

Daniel 11

Camp Meeting Du 29 Octobre au 5 November 2017

LGC
Le Grand Cri



Camp-meeting

29th October - 5th November 2017

All the « **Le Grand Cri** » team is glad to welcome you again to the Manoir de Longeveau (*16390 Pillac*) to live together this camp meeting with our guests Deontay Jefferson (*United States*), Thabo Mtetwa (*Canada*) and Hygor Buss (*Brazil*).

This year, we have people coming from several regions of France, Martinique, Guadeloupe, Tahiti, UK, Holland. We are infinitely grateful to God for allowing us to live again a camp meeting in complete freedom. Indeed, we know that soon, very soon, we will not be able gather together to study, because troublous times are before us such as there has not been since there was a nation. During this time of distress, everyone individually will have to answer for his faith and explain the reasons of his faith.

Time is short, this is the reason why we invite you to fully enjoy those dear moments that God in His grace still gives us for a short time, reconsidering our choices, the course of our life, and our relationship with God. Let us take advantage of these spiritual moments to seek God with all our heart in study and prayer in order to draw from Him strenght and will to put our lives in order spiritually. And we intercede so that the « husbands », the heads of the household may give the righy direction to their household so that the families be saved and not disjointed.

We encourage you not to loose time in wordly and futile conversations, but privilege the moments of fraternal sharing, study and prayer with your room partner or the people living in your house.

For some the studies and days may seem arduous and long, but **Do not Discourage** if however, you do not understand everything that is taught. Persevere in prayer and ask God to open your understanding to grasp the depth of His word. Ask your questions in the question box which is in the barn. Do not hesitate to come close to the « teachers » who are available to answer your questions, or to anyone who is studying this message to help you. If you need a translator, approach LGC's team who will be happy to get you in touch with a translator.

Our desire is that, upon leaving this camp meeting, all of us may be more firm intellectually and spiritually in God's word. We pray that we may be able to put into practice what we have learned in order to continue the work in our life, in our home, in the various study groups in which we meet, towards our Seventh-Day Adventist friends, because time is short and Jesus comes back soon, very soon.

Often during this kind of gathering, people take advantage of it to distil their false teachings. **Le Grand Cri**'s team specifies that we do not adhere to the doctrine of the trinity saying the Holy Spirit is not a person, nor do we adhere to the doctrine of the lunar Sabbath. If someone approaches you with this kind of teaching, know that we do not approve it. All that we teach and everything in what we believe is on our website and our YouTube channel.

Let every one put his life in conformity with the divine ideal that God has fixed and **take the decision** to put an end to sin and to submit fully to the will of God.

But all who follow the Lamb in heaven must first have followed Him on earth, not fretfully or capriciously, but in trustful, loving, willing obedience, as the flock follows the shepherd.

Acts of Apostles, 591.1

« Let this mind be in you, which was also in Christ Jesus ». Sentiments of peace, of a prayerful spirit, of respect, and fraternity. Certainly there will be things that will not please you, maybe the meals, the rooms, the people with whom you share the house, but do not forget : you are not on holiday and this is not a vacation !! But this is a spiritual and fraternal moment. So let us then support each other and if you have grievances to make to « **Le Grand Cri** »'s team, may sweetness and the smile be on your lips. Do not forget we have done everything we could to make your camp meeting pleasant. The success does not only depend on us, but also on you.

Useful and Important Information

Le Grand Cri's team is available to assist you. Do not hesitate to approach us regarding any request or problem related to the accommodation or your stay on the site « Le Manoir De Longeveau ». **Le Grand Cri's team is the only contact between the site managers and the participants.** Any requests or problems must be transmitted to us and we will pass it to the owners of the place.

The Place

The Manoir de Longeveau is a touristic site. We will not be alone on that place during the week. People come there to have lunch, take a snack, play tennis and golf. Please respect the commonplaces.

It is forbidden to walk on the lawn of the golf course. If you want to play tennis, after the classes, you should ask for the racquets at the bar, which is inside the main restaurant.

The Studies

The Adult Classes

The classes are from 7am to 6pm. With the two meal breaks. The classes are held by our three speakers. All the classes are held in the barn. We invite you to cover well so as not to suffer from the cold. We please ask you to respect the timetable and to be on time for each session. The program is vast and we would like to cover it, latercomers will not be expected. You will find a schedule of the week within this study manual. For each study session, please bring your study manual, pen and paper to take notes.

The Small Children's Classes

We strongly ask the participation of the parents and all volunteers to take care of the little ones from 10am to 2pm in the house « petite grange ». Small children even if they are next to their parents will not be able to remain « wise » and « silent » throughout the duration of the studies if they stay in the barn. For the recordings and the concentration of all, it is essential that there is not too much noise in the room. We thank in advance all the persons who wish to help, please approach Manuella upon arrival.

The 8-16 years old Classes

The study sessions for the youth will take place in the house « Figuier » as each year from 10am to 2pm. Those classes are held during the week by the three speakers and french youths. The translation will be assured by youths also. The morning and evening sessions are common with those of the adults. We invite the youth to join us in the barn for those common studies.

The Prayer Group

The prayer group will take place every morning from 6h45-7h15am, in the house « Jolie Arches ».

The Meals

Two vegan meals per day are served in the restaurant. We invite you to have them all together in order to create social ties during these times instead of taking them in your home alone or in a group. The breakfast will be served from 8.45am and the lunch from 2.15pm. Remember to bring your cutlery and dishes that you will take from your respective homes and that you will then wash. If however you break dishes, please report it to a member of Le Grand Cri's team. The expenses will be at your charge.

Help in the Kitchen

The kitchen team consisting of four cooks will need help to peel vegetables, prepare the meals, clean the kitchen, do the dishes, and serving. All four of them will not be able to do everything. As each year, we will set up a schedule so that you can help with these different tasks to relieve them and so that the camp meeting will go as smooth as possible.

We remind you that we are to cleanse the restaurant after each meal.

We will post a schedule at the entrance of the barn and we kindly ask you to consult it and respect it for a smooth running of the stay and logistics. We thank you in advance. *For any question connected to the schedule and the kitchen, please approach Manuella and Charles.*

The Houses

We invite you to please respect the sleep and study times of the other tenants in your house. Do not sing at 11pm or 4am !

Be discreet and respectful of your roommates so that everyone's stay may go for the best.

We remind you that the house cleaning must be done before your departure on Sunday 5th November at 12pm latest, the keys must be handed to Manuella on the day of departure after signing the register.

The Shuttle

LGC's Shuttle provides services between **Le Manoir de Longveau** and **Montmoreau's train station**. If you wish it, we can drop you on the day of your

departure at Montmoreau's station 10mn away from the site. Shuttle price : 5 euros/trip/person.

For all questions, please contact us.

Le Grand Cri Team.

Charles-Edmond, Chimène, Manuella et Maurice.

LGC
Le Grand Cri



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PROGRAMME CAMP MEETING DU 28 OCTOBRE AU 5 NOVEMBRE 2017

Le Manoir de Longevau



ADULTS SCHEDULE

JP : 14 - TM : 11 - HB : 6

	7h00	7h15	7h30-8h45	8h45-9h45	9h50-11h00	11h15-12h30	12h45-14h00	14h15-16h30	16h45-18h00
Dimanche 29 octobre / Sunday, October 29	ARRIVÉE DES PARTICIPANTS A PARTIR DE 14H00 - INSTALLATION DANS LES MAISONS ARRIVAL OF ALL PARTICIPANTS AT 2 PM. 1st meeting at 6:00 pm !!							Déjeuner : 15h30 à 17h00 Lunch 3:30 PM TO 5 PM	Tous ensemble Thabo Mtetwa/CME de 18h00 à 19h30 (from 6pm to 7:30 pm)
Lundi 30 octobre / Monday, October 30	Cellule de Prière	annonce/chant/prière	Tous Ensemble/All together Thabo Mtetwa /C.M.E.	Petit Déjeuner Breakfast	Deontay Jefferson / E.R.	Deontay Jefferson / C.M.E.	Hygor Buss /M.L.	Déjeuner Lunch	Tous ensemble/All together Thabo Mtetwa / M.L.
Mardi 31 octobre / Tuesday, October 31	Cellule de Prière	annonce/chant/prière	Tous Ensemble/All together Hygor Buss / E.R.	Petit Déjeuner Breakfast	Deontay Jefferson / M.L.	Deontay Jefferson / C.M.E.	Thabo Mtetwa / E.R.	Déjeuner Lunch	Tous ensemble/All together Thabo Mtetwa / C.M.E.
Mercredi 1er Novembre / Wednesday, November 1st	Cellule de Prière	annonce/chant/prière	Tous Ensemble/All together Deontay Jefferson /E.R.	Petit Déjeuner Breakfast	Deontay Jefferson / M.L.	Thabo Mtetwa / C.M.E.	Thabo Mtetwa / C.M.E.	Déjeuner Lunch	Tous ensemble/All together Hygor Buss / M.L.
Jeudi 2 Novembre / Thursday, November 2nd	Cellule de Prière	annonce/chant/prière	Tous Ensemble/All together Thabo Mtetwa /E.R.	Petit Déjeuner Breakfast	Thabo Mtetwa / M.L.	Deontay Jefferson / C.M.E.	Deontay Jefferson / M.L.	Déjeuner Lunch	Tous ensemble/All together Hygor Buss /E.R.
Vendredi 3 novembre / Friday November 3rd	Cellule de Prière	annonce/chant/prière	Tous Ensemble/All together Deontay Jefferson /C.M.E.	Petit Déjeuner Breakfast	Hygor Buss /M.L.	Thabo Mtetwa / E.R.	Thabo Mtetwa / C.M.E.	Déjeuner Lunch	Tous ensemble à 18h00 /All together at 6:00pm Deontay Jefferson / E.R.
Samedi 4 novembre / Saturday, November 4th	Cellule de Prière	annonce/chant/prière	Tous Ensemble/All together Hygor Buss /C.M.E.	Petit Déjeuner Breakfast	Thabo Mtetwa / M.L.	Deontay Jefferson / C.M.E.	Deontay Jefferson / E.R.	Déjeuner Lunch	Q&A (With all speakers) C.M.E./M.L./E.R.
Dimanche 5 novembre / Sunday November 5	Cellule de Prière	annonce/chant/prière	Tous Ensemble/All together Deontay Jefferson /E.R.	Petit Déjeuner Breakfast	NETTOYAGE DES MAISONS/ CLEANING THE HOUSE - DEPART/ DÉPARTURE				

opening of the sabbath on Friday, November 3 at 6:36 pm - ouverture du sabbat le vendredi 3 novembre à 18h36. Rendez-vous à partir de 18h00.

PROGRAMME CAMP MEETING DU 28 OCTOBRE AU 5 NOVEMBRE 2017

Le Manoir de Longueveau



Présentations orateurs

3 DJ

4 TM

5 HB

YOUTHS SCHEDULE

	7h00	7h15	7h30-8h45	8h45-9h45	9h50-11h00	11h15-12h30	12h45-14h00	14h15-16h30	16h45-18h00
Dimanche 29 octobre / Sunday, October 29	ARRIVÉE DES PARTICIPANTS A PARTIR DE 14H00 - INSTALLATION DANS LES MAISONS ARRIVAL OF ALL PARTICIPANTS AT 2 PM. 1st meeting at 6pm !!							Déjeuner : 15h30 à 17h00 Lunch 3:30 PM TO 5 PM	Tous ensemble Thabo Mtetwa /CME de 18h00 à 19h30 (from 6pm to 7:30 pm)
Lundi 30 octobre / Monday, October 30	Cellule de Prière	annonce/chant/prière	Tous Ensemble/All together Thabo Mtetwa /C.M.E.	Petit Déjeuner Breakfast	Thabo Mtetwa/M.L.	Hugor Buss/V.S.	Victoire Halléluia	Déjeuner Lunch	Tous ensemble/All together Thabo Mtetwa / M.L.
Mardi 31 octobre / Tuesday, October 31	Cellule de Prière	annonce/chant/prière	Tous Ensemble/All together Hugor Buss / E.R.	Petit Déjeuner Breakfast	Hugor Buss/V.S.	Vadim Scafari	Deontay Jefferson / C.M.E.	Déjeuner Lunch	Tous ensemble/All together Thabo Mtetwa / C.M.E.
Mercredi 1er Novembre / Wednesday, November 1st	Cellule de Prière	annonce/chant/prière	Tous Ensemble/All together Deontay Jefferson /E.R.	Petit Déjeuner Breakfast	Thabo Mtetwa/C.M.E.	Julie Stralka	Hugor Buss/V.H	Déjeuner Lunch	Tous ensemble/All together Hugor Buss / M.L.
Jeudi 2 Novembre / Thursday, November 2nd	Cellule de Prière	annonce/chant/prière	Tous Ensemble/All together Thabo Mtetwa /E.R.	Petit Déjeuner Breakfast	Deontay Jefferson /E.R.	René T	Thabo Mtetwa/J.S	Déjeuner Lunch	Tous ensemble/All together Hugor Buss /E.R.
Vendredi 3 novembre / Friday November 3rd	Cellule de Prière	annonce/chant/prière	Tous Ensemble/All together Deontay Jefferson /C.M.E.	Petit Déjeuner Breakfast	Elisa Rondineau	Hugor Buss/V.H.	Deontay Jefferson / J.S	Déjeuner Lunch	Tous ensemble à 18h00 /All together at 6:00pm Deontay Jefferson / E.R.
Samedi 4 novembre / Saturday, November 4th	Cellule de Prière	annonce/chant/prière	Tous Ensemble/All together Hugor Buss /C.M.E.	Petit Déjeuner Breakfast	Ysaline	Hugor Buss/M.L.	Thabo Mtetwa	Déjeuner Lunch	Q&A (With all speakers) C.M.E./M.L./E.R.
Dimanche 5 novembre / Sunday November 5	Cellule de Prière	annonce/chant/prière	Tous Ensemble/All together Deontay Jefferson / E.R.	Petit Déjeuner Breakfast	NETTOYAGE DES MAISONS/ CLEANING THE HOUSE - DEPART/ DÉPARTURE				

opening of the sabbath on Friday, october 28 at 6:36 pm - ouverture du sabbat le vendredi 28 october à 18h36. Rendez-vous à partir de 18h00.

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Thabo Mtetwa

Future News Canada

The Judgement of the Living

Those who had accepted the light concerning the mediation of Christ and the perpetuity of the law of God found that these were the truths presented in Revelation 14. The messages of this chapter constitute a threefold warning (see Appendix) which is to prepare the inhabitants of the earth for the Lord's second coming. The announcement, "The hour of His judgment is come," points to the closing work of Christ's ministration for the salvation of men. It heralds a truth which must be proclaimed until the Saviour's intercession shall cease and He shall return to the earth to take His people to Himself. **The work of judgment which began in 1844 must continue until the cases of all are decided, both of the living and the dead; hence it will extend to the close of human probation.** That men may be prepared to stand in the judgment, the message commands them to "fear God, and give glory to Him," "and worship Him that made heaven, and earth, and the sea, and the fountains of waters." The result of an acceptance of these messages is given in the word: "Here are they that keep the commandments of God, and the faith of Jesus." In order to be prepared for the judgment, it is necessary that men should keep the law of God. That law will be the standard of character in the judgment. The apostle Paul declares: "As many as have sinned in the law shall be judged by the law, ... in the day when God shall judge the secrets of men by Jesus Christ." And he says that "the doers of the law shall be justified." Romans 2:12-16. Faith is essential in order to the keeping of the law of God; for "without faith it is impossible to please Him." And "whatsoever is not of faith is sin." Hebrews 11:6; Romans 14:23. {GC 435.2}

- The judgement began in 1844 and extends to the close of human probation.

I saw angels hurrying to and fro in heaven. An angel with a writer's inkhorn by his side returned from the earth and reported to Jesus that his work was done, and the saints were numbered and sealed. Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censer. He raised His hands, and with a loud voice said, "It is done." And all the angelic host laid off their crowns as Jesus made the solemn declaration, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." {EW 279.2}

*Every case had been decided for life or death. **While Jesus had been ministering in the sanctuary, the judgment had been going on for the righteous dead, and then for the righteous living.** Christ had received His kingdom, **having made the atonement for His people and blotted out their sins.** The subjects of the kingdom were made up. The marriage of the Lamb was consummated. And the kingdom, and the greatness of the kingdom under the whole heaven, was given to Jesus and the heirs of salvation, and Jesus was to reign as King of kings and Lord of lords. {EW 280.1}*

- This judgement which began in 1844 at some point passes from righteous dead to the righteous living.
 - It ends at the close of human probation when Michael stands up.

- When this work of judgement is being conducted Christ is blotting out the sins of His people.
- Additional witnesses below.

*As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. **Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated.** Names are accepted, names rejected. **When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life,** and the record of their good deeds will be erased from the book of God's remembrance. The Lord declared to Moses: "Whosoever hath sinned against Me, him will I blot out of My book." Exodus 32:33. And says the prophet Ezekiel: "When the righteous turneth away from his righteousness, and committeth iniquity, ... all his righteousness that he hath done shall not be mentioned." Ezekiel 18:24. {GC 483.1} All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, **their sins will be blotted out, and they themselves will be accounted worthy of eternal life.** The Lord declares, by the prophet Isaiah: "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." Isaiah 43:25. Said Jesus: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." Revelation 3:5; Matthew 10:32, 33. {GC 483.2}*

***In 1844 our great High Priest entered the most holy place of the heavenly sanctuary, to begin the work of the investigative judgment. The cases of the righteous dead have been passing in review before God. When that work shall be completed, judgment is to be pronounced upon the living.** How precious, how important are these solemn moments! Each of us has a case pending in the court of heaven. We are individually to be judged according to the deeds done in the body. **In the typical service, when the work of atonement was performed by the high priest in the most holy place of the earthly sanctuary, the people were required to afflict their souls before God, and confess their sins, that they might be atoned for and blotted out.** Will any less be required of us in this antitypical day of atonement, when Christ in the sanctuary above is pleading in behalf of His people, and the final, irrevocable decision is to be pronounced upon every case? {1SM 125.1}*

- The investigative judgement is when the sins of penitent believers are blotted out.
- In the typical service the sins of living people were blotted out on the day of atonement. Those who did not participate in this work were cut off.

Leviticus 23:26-29

And the Lord spake unto Moses, saying, 27 Also on the tenth day of this seventh month there shall be a **day of atonement**: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. 28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. 29 **For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.**

Jacob and the Angel:

God would not have heard the prayer of Jacob, and mercifully saved his life, if he had not previously repented to his wrongs in obtaining the blessing by fraud. {3SG 133.2}

The righteous, like Jacob, will manifest unyielding faith, and earnest determination, which will take no denial. They will feel their unworthiness, but will have no concealed wrongs to reveal. If they had sins, unconfessed and unrepented of, to appear then before them, while tortured with fear and anguish, with a lively sense of all their unworthiness, they would be overwhelmed. Despair would cut off their earnest faith, and they could not have confidence to plead with God, thus earnestly for deliverance, and their precious moments would be spent in confessing hidden sins, and bewailing their hopeless condition. {3SG 133.3}

*Those professed believers who come up to the time of trouble unprepared, will, in their despair, confess their sins before all in words of burning anguish, while the wicked exult over their distress. The case of all such is hopeless. **When Christ stands up, and leaves the most holy place, then the time of trouble commences, and the case of every soul is decided, and there will be no atoning blood to cleanse from sin and pollution.** As Jesus leaves the most holy, he speaks in tones of decision and kingly authority, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold, I come quickly, and my reward is with me, to give every man according as his work shall be." {3SG 134.1}*

- Jacob wrestling with the Angel is an illustration of the Mareh vision which is also the close of probation.
- It is then too late to obtain forgiveness for sins. They must have been sent beforehand to be blotted out.

*In the typical system, which was a shadow of the sacrifice and priesthood of Christ, the cleansing of the sanctuary was the last service performed by the high priest in the yearly round of ministration. It was the closing work of the atonement—a removal or putting away of sin from Israel. It prefigured the closing work in the ministration of our High Priest in heaven, in **the removal or blotting out of the sins of His people**, which are registered in the heavenly records. **This service involves a work of investigation, a work of judgment; and it immediately precedes the coming of Christ in the clouds of heaven with power and great glory; for when He comes, every case has been decided.** Says Jesus: "My reward is with Me, to give every man according as his*

work shall be.” Revelation 22:12. It is this work of judgment, immediately preceding the second advent, that is announced in the first angel’s message of Revelation 14:7: “Fear God, and give glory to Him; for the hour of His judgment is come.” {CIHS 75.2}

- The investigative judgement is where Christ blots out the sins of His people.
- This involves a work of investigation and judgement (investigative judgement).
- This work - the investigative judgement - precedes Christ coming in the clouds of Heaven which is the Mareh vision at Midnight for the Priests.
- When Christ comes at Midnight His reward is with Him - eternal life or eternal death - (1 Cor 3:11-15 Col 3:23-24, 1 Pet 1:3-5).

Locating the Mareh and Marah:

Dan 10:1 In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.

Dan 10:2 In those days I Daniel was mourning three full weeks.

Dan 10:3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

Dan 10:4 And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;

Dan 10:5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:

Dan 10:6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

Dan 10:7 And I Daniel alone saw the vision [**marah**]: **for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.**

Dan 10:8 Therefore I was left alone, and saw this great vision, and **there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.**

- The men fleeing at the sight of the vision takes place at Midnight as this is when the two classes are separated in the parable of the ten virgins.

Fifth Day of the Fourth Month:

Eze 1:1 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 [**marah**] of God.

Revelation 22:10-12

And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. 11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. 12 **And, behold, I come quickly; and my reward is with me**, to give every man according as his work shall be.

Locating the Commencement of the Judgement of the Living:

Acts 3:19-20

*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; 20 And he shall send Jesus Christ, which before was preached unto you:*

911

Holy Spirit (Refreshing),
Blotting out,

MD

Sends Jesus (Mareh),
Reward is with Him,

- Sins are blotted out when the times of refreshing come.
 - The refreshing is the outpouring of the Holy Spirit in the latter rain (Isa 28:9-12).
 - The latter rain began to be poured out at 911.
- 911 also marks the beginning of the sealing when the four winds (Islam) were restrained (Rev 7:1-4).
- Only those who are participating in the work of sending their sins beforehand to judgement have them blotted out and have pardon written next to their names.
- Only those who are doing the work of settling into the truth both intellectually and spiritually are being sealed.
- These developments are taking place among living people before Christ's coming.
 - When He comes (Mareh) every case is decided and his reward is with him.

ILLUSTRATIONS

The Line of Christ:

Daniel 9:24, 27

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. 27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

- 27 - 34 AD was the time of the Jews visitation (Luk 19:41-44). The word visitation means to “investigate” in the greek.

G1984

Original: ἐπισκοπή

Transliteration: episkopē

Phonetic: ep-is-kop-ay'

Thayer Definition:

- 1 investigation, inspection, visitation
 - a that act by which God looks into and searches out the ways, deeds character, of men, in order to adjudge them their lot accordingly, whether joyous or sad
 - b oversight
 - i overseership, office, charge, the office of an elder
 - ii the overseer or presiding officers of a Christian church

Origin: from G1980

TDNT entry: 12:06,2

Part(s) of speech: Noun Feminine

- The Jews were being investigated as to whether they would fulfil the requirements of the prophecy outlined in Dan 9:24-27.
- They were being investigated while they were alive and had opportunity to respond to God’s requirements before closing their probation.
- This time of investigation began in 27AD with the descent of the divine symbol (the Holy Spirit) at Christ’s baptism.
- 27AD typifies 911. Hence the investigative judgement of the living (and the time of Adventism’s visitation) began at 911.

Sodom and Gomorrah:

Genesis 18:16-22

And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. 17 And the Lord said, Shall I hide from Abraham that thing which I do; 18 Seeing that Abraham shall surely become a great and mighty

nation, and all the nations of the earth shall be blessed in him? 19 For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him. 20 **And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; 21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.** 22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord.

Genesis 19:1

And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;

- Sodom and Gomorrah are types of Jerusalem in a time of apostasy (Isa 1:9-10, Eze 16:48-50, Judges 19).
- Two angels typifying the second angel descended upon Sodom. The second angel arrived at 911.
- These two angels engaged in a work of investigation before destroying the city (Gen 19:13).
- Lot sat in the gate. A gate represents a change of dispensation.
 - Rev 3:7 is October 22, 1844.
 - Acts 3:2-10 represents the change in dispensation from the church militant to the church triumphant as the “beautiful gate.”
- A change of dispensation is marked at 911 when the judgement moved from the dead to the living.

The Three Babylons:

- There are three Babylon’s which can be applied as a triple application of prophecy - Babel, Nebuchadnezzar and Belshazzar’s Babylon, and modern Babylon.
- The fall of the first two illustrate the fall of the third.
- In the fall of the first two Babylons the judgement of the living is illustrated. These illustrations typify the judgement of the living which takes place in the history of modern Babylon.

Babel:

Genesis 11:1 And the whole earth was of **one language, and of one speech.** 11:2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. 11:3 And they said one to another, **1.Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.** 11:4 And they said, **2.Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon**

the face of the whole earth. 11:5 **And the LORD came down** to see the city and the tower, which the children of men builded. 11:6 And the LORD said, Behold, the people is one, and **they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.** 11:7 **Go to,** let us go down, and there confound their language, that they may not understand one another's speech. 11:8 So **the LORD scattered them** abroad from thence upon the face of all the earth: and they left off to build the city. 11:9 Therefore is the name of it called **Babel**; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

- The tower builders at Babel had a common language:

*Listen to the music, **to the language, called higher education.** But what does God declare it? — **The mystery of iniquity.**” — {Pamphlet #4, pg. 11.1, 2}*

- This common language is a symbol of higher education, the mystery of iniquity.

*2 Thessalonians 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. 2:3 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; 2:7 For **the mystery of iniquity doth already work**: only he who now letteth will let, until he be taken out of the way. 2:10 And with all deceivableness of unrighteousness in them that perish; **because they received not the love of the truth, that they might be saved.** 2:11 And for this cause God shall send them strong delusion, that they should **believe a lie**:*

- The mystery of iniquity is at its most basic level the mingling of truth with error.
- The fall of Babel shows that there was a falling away before the day of the Lord when God passed judgement.
- This falling away is seen in the the working of the mystery of iniquity and the strong delusion the tower builders were under.
- The Lord had told them to enter into a work of organization (spreading abroad and populating the earth). But they rebelled and undertook a different form of organization
- The power actuating them in their rebellion was the mystery of iniquity (mingling of truth and error).

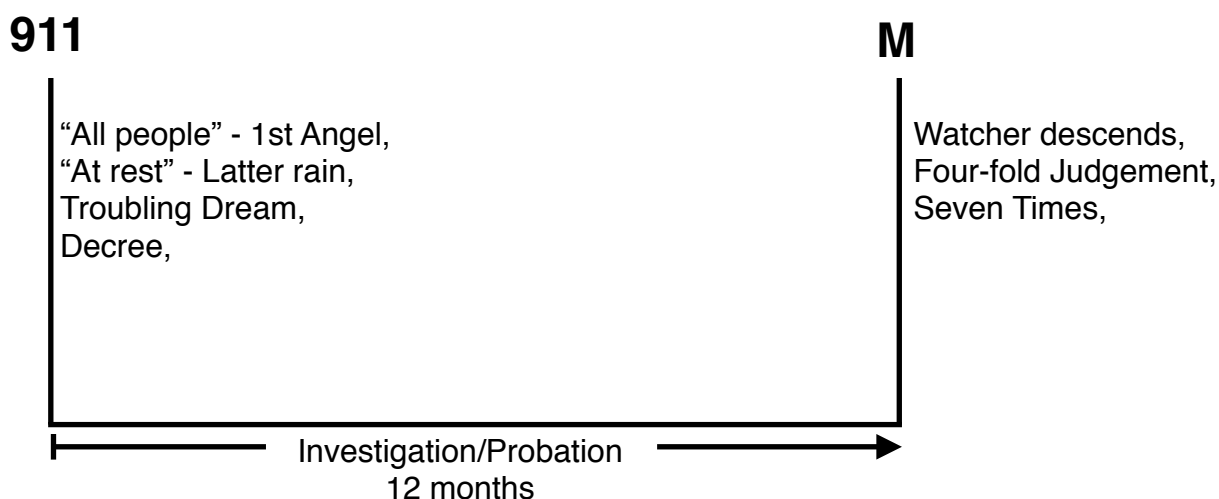
There are tower builders in our time. Infidels construct their theories from the supposed deductions of sciences, and reject the revealed word of God. They presume to pass sentence upon God's moral government [or organisation]; they despise His law and boast of the sufficiency of human reason. Then, “because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.” Ecclesiastes 8:11. - PP 123.4

...The time of God's investigation is at hand. The Most High will come down to see that which the children of men have builded. - PP 124.3

- The Lord came down to investigate them while they were alive (judgement of the living) before passing judgement.
- The line of Babel teaches the additional truth that in the time of the investigative judgement there is a rebellion against a divinely appointed work of organization.

Nebuchadnezzar:

- Nebuchadnezzar and Belshazzar can be considered separately and located in the history of 911-M.
- They can also be considered together as teaching a two-fold progression in the fall of Babylon.
 - This two-step fall lines up with the two messages identifying the fall of Babylon in Revelation chapters 14 and 18.



*Daniel 4:13 I saw in the visions of my head upon my bed, and, behold, **a watcher and an holy one came down from heaven**; 4:14 **He cried aloud**, and said thus, 1.Hew down the tree, and 2.cut off his branches, 3.shake off his leaves, and 4.scatter his fruit: let the beasts get away from under it, and the fowls from his branches: 4:30 The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? 4:31 While the word was in the king's mouth, there fell a voice from heaven, saying, **O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.***

- An angel came down and gave a four-fold sentence marking the fall of Nebuchadnezzar.

- The number four is a symbol of scattering (Lev 26, Zec 1:18-21) and judgement takes place at the third step of the everlasting gospel which is Midnight for the priests.
- Before he was judged Nebuchadnezzar was investigated while he was alive.

*The prophet Daniel interpreted the dream to the king, and he added the solemn admonition, "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility." This warning from God was passed by as a commonplace occurrence. **For twelve months the king was tested and proved. During this time his actions were weighed in the balances of the sanctuary in heaven.** {Lt71-1894.29}*

*When Nebuchadnezzar glorified himself, and did not give praise to God, he was made an example before the world of how God regards this spirit of self-exaltation. As he walked in the palace of his kingdom, he said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" **But there was an unseen watcher that marked his spirit and recorded his words**, and a voice fell from heaven, saying, "O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field. They shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." {RH June 18, 1889, par. 16}*

Belshazzar:

911

Feast - wine,
Profanation (mystery of iniquity),
Unseen Watcher,

M

Mene, Mene, Tekel Upharsin,
Loins loosed,
Daniel - Ensign (Gen 41),
Name change - Covenant,

*Daniel5:1 **Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.** 5:2 Belshazzar, whiles he tasted the wine, commanded to bring **the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem;** that the king, and his princes, his wives, and his concubines, might drink therein. 5:3 Then they brought the golden vessels that were **taken out of the temple of the house of God which was at Jerusalem;** and the king, and his princes, his wives, and his concubines,*

drank in them. 5:4 They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

- The doubling of the words “taken out of the temple which was at Jerusalem” place this passage in the history of the second angel.
- Belshazzar’s feast and his use of the sacred vessels is illustrating a work of profanation or moral fall. This is seen in connection with the second angel.

*But the message of **the second angel did not reach its complete fulfillment in 1844.** The churches then **experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete.** As they have continued to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that “Babylon is fallen,... because she made all nations drink of the wine of the wrath of her fornication.” She has not yet made all nations do this. The spirit of world conforming and indifference to the testing truths for our time exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel. But the work of apostasy has not yet reached its culmination. - GC 389.2*

- The feast is also marking the little book test at 911.
- Before the sentence of “mene, mene, tekel, upharsin” was passed upon him, Belshazzar was investigated while he was alive. This is illustrating the judgement of the living.

*Little did Belshazzar think that there was **a heavenly Witness to his idolatrous revelry; that a divine Watcher, unrecognized, looked upon the scene of profanation, heard the sacrilegious mirth, beheld the idolatry.** - PK 524.1*

Ezekiel 37:

Ezekiel 37:1-14

*The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, 2 And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. 3 And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. 4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. 5 Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: 6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. 7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. 8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. 9 Then said he unto me, **Prophecy unto the wind,***

prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. 10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. 11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. 12 Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. 13 **And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, 14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.**

- This vision of Ezekiel is marking a history in which God is judging His people and entering into a covenant with them.
 - This is seen in the prophetic significance of the phrase “And ye shall know that I am the Lord.”

Ezekiel 23:45-49

*And the righteous men, **they shall judge them after the manner of adulteresses**, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands. 46 For thus saith the Lord God; I will bring up a company upon them, and will give them to be removed and spoiled. 47 And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire. 48 Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness. 49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: **and ye shall know that I am the Lord God.***

Ezekiel 11:7-10

*Therefore thus saith the Lord God; Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron: but I will bring you forth out of the midst of it. 8 Ye have feared the sword; and I will bring a sword upon you, saith the Lord God. 9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you. 10 Ye shall fall by the sword; **I will judge you in the border of Israel; and ye shall know that I am the Lord.***

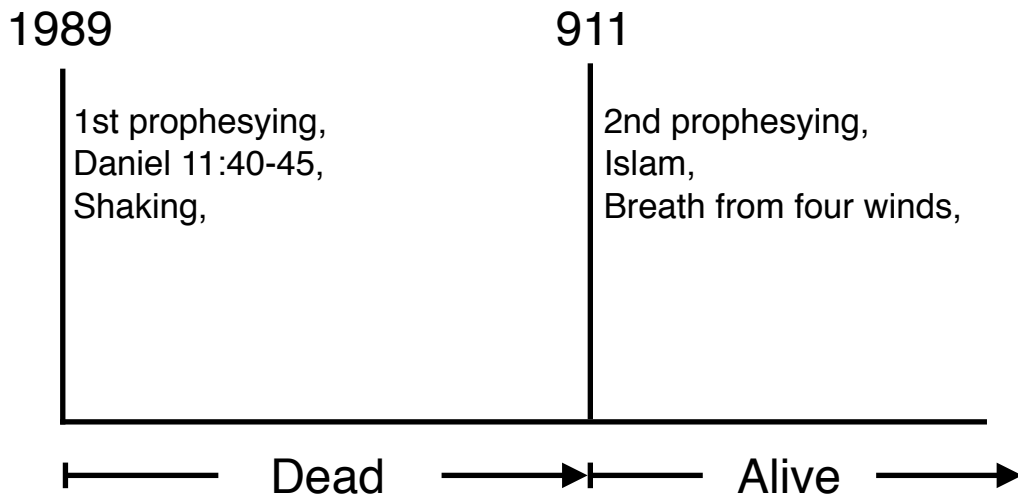
Exodus 31:13

*Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that **ye may know that I am the Lord** that doth sanctify you.*

Joel 3:16-17

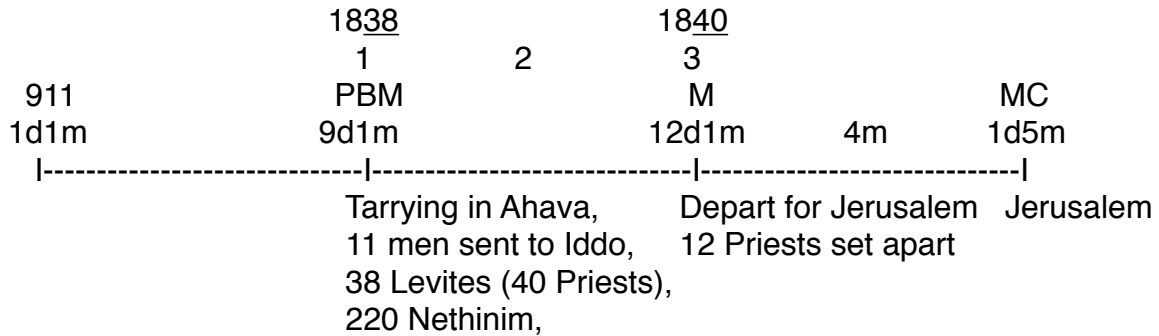
*The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. 17 **So shall ye know that I am the Lord** your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.*

- The first prophesying is identifying the message of Daniel 11:40-45 that was unsealed in 1989 and caused a shaking.
 - Note that the Bones came together and flesh came upon them but they were still dead.
- The second prophesying is marking the message of Islam at 911. This message brings the army to life.



- 1989-SL is the history of the judgement of God's people and at 911 His people are identified as being alive in response to the breath that is the Holy Spirit.
 - They are thus being judged while alive - judgement of the living.
- It is important to note that death is a prophetic symbol associated with the Mareh vision at Midnight (Rev 1:17, Dan 10:7-9).

Ezra 8 – Prediction Before Midnight

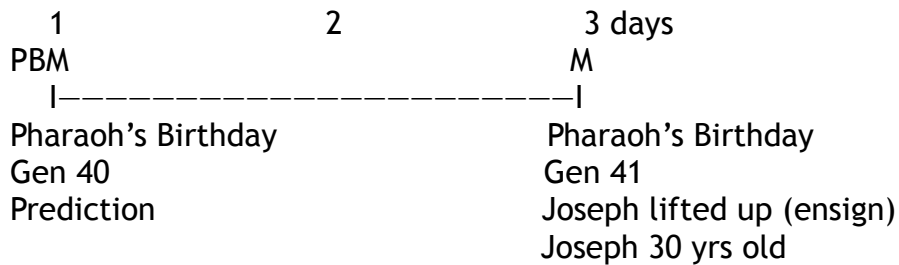


- Ezra left Babylon on 1d1m (911) and arrived in Jerusalem on the 1d5m (MC). But Ezra 8 brings to view events intervening between the 1d1m and the 1d5m. They tarried in Ahava for 3 days.

*Ezr 8:15 And I gathered them together to the river that runneth to Ahava; and **there abode we in tents three days**: and I viewed the people, and the priests, and **found there none of the sons of Levi**.*

- Ezra’s abiding for three days marks.
 - Three steps for the binding off of the tares. See Joseph’s prediction before Midnight.

Two Years - Joseph’s Dreams:



Genesis 40:6-13 KJV

[6] And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. [7] And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day? [8] And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you. [9] And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; [10] And in the vine were **three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes**: [11] And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. [12] And Joseph said unto him, This is the interpretation of it: The three branches are **three days**: [13] Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

- In Gen 40 Joseph makes a prediction about the the baker and the butler (wheat and tares).
- The latter rain is what ripens the fruit. The vine bringing forth ripe fruit means the latter rain begins to be shed shortly before Midnight.
 - This can also be seen in the opening of the Seventh Seal before Midnight.
- The three days - PBM - Midnight (binding-off of the tares).
- The wine is the true latter rain message (opening of the 7th seal).
- At the end of three days (Midnight) the wise priests represented by the Butler act as God’s representatives to bear a cup of wine (a message) to Pharaoh.

Genesis 40:16-22 KJV

[16] When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had **three white baskets** on my head: [17] And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. [18] And Joseph answered and said, This is the interpretation thereof: The three baskets are three days: [19] Yet within three days shall Pharaoh lift up thy head from off thee, and shall **hang thee on a tree**; and **the birds shall eat thy flesh from off thee**. [20] And it came to pass the third day, which was **Pharaoh's birthday**, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. [21] And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: [22] But he hanged the chief baker: as Joseph had interpreted to them.

- The baker represents the tares. His three white baskets represent the three steps from PBM - M which is the binding-off of the tares.
- The “bakemeats” in his basket represent the false latter rain message (strong delusion/omega apostasy).
- At Midnight he is hung. Hanging represents being cursed (Gal 3:13). The curse is the close of probation on the tares at Midnight.
- Birds are a symbol of a church or a messenger (Pro 27:8, ECC 10:20, Jer 12:9). This is identifying the tares being consumed by false messengers at Midnight. This is the full manifestation of the strong delusion that begins before Midnight.

*Ezr 8:16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, **men of understanding**.*

Ezr 8:17 And I sent them with commandment unto Iddo the chief at the place Casiphia, and I told them what they should say unto Iddo, and to his brethren the

*Nethinims, at the place **Casiphia**, that they should bring unto us ministers for the house of our God.*

- Ezra saw no Levites among the people and sent 11 men to Iddo.
- The number 11 represents the disciples without Judas. This points to the binding off of the tares which begins before M.
 - Judas left the table at the footwashing before Christ's seizure at Midnight. Feet represent a gospel message and Christ's washing their feet represent His clarifying the gospel message of Dan 11:40-45 through the increase of knowledge on verses 1-39. This is taking place now before Midnight.
 - In the language of Eze 8 - Judas separates on account of the strong delusion (weeping for Tammuz) that is located at PBM before the fourth abomination (which is located at Midnight).
- "Men of understanding" – they are wise virgins as it is the wise that "understand" (Dan 12:10).
- Iddo means "I will praise Him" or "lovely/loving."
- Encyclopedias - International Standard Bible Encyclopedia - Casiphia
CASIPHIA
ka-sif'-i-a, ka-sif-e'-a (kaciphya):
An unidentified place in North Babylonia, near the river Ahava, to which Ezra sent for "ministers for the house of our God" (Ezra 8:17). Some have thought the name to be connected with keceph, "**silver**" or "**money**." Septuagint renders argurio tou topou, as in 1 Esdras 8:45, "**the place of the treasury**."
 - In John 8 Christ's message to the pharisees (that they were not children of Abraham but children of Satan) was given in the treasury (John 8:12-20).
 - He promises life to those who follow Him (Levites) (John 8:30-32).
 - In this same discourse He declared Himself to be the "I AM" (Church Triumphant). The Jews (SDA) then sought to stone (persecute) Him.
 - A message identifying the church triumphant and the apostate Jews.
- 11 Priests give prediction whose fulfillment gathers the Levites.

*Ezr 8:18 And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and **Sherebiah**, with his sons and his brethren, **eighteen**;*

*Ezr 8:19 And **Hashabiah**, and with him Jeshaiiah of the sons of Merari, his brethren and their sons, **twenty**;*

H8274 - shêrêbyâh

From H8273 and H3050; Jah has brought heat; Sherebjah, the name of two Israelites: - Sherebiah.

H8273 - shârâb

*From an unused root meaning to glare; quivering glow (of the air), especially the mirage: - heat, **parched ground**.*

- “Parched ground” – these levites have not received the latter rain and come to the priests to acquire it.

H2811 - chăshabyâh

*From H2803 and H3050; **Jah has regarded**; Chashabjah, the name of nine Israelites: - Hashabiah.*

- They are the honest among Laodicea who “God has regarded.”

H3470 - Yshayahuw

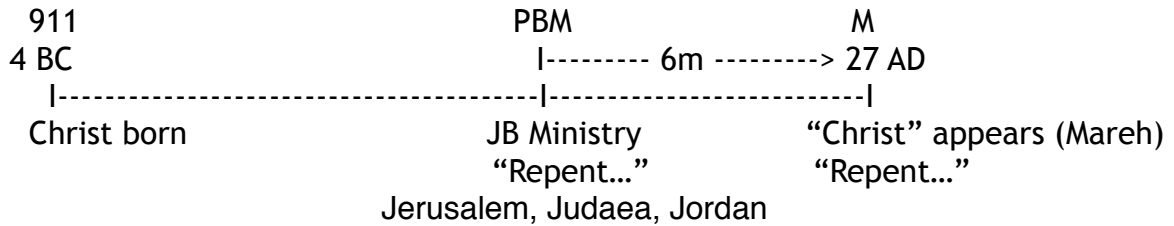
*From 3467 and 3050; **Jah has saved**; Jeshajah, the name of seven Israelites:--
Isaiah, Jesaiah, Jeshaiiah. H3467 H3050*

- Jeshiah means “God has saved” - identifying the sealing of the levites.
- 38 Levites were numbered (including Sherebiah, Hashabiah) who responded to Ezra's call.
- The number 38 in Millerite history marks Josiah Litch's prediction in 1838 which is marked at the PBM.
 - 1840 in this line typifies Midnight as 40 is a symbol of 911 – M. The angel of Rev 10 desc. Paralleling the descent of the angel at Midnight (see Luke 1).
 - That the levites are being marked points to a connection between this prediction and the levites. Its fulfilment is what will awaken them.
- Samuel Snow gave the Midnight Cry message in 1844 - the 38th year of his life.

*Ezr 8:20 Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, **two hundred and twenty Nethinims**: all of them were expressed by name.*

- 220 represents reconciliation.
- Nethinim are a symbol of the 11th hour workers.
- Hence all three classes (priests, Levites and 11th hour workers) are identified at the Prediction Midnight
 - The prediction is the tidings out of the east and out of the north that will test all three groups of people in their order.
 - See PBM line of Christ - Jerusalem, Judea and the area round about Jordan came to hear John's prediction.

Thirty Years - Christ:



- "Jerusalem, and all Judaea, and all the region round about Jordan" went to see John (Matt 3:5) - Priests, levites and 11th hour workers.
 - Judaea - the greek word for the area inhabited by Judah. David was anointed king over Judah at 911. Judaea is thus a reference to the priests.
 - Jerusalem is marked at the MC (Ezra arrived in Jerusalem on the 1d5m). It is thus referring to the levites.
 - The nations round about the Jordan are the gentiles/11th hour workers.

Ezr 8:21 Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

Ezr 8:22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.

Ezr 8:23 So we fasted and besought our God for this: and he was intreated of us.

*Ezr 8:24 **Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,***

- After tarrying in Ahava Ezra set apart 12 priests. At M the number of the priests is made up.
- The number 12 is also a symbol of organization.

It was at the ordination of the Twelve that the first step was taken in the organization of the church that after Christ's departure was to carry on His work on the earth. Of this ordination the record says, "He goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him. And He ordained twelve, that they should be with Him, and that He might send them forth to preach." Mark 3:13, 14. {AA 18.1}

*Ezr 8:25 **And weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel there present, had offered:***

Ezr 8:26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, and of gold an hundred talents;

Ezr 8:27 Also twenty basons of gold, of a thousand drams; and two vessels of fine copper, precious as gold.

*Ezr 8:28 And I said unto them, Ye are holy unto the LORD; the vessels are holy also; and the silver and the gold are **a freewill offering unto the LORD God of your fathers.***

*Ezr 8:29 **Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.***

- The vessels of the sanctuary were used by the priests to minister in the temple. Hence the commencement of a ministration is brought to view (ministration of the church triumphant).

Numbers 3:30-31

*And the chief of the house of the father of the families of the Kohathites shall be Elizaphan the son of Uzziel. [31] And their charge shall be the ark, and the table, and the candlestick, and the altars, and **the vessels of the sanctuary wherewith they minister**, and the hanging, and all the service thereof.*

2 Chronicles 24:13-14

So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it. [14] And when they had finished it, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the Lord, even vessels to minister, and to offer withal, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the Lord continually all the days of Jehoiada.

- There were 12 of them - the number of Priests is made up to replace those represented by Judas who fell away.
- 12 is also a symbol of organization identifying the completion of the process of organization began at 911.

The blessing of God, however, did not make unnecessary the exercise of prudence and forethought. As a special precaution in safeguarding the treasure, Ezra “**separated twelve of the chief of the priests**”—men whose faithfulness and fidelity had been proved—“and weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counselors, and his lords, and all Israel there present, had offered.” These men were solemnly charged to act as vigilant stewards over the treasure entrusted to their care. “Ye are holy unto the Lord,” Ezra declared; “the vessels are holy also; and the silver and the gold are a freewill offering unto the Lord God of your fathers. Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord.” Verses 24, 25, 28, 29. {PK 616.2}

The care exercised by Ezra in providing for the transportation and safety of the Lord’s treasure, teaches a lesson worthy of thoughtful study. **Only those whose trustworthiness had been proved were chosen**, and they were instructed plainly regarding the responsibility resting on them. In the appointment of faithful officers to act as treasurers

of the Lord's goods, Ezra recognized the necessity and value of order and organization in connection with the work of God. {PK 617.1}

- The priests were men whose faithfulness had been proved/tested - they have successfully navigated their testing process.

*Rev 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and **they that are with him are called, and chosen, and faithful.***

The work is soon to close. **The members of the church militant who have proved faithful will become the church triumphant.** In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history. {RH October 12, 1905, par. 22}

- They do this until the offerings are brought to the temple in Jerusalem (MC).

Ezr 8:30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the house of our God.

*Ezr 8:31 Then we departed from the river of Ahava on the **twelfth day of the first month, to go unto Jerusalem:** and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.*

- After tarrying in Ahava the narrative points out that they departed for Jerusalem on the 12d1m.

During the few days that the Israelites tarried at the river, every provision was completed for the long journey. "We departed," Ezra writes, "on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and He delivered us from the hand of the enemy, and of such as lay in wait by the way." Verse 31. **About four months were occupied on the journey**, the multitude that accompanied Ezra, several thousand in all, including women and children, necessitating slow progress. But all were preserved in safety. Their enemies were restrained from harming them. Their journey was a prosperous one, and on the first day of the fifth month, in the seventh year of Artaxerxes, they reached Jerusalem. {PK 617.2}

- They arrived in Jerusalem four months later on the 1st day of the fifth month.
 - The number four is a symbol of M - MC. Lazarus raised on the fourth day (church triumphant); fourth abomination in Ezra 8.

The Three Constantines

Introduction:

- It will be shown through a triple-application of prophecy that Constantine the Great and Clovis typify the history and work of Donald Trump, the 45th president of the United States.
- They specifically bring to view a constitutional convention at Midnight in the wake of the crisis typified by the battle of Raphia (Dan 11:11).
- This constitutional convention will frame amendments that will establish the unification of church and state - the Image of the Beast.
- There will be a civil war in the United States.
- Second witness to Raphia and Panium (Dan 11:11-16).

Rome and France - Types of the United States:

- Rome was the superpower in its time (the fourth kingdom of Bible prophecy) and the united states is the superpower today.
- Both Rome and the United States form apostate unions of church and state which subsequently persecute God's true Bible believing people.

Daniel 11:31

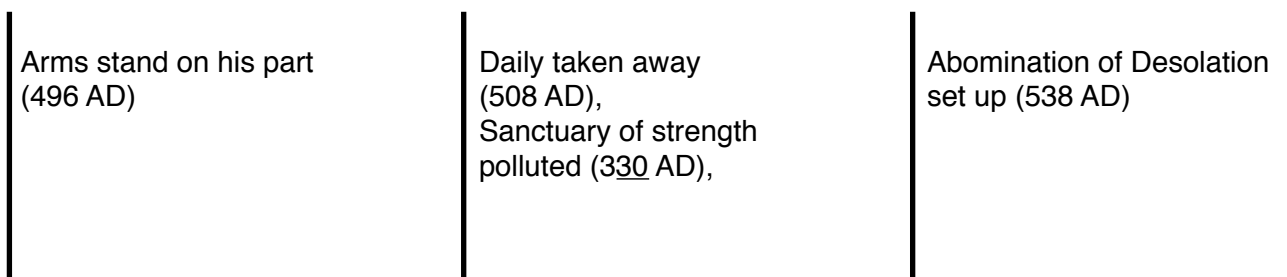
And arms shall stand on his part [496], and they shall pollute the sanctuary of strength [330], and shall take away the daily sacrifice [508], and they shall place the abomination that maketh desolate [538].

- "The Daily" - paganism in the type and protestantism in the antitype.
 - He shall "pollute" the constitution by introducing a religious amendment and "take away" (*sur* - "to turn aside," "to come to an end") "protestantism."
 - When protestantism is removed the abomination of desolation (Image of the Beast) is set up at the Sunday Law.

1989

MC

SL



30

- The dragon of Revelation 12 is Rome. And according to Revelation 13:11 America will speak “as a dragon.”
- Rome was the civil power that crucified Christ typifying the United States which will crucify Christ in the person of His disciples when it passes a Sunday law.
- Both the Franks and the United States are two-horned powers.

*As late as “thirty years after the battle of Chalons” the tribes of the Franks who had “settled in Gaul were not yet united as one nation.” “Several tribes, independent one of another, were planted between the Rhine and the Somme; there were some in the environs of Cologne, Calais, Cambrai, even beyond the Seine and as far as Le Mans, on the confines of the Britons.... **The two principal Frankish tribes were those of the Salian Franks and the Ripuarian Franks, settled, the latter in the east of Belgica, on the banks of the Moselle and the Rhine; the former toward the West, between the Meuse, the ocean, and the Somme. Meroveus, whose name was perpetuated in his line, was one of the principal chieftains of the Salian Franks; and his son Childeric, who resided in Tournay, where his tomb was discovered in 1655, was the father of Clovis, who succeeded him in 481, and with whom really commenced the kingdom and history of France.**”—Guizot. 1 {ECE 19.2}*

- France was one of the ten divisions of Europe. The United States is the premier king of the ten kings of Rev 17:16-17.
- France (through Clovis) put the Papacy on the throne of the earth. And Napoleon, the emperor of France removed it from that position in 1798. This typifies the United States which will put the Papacy on the throne of the earth again when it forms an Image of the Beast.
 - The United States will turn on the the papacy and burn it with fire after the close of probation.
- France and the United States underwent parallel constitutional development processes.
 - In 1789 a constitutional debate took place in France while the American constitution was adopted in the same year.
 - In this year General LaFayette introduced the Declaration of the Rights of Man and Thomas Jefferson had a direct role in its development.

The First and Second Constantines:

- Constantine was the first Christian emperor of Rome.
- He founded the Eastern division of the Roman Empire when he moved the capital from Rome to Constantinople which he also founded (330 AD).
- He passed a Sunday Law on the 7th of March 321 AD (GC 680).

*In the early part of the fourth century occurred an event which could not have been foreseen, but which threw an immense weight in favor of Sunday into the balances already trembling between the rival institutions, the Sabbath of the Lord and the festival of the sun. This was nothing less than **an edict from the throne of the Roman Empire in behalf of “the venerable day of the sun.” It was issued by the emperor Constantine in A.D. 321, and is thus expressed:- {HSFD 341.3}***

“Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and

planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven. Given the seventh day of March; Crispus and Constantine being consuls, each of them for the second time.” 1 {HSFD 342.1}

Of this law, a high authority thus speaks:- {HSFD 342.2}

“It was Constantine the Great who first made a law for the proper observance of Sunday; and who, according to Eusebius, appointed it should be regularly celebrated throughout the Roman Empire. Before him, and even in his time, they observed the Jewish Sabbath, as well as Sunday; both to satisfy the law of Moses, and to imitate the apostles who used to meet together on the first day. **By Constantine’s law, promulgated in 321, it was decreed that for the future the Sunday should be kept as a day of rest in all cities and towns; but he allowed the country people to follow their work.**” 2 {HSFD 342.3}

- Daniel 11:31 identifies the city of Rome as the empires “sanctuary of strength.”
- The removal of the capital from Rome to Constantinople was the opening salvo in Rome’s progressive fragmentation and decline.

*The power of the empire was committed to the carrying on of the work before mentioned. “**And they shall pollute the sanctuary of strength, or Rome.** If this applies to the barbarians, it was literally fulfilled; for Rome was sacked by the Goths, and Vandals, and the imperial power of the West ceased through the conquest of Rome by Odoacer. Or if it refers to those rulers of the empire who were working in behalf of the papacy against the pagan and all other opposing religions, it would signify the removal of the seat of empire from Rome to Constantinople, which contributed its measure of influence to the downfall of Rome. The passage would then be parallel to Daniel 8:11 and Revelation 13:2. {DAR 254.4}*

- Donald Trump will remove his country’s sanctuary of strength - its constitution - in order to unite church and state and pass Sunday Laws.
- Dan 11:16-22 identifies Tiberius, the vile man, as a type of Donald Trump. Tiberius was emperor when Christ was crucified.
 - Christ’s crucifixion marks a judgement for sin (third of three steps).
 - It typifies the Sunday law (third step) which is when judgement is passed for receiving the mark of the beast.
- Clovis, France’s first Catholic king, is considered the founder of that country and is referred to by some historians as the “Second Constantine.”

*Much was written about Clovis by Gregory of Tours in his Histories (often call the History of the Franks), which appeared more than 50 years after Clovis’ death. Interpreting him from a Christian perspective, Gregory tells stirring stories about Clovis and portrays him as a single-minded warrior. He uses florid rhetoric to describe the arguments with which Clotilda attempted to persuade her husband to abandon paganism. **When Clovis finally converted, he becomes for Gregory a “new Constantine,” the emperor who Christianized the Roman Empire in the early 4th century.** In both cases, an unexpected victory in battle led a king to trust the power of the Christian God and to submit to baptism. Gregory places Clovis’s baptism in 496 and characterizes his subsequent battles as Christian victories, particularly the engagement with the Visigoths in 507 that has long been identified with Vouille but is now believed to have occurred at Voulon near Poitiers, France. Gregory portrays the Visigothic war as a campaign against Arian heresy. His account indicates that prior to the battle, Clovis gave gifts to the church and made appeals to St. Martin of Tours, for which he was rewarded with victory,*

blessed with miracles, and honoured with an imperial consulship by Anastasius I. -
Encyclopedia Britannica, www.britannica.com/biography/clovis-I

- He united (consolidated) the Franks and established Paris as the kingdom's capital.
- He acted as Rome's army and promoted its interests by subjugating the Arian barbarian kingdoms.
- Trump will perform a work of consolidation.

v23-24, 27	v25-27	v28-29
M	MC	SL
----- -----		
Jewish League/confederacy (IoB), Oppression (Dan 11:11-12), Consolidation (Gen 41, Dan 11:13), "Lies at one table" - Trump vs. Putin "Enter peaceably" - Tiberius/Trump	Actium/Panium (Russia def.), "Even for a time" (360), -----> Constitution overthrown,	Destr. of Jerus. "Time appointed"

- He will also pass Sunday laws he will perform the work described in Rev 13:14-16 of causing the world to follow his example.
- Clovis died when he was 45 years old and Donald Trump is the 45th President and will lead America to its death.

Milvian Bridge and Tolbiac - Civil War at the Midnight Cry:

- Both Clovis and Constantine converted to "Christianity" in connection with major battles.

*But this is enough mention of his [Constantine's] fearful crimes, and we gladly turn from it without narrating the bloody tragedy of his own wife. And all this while he professed to be a Christian, **It was before the battle of the Milvian Bridge (312) that he professed to have had his vision of the flaming cross and its inscription. In 321 he issued his Sunday edict. It was in 324 that he murdered Licinius. In 325 he convened the Council of Nicea, presided over its deliberations, took part in its discussions, and published and enforced its decisions. In 326 he murdered his nephew and Crispus. And in 330, May 11, his new capital, Constantinople, was dedicated to the Virgin Mary. In 337, May 22, he died, and there ended his evil life. To quote the words of another, "Tested by character, indeed he stands among the lowest of all those to whom the epithet [Great] has in ancient or modern times been applied."**—
 Encyclopedia Britannica, ninth edition, art. Constantine. Yet through all this defiance of all principle, of all the laws of God, and of civilized men, he prospered as a ruler, and the Nation prospered under his shameful rule. {AMS January 30, 1889, p. 12.4}*

...in a great battle with the Alemanni, the Franks were getting the worst of the conflict. In the midst of the battle Clovis vowed that if the victory could be theirs, he would become Catholic. The tide of battle turned; the victory was won, and Clovis was a Catholic. Clotilda hurried away a messenger with the glad news to the bishop of Rhiems, who came to baptize the new convert {PTUK November 11, 1897, p.711.1}

- It is following their conversions that laws exalting “Christian” (Catholic) institutions (i.e. Sunday) began to be passed.
- Constantine and Clovis’ conversions are typifying the conversion of the United States to Catholic principles.
 - Its principles were demonstrated during the 1260 years of persecution in which it gained control of the civil power and used it to persecute the saints.
- America converts to Catholic principles when it forms an image of the Beast or an image of the roman hierarchy.¹ preparatory to passing the national Sunday law.

Daniel 11:24 KJV

*[24] He shall enter peaceably even upon the fattest places of the province; and **he shall do that which his fathers have not done, nor his fathers' fathers**; he shall scatter among them the prey, and spoil, and riches: yea , and he shall forecast his devices against the strong holds, even for a time.*

Forecast His Devices:

- “He shall forecast his devices against the strongholds” - America's stronghold or sanctuary of strength is its constitution.
- “Against” - Trump will implement his plans (to establish himself as dictator; to unite church and state) against the principles and spirit of the constitution.

For a Time:

- "Even for a time" - a time is 360 years. This commenced with the battle of Actium and ended with the division of the empire by Constantine in 330 A.D.
- The battle of Actium saw Octavian (Augustus Caesar) and Antony consolidating their forces preparatory to a decisive conflict.
- This parallels Dan 11:13-14 which identifies the battle of Panium (MC).
- The Image in Dan 3 was 60x6 cubits which is 360.

- **Internal and External** - The battle of Milvian Bridge was a civil war between the rival emperors Constantine and Maxentius.

¹ *When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result.*

The beast with two horns "causeth [commands] all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Revelation 13:16, 17. The third angel's warning is: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." "The beast" mentioned in this message, whose worship is enforced by the two-horned beast, is the first, or leopardlike beast of Revelation 13 -- the papacy. The "image to the beast" represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. The "mark of the beast" still remains to be defined.

As the sign of the authority of the Catholic Church, papist writers cite "the very act of changing the Sabbath into Sunday, which Protestants allow of; . . . because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin."--Henry Tuberville, An Abridgment of the Christian Doctrine, page 58. What then is the change of the Sabbath, but the sign, or mark, of the authority of the Roman Church--"the mark of the beast"? {GC 445-448}

- The battle of Tolbiac was a war against the Alemanni who were external aggressors to the Frankish kingdom.
- Thus the circumstances that will lead to America's conversion will be domestic conflict in combination with a crisis involving warfare brought on by foreign aggressors.
- Clovis won the battle of Tolbiac and completely subjugated the Alemanni. This typifies the battle of Panium in which the United States defeats Russia, an external aggressor, and completely subjugates that nation
- There will be a civil war in the United States typified by the battle of Milvian Bridge.
 - See three Romes.

1. Pagan Rome (Dan 8:9)

- I. East (syria)
- II. Pleasant Land (Judea) - **Civil War**
- III. South (Egypt)

2. Papal Rome (Dan 7:8)

- I. Heruli - 493 B.C.
- II. Vandals - **Civil War (533-4 B.C.)**
- III. Goths - 508 B.C.

3. Modern Rome (Dan 11:40-45)

- I. King of the South (Russia)
- II. Glorious Land (United States) - **Civil War**
- III. Egypt (World)

*The **Siege of Jerusalem** (63 BC) occurred during Pompey the Great's campaigns in the east, shortly after his successful conclusion of the Third Mithridatic War. **Pompey had been asked to intervene in an internecine war between Hyrcanus II and Aristobulus II for the throne of the Hasmonean Kingdom.** His conquest of Jerusalem, however, spelled the end of Jewish independence and the incorporation of Judea into the Roman Republic as a client kingdom. - Wikipedia*

***Hilderic's** reign was noteworthy for the kingdom's excellent relations with the Eastern Roman Empire. Procopius writes that he was "a very particular friend and guest-friend of Justinian, who had not yet come to the throne", noting that Hilderic and Justinian exchanged large presents of money to each other.[3] Hilderic allowed a new Catholic bishop to take office in the Vandal capital of Carthage, and many Vandals began to convert to Catholicism, to the alarm of the Vandal nobility.*

By the time he assumed the crown, Hilderic was at least into his fifties, if not more than 60. For this reason, according to Procopius, he was uninterested in the military operations of the Vandals and left them to other family members, of whom Procopius singles out for mention his nephew Hoamer.[4]

***After seven years on the throne, Hilderic fell victim to a revolt led by his cousin Gelimer, who led the people in a rebellion against the Vandal King.** Gelimer then became King of the Vandals and Alans, and restored Arianism as the official religion of the kingdom. He imprisoned*

Hilderic, along with Hoamer and his brother Euagees but did not kill him. Justinian protested Gelimer's actions, demanding that Gelimer return the kingdom to Hilderic. Gelimer sent away the envoys who brought him this message, blinding Hoamer and putting both Hilderic and Euagees under closer confinement, claiming that they had planned a coup against him. When Justinian sent a second embassy protesting these developments, Gelimer replied, in effect, that Justinian had no authority to make these demands. Angered at this response, Justinian quickly concluded his ongoing war with Persia and prepared an expedition against the Vandals in 533. [5] Once Gelimer learned of the arrival of the Roman army, he had Hilderic murdered, along with Euagees and other supporters of Hilderic he had imprisoned.[6] - Wikipedia

- Also see the Seven Thunders of the Seven Caesars.
 - Nero is located at the Midnight Cry. He died in 66 AD and his death was followed by a period of civil war known as the “year of four emperors” where Galba, Otho, Vitellius and Vespasian succeeded each other to the throne.

***The Year of the Four Emperors** was a year in the history of the Roman Empire, AD 69, in which four emperors ruled in succession: **Galba, Otho, Vitellius, and Vespasian**. The suicide of emperor Nero, in 68, was followed by a brief period of **civil war, the first Roman civil war since Mark Antony's death in 30 BC**. Between June of 68 and December of 69, Rome witnessed the successive rise and fall of Galba, Otho, and Vitellius until the final accession of Vespasian, first of the Imperial Flavian dynasty, in July 69. The social, military and political upheavals of the period had Empire-wide repercussions, which included the outbreak of the Batavian rebellion. - Wikipedia*

- The Spirit of prophecy says there will be a civil war in America.

*“In India, China, Russia, **and the cities of America**, thousands of men and women are dying of starvation. **The monied men, because they have the power, control the market**. They purchase at low rates all they can obtain, and then sell at greatly increased prices. **This means starvation to the poorer classes, and will result in a civil war**. There will be a time of trouble such as never was since there was a nation. “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, everyone that shall be found written in the book.... Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand.”—Manuscript 114, 1899. (General manuscript, untitled, typed August 13, 1899.)” – {Manuscript Releases, vol.5, pg.305.4 }*

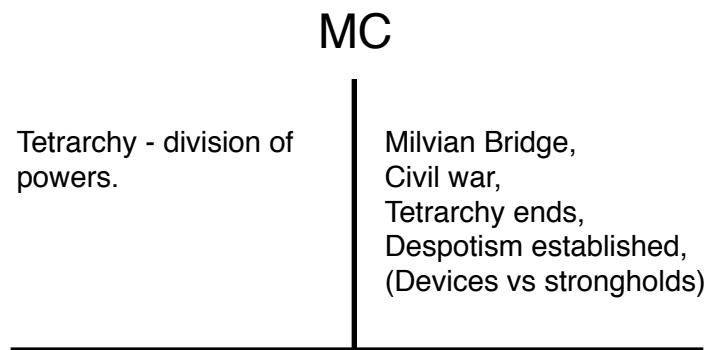
- The lines of the Three Constantines, Three Romes, and that of the Seven Thunders of the Seven Caesars locate this development at Midnight Cry/Image of the Beast time period.

Milvian Bridge and the Tetrarchy - Tyranny and Despotism at the Midnight Cry

- The battle of Milvian Bridge led Constantine to end the Tetrarchy and become the sole emperor of the Roman kingdom.²

² See footnote 4.

- This battle saw Maxentius, Constantine’s rival, drowning in the Tiber while trying to retreat over the Milvian bridge.
 - Water bodies associated with the Midnight Cry:
 - Exeter (“Water Town) identifies the outpouring of the Holy Spirit at the Midnight Cry.
 - The Tiber is identifying the internal developments in connection with the Midnight Cry.
- The tetrarchy was a form of government in which power was divided between four principals (typify America’s current government in which power is divided between multiple bodies and not in a sovereign.
 - That Constantine put an end to the Tetrarchy following the battle of Milvian Bridge (a civil war) shows that the civil war at the Midnight Cry will lead to the effective end of the current division of powers in the United States.
 - What will follow is despotism as Trump centralizes all the powers of the state in himself and becomes in effect an emperor.
 - The line of Daniel 11:23-29 teaches that the assumption of dictatorial powers on Trumps part will come through amendments to the constitution that he will push for (“he shall forecast his devices against the strong holds, even for a time) - Dan 11:24.”



Constitutional Convention at Midnight:

- The history of the American Revolution saw a number of conventions and congresses being put in place to govern the nation.
- The National Constitutional Convention was set up in 1787 and it had ten presidents and drafted the United States Constitution which became law in 1789.
- This Convention was preceded by the Continental Congress.

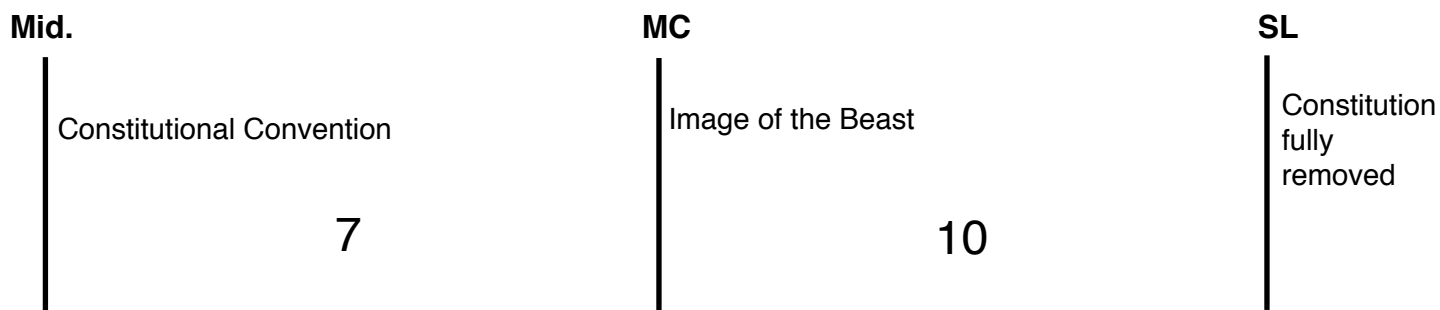
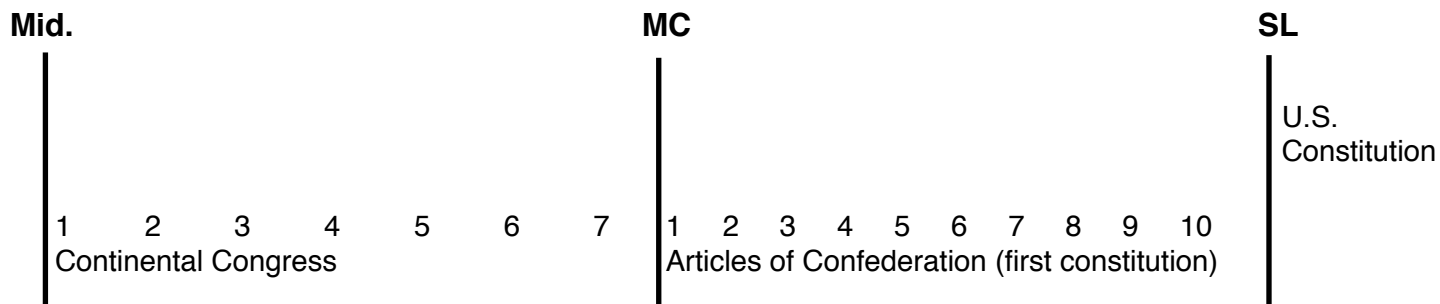
*The **Continental Congress**, also known as the Philadelphia Congress, was a convention of delegates called together from the **Thirteen Colonies** which became the governing body of the United States during the American Revolution.*

The Congress met from 1774 to 1789 in three incarnations. The first call for a convention was made over issues of the blockade and the Intolerable Acts penalizing the Province of Massachusetts, which in 1774 enabled Benjamin Franklin to convince the colonies to form a representative body. Much of what we know today comes from the yearly log books printed by the Continental Congress called "Resolutions, Acts and Orders of Congress" which gives a day to day description of the debates and issues.

Although the delegates were divided early on as to whether to break from Crown rule, the second Continental Congress on July 2, 1776, passed a resolution asserting independence, with no opposing vote recorded. The Declaration of Independence was issued two days later

declaring themselves a new nation: the United States of America. It established a Continental Army, giving command to one of its members, George Washington of Virginia. It waged war with Great Britain, made a militia treaty with France, and funded the war effort with loans and paper money.

The third Continental Congress was the Congress of the Confederation, under the Articles of Confederation. - Wikipedia



- The number seven is a symbol of the Midnight to Midnight Cry time period.
 - See Christ's seven trials. Christ was seized at Midnight according to DA 699. And following his midnight seizure he was tried seven times (DA 760).

*The Saviour contrasted His own manner of work with the methods of His accusers. For months they had hunted Him, striving to entrap Him and bring Him before a secret tribunal, where they might obtain by perjury what it was impossible to gain by fair means. Now they were carrying out their purpose. **The midnight seizure by a mob**, the mockery and abuse before He was condemned, or even accused, was their manner of work, not His. Their action was in violation of the law. Their own rules declared that every man should be treated as innocent until proved guilty. By their own rules the priests stood condemned. {DA 699.2}*

Heaven beheld the Victim betrayed into the hands of the murderous mob, and with mockery and violence hurried from one tribunal to another. It heard the sneers of His persecutors because of His lowly birth. It heard the denial with cursing and swearing by one of His best-loved disciples.

*It saw the frenzied work of Satan, and his power over the hearts of men. Oh, fearful scene! the Saviour seized at midnight in Gethsemane, dragged to and fro from palace to judgment hall, **arraigned twice before the priests, twice before the Sanhedrin, twice before Pilate, and once before Herod**, mocked, scourged, condemned, and led out to be crucified, bearing the heavy burden of the cross, amid the wailing of the daughters of Jerusalem and the jeering of the rabble. {DA 760}*

- Also see Joseph's seven years of plenty which are located from M-MC.
 - Joseph began gathering when He was 30 years as Christ began His ministry when He was 30 years. His baptism can be placed at M.

Matthew 3:16-17

*And Jesus, when he was baptized, went up straightway out of the water: and, lo, **the heavens were opened unto him**, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.*

Ezekiel 1:1-2

*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. 2 In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity,*

- The number ten is a symbol of the Midnight Cry to Sunday Law time period.
 - See the ten kings of Revelation 17 which are identified as commencing their rise at the Midnight Cry and being fully established at the Sunday Law.
 - Joseph's 10 brothers that join him from MC-SL (joining of the two sticks).
- That a Continental Congress was established with seven presidents, and that this Congress passed America's first constitution in the time of its seventh president, is identifying that at Midnight there will be a constitutional convention that will convene to amend the constitution.
- Its amendments to the constitution will take effect at the Midnight Cry paralleling the putting in place of the Articles of Confederation.
- The Articles of Confederation drafted by the Continental Congress were but a step towards the establishment of the United States Constitution. In the same sense, the constitutional convention convened by Donald Trump at Midnight will only take steps towards the abrogation of the constitution and not fully do away with it at that point. These steps towards the complete

abrogation of the constitution will take the form of amendments to that same constitution.³ As the final United States Constitution was put in place in the time of the tenth president under the Articles of Confederation, the same constitution will be fully removed at the Sunday Law.

Councils as Conventions:

Council

COUNCIL, noun [Latin , to call, Gr. See Hold. This word is often confounded with counsel, with which it has no connection. council is a collection or assembly.]

1. **An assembly of men summoned or convened for consultation, deliberation and advice.**

The chief priest and all the council sought false witness. Matthew 20:1.

The kings of England were formerly assisted by a grand council or peers.

The word is applicable to any body of men, appointed or convened for consultation and advice, in important affairs; as, a council of divines or clergymen, with their lay delegates; a council of war, consisting of the principal officers, to advise the commander in chief or admiral; a council of physicians, to consult and advise in difficult cases of disease.

2. *A body of men specially designated to advise a chief magistrate in the administration of the government, as in Great Britain.*

3. *In some of the American states, a branch of the legislature, corresponding with the senate in other states, and called legislative council*

4. **An assembly of prelates and doctors, convened for regulating matters of doctrine and discipline in the church.** - 1828 Webster's Dictionary

Convention

CONVENTION, noun [Latin See Convene.]

1. *The act of coming together; a meeting of several persons or individuals.*

³ *A great crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us. Events which for more than forty years we have upon the authority of the prophetic word declared to be impending are now taking place before our eyes. Already **the question of an amendment to the Constitution restricting liberty of conscience has been urged upon the legislators of the nation.** The question of enforcing Sunday observance has become one of national interest and importance. We well know what the result of this movement will be. But are we ready for the issue? Have we faithfully discharged the duty which God has committed to us of giving the people warning of the danger before them? {5T 711.3}*

*We see that efforts are being made to restrict our religious liberties. The Sunday question is now assuming large proportions. **An amendment to our Constitution is being urged in Congress, and when it is obtained, oppression must follow.** I want to ask, Are you awake to this matter? and do you realize that the night cometh, when no man can work? Have you had that intensity of zeal, and that piety and devotion, which will enable you to stand when oppression is brought upon you? It does not seem possible to us now that any should have to stand alone; but if God has ever spoken by me, the time will come when we shall be brought before councils and before thousands for his name's sake, and each one will have to give the reason of his faith. Then will come the severest criticism upon every position that has been taken for the truth. We need, then, to study the word of God, that we may know why we believe the doctrines we advocate. We must critically search the living oracles of Jehovah. {RH December 18, 1888, Art. A, par. 12}*

2. Union; coalition.

3. **An assembly. In this sense, the word includes any formal meeting or collection of men for civil or ecclesiastical purposes;** particularly an assembly of delegates or representatives for consultation on important concerns, **civil, political or ecclesiastical.** In Great Britain, convention is the name given to an extraordinary assembly of the estates of the realm, held without the kings writ; as the assembly which restored Charles II. to the throne, and that which declared the throne to be abdicated by James II. In the United States, this name is given to the assembly of representatives which forms a constitution of government, or political association; as the convention which formed the constitution of the United States in 1787. - 1828 Webster's Dictionary

Congress

CONGRESS, noun [Latin , to come together; to go or step; a step. See Grade and Degree.]

1. **A meeting of individuals; an assembly of envoys, commissioners, deputies, etc.,** particularly a meeting of the representatives of several courts, to concert measures for their common good, or to adjust their mutual concerns.

- Constantine convened the council of Nicea/Nice/Nicaea (325 AD) and Clovis convened the Council of Orleans (511 AD).
- These councils bring to view the religious aspect of this national constitutional convention which will pave the way for the unification of church and state (the formation of an Image of the Beast) at the Midnight Cry.

The Council of Nice:

- The Council of Nicea was convened to settle a doctrinal crisis in the church - the controversy between Athanasius and Arius.

Paganism and Christianity met on the battlefield when Constantine contended for the throne of Rome; paganism and Christianity met in more deadly conflict in Alexandria, where Christian and pagan schools stood side by side. Here it was that such men as Origen and Clement, recognized Fathers of the church, adopted the philosophy of the Greeks, and applied to the study of the Bible the same methods which were common in the study of Homer and other Greek writers. Higher criticism had its birth in Alexandria. It was the result of a mingling of the truths taught by Christ and the false philosophy of the Greeks. It was an attempt to interpret divine writings by the human intellect, a revival of the philosophy of Plato. These teachers, by introducing Greek philosophy into the schools which were nominally Christian, opened the avenue for the theological controversies which shook the Roman world, and finally established the mystery of iniquity. {SDP 229.2}

*So from this false teaching of the Word in Alexandria came two leaders-Athanasius and Arius. Each had his following, and yet no man could clearly define the disputed point over which they wrangled. So great was the controversy that **the Council of Nice was called to settle the dispute, and deliver to the church an orthodox creed. The emperor Constantine called the council, and was present in person.** At this council the creed of Athanasius was recognized as orthodox, and Arius and his followers were pronounced heretics. {SDP 229.3} But announcing a creed is one thing, and having it adopted is another. **The orthodox creed was published to the world, and then began the fight. In this strife armies fought and much blood was shed. But in spite of the fact that Arianism was heresy, the doctrine spread. It was popular among the barbarian tribes who invaded the western division of***

the Roman empire. The Vandals, who settled in Africa, were among the followers of Arius, and so also were the Heruli and Ostrogoths who settled in Italy. But while Arianism spread through Africa, Sardinia, and Spain, and was present at times in Italy, the recognized religion of the Roman emperor and the empire itself, the northern kingdom, which now had its seat at Constantinople, was the Catholic faith, as proclaimed at Nice. As Constantinople was the representative of this northern division in his day, so later, between 527 and 565, Justinian became champion of the Catholic cause. {SDP 230.1}

- The Athanasians came off the victors and defined doctrinal orthodoxy through the publishment of the Nicene creed.
 - The various factions or denominations within Christendom will come together to develop an orthodox statement of belief based upon points they hold in common.

*The wide diversity of belief in the Protestant churches is regarded by many as decisive proof that no effort to secure a forced uniformity can ever be made. But **there has been for years, in churches of the Protestant faith, a strong and growing sentiment in favor of a union based upon common points of doctrine.** To secure such a union, the discussion of subjects upon which all were not agreed—however important they might be from a Bible standpoint—must necessarily be waived. {GC 444.2}*

*Charles Beecher, in a sermon in the year 1846, declared that the ministry of “the evangelical Protestant denominations” is “not only formed all the way up under a tremendous pressure of merely human fear, but they live, and move, and breathe in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up the truth, and bow the knee to the power of apostasy. Was not this the way things went with Rome? Are we not living her life over again? **And what do we see just ahead? Another general council! A world’s convention! Evangelical alliance, and universal creed!**”—Sermon on “The Bible a Sufficient Creed,” delivered at Fort Wayne, Indiana, Feb. 22, 1846. When this shall be gained, then, in the effort to secure complete uniformity, it will be only a step to the resort to force. {GC 444.3}*

When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result. {GC 445.1}

- Adventists will here be confronted with the requirement to observe Sunday as all major denominations will be united on this point.⁴
- A parallel line of history to this is Dan 11:23-29 which identifies the league of Jews with the Romans (verse 23).
 - The Jews entered into this league in order to obtain the Romans protection against the Syrians who were oppressing them. The Syrian oppression of the Jews parallels Ptolemy IV’s oppression of the Jews following his victory at Raphia in Dan 11:11.
 - The Jews entering into a league with the Romans typifies Adventists entering into a compact with the government of the United States in the wake of the post-Midnight Russian oppression.

⁴ 5T 711.3-4; RH December 18, 1888, Art. A, par. 12;

- This compact into which the Adventist General Conference will enter constitutes their forming an Image of the Beast.

Bringing these lines together - the line of the American Revolution is identifying that Trump will call a constitution convention at Midnight. This convention will unite the apostate protestant denominations and take steps towards the unification of church and state. At this convention the apostate protestants will unite upon the points of doctrine that they hold in common - Sunday Sacredness most prominently. The Adventist church will accept the Sunday laws that will be passed in the wake of the convention and thereby align themselves with the apostate protestants.

- The Nicene creed upon which the various bishops united upon at the Council of Nice did not bring unity.
- Barbarian nations inhabiting the the Western portion of the empire adopted Arianism and made war (civil war) against the Eastern division which championed the Nicene (Catholic) faith.
- Justinian who passed his decree in 533 for the purpose of exterminating the Arian heresy.⁵
 - See 30 line of the 30 years of Justinian's decree.
- The council of Nicea passed a Sunday Law.

*Before Constantine's time, there is no trace of the doctrine of the change of the Sabbath. On the contrary, we have decisive evidence that Sunday was a day on which ordinary labor was considered lawful and proper. But Constantine, while yet a heathen, commanded that every kind of business excepting agriculture should be laid aside on that day. His law designated the day as a heathen festival, which it actually was. But within four years after its enactment, **Constantine had become, not merely a professed convert to the Christian religion, but, in many respects, practically the head of the church, as the course of things at the council of Nice [Nicea] plainly showed. His heathen Sunday law, being unrevoked, was thenceforward enforced in behalf of that day as a Christian festival. This law gave to the Sunday festival, for the first time, something of a Sabbatic character.** It was now a rest-day from most kinds of business by the law of the Roman Empire. God's rest-day was thenceforward more in the way than ever before. {HSFD 356.1}*

The Roman Church made the first edict in behalf of Sunday. It required the observance of the Passover on the Sunday following Good Friday, while the great majority of the other churches celebrated it on the fourteenth day of the first month, no matter what day of the week this might be. Victor, bishop of Rome, in the year 196, tried to impose this upon all the churches; that is, to compel them to observe it on Sunday. Dowling calls it the "earliest instance of Roman assumption." The churches of Asia Minor would not comply with his wishes. Bower says that upon receipt of their letter saying this, Victor, giving way "to an impotent and ungovernable passion, published bitter invectives against all the churches of Asia," etc.-History of the Popes, under Victor. {ChSa 92.7}

*Constantine's edict in behalf of the "venerable day of the sun" went forth backed by the whole influence of Rome, A. D. 325, through the powerful influence of Constantine, where, indeed, it had its source. **At the Council of Nicaea, the position of the Roman Church concerning the***

⁵ U Smith, Thought on Daniel and the Revelation, p 254.2

celebration of the Passover on Sunday, was carried through. Thus Rome secured a victory in behalf of Sunday. {ChSa 92.8}

- This further establishes the point already made that the Sunday question will be introduced at this constitutional convention at Midnight.
- The Council of Nice also saw the recognition of the bishop of Rome as the first Bishop and the enforcement of the bishops orders through the power of the state.

*In the very year of his accession, the Council of Arles bestowed upon the bishopric of Rome the distinction and the office of notifying all the churches of the proper time to celebrate Easter. **And in 325 the general Council of Nice recognized the bishop of Rome the first bishop of the empire. Under him the organization of the Church was formed upon the model of the organization of the State.** He was succeeded by—MARK, A. D. 336, whose term continued only from January till October, and was therefore so short that nothing occurred worthy of record in this connection. He was succeeded by—JULIUS, OCTOBER, 336-352, under whom the Council of Sardica—347—made the bishop of Rome the source of appeal, upon which “single precedent” the bishopric of Rome built “a universal right.”—Schaff. 3 Julius was succeeded by—LIBERIUS, 352-366, who excommunicated Athanasius and then approved his doctrine, and carried on the contest with Constantius, in which he incurred banishment for the Catholic faith; and then became Arian, then Semi-Arian, and then Catholic again. He was succeeded by—DAMASUS, 366-384. {ECE 156.2}*

*The long-term effects of the Council of Nicaea were significant. For the first time, representatives of many of the bishops of the Church convened to agree on a doctrinal statement. **Also for the first time, the Emperor played a role, by calling together the bishops under his authority, and using the power of the state to give the council's orders effect.** - Wikipedia*

The Council of Orleans:

***The First Council of Orléans was convoked by Clovis I in 511.** Shortly before his death, Clovis called a synod of Gallic bishops to meet at Orléans to **reform the church and create a strong link between the crown and the Catholic episcopate.** Thirty-two bishops participated, and passed thirty-one decrees on the duties and obligations of individuals, the right of sanctuary, and ecclesiastical discipline. The decrees were signed on 6 July 511. These decrees, equally applicable to Franks and Romans, first established equality between conquerors and conquered. - Wikipedia*

- The Council of Orleans was convened on July 10th, 511 to reform the church and to strengthen the union of church and state.
- The council of Orleans also saw the exaltation of Sunday.

***But let us trace the several steps by which the festival of Sunday increased in strength until it attained its complete development.** These will be found at present mostly in the edicts of emperors, and the decrees of councils. Morer tells us that, {HSFD 372.1}*

“Under Clodoveus [Clovis] king of France met the bishops in the first council of Orleans [A.D. 507], where they obliged themselves and their successors, to be always at the church on the Lord’s day, except in case of sickness or some great infirmity. And because they, with some other of the clergy in those days, took cognizance of judicial matters, therefore by a council at Arragon, about the year 518 in the reign of Theodorick, king of the Goths, it was decreed that ‘No bishop or other person in holy orders should examine or pass judgment in any civil controversy on the Lord’s day.’” 2 {HSFD 372.2}

- There were a total of six councils of Orleans (five under Merovingians - Clovis’ dynastic line).
- The third took place in 538 and enacted prohibitions against farm labour on Sunday.
 - Progressive development of prosecutorial laws.
- Clovis died the same year of the council - in 511 AD at the age of 45.⁶
 - Clovis’ death following the council marks the death of the United States as the 6th kingdom of Bible prophecy.
 - Its dying is a process that is marked from Midnight Cry to the Sunday Law (parallel kingdoms).
 - But the developments at the Sunday Law are inaugurated by the constitutional convention typified by the councils of Nice and Orleans.
- Upon his death Clovis’ kingdom was divided between his four sons.

13. Clovis died, Nov. 27, 511; and his dominions were divided among his four sons— *Theodoric, or Thierry I, Childebert, Clodomir, and Clotaire I. Theodoric, or Thierry I, the eldest son, had the northeastern portion, which lay on both sides of the Rhine, with his capital at Metz. Childebert, the second son, held the central part, the country around Paris, with Paris as his capital. Clodomir, the third son, received western Gaul, along the Loire; and had his capital at Orleans. Clotaire, the youngest son, ruled in the northern part of Gaul, with his capital at Soissons. The Alemanni under the governorship of dukes, belonged with the eastern partition and were tributary to Theodoric. The Burgundians were still ruled by their own kings until 532, when the last Burgundian king, Sigismond, the son of Gundobald, was removed by being buried alive in a deep well, and the Burgundians, too, ruled by dukes, “were still permitted to enjoy their national laws under the obligation of tribute and military service; and the Merovingian princes peaceably reigned over a kingdom, whose glory and greatness had been first overthrown by the arms of Clovis.”—Gibbon. 8 {ECE 23.2}*

14. The quadruple division of the dominions of Clovis ended in 558 by being merged in the sole rule of Clotaire I, who held the power till his death in 561, when it was again divided into four parts among his four sons—Charibert, king of Paris; Gontran, of Orleans; Sigebert, of Metz; and Chilperic, of Soissons. The Burgundians fell to the portion of Gontran, who left Orleans, and fixed his capital in their country. {ECE 24.1}

⁶ ...It was probably to wipe out the infamy incurred by the commission of so many crimes, that he founded a great number of churches and monasteries. It was probably from similar motives that he assembled a council of 33 bishops in the town of Orleans, A. D. 511. **We learn from history that it was not only assembled by his orders but that he fixed on the topics of discussion.** The assembling of the council of Orleans was the last remarkable event in the life of Clovis, who **died the same year, at the age of 45**, and was buried in the church of St. Peter and St. Paul, which he had caused to be built.” {HST December 21, 1842, p. 108.4}

- New line?

The Battle of Tolbiac - Raphia and Panium:

- The battle of Tolbiac which led to Clovis' conversion is a second witness to the present truth application of the battles of Raphia and Panium set forth in Daniel 11:11-15.

1989	Mid.	MC	SL
Marriage to Clotilda	1st Battle of Tolbiac, Alemmani def. Franks,	2nd Battle of Tolbiac, Franks def. Alemmani, End of Alemmani indep. Conversion of Clovis, 3000 soldiers converted,	Clovis dies (45yrs), Kingdom divided (4 sons)

- The Battle of Tolbiac is conveyed as one battle but it actually consisted of two battles.
 - The Midnight Cry can be viewed as one way-mark or as two - Midnight and the Midnight Cry.
- The Franks then consisted of two tribes - the Salians and the Ripuarians.

- The Ripuarian's had their own king - Sigebert the Lambe - and Clovis stood as king of the Salians. Sigebert called upon Clovis for help in fighting off an Alemanni invasion. Clovis came to the Ripuarian's aid and the sides met in the battle of Tolbiac.⁷

*The Franks were two neighboring peoples, and allies: the Salian Franks, whose king was Clovis, and the Ripuarian Franks, whose capital was Cologne and whose king was Sigebert the Lambe. Bordering on Sigebert's kingdom were the Alemanni, a confederation of Germanic tribes. Border incidents, looting and punitive raids multiplied between the Alemanni and Ripuarian Franks, but **in 496 Sigebert suffered a real invasion and called on Clovis for help. Clovis responded favorably to his ally and raised an army.** It is generally accepted that in defending Tolbiac, Sigebert and his army suffered heavy losses. **There were two battles of Tolbiac.***

*Little is known about the battle, except that the Ripuarian Franks were probably of no help after the first battle. Clovis saw his warriors being killed and felt the battle was getting out of hand. Moved to tears, he called upon the God of his wife Clotilde, the God that she had preached to him **since their marriage in 493**, asking for his help.*

Gregory of Tours records Clovis's prayer in chapter II of the History of the Franks: "O Jesus Christ, you who as Clotilde tells me are the son of the Living God, you who give succor to those who are in danger, and victory to those accorded who hope in Thee, I seek the glory of devotion with your assistance: If you give me victory over these enemies, and if I experience the miracles that the people committed to your name say they have had, I believe in you, and I will be baptized in your name. Indeed, I invoked my gods, and, as I am experiencing, they failed to help me, which makes me believe that they are endowed with no powers, that they do not come to the aid of those who serve. It's to you I cry now, I want to believe in you if only I may be saved

⁷ Until this time the Franks and the Alemanni had made almost equal progress in Gaul, and had made their conquests in that province, apparently in perfect national friendliness. But now both nations had become so powerful that it was impossible that two such fierce and warlike nations should subsist side by side without an appeal to arms for the decision of the question as to which should have the supremacy. {ECE 20.1}

*"From the source of the Rhine to its conflux with the Main and the Moselle, the formidable swarms of the Alemanni commanded either side of the river by the right of ancient possession, or recent victory. They had spread themselves into Gaul, over the modern provinces of Alsace and Lorraine; and their bold invasion of the kingdom of Cologne summoned the Salic prince to the defense of his Ripuarian allies. Clovis encountered the invaders of Gaul in the plain of Tolbiac [A. D. 496] about twenty-four miles from Cologne, and the two fiercest nations of Germany were mutually animated by the memory of past exploits, and the prospect of future greatness. **The Franks, after an obstinate struggle, gave way; and the Alemanni, raising a shout of victory, impetuously pressed their retreat. But the battle was restored by the valor, and the conduct, and perhaps by the piety, of Clovis; and the event of the bloody day decided forever the alternative of empire or servitude. The last king of the Alemanni was slain in the field, and his people were slaughtered, or pursued, till they threw down their arms, and yielded to the mercy of the conqueror.** Without discipline it was impossible for them to rally; they had contemptuously demolished the walls and fortifications which might have protected their distress; and they were followed into the heart of their forests by an enemy not less active, or intrepid, than themselves. {ECE 20.2}*

from my opponents." **At these words, the Alemanni began to flee, as their leader had been killed with an axe. The Franks subdued or killed the remaining Alemanni.** - Wikipedia

- In this line the Alemanni typify the Russians who Daniel 11:11-15 identify as defeating the United States (Raphia) but are subsequently defeated themselves and subjugated (Panium).
- Following this victory Clovis converted to Catholicism.
 - Adoption of Catholic principles when America begins to form an Image to the Beast at the MC

“According to Gregory of Tours this battle triggered Clovis's conversion to Christianity. His wife Clotilda had spent the years since their marriage attempting to convince Clovis to convert but he had refused. When the battle against the Alemanni began to go against him, Clovis called for aid from his gods but with no effect. He then called for aid from Christ, and promised to convert if he won. After this the Alemanni began to flee. Their king was killed and the survivors surrendered. After this victory Clovis took instructions from Bishop Remi of Rheims, and **was baptised, along with 3,000 of his men.”**

- He married the Catholic Clotilda in 493.
 - America's union or alliance with the Papacy in 1989.
 - Clotilda married Clovis but struggled to get him to convert to Catholicism until the developments at the Battle of Tolbiac.
 - Notwithstanding America's alliance with the Papacy in 1989, that country's full conversion to Catholicism (Image of the Beast) does not take place until the Midnight Cry.
- Clovis converted with 3,000 of his men. 3,000 is a symbol of Midnight Cry to the Sunday Law.
- Tolbiac is modern day Zulpich in Germany.
- Zulpich means “a settlement (a village) at a river in a valley.”
- It parallels the Midnight Cry in Millerite history which took place in Exeter. Exeter means “water town.”

*The modern name of Exeter is a development of the Old English Escanceaster,[4] from the anglicised form of the river now known as the Exe and the Old English suffix **-ceaster, used to mark important fortresses or fortified towns.** (The Welsh name for the city, Caerwysg, similarly means "fortress on the Exe".) **The name "Exe" is a separate development of the Brittonic name—meaning "water"[5] or, more exactly, "full of fish" (cf. Welsh pysg, pl. "fish")**[6] —that also appears in the English Axe and Esk and the Welsh Usk (Welsh: Wysg). - Wikipedia*

- The association with Exeter teaches the internal truth that God's people will be receiving the outpouring of the Holy Spirit which empowers them to give the Midnight Cry message at this point.
- The symbolic valley at the Midnight Cry is the valley of decision where the heathen (gentiles) are awakened to the understanding of the testing truths for this time.

Joel 3:12-14

Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. [14] **Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.**

Daniel 11:23 - 29

Daniel 11 Table:

Verses	Historic Application	Present Truth Application
Dan 11:1-4	Medo-Persia and transition to Greece	Last four presidents of USA
Dan 11:5-16	Greece and transition to Pagan Rome	538AD to the Sunday Law with emphasis on Midnight, Midnight Cry and Sunday Law
Dan 11: 16-22	four emperors of Pagan Rome	Last four presidents of USA
Dan 11: 23-29	Jewish league, destruction of Jerusalem and Constantine	SDA union with U.S. Government, Russia defeated, Constitution overthrown, Sunday Law
Dan 11:30-40	Rise of papacy, persecution through 1260 yrs and deadly wound	Removal of Constitution, the establishment of religious tyranny, re-emergence of persecution, Fall of the Papacy
Dan 11:40-45	-	Rise of Modern Rome

Key Thoughts on Verses 23 - 29:

- These verses are a line of truth identifying events from Midnight to the Sunday Law.
- They specifically shed light on Dan 11:11-12 which describe the battle of Raphia and the king of the south's subsequent persecution of the Jews.
- They identify the developments that will lead the Adventist church to enter into a league or confederacy with the government of the United States and thereby form an image of the beast.
- They also shed light on the conflict between Russia and United States at the Midnight Cry which is typified by the battle of Panium in Dan 11:15 and the battle of Actium in Dan 11:25-26.

v23-24, 27

M

v25-27

MC

v28-29

SL

|-----|-----|-----|
 Jewish League/confederacy (IoB), Actium/Raphia (Russia def.), Destr. of Jerus.
 Oppression (Dan 11:11-12), "Even for a time" (360), -----> "Time appointed"
 Consolidation (Gen 41, Dan 11:13), Constitution overthrown,
 "Lies at one table" - Trump vs. Putin
 "Enter peaceably" - Tiberius/Trump

Daniel 11:23 KJV

[23] And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

TYPE:

Having taken us down through the secular events of the empire to the end of the seventy weeks, **the prophet, in verse 23, takes us back to the time when the Romans became directly connected with the people of God by the Jewish league, B.C.161**: from which point we are then taken down in a direct line of events to the final triumph of the church, and the setting up of God's everlasting kingdom. **The Jews, being grievously oppressed by the Syrian kings**, sent an embassy to Rome, to solicit the aid of the Romans, and to join themselves in "a league of amity and **confederacy** with them." 1 Mac.8; Prideaux, II, 234; Josephus's Antiquities, book 12, chap.10, sec.6. The Romans listened to the request of the Jews, and granted them a decree, couched in these words:-

"The decree of the senate concerning a league of assistance and friendship with the nation of the Jews. It shall not be lawful for any that are subject to the Romans, to make war with the nation of the Jews, nor to assist those that do so, either by sending them corn, or ships, or money; and if any attack be made upon the Jews, the Romans shall assist them as far as they are able; and again, if any attack be made upon the Romans, the Jews shall assist them. And if the Jews have a mind to add to, or to take from, this league of assistance, that shall be done with the common consent of the Romans. And whatever addition shall thus be made, it shall be of force." "This decree," says Josephus, "was written by Eupolemus, the son of John, and by Jason, the son of Eleazer, when Judas was high priest of the nation, and Simon, his brother, was general of the army. And this was the first league that the Romans made with the Jews, and was managed after this manner."

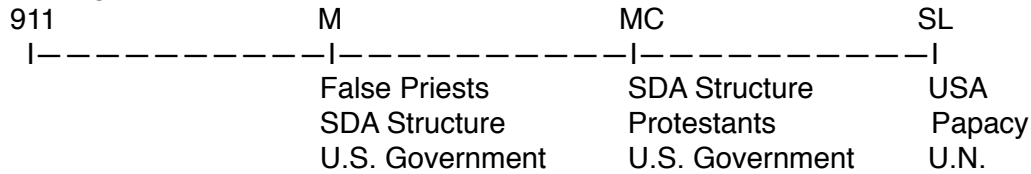
At this time the Romans were a small people, and began to work deceitfully, or with cunning, as the word signifies. And from this point they rose by a steady and rapid ascent to the height of power which they afterward attained. - Thoughts on Daniel and Revelation pg. 271-2

- Jewish league entered into in 161B.C. initially. The charts says 158 B.C.
- There was an initial agreement in 161 which was followed by a permanent one in 158.

"According to Uriah Smith and also 1 Maccabees chapter 7:1 and chapter 8, the date of the first league was in 161 BC when the Romans and Jews made a peace agreement. This first peace treaty did not last however, because in that same year Bacchides, a loyal Roman ruler, made war against the Jews. In this war Judas Maccabeus was killed. Later his brother Jonathon took over leadership of the Jews. In the beginning of 159 BC Alcimus, the false high priest, died after attempting to tear down the walls of the temple and Bacchides left the Jews alone for 2 years (see 1 Macabees 9:54–57). The Jewish reckoning of time included the full year; therefore, the 2 years would include 159 and 158 BC. Bacchides came back again to battle sometime in 158 BC and lost to the Jews. When he returned to his own land the Jews once again asked for peace and it was granted. This was the second 'league' made between the Jews and Romans and this time it lasted longer. This league is found in 1 Maccabees 9:70, 71, and is quoted on the center column of the 1843 chart next to the year of 158 BC. The 1843 chart is therefore accurate about this date. - Future News FAQ's pg. 55

ANTITYPE:

SDA in League with U.S. Government:



- Adventist church enters into a league, or confederacy with the government of the United States at Midnight.
- This is the sign of the abomination of desolation that precedes the siege upon Adventism at the Midnight Cry.
- Another witness is Christ midnight seizure where the Jews were in confederacy with the Romans and with Judas.
- A third witness for this confederacy is Naboth's vineyard where Jezebel (apostate protestantism) works with the elders in Naboth's own city (Adventism) to have him killed for condemning the Image of the Beast.
- Another application of the same narrative at Midnight sees Naboth (the faithful priests) being persecuted by Jezebel (apostate Adventism) in league with Ahab (U.S. Government). They engage elders in Naboth's own city (foolish priests) to betray him.

Syrian Oppression:

- The reason for this confederacy is God's people were being oppressed by the Syrians.
- To understand who they represent we can look to Dan 8:9 which shows the little horn waxing "exceeding great" "toward the south (Egypt in 30 B.C.), and toward the east (Syria), and toward the pleasant land (Judea in 63 B.C.)."
 - Syria was the land in the east and it was conquered by Rome in 65 B.C.
- A battle between east and west (Persia vs. Eastern Rome) was the key that unleashed Islam under the first woe.
- The same took place during the Cold War where Russia in the east opposed the United States in the west.
 - And the Cold War, specifically the Afghan War from 1979-1989, was the key which empowered Radical Islam to strike at 911.
- Hence the Syrians that oppress God's people at Midnight typify the Russians.

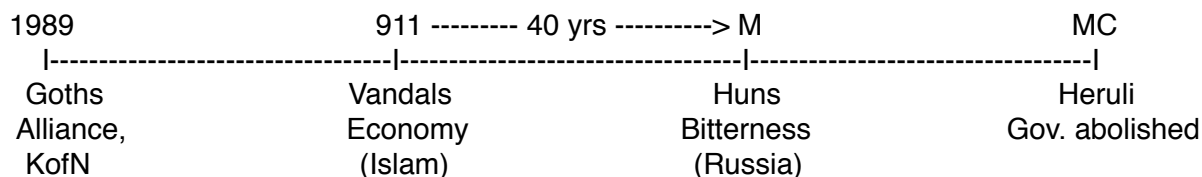
The Battle of Raphia:

- The events of Dan 11:23 must be understood in connection with Dan 11:11 which identifies a battle between the United States and Russia that will ultimately be won by the Russians.
 - Defeat by Russia and Russia's subsequent self-exaltation (and persecution) is what will create the context for the league between U.S. and SDA.

Daniel 11:11 KJV

[11] *And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.*

- Raphia (Russia defeating USA) is also brought to view in the first four trumpets - Attila's bitter warfare.



- The Goths (first trumpet) represent the events of 1989 with the alliance between Rome and Alaric's successors typifying the alliance between the United States and the Papacy.
- The Vandals (second trumpet) represent Islam and its attack at 911 which brought an economic crisis upon the United States (and the world).
- The Huns (third trumpet) represent Russia.
 - The principal argument for this is the structure presented by their history and the manner in which it parallels
 - The remnants of the Huns fled to Russia after the death of Attila.

This destruction of Attila's Empire was wrought in the battle of the River Netad or Nedao, in Pannonia, a few months after his death. **"Thirty thousand of the Huns and their confederates lay dead upon the field, among them Ellak, Attila's firstborn.... The rest of his nation fled away across the Dacian plains and over the Carpathian mountains to those wide steppes of Southern Russia....** Ernak, Attila's darling, ruled tranquilly under Roman protection in the district between the Lower Danube and the Black Sea, which we now call Dobrudscha, and which was then 'the lesser Scythia.' .. There is nothing in the after history of these fragments of the nation with which anyone need concern himself. The Hunnish Empire is from this time forward mere driftwood on its way to *inevitable oblivion*."—*Hodgkin, Id., par 3*. "The immense empire which was founded by King Attila, was destined to be of but short duration after the death of its founder. **His sons Aladar and Csaba, in their contention for the inheritance, resorted to arms. The war ended with the utter destruction of the nation.**"—*Arminius Vambery, "The Story of Hungary," iii, par. 5*. For additional authorities, see "Great Empires of Prophecy," pp. 686-693. {Great Nations of Today 46.1}

- Attila is described as wormwood illustrating the bitter experience brought to the United States by their defeat at Midnight.
- "Thirty thousand" located from MC-SL.
 - The Huns (who typify Russia) were defeated in the battle of the River Netad. The River Netad is in Pannonia which comes from Pan - the Goat god (satan). "Pan" is the root for Panium.

Julius Pokorny believes the name *Pannonia* is derived from Illyrian, from the Proto-Indo-European root **pen-*, "swamp, water, wet" (cf. English *fen*, "marsh"; Hindi *pani*, "water").^[7]

Others believe that **the name is related to the god of the nature, goats and shepherds Pan** and/or *pan*, the Proto-Slavic/Proto-Indo-European word for *lord/master*, which could mean *Pan's Land* or *Land of the Master(s)*, which is more probable due the fact the Ionian fleet supplied Pannonia via Black Sea and Danube, and Panionium festivities were also well known in the region to it's Celtic, proto-Slavic Eneti-Veneti and Scythian inhabitants. The Ionian Danube fleet reached as far as Boio-Aria (Bavaria), populated until the late 8th century CE by Celts and Slavs under Aryan rulers (druids, župans).[8] - Wikipedia

- The Heruli (fourth trumpet) represent events at the Midnight Cry. It is under this trumpet that the sun, moon and stars (the three branches of the U.S. government) are smitten. This is typifying the overturning of the constitution at the Midnight Cry/Image of the Beast crisis and the establishment of tyranny and dictatorship.
- A secret preparation is identified in this history of the first four trumpets.

"This trumpet describes the work of the terrible Attila, with his huns and allies. " While the Vandals under Genseric [the "great burning mountain"] **for forty years were destroying the Roman power by sea, there were other clans of barbarians confederating in order to strike a decisive blow against the same power by land. All Europe and a part of Asia had been aroused to the great struggle for the mastery.** Many tribes are rallying to the standard of Attila, and the Romans are preparing to repel their terrible foe. Attila anticipates that his best trophies are beyond the Alps. At the sound of his war-cry, all Europe musters to arms. Since Xerxes led his immense army against the Greeks, no greater body of warriors had ever assembled to act a part in the fulfilment of prophecy. The engagement that succeeded [the battle of Chalons] is recorded as one of the four decisive battles of history. {August 21, 1900 ATJ, ARSH 536.12}

- While Rome (typifying United States) was fending off the Vandals (Islam) for 40 years (911 - Midnight) the Huns (Russia) were "consolidating" in preparation to launch their attack.
- At the end of the 40 prophetic years at Midnight, Russia as did Attila, will inflict a significant defeat against the United States.

Russia Lifted Up; Persecutes SDA:

Daniel 11:12 KJV

[12] And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it .

- After defeating the United States at Midnight, the king of the south represented by Russia shall be lifted up.
- In the literal history, the lifting up of his heart in pride led the king of the south, Ptolemy Philopator, a pagan king, to seek to enter the Jewish temple; something no pagan king was permitted to do.
- The temple contains the table of shewbread (God's Word), the candle stick (evangelism) and the altar of incense (prayer) - all aspects that fall under the scope of religious liberty.
 - See also Uzziah in 2 Chron 26:16-21. When a king is lifted up he seeks to intrude into the realm of religion.

- When Ptolemy was repulsed he initiated a persecution against the Jews in which "many ten thousands" perished.
- Thus an event is brought to view in which Russia will pass laws, or pursue a course of action that constitutes an affront to religious liberty.

Russia and Religious Liberty:

Update (July 8): This week, Russian president Vladimir Putin approved a package of **anti-terrorism laws** that usher in tighter restrictions on missionary activity and evangelism. Despite prayers and protests from religious leaders and human rights advocates, the Kremlin announced Putin's approval yesterday. The amendments, including laws against sharing faith in homes, online, or anywhere but recognized church buildings, go into effect July 20. Though opponents to the new measures hope to eventually appeal in court or elect legislators to amend them, they have begun to prepare their communities for life under the new rules, [re-](#)[ported](#) Forum 18 News Service, a Christian outlet reporting on the region. - "Russia's New Law: No Evangelizing Outside of Church," - Christianity Today

- These laws will be oppressive to Adventists and will lead them to seek the aid of the U.S. Government.
 - Note that Adventists and Christians may not even be the intended (or stated) targets of the law - "anti-terrorism."
- The U.S. Government, which will itself be consolidating its forces (economic but also social and political) in order to mount a revenge attack after its defeat in Dan 11:11, will support the Adventist church.
- This consolidation of economic and military power is brought to view in Dan 11:13.

Daniel 11:13 KJV

[13] For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

- The number 13 represents rebellion.
 - Rev 13 sets forth the climax of the rebellion against God and His law; Nimrod was the 13th in the line of Ham and is noted for his rebellion against God; thirteen colonies rebelled in the American war of independence).
 - It is identifying this rebellion by the Adventist church at Midnight at one level and the America's rebellion against its God-ordered constitution from M- MC at another.
 - This union or confederacy with the U.S. government constitutes a fulfilment of the Image of the Beast which is the sign that must be seen by the Priests prior to their being besieged at the Midnight Cry.
- The Priests (Christ) at this time will be viewed as a treasonous element and become the target of the U.S. government (Romans) on account of the fulfilment of their prediction that Russia, by then a declared enemy of the state, would defeat the United States.
 - Heresy and sedition marked at Midnight.
- This persecution will take place in union with the Adventist conference structure (the Jews) and the foolish priests (Judas).

- "Strong with a small people" - when viewed in light of the French Revolution the consolidation of wealth and power in the hands of a small elite is brought to view.
- The French Revolution is repeated at Midnight while the reign of terror is repeated at the Midnight Cry.

At the same time anarchy is seeking to sweep away all law, not only divine, but human. The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; the world-wide dissemination of the same teachings that led to the French Revolution—all are tending to involve the whole world in a struggle similar to that which convulsed France. — {Ed 228.2}

- "He shall work deceitfully" - This rebellion against the constitution will be accomplished through deceit. Flattery and deceit are characteristics of Tiberius who in the prophetic line of the four Roman emperors typifies Donald Trump.

Daniel 11:24 KJV

*[24] He shall enter peaceably even upon the fattest places of the province; and **he shall do that which his fathers have not done, nor his fathers' fathers**; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.*

TYPE:

..."In this verse the character of the Roman kingdom is given. He would enter into the most populous places, take the spoil and prey; and scatter them among the more dependant parts of the Roman government. Did not Rome bring much riches out of Asia, and scatter them through the western empire? Which luxuries finally proved her ruin? "Even for a time," this I suppose is the time pagan Rome was to exist, which I shall hereafter show is 666 years. See Rev xiii. 18. {June 15, 1841 JVHe, HST 41.3}

The usual manner in which nations had, before the days of Rome, entered upon valuable provinces and rich territory, was by war and conquest. Rome was now to do what had not been done by the fathers or the fathers' fathers; namely, receive these acquisitions through peaceful means. The custom, before unheard of, was now inaugurated, of kings' leaving by legacy their kingdoms to the Romans. Rome came into possession of large provinces in this manner. And those who thus came under the dominion of Rome derived no small advantage therefrom. They were treated with kindness and leniency. It was like having the prey and spoil distributed among them. They were protected from their enemies, and rested in peace and safety under the aegis of the Roman power.

To the latter portion of this verse, Bishop Newton gives the idea of forecasting devices from strongholds, instead of against them. This the Romans did from the strong fortress of their seven-hilled city. "Even for a time;" doubtless a prophetic time, 360 years. From what point are these years to be dated? Probably from the event brought to view in the following verse. - Thoughts on Daniel and Revelation pg. 273

- Rome conquers in a manner formerly unknown - through treaties. In connection with this is the redistribution of wealth to new territories.

ANTITYPE:

- The characteristic of entering "peaceably" to conquer is brought to view in the history of Tiberius who in the line of the four Roman Emperors typifies Donald Trump.

Daniel 11:21 KJV

[21] And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but **he shall come in peaceably**, and obtain the kingdom by flatteries.

- "He shall do that which his fathers have not done... forecast devices against the strongholds..." - The founding fathers and presidents of the United States have not attempted to establish a dictatorship through the abrogation of the constitution.
 - Nor have they set out centralize the control of the economy to determine who can buy or sell.
- The defeat at the hands of Russia at Midnight will give impetus to this development by creating the social and political circumstances that will generate enough support for far-reaching revisions to the constitution.
- Islam plays a role in accomplishing this and will at this time (Midnight) be forming a caliphate preparatory to launching a significant attack against the United States at the Midnight Cry (see the lines of Revelation 9 and Balaam).
- "He shall scatter among them the prey..." - This is a further commentary on the economic order spoken of in verse 23.
- In the first or historic fulfilment, Rome distributed its wealth among the provinces that came under its control.
- It points to the establishment of a controlled economy which will see those sympathetic to the new laws and new order of government receiving support.
- This economic centralization must take place in order for the United States to prevent certain classes from buying and selling in fulfilment of Rev 13:16-17.

Forecast His Devices:

- "He shall forecast his devices against the strongholds" - America's stronghold or sanctuary of strength is its constitution.
- "Against" - Trump will implement his plans (to establish himself as dictator; to unite church and state) against the principles and spirit of the constitution.
- "From" - Trump is under the control of apostate protestantism. The goal of the protestants is not to reject the constitution but to amend it.

A great crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us. Events which for more than forty years we have upon the authority of the prophetic word declared to be impending are now taking place before our eyes. Already **the question of an amendment to the Constitution restricting liberty of conscience has been urged upon the legislators of the nation**. The question of enforcing Sunday observance has become one of national interest and importance. We well know what the result of this movement will be. But are we ready for the issue? Have we faithfully discharged the duty which God has committed to us of giving the people warning of the danger before them? {5T 711.3}

We see that efforts are being made to restrict our religious liberties. The Sunday question is now assuming large proportions. **An amendment to our Constitution is being urged in Congress, and when it is obtained, oppression must follow.** I want to ask, Are you awake to this matter? and do you realize that the night cometh, when no man can work? Have you had that intensity of zeal, and that piety and devotion, which will enable you to stand when oppression is brought upon you? It does not seem possible to us now that any should have to stand alone; but if God has ever spoken by me, the time will come when we shall be brought before councils and before thousands for his name's sake, and each one will have to give the reason of his faith. Then will come the severest criticism upon every position that has been taken for the truth. We need, then, to study the word of God, that we may know why we believe the doctrines we advocate. We must critically search the living oracles of Jehovah. {RH December 18, 1888, Art. A, par. 12}

- They will use the constitution to achieve their objective of religious legislation.

For a Time:

- "Even for a time" - a time is 360 years. This commenced with the battle of Actium and ended with the division of the empire by Constantine in 330 A.D.
- The battle of Actium saw Octavian (Augustus Caesar) and Antony consolidating their forces preparatory to a decisive conflict.
- This parallels Dan 11:13-14 which identifies the battle of Panium (MC).

Daniel 11:13-14 KJV

*[13] For the king of the north shall return, and shall **set forth a multitude greater than the former**, and shall certainly come after certain years with a **great army and with much riches.***

[14] And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

- Second witness is the image of Daniel 3 (60x6 = 360 cubits).

Daniel 11:25 KJV

[25] And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

TYPE:

By verses 23 and 24 we are brought down this side of the league between the Jews and the Romans, B.C. 161, to the time when Rome had acquired universal dominion. The verse now before us brings to view a vigorous campaign against the king of the south, Egypt, and the occurrence of a notable battle between great and mighty armies. Did such events as these transpire in the history of Rome about this time? - They did. The war was the war between Egypt and Rome; and the battle was the battle of Actium. Let us take a brief view of the circumstances that led to this conflict. - Thoughts on Daniel and Revelation pg. 273

"...The vast power and domination of the Roman Empire, for the three centuries which followed the battle of Actium, have dazzled the historic eye... **The battle of Actium was followed by the final conquest of Egypt.** That conquest rounded and integrated the glorious empire; it was

now circular as a shield... From that day forward, for three hundred years, there was silence in the world; no muttering was heard; no eye winked beneath the wing. Winds of hostility might still rave at intervals; but it was on the outside of the mighty empire; it was at a dream-like distance; and, like the storms that beat against some monumental castle; 'and at the doors and windows seem to call,' they rather irritated and vilified the sense of security than at all disturbed its luxurious lull." AT Jones - The Great Empires of Bible Prophecy, pg.314

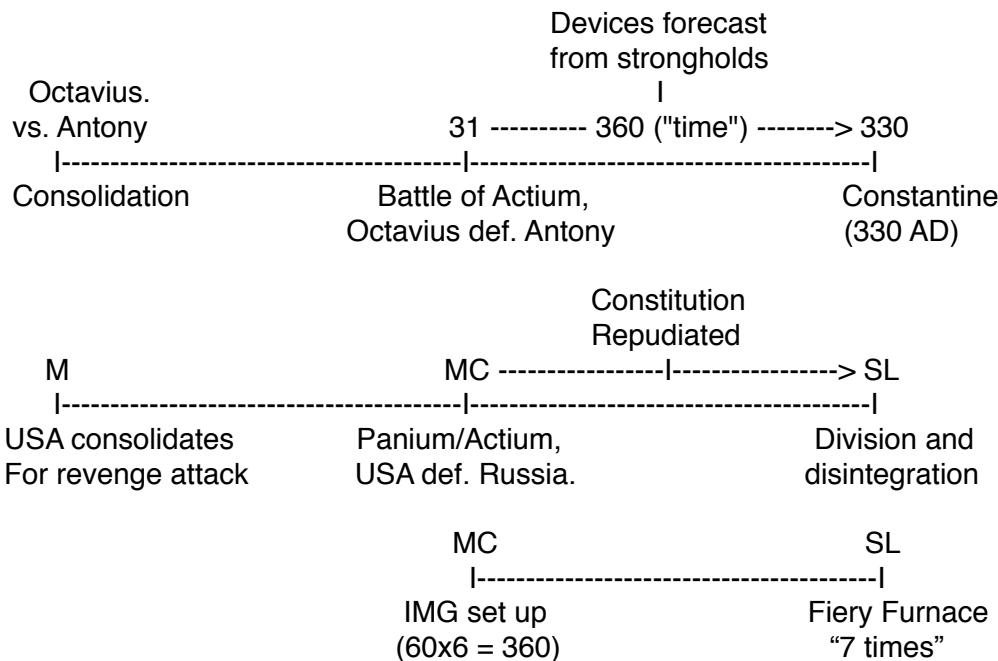
- War between Antony and Cleopatra (King of the South) and Augustus Caesar (King of the North).
- The battle of Actium in 31 A.D. was followed by the conquest of Egypt in 30 A.D.
- Octavius' victory at Actium also marked the establishment of despotism as he thereafter became the emperor of the Roman kingdom.

ANTITYPE:

Battle of Actium and the Midnight Cry:

Both the United States and Russia will make extensive preparations for a conflict typified by the Battle of Actium.

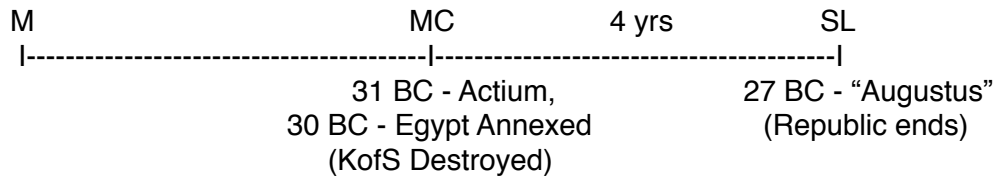
The battle of Actium and Egypt's annexation thereafter typify Russia's defeat at the Midnight Cry and the subsequent dissolution of that power.



- In Dan 3 the Image is set up at Midnight Cry/Image of the Beast.
- The fiery furnace is marked at the Sunday Law.

- The furnace being heated seven times marks a connection with the 2520. The 2520 is God’s indignation which is poured out upon His people for their rejecting His covenant.

Death of the Republic:



The **Roman Empire** (Latin: *Imperium Rōmānum*; Classical Latin: [ɪmˈpɛ.ri.ũː roːˈmaː.nũː] Koine and Medieval Greek: Βασιλεία τῶν Ῥωμαίων, tr. *Basileia tōn Rhōmaiōn*) was the post-Roman Republic period of the ancient Roman civilization, characterized by government headed by emperors and large territorial holdings around the Mediterranean Sea in Europe, Africa and Asia. The city of Rome was the largest city in the world c. 100 BC – c. 400 AD, with Constantinople (New Rome) becoming the largest around 500 AD,^{[5][6]} and the Empire's populace grew to an estimated 50 to 90 million inhabitants (roughly 20% of the world's population at the time).^{[n 6][7]} The 500-year-old republic which preceded it was severely destabilized in a series of civil wars and political conflict, during which Julius Caesar was appointed as perpetual dictator and then assassinated in 44 BC. Civil wars and executions continued, culminating in the victory of Octavian, Caesar's adopted son, over Mark Antony and Cleopatra at the Battle of Actium in 31 BC and the annexation of Egypt. Octavian's power was then unassailable and **in 27 BC the Roman Senate formally granted him overarching power and the new title *Augustus*, effectively marking the end of the Roman Republic.** - Wikipedia

- The granting of the title Augustus in 27 BC, four years after the Battle of Actium, marks the end of the Roman Republic.
- This typifies the end of the American Republic as the 6th Kingdom of Bible Prophecy.
- The number three is located from MC-SL (three steps).

The Title Augustus:

Some thirty years before its first association with Caesar's heir, **Augustus was an obscure honorific with religious associations.** One early context (58 BC), associates it with provincial Lares (Roman household gods).[2] In poetry and prose it was the "elevation" or "augmentation" of what is already sacred or religious.[3] Some Roman sources connected it to augury, and Rome was said to have been founded with the "august augury" of Romulus. - Wikipedia

- The title Augustus was conferred to the Roman Emperor but it was a religious title.
- This marks the fact that the new kingdom established after the fall of the Republic is a dictatorship that is a combination of church and state.

Daniel 11:26 KJV

[26] Yea, they that feed of the portion of his [KS] meat shall destroy him, and his [KN] army shall **overflow**: and many shall fall down slain.

TYPE:

The cause of Antony's overthrow was the desertion of his allies and friends, those that fed of the portion of his meat. **First**, Cleopatra, as already described, suddenly withdrew from the battle, taking sixty ships of the line with her. **Secondly**, the land army, disgusted with the infatuation of Antony, went over to Ceasar, who received them with open arms. **Thirdly**, when Antony arrived at Libya, he found that the forces which he had there left under Scarpus to guard the frontier, had declared for Caesar. **Fourthly**, being followed by Caesar into Egypt, he was betrayed by Cleopatra, and his forces surrendered to Caesar. Hereupon, in rage and despair, he took his own life. - Thoughts on Daniel and Revelation pg. 276

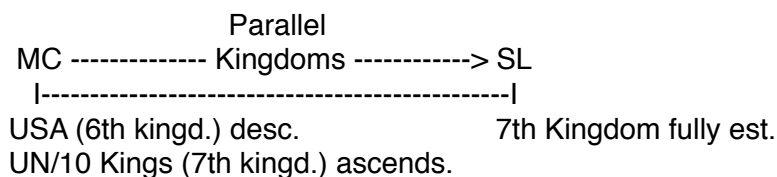
- Antony completely defeated and Egypt is taken by Octavius. His fall took place in four steps. The number four is a symbol of scattering/destruction.
- This is typified by the Huns who were also consumed by internal conflict with its former allies after the death of Attila and their loss at the battle of the River Netad.

“The kings and nations of Germany and Scythia, from the Volga perhaps to the Danube, obeyed the warlike summons of Attila. From the royal village, in the plains of Hungary, his standard moved [A. D. 451] toward the west; and after a march of seven or eight hundred miles he reached the conflux of the Rhine and the Neckar, where **he was joined by the Franks** who adhered to his ally, the elder of the sons of Clodion. A troop of light barbarians who roamed in quest of plunder, might choose the winter for the convenience of passing the river on the ice; but the innumerable cavalry of the Huns required such plenty of forage and provisions as could be procured only in a milder season; the Hercynian forest supplied materials for a bridge of boats; and the hostile myriads were poured, with resistless violence, into the Belgic provinces.... From the Rhine and the Moselle, Attila advanced into the heart of Gaul; crossed the Seine at Auxerre; and after a long and laborious march, fixed his camp under the walls of Orleans.” {GEP 654.1}

“Attila’s sudden death, either by hemorrhage, or the vengeance of his Burgundian bride, checked the progress of the Hunnish Empire. **The Ostrogoths, the Gepide, and the Langobards obtained their independence after a severe struggle, whilst the remains of the nomadic Huns were last in the rich pastoral steppes of Southern Russia.**” — *Weber’s Outlines of Universal History, sec. 180.* [Dr. Geo. Weber was professor and director of the High School of Heidelberg, Germany.] {SITI September 9, 1886, p. 548.6}

- Attila invaded Rome with a host of allies.

ANTITYPE:



- Russia and **its allies (allies identified in application of first four trumpets)** will be completely defeated.
- Russia's allies will turn on it following its defeat at the Midnight Cry.
- After being defeated Russia will cease to be the king of the South and will be absorbed into the 10 kings that are established at the SL.

Daniel 11:27 KJV

[27] And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

TYPE:

Antony and Caesar were formerly in alliance. Yet under the garb of friendship they were both aspiring and intriguing for universal dominion. Their protestations of deference to, and friendship for, each other, were the utterances of hypocrites. They spoke lies at one table. Octavia, the wife of Antony and sister of Caesar, declared to the people of Rome at the time Antony divorced her, that she had consented to marry him solely with the hope that it would prove a pledge of union between Caesar and Antony. But that counsel did not prosper. The rupture came; and in the conflict that ensued, Caesar came off entirely victorious. - Thoughts on Daniel and Revelation pg. 277

- The King of the North and the King of the South publicly portrayed themselves as friendly to and supportive of one another. But behind the scenes both parties were intriguing for universal dominion.
- The pact (or treaty) of mutual support was ratified by Antony's marriage to Octavia. But this pact failed along with Antony's marriage to Octavia.

ANTITYPE:

- After the conflict at Midnight Trump and Putin will sign a peace treat while intriguing of the supremacy behind the scenes.
- The marriage between Octavia and Mark Antony in the first fulfilment identifies treaties or pacts between Russia and United States.
- This also parallels the treaty that followed the battle of Raphia.

2926. In that fight [Raphia], Antiochus lost almost 10,000 foot soldiers and more than 300 cavalry. 4000 were taken prisoner. 3 elephants were killed in the fight and 2 died later from their wounds. Ptolemy lost 1500 foot soldiers and 700 cavalry. 16 of his elephants were killed and the rest were captured... (Polyb. I. 5. p. 427.)

2929. As soon as Antiochus was returned to Antioch, he sent Antipater, his brother's son, and Theodotus Hemiolius as his ambassadors to Ptolemy to sue for peace between them. Ptolemy was content with this surprise victory and with the recovery of Coelosyria. After a few sharp words with the ambassadors and complaining about the unjust dealings of Antiochus, he granted a truce for a year. He sent Sosibius to ratify it with Antiochus. (Polyb. I. 5. p. 428, with Justin I. 30. c. 1.) - *Annals of the World, James Ussher*

- The time appointed is the Sunday Law.

Daniel 11:28 KJV

[28] Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

TYPE:

Two returnings from foreign conquest are here brought to view; the first, after the events narrated in verses 26, 27; and the second, after this power had had indignation against the holy covenant, and had performed exploits. The first was fulfilled in the return of Caesar after his expedition against Egypt and Antony. He returned to Rome with abundant honor and riches; for, says Prideaux (II, 556), "At this time such vast riches were brought to Rome from Egypt on the reducing of that country, and the return of Octavianus [Caesar] and his army from thence, that the value of money fell one half, and the prices of provisions and all vendible wares was doubled thereon." Caesar celebrated his victories in a three-days' triumph, - a triumph which Cleopatra herself would have graced, as one of the royal captives, had she not artfully caused herself to be bitten by the fatal asp.

The next great enterprise of the Romans after the overthrow of Egypt, was the expedition against Judea, and the capture and destruction of Jerusalem. The holy covenant is doubtless the covenant which God has maintained with his people, under different forms, in different ages of the world, that is, with all believers in him. The Jews rejected Christ; and, according to the prophecy that all who would not hear that prophet should be cut off, they were destroyed out of their own land, and scattered to every nation under heaven. And while Jews and Christians alike suffered under the oppressive hands of the Romans, it was doubtless in the reduction of Judea especially, that the exploits mentioned in the text were exhibited. - Thoughts on Daniel and Revelation pg. 278

- Close of probation on the Jewish nation and the subsequent destruction of Jerusalem.

ANTITYPE:

- After Actium which marks the defeat of Russia at the Midnight Cry the King of the North (USA) will turn his attention to his own land.
- He returns with "great riches" - USA's economic supremacy is undisputed at this point.
- "Holy Covenant" - the scriptures. More specifically the Sabbath which is the sign of the covenant.
- "His heart shall be against the holy covenant" - This marks the passing of a national Sunday law. This is also seen in Dan 11:30

Daniel 11:30 KJV

[30] For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have **indignation against the holy covenant**: so shall he do; he shall even return, and have **intelligence with them that forsake the holy covenant**.

- Uriah Smith identifies the indignation and intelligence against the Holy Covenant as the decree of Justinian which declared the Pope the "corrector of heretics."
- This is seen at the Sunday law where a decree is passed which gives the same authority to the union of apostate protestant churches in the United States.
- The "exploits" identified in the first fulfilment constitute the destruction of Jerusalem which takes place at the Sunday Law.
- This verse also identifies the end of the "time" of Rome's supremacy. In the first fulfilment the end of this time was marked by Constantine and his dividing of the Roman Empire. This can

also typifies the Sunday Law where national ruin (division and disintegration) follow that nation's apostasy.

Daniel 11:29 KJV

[29] At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

TYPE:

'At the time appointed,' is the time mentioned in the last clause of verse 24; "even for a time." A time is 360 days or years. The date of it, as already shown, was the battle of Actium, in the autumn of B.C. 31. The 360 years would carry us to A.D. 329; when, according to Daniel - {1842 JoL, PREX2 65.2}

'He shall return and come toward the south.'" The Roman government was to come back toward the south; Egypt by the same way in which they returned from the great exploit; the destruction of Jerusalem and dispersion of the church from Jerusalem. But - {1842 JoL PREX2 65.3}

'It shall not be as the former' - As when the Romans went to Egypt for the conquest of that kingdom, and the extension of their power over the earth, and as the signal of its triumph - {1842 JoL, PREX2 65.4}

'Nor as the latter,' - When they overthrew the Jewish nation, and scattered abroad the church of God. But he shall come back as the signal of his own ruin. For such, in fact, was the removal of the seat of the empire from the west to the east, by Constantine. The city of Constantinople was founded as the seat of imperial power, by Constantine, in Nov., A.D. 329. [*Encyclopedia Americana, art. Constantinople.*] {1842 JoL, PREX2 65.5}

- The removal of the seat of the empire from Rome to Constantinople at the end of the prophesied 360 years marked the beginning of the empire's decline.

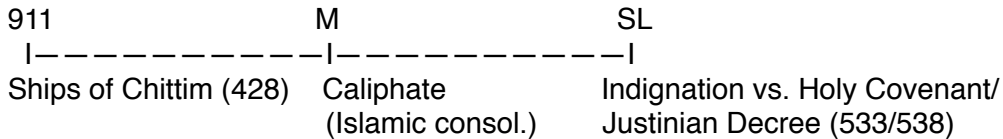
ANTITYPE:

- "Time appointed" - Sunday Law.
- "Come toward the South" - not King of the South. South associated with Egypt (World) - Dan 11:42-43.
- "Not be as the former, or as the latter" - not in conquest but in decline.
- This declension is represented by Constantine's removal of the seat of the Empire from Rome to Constantinople.
- Constantine then divided the empire between his three sons typifying the three-fold union of modern Babylon that is fully established at the Sunday Law.
- The end of the 'time' also marks the end of the United States as the sixth kingdom and the beginning of the United Nations or ten kings of Revelation 17 as the seventh.

Daniel 11:30-39

Daniel 11:30

For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.



Was ever a naval warfare, with Carthage as a base of operations, waged against the Roman empire? **We have but to think of the terrible onslaught of the Vandals upon Rome under the fierce Genseric**, to answer readily in the affirmative. Sallying every spring from the port of Carthage at the head of his numerous and well-disciplined naval forces, he spread consternation through all the maritime provinces of the empire. That this is the work brought to view is further evident when we consider that we are brought down in the prophecy to this very time. **In verse 29, the transfer of empire to Constantinople we understand to be mentioned.** Following in due course of time, as **the next remarkable revolution, came the irruptions of the barbarians of the North, prominent among which was the Vandal war already mentioned. The years A. D. 428-468 mark the career of Genseric.** {DAR 253.3} “He shall be grieved and return.” This may have reference to the desperate efforts which were made to dispossess Genseric of the sovereignty of the seas, the first by Majorian, the second by Leo, both of which proved to be utter failures; and Rome was obliged to submit to the humiliation of seeing its provinces ravaged, and its “eternal city” pillaged by the enemy. (See on Revelation 8:8.) {DAR 254.1}

“**Indignation against the covenant;**” that is, the Holy Scriptures, the book of the covenant. A revolution of this nature was accomplished in Rome. The Heruli, Goths, and Vandals, who conquered Rome, embraced the Arian faith, and became enemies of the Catholic Church. It was especially for the purpose of exterminating this heresy that **Justinian decreed the pope to be the head of the church and the corrector of heretics.** The Bible soon came to be regarded as a dangerous book that should not be read by the common people, but all questions in dispute were to be submitted to the pope. Thus was indignity heaped upon God’s word. And the emperors of Rome, the eastern division of which still continued, had intelligence, or connived with the Church of Rome, which had forsaken the covenant, and constituted the great apostasy, for the purpose of putting down “heresy.” The man of sin was raised to his presumptuous throne by the defeat of the Arian Goths, who then held possession of Rome, in A. D. 538. {DAR 254.2}

- Context is verse 29 which identifies the fall of the United States after it passes the Sunday Law.

Daniel 11:29

At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

- “For the ships of Chittim shall come against him” - Ships of Chittim are a reference to the Vandals (second trumpet) and their activities against the Roman Empire.
 - Typifies Radical Islam.
 - The second strike of Radical Islam will “grieve” him and lead him to pass the SL.
 - This follows the consolidation that takes place in the Islamic world as they form at Caliphate at Midnight.

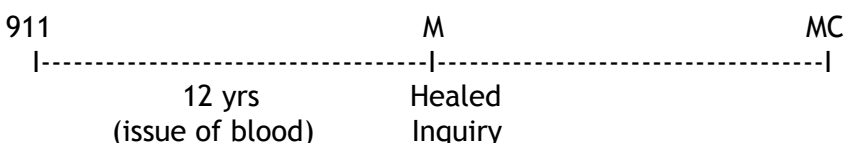
Caliphate at Midnight - Ishmael’s Covenant Prophecy:

Gen 17:19 And God said, **Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him** for an everlasting covenant, *and* with his seed after him.

Gen 17:20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; **twelve princes** shall he beget, and **I will make him a great nation.**

Gen 17:21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

- Covenant with Isaac (priests) established in connection with the covenant with Ishmael (Islam).
 - Covenant with Priests established at Midnight.
- “Twelve” - represents organization (12 disciples, 12 gates of New Jerusalem). Also a symbol of midnight.



Mar 5:25 And a certain woman, which had an issue of blood **twelve years**,

Mar 5:26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

Mar 5:27 When she had heard of Jesus, came in the press behind, and touched his garment.

Mar 5:28 For she said, If I may touch but his clothes, I shall be whole.

Mar 5:29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

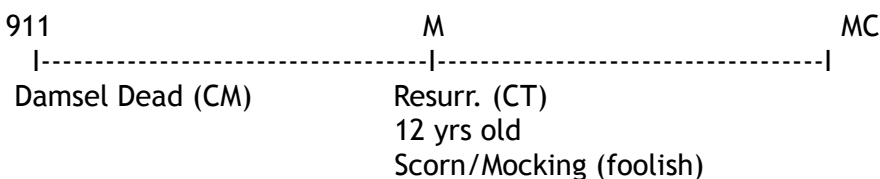
Mar 5:30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, **Who touched my clothes?**

Mar 5:31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

Mar 5:32 And he looked round about to see her that had done this thing.

Mar 5:33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

Mar 5:34 And he said unto her, **Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.**



Bread (Msg.)

Mar 5:35 While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?

Mar 5:36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, **Be not afraid, only believe.**

Mar 5:37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

Mar 5:38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

Mar 5:39 And when he was come in, he saith unto them, **Why make ye this ado, and weep? the damsel is not dead, but sleepeth.**

Mar 5:40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

Mar 5:41 And he took the damsel by the hand, and said unto her, **Talitha cumi;** which is, being interpreted, Damsel, I say unto thee, arise.

Mar 5:42 And straightway the damsel arose, and walked; for she was *of the age* of **twelve years.** And they were astonished with a great astonishment.

- In Mark 5 a woman (church militant) who had issue of blood (sin problem) for twelve years was healed.
 - Faithful priests sealed in the binding off.
- A young girl (church triumphant) twelve years “sleeps” and is then is awoken and given bread(message).
 - Death sleep is marked at 911. The virgins awake at Midnight.
- These two histories bring the number 12 in connection with Midnight where those in the church militant who have gained victory over their sins enter into the binding-off experience are sealed and thereafter entrusted with a message.
- “Princes” - 05387. aysn nasiy', naw-see' or nasi8 {naw-see'}; from 5375; properly, an exalted one, i.e. a **king or sheik**; also a rising mist:--captain, chief, cloud, governor, prince, ruler, vapour.
- “Nation” - 01471. ywg gowy, go'-ee rarely (shortened) goy {go'-ee}; apparently from the same root as 1465 (in the sense of **massing**); a **foreign nation**; hence, a Gentile; also (figuratively) a troop of animals, or a **flight of locusts**:--Gentile, heathen, nation, people.

Prophetic Circuits:

- Circuit - a circular journey or one beginning and ending at the same place; a round. - Dictionary.com
 - A progression of prophetic history that ends where it began but with a different result in connection with its ending.

Ellen White’s Ministry:

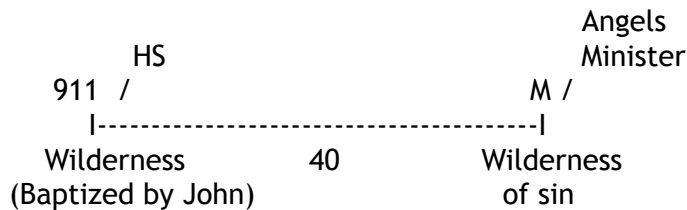


1 st open Vision Dec 1844	40	Last open Vision 1884	30
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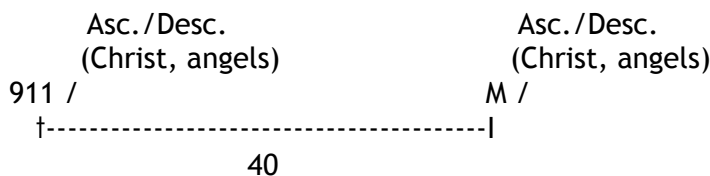
Her first prophetic revelation in December 1844 was followed by approximately 2000 others in prophetic dreams or visions. The last known vision concerned the spiritual welfare of young people - the date, March 3, 1915. During the seventy years of her public ministry she wrote approximately 25 million words or one hundred thousand pages of handwritten material! {ND EGWE, APBP 22.5}

On one occasion Elders White and Andrews, and myself, were awakened at midnight, and called to come and pray for Sister White. She had fainted, and all efforts to revive her were unavailing. We had a season of prayer, and she seemed to revive and was taken off in vision. Some of our opponents say, "Yes, that is always the way, she is always sick and faints away before she has one of her visions." But this is not true. The first one I saw her have was at the close of a meeting, when she was well enough to take a long journey. **Her last open vision was in 1884**, on the camp ground at Portland, Oregon. She has visions at the present time, but they are not open visions in a public assembly. It is a heavenly place to be in, where there is an open vision, as some of those here who have seen her at such times, can testify. {January 29, 1893 N/A, GCDB 20.1}

Christ's Wilderness:



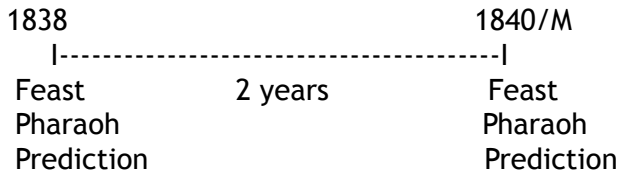
After the Cross, Before Pentecost:



Moses:

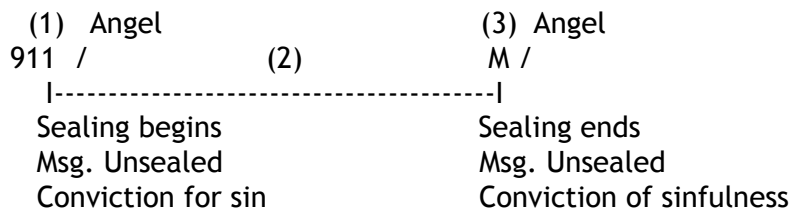


Joseph's Dreams:



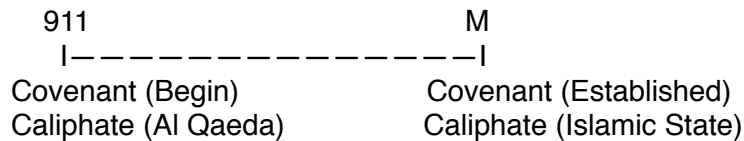
- Genesis 40-41.

Priests:



First Woe/Islam:

- At 911 there is the beginning of a covenant history and an activity of Islam. Islam tried to form a caliphate.
- At Midnight there is a covenant established and an activity of Islam. Caliphate formed.



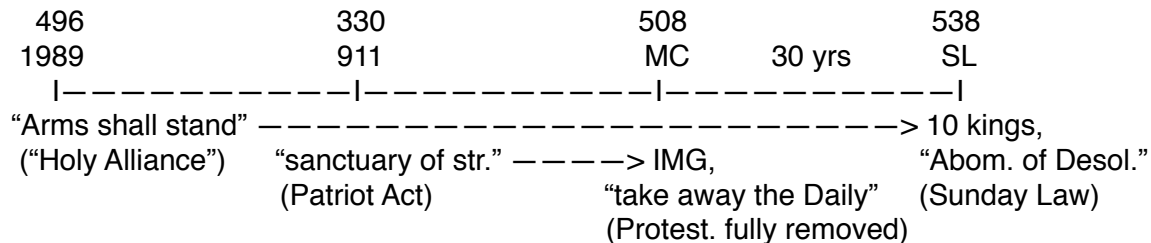
- The "him" that the ships of Chittim come against is Pagan Rome which typifies the United States.
- "Therefore he shall be grieved, and return" - Rome made war on the Vandals in efforts to regain the provinces lost to them.
- "Indignation" and "against the Holy Covenant" - points to the decree of Justinian which was passed in 533 and went into effect in 538.
 - This typifies the Sunday Law as brought to view in Dan 11:28.
 - "Intelligence" "against the Holy Covenant - "Understanding." Can two walk together except they be agreed?

Daniel 11:28

Then shall he return into his land with great riches; and **his heart shall be against the holy covenant; and he shall do exploits**, and return to his own land.

Daniel 11:31

And arms shall stand on his part [496], and they shall pollute the sanctuary of strength [330], and shall take away the daily sacrifice [508], and they shall place the abomination that maketh desolate [538].



The power of the empire was committed to the carrying on of the work before mentioned. **“And they shall pollute the sanctuary of strength,” or Rome.** If this applies to the barbarians, it was literally fulfilled; for Rome was sacked by the Goths, and Vandals, and the imperial power of the West ceased through the conquest of Rome by Odoacer. Or if it refers to those rulers of the empire who were working in behalf of the papacy against the pagan and all other opposing religions, it would signify **the removal of the seat of empire from Rome to Constantinople, which contributed its measure of influence to the downfall of Rome.** The passage would then be parallel to Daniel 8:11 and Revelation 13:2. {DAR 254.4}

“And they shall take away the daily sacrifice.” It was shown, on Daniel 8:13, that sacrifice is a word erroneously supplied; that it should be *desolation*; and that the expression denotes a desolating power, of which the abomination of desolation is but the counterpart, and to which it succeeds in point of time. **The “daily” desolation was paganism,** the “abomination of desolation” is the papacy... {DAR 255.1}

How was the daily, or paganism, taken away? As this is spoken of in connection with the placing or setting up of the abomination of desolation, or the papacy, it must denote, not merely the nominal change of the religion of the empire from paganism to Christianity, as on the conversion, so-called, of Constantine, but such an **eradication of paganism from all the elements of the empire, that the way would be all open for the papal abomination to arise and assert its arrogant claims.** Such a revolution as this, plainly defined, was accomplished; but not for nearly two hundred years after the death of Constantine. {DAR 255.2}

As we approach the year **A. D. 508,** we behold a grand crisis ripening between Catholicism and the pagan influences still existing in the empire. Up to the time of the conversion of Clovis, king of France, A. D. 496, the French and other nations of Western Rome were pagan; but subsequently to that event, the efforts to convert idolaters to Romanism were crowned with great success. **The conversion of Clovis** is said to have been the occasion of bestowing upon the French monarch the titles of “Most Christian Majesty,” and “Eldest Son of the Church.” **Between that time and A. D. 508, by alliances, capitulations, and conquests, the Arborici, the Roman garrisons in the West, Brittany, the Burgundians, and the Visigoths, were brought into subjection.** {DAR 255.3}

From the time when these successes were fully accomplished, namely, 508, the papacy was triumphant so far as paganism was concerned; for though the latter doubtless retarded the progress of the Catholic faith, yet it had not the power, if it had the disposition, to suppress the faith, and hinder the encroachments of the Roman pontiff. **When the prominent powers of**

Europe gave up their attachment to paganism, it was only to perpetuate its abominations in another form; for Christianity, as exhibited in the Catholic Church, was, and is, only paganism baptized. {DAR 256.1}

- The “arms” typified by Clovis and the kings of Europe are the ten kings of Rev 17 which have the United States at their head. These kings stand on the Papacy’s part at the SL when the seventh kingdom of Revelation 17 (ten kings) replaces the sixth (USA).
 - The work of standing for the man of sin culminates in the Sunday Law but can be traced back to America’s alliance in 1989.
- “Sanctuary of Strength” - city of Rome in the type. U.S. Constitution in the antitype.

“And he had two horns like a lamb.” The lamblike horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as “coming up” in 1798. Among the Christian exiles who first fled to America and sought an asylum from royal oppression and priestly intolerance were many who **determined to establish a government upon the broad foundation of civil and religious liberty**. Their views found place in the Declaration of Independence, which sets forth the great truth that “all men are created equal” and endowed with the inalienable right to “life, liberty, and the pursuit of happiness.” And **the Constitution** guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. **Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity.** The oppressed and downtrodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth. {GC 441.1}

- To “pollute” is to “profane,” “defile” or “desecrate.”
- U.S. Constitution polluted when religious amendment(s) are made to it at the Midnight Cry.
 - This work can be traced back to the Patriot Act at 911.
- “The Daily” - paganism in the type and protestantism in the antitype.
 - He shall “pollute” the constitution by introducing a religious amendment and “take away” (*sur* - “to turn aside,” “to come to an end”) “protestantism.”
 - When protestantism is removed the abomination of desolation (Image of the Beast) is set up at the Sunday Law.

Daniel 11:32

And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

Those that forsake the covenant, the holy Scriptures, and think more of the decrees of popes and the decisions of councils than they do of the word of God, — these shall he, the pope, corrupt by flatteries; that is, **lead them on in their partisan zeal** for himself by the bestowment of wealth, position, and honors. {DAR 262.5}

At the same time a people shall exist who know their God; and these shall be strong, and do exploits. These were those who kept pure religion alive in the earth during the dark ages of papal tyranny, and performed marvelous acts of self-sacrifice and religious heroism in behalf of

their faith. Prominent among these stand the Waldenses, Albigenses, Huguenots, etc. {DAR 263.1}

- “Flatteries” - a characteristic associated with Trump.

Daniel 11:21

And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and **obtain the kingdom by flatteries.**

- Uriah Smith connects this with partisanship.

P'ARTISAN, *noun* s as z.

1. An adherent to a party or faction.

2. In war, the commander of a party or detachment of troops, sent on a special enterprise hence,

3. By way of distinction, a person able in commanding a party, or dexterous in obtaining intelligence, intercepting convoys or otherwise annoying an enemy.

4. A commander's leading staff.

5. A kind of halberd.

- Partisanship is a characteristic of populism.

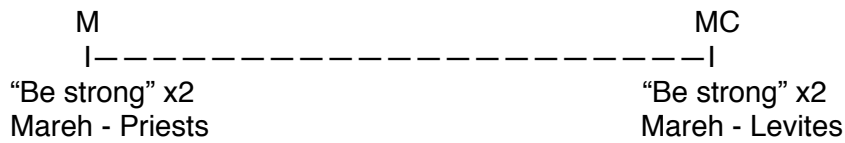
In 2004 Cas Mudde, a political scientist at the University of Georgia, offered a definition [of populism] that has become increasingly influential. In his view populism is a “thin ideology”, one that merely sets up a framework: that of **a pure people versus a corrupt elite**. (He contrasts it with pluralism, which accepts the legitimacy of many different groups.) This thin ideology can be attached to all sorts of “thick” ideologies with more moving parts, such as socialism, nationalism, anti-imperialism or racism, in order to explain the world and justify specific agendas. - “What is Populism?” The Economist

- The study of the French Revolution identified that populism will be one of the dynamics that will lead to the Image and the Sunday Law.
- Trump is using populism to achieve his objectives.
- “Corrupt” here is “cause to dissemble” in the marginal reading. Dissemble in the Hebrew means to “deceive” or “deal falsely.”
 - They will accept and exalt the falsehood of Sunday sacredness notwithstanding evidence showing it to be a falsehood.
 - This will be done within the context of a partisan and populist fervour.
- “But the people that do know their God shall be strong, and do exploits” - “Be strong” x2 is marked at the MC or M-MC (Dan 10:19 - Daniel’s mareh vision).
 - The strong people are the church triumphant. Strengthened by Mareh experience (Holy Sprit and message).

“Be strong” x2

MC

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- “Do exploits” - exploits is a supplied word. “Do” means “to accomplish” in the Hebrew.
 - The church triumphant shall be strong and shall accomplish. They accomplish their appointed work of proclaiming the final warning message.

Daniel 11:33

*And they that understand among the people shall instruct many: yet they shall fall by the **sword**, and by **flame**, by **captivity**, and by **spoil**, **many days**.*

- “They that understand” - the wise (Dan 12:10).
- “They shall “instruct many” - Dan 11:41 (Edom, Moab and Ammon).
- “Yet they shall fall...” - they will demonstrate their character in the midst of persecution.
 - Four forms of destruction identifying that they are scattered.
- “Many days” - 1260 in the type. SL - CoP in the antitype.
- Many shall fall spiritually - they will receive the Mark of the Beast. But there will be many martyrs as well.

The two armies will stand distinct and separate, and this distinction will be so marked that many who shall be convinced of the truth will come on the side of God’s commandment-keeping people. **When this grand work is to take place in the battle, prior to the last closing conflict**, many will be imprisoned, many will flee for their lives from cities and towns, and **many will be martyrs for Christ’s sake in standing in defense of the truth....** You will not be tempted above what you are able to bear. Jesus bore all this and far more.... {3SM 397.4}

The National Reform movement, exercising the power of religious legislation, will, when fully developed, manifest the same intolerance and oppression that have prevailed in past ages. Human councils then assumed the prerogatives of Deity, crushing under their despotic power liberty of conscience; and imprisonment, exile, and death followed for those who opposed their dictates. If popery or its principles shall again be legislated into power, the fires of persecution will be rekindled against those who will not sacrifice conscience and the truth in deference to popular errors. This evil is on the point of realization. {5T 712.1}

When God has given us light showing the dangers before us, how can we stand clear in His sight if we neglect to put forth every effort in our power to bring it before the people? Can we be content to leave them to meet this momentous issue unwarned? {5T 712.2}

There is a prospect before us of a continued struggle, at the risk of imprisonment, **loss of property, and even of life itself, to defend the law of God, which is made void by the laws of men.** In this situation worldly policy will urge an outward compliance with the laws of the land, for the sake of peace and harmony. And there are some who will even urge such a course from the Scripture: “Let every soul be subject unto the higher powers.... The powers that be are ordained of God.” {5T 712.3}

Those who are true to God will be menaced, denounced, proscribed. They will be “betrayed both by parents, and brethren, and kinsfolks, and friends,” **even unto death**. Luke 21:16. Their only hope is in the mercy of God; their only defense will be prayer. As Joshua pleaded before the Angel, so the remnant church, with brokenness of heart and unfaltering faith, will plead for pardon and deliverance through Jesus, their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness; and they are ready to despair. {PK 588.1}

Daniel 11:34

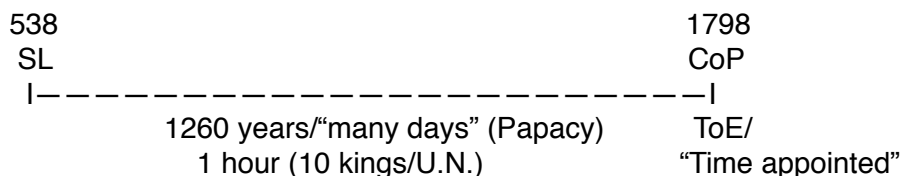
Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

In Revelation 12, where this same papal persecution is brought to view, we read that the earth helped the woman by opening her mouth, and swallowing up the flood which the dragon cast out after her. The great Reformation by Luther and his co-workers furnished the help here foretold. The German states espoused the Protestant cause, protected the reformers, and restrained the work of persecution so furiously carried on by the papal church. But when they should be helped, and the cause begin to become popular, many were to cleave unto them with flatteries, or embrace the cause from unworthy motives, be insincere, hollow-hearted, and speak smooth and friendly words through a policy of self-interest. {DAR 263.5}

- “Holpen with a little help” - Uriah Smith and other pioneers connect this with the Reformation.
 - The Reformation was not complete. It typifies the final work of reform brought to view by the Loud Cry.
- “Cleave to them with flatteries”
 - No sinners enter the church triumphant. This could be identifying another class that seek to associate themselves with the church’s cause - foolish virgins and fanatics.
 - Many false messiah’s in Christ’s day who were not among Christ’s followers but used His name to advance their own agendas.

Daniel 11:35

And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.



Though restrained, the spirit of persecution was not destroyed. It broke out wherever there was opportunity. Especially was this the case in England. The religious state of that kingdom was fluctuating, it being sometimes under Protestant, and sometimes papal jurisdiction, according to the religion of the ruling house. The bloody Queen Mary was a mortal enemy to the Protestant cause, and multitudes fell victims to her relentless persecutions. And this condition of affairs was

to last more or less to the time of the end. The natural conclusion would be that when the time of the end should come, this power which the Church of Rome had possessed to punish heretics, which had been the cause of so much persecution, and which had for a time been restrained, would now be taken entirely away; and the conclusion would be equally evident that this taking away of the papal supremacy would mark the commencement of the period here called the time of the end. If this application is correct, the time of the end commenced in 1798; for there, as already noticed, the papacy was overthrown by the French, and has never since been able to wield the power it before possessed. That the oppression of the church by the papacy is what is here referred to, is evident, because that is the only one, with the possible exception of Revelation 2:10, connected with a "time appointed," or a prophetic period. {DAR 264.2}

- "And some of them of understanding shall fall" - this is the second company of martyrs to be made up in response to the question posed in connection with the fifth seal.

Revelation 6:9-11

[9] 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: [10] 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? [11] **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 fellowservants also and their brethren, that should be killed as they were, should be fulfilled.**

- The time of the end of the Papal persecution was 1798 which is the CoP ("time appointed") at the end of the world.
 - In the type the kings (France primarily) put the papacy on the throne of the earth and later desolated her and burnt her with fire in 1798. At the end of the world the United States and the rest of the ten kings will do the same work.

Revelation 17:12

And **the ten horns which thou sawest are ten kings**, which have received no kingdom as yet; but **receive power as kings one hour with the beast.** [13] **These have one mind, and shall give their power and strength unto the beast.** [14] These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

Revelation 17:15-18

[15] And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. [16] **And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.** [17] For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. [18] And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

Daniel 11:36

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

“And the king shall do according to his will, and he shall exalt himself, and magnify himself above every God, and shall, speak marvellous things against the God of gods, and shall prosper, till the indignation be accomplished: for that, that is determined shall be done.” The king spoken of in this verse, is the little horn, in allusion to the papal power which should exalt himself “sitting in the place of God,” above all the heathen gods; and even oppose the God of gods, by dispensing with his laws, and claim the prerogative of making new laws for his kingdom; and also Antichrist would prosper until the “*indignation be accomplished;*” or Judgement of the great day. {Evidence from Scripture and History of the Second Coming of Christ About the Year A. D. 1843, and of His Personal Reign of 1000 Years (ESH) 26.5}

- “He shall exalt himself” - culmination of “*gadal.*”
- “Speak” - pass laws against God’s people.
- Indignation is the seven last plagues that bring the Papacy to his end. Seven last plagues (God’s wrath) are the punishment for rejecting the warning of the third angel.

Daniel 11:37

Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

“Neither shall he regard the God of his fathers, nor the desire of women, nor regard any God, for he shall magnify himself above all.” The God of his heathen ancestors he will not worship nor regard. He will forbid the clergy to marry, and establish monastic institutions, both for men and women. Nor regard any God, or civil ruler. For he shall magnify himself above all. {PSC 95.2}

Daniel 11:38

But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

“But in his estate he shall honor the God of forces; and a God whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and precious things.” Instead of “God of forces,” the margin reads-“*Mauzzim* or God’s protectors.” The meaning of which is, the papal power in his estate or reign, will honor the protectors of his images of the Virgin Mary; the saints, etc. Those protectors were the monks, priests and Jesuits; on them the church of Rome has bestowed great honors. The papists have honored gods, such as their heathen ancestors never knew; such as the Virgin Mary and the whole calendar of saints. He has honored those images with ornaments of gold and silver, precious stones and pleasant things. {PSC 95.3}

- “But in his estate shall he honour the God of forces” - “forces” is “fortresses;” figuratively “human protection.”
- The Papacy honoured its protectors (monks, priests and Jesuits). The same will take place in the antitype with the jesuits, priests, politicians and military men who will support her.

Daniel 11:39

Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.

I will here introduce bishop Newton on this passage. After finding fault with the common version of the text, he gives the following translation: {PSC 96.2}

“Thus shall he do to the defenders of Mauzzim, together with the strange God whom he shall acknowledge, he shall multiply honor, and he shall cause him to rule over many, and the earth shall be divided for a reward. The defenders of Mauzzim, these saint and angel god protectors, were the monks, priests and bishops, of whom it may truly be said, they were increased with honor, ruled over many, and divided the land for gain. They have been revered almost to adoration; their jurisdiction was extended over the purses and consciences of men; they have been enriched with the noblest buildings and largest endowments; and the choicest lands have been appropriated for church lands. These are facts, of such public notoriety that they require no proof.” {PSC 96.3}

- Divide the land for gain - he will own all land and abolish property rights. **quotes re lands being taken by force; how papacy would confiscate property in dark ages; land redistribution**

Hygor Buss

The Little Book Ministry

DANIEL 11 REPEATS

"We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated." Manuscript Releases, volume 13, 394.

Isaiah 46:9,10 Remember the former things of old: for I {am} God, and {there is} none else; {I am} God, and {there is} none like me,
Declaring the end from the beginning, and from ancient times {the things} that are not {yet} done, saying, My counsel shall stand, and I will do all my pleasure:

Isaiah 40:21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

Isaiah 40:22 Let them bring {them} forth, and shew us what shall happen: let them shew the former things, what they {be}, that we may consider them, and know the latter end of them; or declare us things for to come.

Isaiah 40:9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

"In history and prophecy the Word of God portrays the long continued conflict between truth and error. That conflict is yet in progress. Those things which have been, will be repeated."
Selected Messages, book 2, 109

"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." Education, 177

DANIEL 11:1

Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

DANIEL 10:1

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.

DANIEL 10:1; 11:1

"The first years of Jehoiakim's reign were filled with warnings of approaching doom. The word of the Lord spoken by the prophets was about to be fulfilled. The Assyrian power to the northward, long supreme, was no longer to rule the nations. Egypt on the south, in whose power the king of Judah was vainly placing his trust, was soon to receive a decided check. All unexpectedly a new world power, the Babylonian Empire, was rising to the eastward and swiftly overshadowing all other nations.

"Within a few short years the king of Babylon was to be used as the instrument of God's wrath upon impenitent Judah. Again and again Jerusalem was to be invested and entered by the besieging armies of Nebuchadnezzar. Company after company--at first a few only, but later on thousands and tens of thousands--were to be taken captive to the land of Shinar, there to dwell in enforced exile. Jehoiakim, Jehoiachin, Zedekiah--all these Jewish kings were in turn to become vassals of the Babylonian ruler, and all in turn were to rebel. Severer and yet more severe chastisements were to be inflicted upon the rebellious nation, until at last the entire land was to become a desolation, Jerusalem was to be laid waste and burned with fire, the temple that Solomon had built was to be destroyed, and the kingdom of Judah was to fall, never again to occupy its former position among the nations of earth." Prophets & Kings, 422, 423.

70 YEARS PARALLELS 1260 YEARS

"God's church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile." Prophets & Kings, 714.

70 YEARS CAPTIVITY

"The reign of Darius was honored of God. To him was sent the angel Gabriel, 'to confirm and to strengthen him.' Daniel 11:1. Upon his death, within about two years of the fall of Babylon, Cyrus succeeded to the throne, and the beginning of his reign marked the completion of the seventy years since the first company of Hebrews had been taken by Nebuchadnezzar from their Judean home to Babylon." Prophets & Kings, 556.

Jeremiah 29:4-11 606BC - 536 BC

Jeremiah 25:12 And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

Jeremiah 29:10 For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

Where is Daniel?

Daniel 10:9-21

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision {is} for {many} days.

21 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

20 But I will shew thee that which is noted in the scripture of truth: and {there is} none that holdeth with me in these things, but Michael your prince. {holdeth: Heb. strengtheneth himself}

Where is John?

Revelation 17:6-13

NUMBER 10

Revelation 17:10; Psalms 83; Ezekiel 27 'thy merchant(s)'

GREECE A SYMBOL OF THE WORLD

"These men came from the West to find the Saviour at the close of His life, as the wise men had come from the East at the beginning. At the time of Christ's birth the Jewish people were so engrossed with their own ambitious plans that they knew not of His advent. The magi from a heathen land came to the manger with their gifts, to worship the Saviour. So these Greeks, representing the nations, tribes, and peoples of the world, came to see Jesus. So the people of all lands and all ages would be drawn by the Saviour's cross. So shall many 'come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.' Matthew 8:11." Desire of Ages, 621.

Jesus regarded these Greeks as representatives of the Gentiles at large. In them he discerned the first-fruits of an abundant harvest, when all nations, tongues, and people upon the face of the earth should hear the glad tidings of salvation through Christ. 3SP 74.3

There is, however, something aside from the mere succession of kings which is worthy of notice. Gabriel gave Daniel the framework of the history of Greece. We have in the inspired record something which corresponds to the skeleton in the human body, and the flesh and organs of life need to be put in. These nations which were then in existence were a shelter, perhaps, a scaffolding, built about God's people, offering them another opportunity to work. The Spirit of God was working in the courts of monarchs as faithfully as ever. At the same time the controversy between truth and error never for a moment abated. {1901 SNH, SDP 189.1}

It might seem to the casual observer that **Greece was not in reality a ruling power in the sense that Babylon and Medo-Persia were universal monarchies**. Let us see: From the first it has been noted that Greece was an intellectual ruler rather than a power which held the bodies of men in slavery. If we may personify Greek intellect in an abstract way, we may say that **Alexander was the tool in its hand for building up a kingdom where it might hold sway**. He did this work well; and while he individually fell, **the Greek language, learning, and customs were introduced into all countries** where his arms had Margin opened the way. The Greek religion, with its mysteries, was accepted in Syria and Asia Minor; Greek games were celebrated in the eastern provinces. But Greek education took a position ahead even of her religion, and Greek teachers and scholars followed in the wake of the conqueror. Greek was the language most used, and Greek books were in demand. The city of Alexandria in Egypt was founded by Alexander, and it became the center of Greek learning. Egyptian idolatry and Greek philosophy sat enthroned beside each other. As the Encyclopedia Britannica states it, "In Egypt a Greek aristocracy of office, birth, and intellect existed side by side with a distinct native life." {1901 SNH, SDP 189.2}

TWO STICKS – EZEKIEL 37:16 - 28

Last Seven kings – Southern Tribes:

Manasseh – "to forget"

Amon – "architect"

Josiah – “foundation”
Jehoahaz – “to seize”
Jehoiakim – “Jehovah will raise”
Jehoiachin (Jeconiah) – “Jehovah will establish”
Zedekiah – “to cleanse”

Last Seven kings – Northern Tribe:
Jeroboam II – “people will contend, other flock”
Zachariah – “Jah has remembered”
Shallum – “recompense, retribution, reward”
Menahem – “comforter”
Pekahiah – “Jah has observed”
Pekah – “to watch, observe”
Hoshea – “deliverer”

HORN OF THE HE GOAT

Daniel 8:3-9; 11:3,4
Revelation 13:11-18
Premiere Ships of Tarshish & Ahab, Leader of 10

KINGS OF PERSIA

DANIEL 11:2

And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

The Kings of the South and the North

Dan 11:1 Also I in the first year of Darius the Mede, *even I*, stood to confirm and to strengthen him.

Dan 11:2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.

Dan 11:3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

Dan 11:4 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.

“The facts stated in these verses plainly point to Alexander, and the division of his empire. (See on chapter 8:8.) Xerxes was the last Persian king who invaded Grecia; and the prophecy passes over the nine successors of Xerxes in the Persian empire, and next introduces Alexander the Great. Having overthrown the Persian empire, Alexander ‘became absolute lord of that empire, in the utmost extent in which it was ever possessed by any of the Persian kings.’ - Prideaux, Vol.I, p.477. His dominion was great, including ‘the greater portion of the then known habitable world;’ and he did according to his will. His will led him, B.C.323, into a drunken debauch, as the result of which he died as the fool dieth; and his vainglorious and ambitious projects went into sudden, total, and everlasting eclipse. The kingdom was divided, but not for his posterity; it was plucked up for others

besides those. Within a few years after his death, all his posterity had fallen victims to the jealousy and ambition of his leading generals. Not one of the race of Alexander was left to breathe upon the earth. So short is the transit from the highest pinnacle of earthly glory to the lowest depths of oblivion and death. The kingdom was rent into four divisions, and taken possession of by Alexander's four ablest, or perhaps most ambitious and unprincipled generals, - Cassander, Lysimachus, Seleucus and Ptolemy." Daniel & The Revelation, 248.

Cyrus—George Bush I

Smerdis (522)—Bill Clinton

Darius (522—486)—George Bush II

Xerxes (486—465)—Donald Trump

SUNDAY LAW CRISIS

"Meanwhile conditions in the Medo - Persian realm were rapidly changing. Darius Hystaspes, under whose reign the Jews had been shown marked favor, was succeeded by Xerxes the Great. It was during his reign that those of the Jews who had failed of heeding the message to flee were called upon to face a terrible crisis. Having refused to take advantage of the way of escape God had provided, now they were brought face to face with death." Prophets & Kings, 600.

DANIEL 11:21, 22 – TIBERIUS CAESAR – DONALD TRUMP

"VERSE 21. And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries." {1897 UrS, DAR 266.3}

Tiberius Caesar next appeared after Augustus Caesar on the Roman throne. He was raised to the consulate in his twenty-eighth year. It is recorded that as Augustus was about to nominate his successor, his wife, Livia, besought him to nominate Tiberius (her son by a former husband); but the emperor said, "Your son is too vile to wear the purple of Rome;" and the nomination was given to Agrippa, a very virtuous and much-respected Roman citizen. But the prophecy had foreseen that a vile person should succeed Augustus. Agrippa died; and Augustus was again under the necessity of choosing a successor. Livia renewed her intercessions for Tiberius; and Augustus, weakened by age and sickness, was more easily flattered,, and finally consented to nominate, as his colleague and successor, that "vile" young man. But the citizens never gave him the love, respect, and "honor of the kingdom" due to an upright and faithful sovereign. {1897 UrS, DAR 266.4}

How clear a fulfilment is this of the prediction that they should not give him the honor of the kingdom. But he was to come in peaceably, and obtain the kingdom by flatteries. A paragraph from the Encyclopedia Americana shows how this was fulfilled:- {1897 UrS, DAR 267.1}

"During the remainder of the life of Augustus, he [Tiberius] behaved with great prudence and ability, concluding a war with the Germans in such a manner as to merit a triumph. After the defeat of Varus and his legions, he was sent to check the progress of the victorious Germans, and acted in that war with equal spirit and prudence. On the death of Augustus, he succeeded, without opposition, to the sovereignty of the empire: which, however, with his characteristic dissimulation, he affected to decline, until repeatedly solicited by the servile senate." {1897 UrS, DAR 267.2}

Dissimulation on his part, flattery on the part of the servile senate, and a possession of the kingdom without opposition - such were the circumstances attending his accession to the throne, and such were the circumstances for which the prophecy called. {1897 UrS, DAR 267.3}

The person brought to view in the text is called "a vile person." Was such the character sustained by Tiberius? Let another paragraph from the Encyclopedia answer:- {1897 UrS, DAR 267.4}

"Tacitus records the events of this reign, including the suspicious death of Germanicus, the detestable administration of Sejanus, the poisoning of Drusus, with all the extraordinary mixture of tyranny with occasional wisdom and good sense which distinguished the conduct of Tiberius, until his infamous and dissolute retirement, A.D.26, to the isle of Capreae, in the bay of Naples, never to return to Rome. On the death of Livia, A.D.29, the only restraint upon his actions and those of the detestable Sejanus, was removed, and the destruction of the widow and family of Germanicus followed. At length the infamous favorite extended his views to the empire itself, and Tiberius, informed of his machinations, prepared to encounter him with his favorite weapon, dissimulation. Although fully resolved upon his destruction, he accumulated honors upon him, declared him his partner in the consulate, and, after long playing with his credulity, and that of the senate, who thought him in greater favor than ever, he artfully prepared for his arrest. Sejanus fell deservedly and unpitied; but many innocent persons shared in his destruction, in consequence of the suspicion and cruelty of Tiberius, which now exceeded all limits. The remainder of the reign of this tyrant is little more than a disgusting narrative of servility on the one hand, and of despotic ferocity on the other. That he himself endured as much misery as he inflicted, is evident from the following commencement of one of his letters to the senate: 'What I shall write to you, conscript fathers, or what I shall not write, or why I should write at all, may the gods and goddesses plague me more than I feel daily that they are doing, if I can tell.' 'What mental torture,' observes Tacitus, in reference to this passage, 'which could extort such a confession!'" {1897 UrS, DAR 267.5}

"Seneca remarks of Tiberius that he was never intoxicated but once in his life; for he continued in a state of perpetual intoxication from the time he gave himself to drinking, to the last moment of his life." {1897 UrS, DAR 268.1}

Tyranny, hypocrisy, debauchery, and uninterrupted intoxication - if these traits and practices show a man to be vile, Tiberius exhibited that character in disgusting perfection. {1897 UrS, DAR 268.2}

"VERSE 22. And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant." {1897 UrS, DAR 268.3}

Bishop Newton presents the following reading as agreeing better with the original: "And the arms of the overflower shall be overflown from before him, and shall be broken." The expressions signify revolution and violence; and in fulfilment we should look for the arms of Tiberius, the overflower, to be overflown, or, in other words, for him to suffer a violent death. To show how this was accomplished, we again have recourse to the Encyclopedia Americana, art. Tiberius:- {1897 UrS, DAR 268.4}

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"Acting the hypocrite to the last, he disguised his increasing debility as much as he was able, even affecting to join in the sports and exercises of the soldiers of his guard. At length, leaving his favorite island, the scene of the most disgusting debaucheries, he stopped at a country house near the promontory of Micenum, where, on the 16th of March, 37, he sunk into a lethargy, in which he appeared dead; and Caligula was preparing with a numerous escort to take possession of the empire, when his sudden revival threw them into consternation. At this critical instant, Macro, the pretorian prefect, caused him to be suffocated with pillows. Thus expired the emperor Tiberius, in

the seventy-eighth year of his age, and twenty-third of his reign, universally execrated." {1897 UrS, DAR 269.1}

"The prince of the covenant" unquestionably refers to Jesus Christ, "the Messiah the Prince," who was to "confirm the covenant" one week with his people. Dan.9:25-27. The prophet, having taken us down to the death of Tiberius, now mentions incidentally an event to transpire in his reign, so important that it should not be passed over; namely, the cutting off of the Prince of the covenant, or in other words, the death of our Lord Jesus Christ. According to the prophecy, this took place in the reign of Tiberius. Luke informs us (3:1-3) that in the fifteenth year of the reign of Tiberius Caesar, John the Baptist commenced his ministry. The reign of Tiberius is to be reckoned, according to Prideaux, Dr. Hales, Lardner, and others, from his elevation to the throne to reign jointly with Augustus, his step-father, in August, A.D.12. His fifteenth year would therefore be from August, A.D.26, to August, A.D.27. Christ was six months younger than John, and is supposed to have commenced his ministry six months later, both, according to the law of the priesthood, entering upon their work when they were thirty years of age. If John commenced in the spring, in the latter portion of Tiberius's fifteenth year, it would bring the commencement of Christ's ministry in the autumn of A.D.27; and right here the best authorities place the baptism of Christ, it being the exact point where the 483 years from B.C.457, which were to extend to the Messiah the Prince, terminated;

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and Christ went forth proclaiming that the time was fulfilled. From this point we go forward three years and a half to find the date of the crucifixion; for Christ attended but four Passovers, and was crucified at the last one. Three and a half years from the autumn of A.D.27 bring us to the spring of A.D.31. The death of Tiberius is placed but six years later, in A.D.37. (See on chapter 9:25-27.) {1897 UrS, DAR 269.2}

in that war with equal spirit and prudence. On the death of Augustus, he succeeded, without "The Prince of Light and the prince of darkness are contending for the victory. When Jesus, the Prince of Life, came forth from Joseph's sepulcher, his triumph was assured. As he came forth from the grave, and proclaimed himself the resurrection and the life, the end of Satan's reign on the earth was made certain; but well may the hosts of heaven be astonished to see men exalting him who is the leader of the great rebellion against God. Those who are choosing to honor Satan by exalting the spurious sabbath are making a choice similar to that which the people made when they rejected Christ, that Barabbas, a robber and murderer, should be given unto them."

The Signs of the Times, March 12, 1894.

Dan 11:5 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.

"The king of the north and the king of the south are many times referred to in the remaining portion of this chapter. It therefore becomes essential to an understanding of the prophecy clearly to identify these powers. When Alexander's empire was divided, the different portions lay toward the four winds of heaven, west, north, east, and south; these divisions of course to be reckoned from the standpoint of Palestine, the native land of the prophet. That division of the empire lying

west of Palestine would thus constitute the kingdom of the west; that lying north, the kingdom of the north; that lying east, the kingdom of the east; and that lying south the kingdom of the south. The divisions of Alexander's kingdom with respect to Palestine were situated as follows: **Cassander** had Greece and the adjacent countries, which lay to the west; **Lysimachus** had Thrace, which then included Asia Minor, and the countries lying on the Hellespont and Bosphorus, which lay to the north of Palestine; **Seleucus** had Syria and Babylon, which lay principally to the east; and **Ptolemy** had Egypt and the neighboring countries, which lay to the south.

"Cassander was very soon conquered by Lysimachus, and his kingdom, Greece and Macedon, annexed to Thrace. And Lysimachus was in turn conquered by Seleucus, and Macedon and Thrace annexed to Syria. "These facts prepare the way for an application of the text before us. The king of the south, Egypt, shall be strong. Ptolemy annexed Cyprus, Phoenicia, Caria, Cyrene, and many islands and cities to Egypt. Thus was his kingdom made strong. But another of Alexander's princes is introduced in the expression, 'one of his princes.' The Septuagint translates the verse thus: 'And the king of the south shall be strong, and one of his [Alexander's] princes shall be strong above him.' This must refer to Seleucus, who, as already stated, having annexed Macedon and Thrac to Syria, thus became possessor of three parts out of four of Alexander's dominion, and established a more powerful kingdom than that of Egypt." Daniel & The Revelation, 249, 250.

The next year, Darius, with about a million of men, was defeated by Alexander, in the decisive battle of Arbela, and was soon after killed, having reigned, according to Ptolemy's Canon, four years, to B. C. 331. {1850 SB, ASC 153.3}

The **battle of Arbela marks the end of the Persian**, and the succession of the Grecian empire. The time of this battle is marked with absolute certainty; for Plutarch records an eclipse of the moon eleven days before that battle. By astronomical calculation it is found that the moon was eclipsed in the meridian of Arbela, on the night of September 20th, B. C. 331, and A. J. P. 4383; so that this battle must have been fought on the first of October of that year. {1850 SB, ASC 153.4}

Alexander. According to the Canon of Ptolemy, Alexander's reign continued eight years; but it is there dated from nearly a year previous to the battle of Arbela, and therefore it extends only to B. C. 324. {1850 SB, ASC 154.1}

Alexander was succeeded by his illegitimate son, Aridæus, who changed his name to Philip, and reigned, according to Ptolemy's Canon, seven years, to B. C. 317. {1850 SB, ASC 154.2}

After the death of Aridæus, the only one who bore the title of king was Alexander Ægus. He, however, possessed no power; for after the death of Alexander the Great, the governments of the empire were divided among the chief commanders of the army, who took the title of governors at first, but finally that of kings. Soon after they were settled in their provinces, they warred among themselves, till, after some years, all were destroyed but **four-Casander**, who had Macedon and Greece; **Lysimachus**, who had Thrace and the parts of Asia on the Hellespont and Bosphorus; **Ptolemy**, who had Egypt, Lybia, Arabia, Palestine, and Coele-Syria; and **Seleucus**, who had the rest of Alexander's dominion. {1850 SB, ASC 154.3}

"Porphyry tells us that **Seleucus was made king of Syria by Ptolemy**, when he came against Demetrius Poliorcetes, and that he then began to enlarge his dominions by conquest. His kingdom is dated from Olym. 117, y. 1. That year began at the new moon nearest the summer solstice, A. J. P. 4402." Dr. Jarvis. B. C. 312. {1850 SB, ASC 155.1}

In **281 b. c.**, after intrigues too numerous to mention, **Seleucus met Lysimachus and slew him in battle**. This reduced the four divisions to two, the rulers of which were afterward distinguished as kings of the north and the south. **Seleucus, the king of the north, now held territory which had formerly belonged to three generals**, while Ptolemy retained the southern division. This agrees with the words of Gabriel to Daniel. The fifth verse, according to Spurrell, reads: "Then shall the

king of the south, even one of his [Alexander's] princes be strong; yet shall another exceed him in strength and have dominion; a grand dominion shall be his dominion."

The Ptolemy who gained Egypt was surnamed Soter, or Saviour, and on his death he was succeeded by his son, Ptolemy Philadelphus. The Seleucus who gained the three divisions was succeeded by his son Antiochus Soter, who was killed by the Gauls in Asia Minor. The third in the line of Greco-Syriac kings was Antiochus Theos, who was reigning in Syria while Ptolemy Philadelphus was on the Egyptian throne. {1901 SNH, SDP 188.2}

Seleucus (E) 301 BC Cassander (W) 286 BC Lysimachus (N) 281 BC; Daniel 8:9;

Dan 11:6 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.

Around 252 BC, following the peace agreement of 253 BC between Antiochus and Ptolemy to end the Second Syrian War, she [Berenice] married the Seleucid monarch Antiochus II Theos, who divorced his wife Laodice I and transferred the succession to Berenice's children.
[https://en.wikipedia.org/wiki/Berenice_\(Seleucid_queen\)](https://en.wikipedia.org/wiki/Berenice_(Seleucid_queen))

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. {1897 UrS, DAR 250.4}

"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. {1897 UrS, DAR 251.1}

In the year 247 B. C. Philadelphus died. Theos had no sooner learned of the death of Philadelphus than he put away Berenice, and restored Laodice, his former wife, to her place. **Laodice** determined not to risk being put through such an experience again, and therefore **killed Theos**, and secured the kingdom to her son Seleucus Callinicus. Nor did she stop with this: she persuaded this son to **destroy Berenice and her infant son**, with all the Egyptian attendants who had accompanied her to the kingdom (246 B. C.). And thus though the king's daughter of the south came to the king of the north as the seal of "an agreement," yet she did not retain the power of his arm; neither did he himself stand, nor his arm; but she was "given up, and that brought her, and he whom she brought forth, and he that strengthened her in these times." 3 {1898 ATJ, GEP 208.1}

Ptolemy, the son of Philadelphus, had succeeded his father in the kingdom of Egypt; and he now determined to avenge the wrongs of his sister Berenice. The course of Laodice and Callinicus in the murder of Berenice and all hers, awoke such resentment among their own people, that a number of the cities of Asia Minor raised a considerable body of troops which joined the army of Ptolemy that had marched out of Egypt to make war against Callinicus. Ptolemy with this army was so

successful that **246 B. C., without a single check, he took Syria and Cilicia, and indeed all the countries eastward to Babylon and the river Tigris.** {1898 ATJ, GEP 208.2}

1798 - Time of the End - End of Years

Dan 11:7 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:

Dan 11:8 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.

Dan 11:9 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. {1897 UrS, DAR 251.5}

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. {1897 UrS, DAR 252.1}

1989 - Time of the End

Dan 11:10 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.**

Dan 11:40 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.**

The first part of this verse speaks of sons, in the plural; the last part, of one, in the singular. The sons of Seleucus Callinicus were **Seleucus Ceraunus and Antiochus Magnus**. These both entered with zeal upon the work of vindicating and avenging the cause of their father and their country. The elder of these, Seleucus, first took the throne. He assembled a great multitude to recover his father's dominions; but being a weak and pusillanimous prince, both in body and estate, destitute of money, and unable to keep his army in obedience, he was poisoned by two of his generals after an inglorious reign of two or three years. His more capable brother, Antiochus Magnus, was thereupon proclaimed king, who, taking charge of the army, **retook Seleucia and recovered Syria**, making himself master of some places by treaty, and of others by force of arms. A truce followed, wherein both sides treated for peace, yet prepared for war; after which Antiochus returned and overcame in battle Nicolas, the Egyptian general, and had thoughts of invading Egypt itself. Here is the "one" who should certainly overflow and pass through. {1897 UrS, DAR 253.2}

The campaigns of **219 BC** and **218 BC** carried the Seleucid armies **almost to the confines of Ptolemaic Kingdom**, but in **217 BC** Ptolemy IV defeated Antiochus at the **Battle of Raphia**.
https://en.wikipedia.org/wiki/Ptolemy_IV_Philopator

Dan 11:11 And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

"Antiochus sought to take advantage of this chaotic situation. After an invasion in 221 BC failed to launch, he finally began the Fourth Syrian War in 219 BC. He recaptured Seleucia Pieria as well as cities in Phoenicia, amongst them Tyre. Rather than promptly invading Egypt, **Antiochus waited in Phoenicia for over a year, consolidating his new territories and listening to diplomatic proposals** from the Ptolemaic kingdom. Meanwhile, **Ptolemy's minister Sosibius began recruiting and training an army**. He recruited not only from the local Greek population, as Hellenistic armies generally were, but also from the native Egyptians, enrolling at least thirty thousand natives as phalangites. This innovation paid off, but it would **eventually have dire consequences for Ptolemaic stability**. In the summer of 217 BC, **Ptolemy engaged and defeated the long-delayed Antiochus in the Battle of Raphia**, the largest battle since the Battle of Ipsus over eighty years earlier." –

{https://en.wikipedia.org/wiki/Syrian_Wars#Third_Syrian_War_.28246.E2.80.93241_BC.29}

As soon as the **spring of 217 B. C.** opened, Ptolemy Philopator with an army of seventy-five thousand men and seventy-three elephants marched out of Egypt to do battle with Antiochus wherever they might meet. Antiochus was also early in the field with seventy-eight thousand men and one hundred and two elephants. The battle was fought at Gaza. **Antiochus was defeated** with a loss of ten thousand killed and four thousand taken prisoners; upon which he abandoned all his late conquests, and with the remains of his army returned to his capital. Those countries which Antiochus had the year before overrun, now gladly returned to the protectorate of Philopator. Thus "the king of the south" was "moved with choler" and came forth and fought with the king of the north. And the king of the north "set forth a great multitude; but the multitude" was "given into his hand." 7 {1898 ATJ, GEP 211.4}

... One night, Theodotus the Aetolian, formerly an officer of Ptolemy, sneaked inside the Ptolemaic camp and reached what he presumed to be the King's tent but Ptolemy was absent and so failed to assassinate him.

Ptolemy's victory secured the province of Coele-Syria for Egypt, but **it was only a respite; at the Battle of Panium in 200 BC Antiochus defeated the army of Ptolemy's young son, Ptolemy V Epiphanes and recaptured Coele Syria and Judea.**

Ptolemy owed his victory in part to having a properly equipped and trained native Egyptian phalanx which for the first time formed a large proportion of his phalangites, thus ending his manpower problems. The self-confidence the Egyptians gained was credited by Polybius as one of the causes of the secession in 207–186 of Upper Egypt under pharaohs Hugronaphor and Ankhmakis, who created a separate kingdom that lasted nearly twenty years.

The battle of Raphia marked a **turning-point** in Ptolemaic history. **The growth in influence of the native Egyptian element** in 2nd-century Ptolemaic administration and culture, at first in the **financial pressure aggravated by the cost of the war itself.**

"https://en.wikipedia.org/w/index.php?title=Battle_of_Raphia&oldid=787483228"

3 Maccabees 1:1 Now Philopater learned of them that came back that Antiochus had made himself master of the places which belonged to himself, and given charge to all his footmen and horsemen, and took with him his sister Arsinoe, and marched out unto the parts of Raphis, where Antiochus and his forces pitched. 2 And a certain **Theodotus**, intending to accomplish his design, took with him the bravest of the arms which had been before committed to his trust by Ptolemy, and **crossed by night unto the tent of Ptolemy, to kill him** by himself, and thus to end the war. 3 But **Dositheus**, called the son of Drimulus,

by birth a Jew, who afterward a renegade from the laws and customs of his country, conveyed Ptolemy away, and made a certain obscure man to lie down in his stead in the tent. It befel this man to receive the fate which was meant for the other.

I saw that the **Apocrypha was the hidden book**, and that the **wise of these last days should understand it**. I saw that the Bible was the standard book, that will judge us at the last day. I saw that heaven would be cheap enough, and that nothing was too dear to sacrifice for Jesus, and that we must give all to enter the kingdom."--Manuscript 4, 1850, (A copy of E. G. White's Vision which she had at Oswego, N.Y.)

Dan 11:12 *And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.*

3 Maccabees 1: 8 The Jews also sent some of their council and of their elders to him. The greetings, guestgifts, and congratulations on the past, bestowed by them, filled him with the greater eagerness to visit the city. 9 Having arrived at Jerusalem, and sacrificed, and offered thank offerings to the Greatest God, and done whatsoever else was suitable to the sanctity of the place, and entered the inner court, 10 he was so struck with the exact magnificence of the temple, that he **conceived the purpose of entering the sanctuary itself**. 11 And when they told him that this was not permitted, none of the nation, no, nor even the priests in general, but only the supreme high priest of all, and he only once a year, being permitted to go in, he would by no means give way. 12 Then they read the law to him; but he persisted in **obtruding himself, exclaiming that he ought to be permitted**: and saying, Be it that they were deprived of this honour, I ought not to be.

3 Maccabees 2: 27 His purpose was to **inflict a public stigma upon our race**; wherefore he erected a pillar at the porch of the tower, and caused the following inscription to be graven thereon: 28 That entrance to their own temple was to be refused to all those that would not sacrifice; that all the Jews were to be enrolled among the common people; that they that resisted were to be forcibly seized, and put to death; 29 that they that were thus enrolled, were to be **marked upon their persons by the ivy leaf** symbol of Dionysus, and to be set apart with these limited rights.

3 Maccabees 3: 24 Having then, received certain proofs that **these Jews bear us every sort of ill will**, we must look forward to the possibility of some sudden tumult among ourselves, when these impious men may turn traitors and barbarous enemies. 25 As soon, therefore, as the contents of this letter become known unto you, in that same hour we command those Jews that dwell among you, with wives and children, to be sent unto us, **vilified and abused, in chains of iron, to undergo a death cruel and ignominious, suitable to men disaffected.** 26 For by the punishment of them in one body we perceive that we have found the only means of establishing our affairs for the future on a firm and satisfactory basis. 27 Whosoever shall shield a Jew, whether it be an old man, child, or suckling, shall with his whole house be **tortured to death.** 28 Whosoever shall inform against the Jews, besides receiving the **property of the person charged, shall be presented** with two thousand drachmae from the royal treasury, shall be made free, and shall be crowned. 29 What place soever shall shelter a Jew, shall, when he is hunted forth, be put under the ban of fire, and be for ever rendered useless to every to every living being for all time to come. 30 **Such was the purport of the king's letter.**

2 Chronicles 26:16 But when he was strong, **his heart was lifted up** to {his} destruction: for he transgressed against the LORD his God, and **went into the temple** of the LORD to burn incense upon the altar of incense.

17 And Azariah the **priest went in** after him, **and with him fourscore priests** of the LORD, {that were} valiant men:

18 And they withstood Uzziah the king, and said unto him, {It appertaineth} not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither {shall it be} for thine honour from the LORD God.

19 Then Uzziah was wroth, and {had} a censer in his hand to burn incense: and while he was wroth with the priests, the **leprosy even rose up in his forehead** before the priests in the house of the LORD, from beside the incense altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he {was} leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because **the LORD had smitten him.**

Dan 11:13 For the **king of the north shall return**, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

Dan 11:14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

A new power is now introduced, - "**the robbers of thy people;**" literally, says Bishop Newton, "the breakers of thy people." Far away on the banks of the Tiber, a kingdom had **been nourishing itself with ambitious projects and dark designs.** Small and weak at first, it grew with marvelous rapidity in strength and vigor, reaching out cautiously here and there to try its prowess, and test the vigor of its warlike arm, till, conscious of its power, it boldly reared its head among the nations of the earth, and seized with **invincible hand the helm of their affairs.** Henceforth the name of Rome stands upon the historic page, destined for long ages to **control the affairs of the world**, and exert a mighty influence among the nations even to the end of time. {1897 UrS, DAR 256.1}

The king of the south, in this verse, without any doubt, means king of Egypt; but what the robbers of thy people means remains yet a doubt perhaps to some. That it cannot mean Antiochus, or any king of Syria, it is plain; for the angel had been talking about that nation for a number of verses previous, and now says, "also the robbers of thy people," etc., evidently implying some other nation. I will admit that Antiochus did perhaps rob the Jews; but how could this "establish the

vision," as **Antiochus is not spoken of anywhere in the vision as performing any act of that kind;** for he belonged to what is called the Grecian kingdom in the vision. Again, "to establish the vision," must mean **to make sure, complete, or fulfill** the same. {1842 WiM, MWV2 88.1}

Dan 11:15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither *shall there be any* strength to withstand.

Thus affairs were brought into a posture for the fulfillment of the verse before us. For **Antiochus**, desisting from his war with Attalus at the dictation of the Romans, took speedy steps for the **recovery of Palestine and Coele-Syria from the hands of the Egyptians**. Scopas was sent to oppose him. **Near the sources of the Jordan, the two armies met**. Scopas was defeated, pursued to Sidon, and there closely besieged. Three of the ablest generals of Egypt, with their best forces, were sent to raise the siege, but without success. At length Scopas meeting, in the gaunt and intangible specter of famine, a foe with whom he was unable to cope, was forced to surrender on the dishonorable terms of life only; whereupon he and his ten thousand men were suffered to depart, stripped and naked. Here was the taking of the most fenced cities by the king of the north; for Sidon was, both in its situation and its defenses, one of the strongest cities of those times. **Here was the failure of the arms of the south** to withstand, and the failure also of the people which the king of the south had chosen; namely, **Scopas and his Aetolian forces**. {1897 UrS, DAR 258.2}

The Battle of Panium /pəˈnaɪ.əm/ (also known as Paneion, Ancient Greek: Πάνειον, or Paneas, Πανειάς) was **fought in 200 BC between Seleucid and Ptolemaic forces as part of the Syrian Wars**. The Seleucids were led by Antiochus III the Great, while the Ptolemaic army was led by Scopas of Aetolia. The Seleucids won the battle. Details of this battle are not clear, but it is known today that a major factor in the Seleucid victory was that the Seleucid army used the cataphract in a decisive manner. The cataphracts attacked the Egyptian cavalry on the flanks and drove the enemy cavalry off, leaving the backs of the enemy infantry to the front of the line exposed. The Seleucid cataphracts then attacked their infantry in the rear, thus leading to an Egyptian rout. The specific equipment used by these relatively early cataphracts is not clearly known. Apparently Antiochus the Younger, the firstborn son of Antiochus III, was in command of the cavalry, leading the successful attack on the Egyptian flanks and rear.

The battle was fought near Paneas (Caesarea Philippi), and marked **the end of Ptolemaic rule in Judea**. Some biblical commentators see this battle as being the one referred to in Daniel 11:15, where it says, "Then the king of the North will come and build up siege ramps and will capture a fortified city." https://en.wikipedia.org/wiki/Battle_of_Panium

Unfortunately some of the more important battles of the Successors are rather poorly described, one of these is the battle of Panion, a battle which **we have a firm identification of locale**, but a rather weak historical narrative. We don't even really know when the battle took place, it could be in **200 BC or 198 BCE**, such is the scant nature of the record. What we do know is that in the hills and small plateau near the fountains of **Pan at Banias (later Caesarea Philippi)**, located on the northern border of modern Israel, there was a decisive battle that ended Ptolemaic rule in Coele-Syria, **the final major act in the hundred year long Syrian Wars**.

http://www.ancientbattles.com/seleucid_games/SyrianWars/syrian_campaign_07.htm

Dan 11:16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall **stand in the glorious land**, which by his **hand** shall be consumed.

Although Egypt could not stand before Antiochus, the king of the north, Antiochus could not stand before the Romans, who now came against him. **No kingdoms were longer able to resist this rising power.** Syria was conquered, and added to the Roman empire, when Pompey, B.C.65, deprived Antiochus

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Asiaticus of his possessions, and reduced Syria to a Roman province. {1897 UrS, DAR 258.4}

The same power was also to **stand in the Holy Land, and consume it.** Rome became connected with the people of God, the Jews, by **alliance, B.C.162**, from which date it holds a prominent place in the prophetic calendar. It did not, however, acquire jurisdiction over Judea by actual **conquest till B.C.63**; and then in the following manner. {1897 UrS, DAR 259.1}

...

Having put an end to the war, **Pompey demolished the walls of Jerusalem**, transferred several cities from the jurisdiction of Judea to that of Syria, and imposed tribute on the Jews. Thus for the first time was Jerusalem placed by conquest in the hands of that power which was to **hold the "glorious land"** in its iron grasp till it had utterly consumed it. {1897 UrS, DAR 260.1}

Deontay Jefferson