and at that point in time the four winds, which are a symbol of the third woe, are fully released.

“When the Saviour saw in the Jewish people a nation divorced from God, He saw also a professed Christian Church united to the world and the papacy. And as He stood upon Olivet, weeping over Jerusalem till the sun sank behind the western hills, so He is weeping over and pleading with sinners in these last moments of time. Soon He will say to the angels who are holding the four winds, ‘Let the plagues loose; let darkness, destruction, and death come upon the transgressors of my law.’ Will He be obliged to say to those who have had great light and knowledge, as He said to the Jews, ‘If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes’?” Review and Herald, October 8, 1901.

In the history of Christ, the first waymark of the first period of twelve hundred and sixty days began at His baptism, which was a symbol of His death and resurrection. That period ended at His death and resurrection, which simultaneously began the last period of twelve hundred and sixty days. That period ended with the death and promised resurrection of Stephen.

The line of history that represents the image of Christ, has the identical prophetic structure as the line of history that represents the image of antichrist.

In the Scriptures, Christ is the true king of the north, and it has always been Satan's purpose to overthrow and counterfeit Christ's royal authority.

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. Isaiah 14:12–14.

The “sides of the north” is Jerusalem, the city of the great king, where His sanctuary is.

A Song and Psalm for the sons of Korah. Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth,

is mount Zion, on the sides of the north, the city of the great King. Psalms 48:1, 2.

In the Scriptures, the earthly “kings of the north,” are always represented as enemies of the people of God. They represent Satan’s effort to counterfeit the true king of the north, who is seated upon his throne in Jerusalem, which is the sides of the north. The line that represents two testing processes of the image of the beast, which runs parallel to the line of two testing processes of the image of Christ, has a third witness in the theme of Satan’s effort to be the king of the north who rules over God’s people.

In 723 BC, the king of the north, as represented by Assyria, took the northern ten kingdoms of Israel into slavery in fulfillment of Leviticus twenty-six’s “seven times.” Twelve hundred and sixty years later, in 538, the king of the north, represented at that point in history by literal pagan Rome, surrendered the throne to papal Rome, who then became the spiritual king of the north for another twelve hundred and sixty years. That second period of twelve hundred and sixty years ended in 1798, when the spiritual Roman king of the north received a deadly wound. When the papacy received its deadly wound in 1798, it typified the close of human probation, when the resurrected papacy finally and forever comes to his end with none to help.

And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. Daniel 11:45, 12:1.

The “seven times,” of Leviticus twenty-six, which equates to twenty-five hundred and twenty years, identifies Assyria as the king of the north in 723 BC, and as the king of the north he conquered the “northern” kingdom of ancient Israel. From that point on, paganism, beginning with Assyria on to pagan Rome, trampled down God’s people, the “host” of Daniel 8:13, for twelve hundred and sixty years. In 538, the literal Roman king of the north, was prophetically conquered by the spiritual Roman king of the north, who trampled down God’s spiritual Israel for another twelve hundred and sixty years. The second period of trampling down ended with the spiritual Roman king of the north receiving his deadly wound in 1798.

In the line of the image of Christ, the center point is the cross, where death is identified. In the two periods of the test of the formation of the image of the beast, the center point is the death of the earth beast. In the line of the counterfeit king of the north, the center point is the death of the literal Roman king of the north.

These lines represent three biblical witnesses, which each contains two sequential periods of time within one period of time. Each center point is marked by physical death, or death of a kingdom of Bible prophecy. With Christ the center point was His death and resurrection. With the image of the beast the center point is the death of the earth beast, the sixth kingdom of Bible prophecy at the Sunday law. With the line of the counterfeit king of the north, the center point represents the death of the literal Roman king of the north, the fourth kingdom of Bible prophecy.

The two witnesses of Revelation eleven, according to Sister White in *The Great Controversy*, represent the Word of God. Christ is the Word of God. Those two witnesses were given power to prophesy for a thousand two hundred and threescore days, clothed in sackcloth. They were then slain in the street, and did not arise for three days and a half. “A thousand two hundred and threescore days,” and “three days and a half” are both symbols of the wilderness period of twelve hundred and sixty years. They began with an empowerment where they prophesied clothed in sackcloth that ended in death. Then for the same prophetic period they were silent and clothed with death, until they were resurrected to present the warning of the third angel that announces the close of probation.

These four prophetic lines equate to four witnesses. The prophetic structure of each of the four witnesses is identical. The periods of time of each of the eight periods, with the exception of September 11, 2001, to the soon-coming Sunday law, which is found in the four lines are prophetically identical. Every center point represents some type of death. Two of the lines address Christ, either as His image, or as the Word of God. The other two lines represent the antichrist, either as his desire to counterfeit Christ as king of the north, or to counterfeit Christ’s system of government.

We will try to bring together the one hundred and forty-four thousand with the battle in the first heaven in our next article. Dear reader, or listener: Whether you refuse to see these truths, or you do see them, it needs to be pointed out that the information that is being presented in all these articles, is identified and thereafter supported and sustained through the application of employing the beginning of a thing in order to identify the end of a thing. This is the prophetic signature of Alpha and Omega, and is a large element of the Revelation of Jesus Christ that is now being unsealed.

The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law. Deuteronomy 29:29.