The Conclusion of the Whole Matter - Number Four

The Hidden Starting Point and the Final Twofold Warning

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The final warning message is represented in Daniel eleven verse forty-four:

> But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. Daniel 11:44.

The tidings of the north represent the message of the king of the north. The true king of the north is Christ and the papal power is the earthly counterfeit of Christ as the true king of the north. The earthly counterfeit is Satan's representative.

> "To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth; and having thus rejected Christ, she was induced to yield allegiance to the representative of Satan—the bishop of Rome." The Great Controversy, 50.

Satan has desired to overthrow both of God's thrones, and he employs the pope of Rome in a failed attempt to accomplish his desire.

> 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.

Satan's desire is to be seated upon God's political throne, represented by "the stars of God." The "stars" are angels.

> The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches. Revelation 1:20.

Satan also desires to be seated upon God's religious throne, represented by the "sides of the north."

> 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 48:2.

Satan developed the papal power in an attempt to accomplish the overthrow of God's kingdom and rule planet earth as his own dominion.

> "This compromise between paganism and Christianity resulted in the development of 'the man of sin' foretold in prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power—a monument of his efforts to seat himself

upon the throne to rule the earth according to his will." The Great Controversy, 50.

The "tidings" out of the north in verse forty-four are the message of Satan, and his earthly representative's effort to take control of planet earth. The tidings out of the east are the message of the "east wind" of Bible prophecy. The "east wind" is the message of Islam—the children of the east in Bible prophecy. The sealing angel of Revelation chapter seven arises out of the east, and the twofold message of the counterfeit king of the north and Islam is the sealing message that is proclaimed just before probation closes.

> 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 final warning message is a twofold message which is typified in a variety of biblical passages, each of which contributes its own peculiar witness to the symbolism of the final twofold message. The east wind is interesting in its context of being one of the two messages that make up the final warning message before probation closes. Islam in relation to the tidings of the north in verse forty-four represents an internal message, and the northern tidings represent an external message. The reason this is interesting is because Islam was one part of the twofold message proclaimed by the Millerites in 1844. In Millerite history Islam was an external message, and in verse forty-four it is an internal message. The internal message in Millerite history was the 2,300 days which aligned the parable of the ten virgins and the opening of judgment. Islam on August 11, 1840, was an external message, and August 12, 1844, was an internal message. The eleventh and twelfth of August add up to twenty-three, and twenty-three represents the history of the Millerites, for that was the history of the first two angels of Revelation fourteen, and the three in the number twenty-three represents the third angel's message. The first two messages precede the third, just as two precedes three in the number twenty-three.

The third angel arrived on October 22, 1844, when the first and second angels ended. They ended where the 2300 days ended, marking the opening of the judgment of the dead. The judgment of the dead continued until 9/11 when the twofold message of Revelation eighteen descended with the two voices.

When 9/11 arrived and August 11, 1840, was repeated, Islam marked the beginning of the latter rain and the sealing of the one hundred and forty-four thousand. The external message for the one hundred and forty-four thousand is Nashville as the sign that the formation of the image of the beast has begun. In Millerite history, when the restraint was placed upon Islam on August 11, 1840, it was an external message. When Islam was released on 9/11, Islam became an internal message. The tidings of the east and north represent the two voices of Revelation eighteen.

The first voice fulfilled the first three verses, and verse four's voice represents the call out of Babylon, which is the loud cry that begins at the soon-coming Sunday law. Verses one through three were fulfilled when the great buildings of New York were brought down by a touch of God.

> “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 first three verses are the arrival of the third woe of Islam. 9/11 marks the beginning of the sealing of the one hundred and forty-four thousand and of the latter rain. The message of the sealing is the internal and verse four’s call out of Babylon is the external. The first three verses represent the judgment upon the church and verse four marks the arrival of the judgment of those outside of God’s covenant people.

> “So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel’s message is, ‘Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.’ And in the loud cry of the third angel’s message a voice is heard from heaven saying, ‘Come out of her, my people.’” Review and Herald, December 6, 1892.

Those two voices of Revelation eighteen were typified by the two times Christ cleansed the temple.

> “When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel’s message is, ‘Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication’ (Revelation 14:8). And in the loud cry of the third angel’s message a voice is heard from heaven saying, ‘Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities’ (Revelation 18:4, 5).” Selected Messages, book 2, 118.

The Starting Point

Between 1838 and August 1, 1840, Josiah Litch identified the starting point of the 391-year-and-fifteen-day prophecy of Revelation nine, which followed the second five-month prophetic period. His discovery allowed him to accurately predict not only the year and month, but the very day of the month the prediction would be fulfilled. After the first disappointment of April 19, 1844, Samuel Snow discovered the starting point of the 2300 days of Daniel eight. His discovery allowed him to accurately predict not only the year, but the month and day of the year. Litch’s discovery of the starting point empowered the first angel’s message and Snow’s discovery of the starting point empowered the second angel’s message.

The first and second angels represent the Millerite movement from 1798 unto October 22, 1844 when the great disappointment marked the arrival of the third angel. In the history of the third angel the discovery of the starting point of the five-month prophecy of Revelation nine identifies when the message of the midnight cry and Islam empowers the message. This discovery of a starting point for the final warning of the third angel includes the work accomplished in type by Litch and Snow. The message of Nashville is to be corrected, and its correction occurs when the starting point is discovered.

The starting point of the five-month prophecy was July 27, 1299 in Millerite history, but the discovery made in 2026 identifies a second and earlier five-month prophecy in chapter nine of Revelation. That recognition brings together the entire history represented in chapter nine, and in so doing it identifies the battle of Nineveh as the key that opens the prophetic history leading to the five-month period beginning in 632.

The battle of Nineveh in 627 was followed five years later by the death of Mohammed. His death marked the beginning of the first five-month prophecy that concluded in 782 with the humiliation of eastern Rome by Islam. The five years from the “key” of Nineveh to the death of Mohammed was followed by the conclusion of the Persian power that had been one of the two antagonists in the battle of Nineveh. The Persia ending came ten years after Mohammed’s death. Thus the “key” of the battle of Nineveh that released the locusts of Islam was followed five years later by the death of Mohammed, which marked the starting point of the five-month prophecy. Then ten years after the death of Mohammed Persia fell. Thus, from the turning of the key of Nineveh there was a period of five years followed by ten years.

The symbolic relationship of five and ten is the “key” of the five-month prophecy. In that very first symbolic five and ten of the prophecy, the first of ‘two’ five-month prophecies in the chapter finds its beginning. Five months represent one hundred and fifty days. The first five-month prophecy is in verse five, and the second is in verse ten. The third time prophecy of three hundred and ninety-one years and fifteen days is in verse fifteen. The third prophecy of verse fifteen was presented in 1838, and before August of 1840, Litch had discovered the starting point to the prophecy. He published his second presentation on August 1, 1840, ten days before the fulfillment on August 11, 1840. He there published his last presentation ten days before the fulfillment, which was on the fifth day of the final fifteen days of the prophecy.

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The prophecies of the first and second woes concluded on August 11, 1840, with the restraint of the Ottoman power in Constantinople, when Litch's five and ten days were fulfilled in association with the event. Those three hundred and ninety-one years align with the prophecy of Ezekiel chapter four. There Ezekiel was instructed to lie upon his left side for three hundred and ninety years. He was instructed to do so in a passage that begins in chapter one and verse one.

> Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. Ezekiel 1:1.

The "thirtieth year" is the thirtieth year of the seventeenth Jubilee cycle that began in the reign of Josiah. The fourth month and fifth day corresponded to July 21, 1844, which was the exact midpoint of the Millerite waiting period between the disappointment of April 19, 1844, and the disappointment of October 22, 1844. On that date Samuel Snow first employed the expression "behold the bridegroom cometh," when he presented the true midnight cry message in Boston. This midpoint in Millerite history is identified by inspiration.

> "In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to which it was afterward found that they extended, the message was proclaimed in the very words of Scripture: 'Behold, the Bridegroom cometh!'" The Great Controversy, 398.

The important point here is more about the biblical reckoning of time, for to project back three hundred and ninety years from the 30th year of the 17th Jubilee cycle takes you to the division of the kingdom in 977 BC. There the rebellion of king Jeroboam of Israel brought about the prophecy of Josiah as proclaimed by the disobedient prophet in 1 Kings 13. Jeremiah chapter one verse two identifies that Jeremiah began his ministry in the 13th year of king Josiah's reign.

> To whom the word of the Lord came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. Jeremiah 1:2.

The thirteenth year of Josiah's reign was 627 BC, forty years before the siege of 587 BC. The forty years Ezekiel lay upon his right side for Judah began there and ended at the siege, which is where the three hundred and ninety years that he lay on his left side also concluded. The starting point for the three hundred and ninety years was 977 BC when the prophecy of Josiah was set forth against the rebellion of king Jeroboam of the northern ten tribes of Israel. The rebellion of the southern tribe of Judah is represented by the ministry of Jeremiah that began forty years before the siege. Josiah represents a period from 977 BC unto 627 BC that began with the alpha rebellion of the ten northern tribes and ended when the omega rebellion of the southern kingdom of Judah was manifested. The three hundred and ninety years that began in 977 BC, which was illustrated by Ezekiel lying on his left side, is historically and prophetically accurate in the context of exclusive reckoning of time.

Yet both exclusive and inclusive reckoning of time are represented in God's Word. When we approach the very same period with inclusive reckoning, we must include the year 978 BC, for the prophecy's termination is in the middle of the year (July 21 in 1844). Therefore, the inclusive

application of the period equates not to three hundred and ninety years, but to three hundred and ninety-one years. The one point five years of the siege that began in 587 produces an inclusive prophecy that equates to three hundred and ninety-one years followed by ‘one point five’ years. The one point five years, or eighteen months, in Ezekiel chapter four is located in the very chapter where the principle that a day equals a year is identified. The one and a half years of the siege is also symbolically understood as fifteen days.

Ezekiel’s siege contains the identical numeration as does the prophecy of Revelation 9:15. It is in that history that the tidings of the north are represented by the two destructions of Jerusalem. Both destructions were brought about by northern kings that typified the papal power of the latter days. The tidings of the east that are represented by Islam join the same history as the external and internal messages of Daniel eleven forty-four make up a twofold message announcing the close of human probation. That message is brought together once the hidden starting point of the five-month prophecy is unsealed. When it is unsealed, the work of Litch in the empowerment of the first angel’s message and the work of Samuel Snow in the empowerment of the second angel’s message are joined in the empowerment of the third angel’s message.

The correction of the prior message as represented by Litch and Snow typifies that correction of the Nashville message of July 18, 2020, and the unsealing of the starting point occurred in 2026, thirty years after the message that was unsealed in 1989 was formalized in 1996.

We will continue these thoughts in the next article.