

Daniel 11:40 #1 June 2020

“And at the TOE shall the KS push at **him**: and the KN shall come against **him** like a whirlwind, with chariots, and with horseman, and with many ships: and he shall enter into the countries, and shall overflow and pass over.”

The way we approach this verse is that we look at it in two parts. We call it part “a” and part “b”. Part “a” would end at the colon after the word **him**. That would be part “a”, the rest of it would be part “b”.

We teach that there is only one correct reading of this verse, and any other perspectives are wrong.

What I want to suggest is that this verse is repeated and enlarged upon in the book of Revelation.

Revelation 13

Vs. 3

“And I saw one of his heads as it were **wounded to death**: and his deadly **wound was healed**: and all the world wondered after the beast.”

Vs. 10

“He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.”

Revelation 17:8

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

Vs. 11

“And the beast that **was**, and **is not**, even he **is the eighth**, and is of the seven, and goeth into perdition.”

RULE # 5

Daniel 11:40 = Revelation 13:3,10 Rev. 17:8,11 animal = animal = animal

		Beast = Head	17:3	13:1	12:3@ TOE	KS	-----→	him	/	KN-
-----→	him	17:8	13:3	7H	7H	7H				
	a			b			7h	7h	7h	
France	-----→	Papacy	/	Papacy	-----→	Russia				Water = Kings = Beast = Mountains (7)
1798 @ TOE				1989 @ TOE (USSR)			17:1	17:2	17:3	17:9
							seat	sleep	seat	seat

Deadly wound 13:3 a / 13:3 b Wound healed

Is not 17:8 a / ascend/ resurrect 17:8 b

Is not 17:11 a / # 8 17:11 b

When you go to Dan 11, the way we approach this is the first part, part "a" "and at the time of the end the king of the south shall push at him" and then there is a break and then, part "b" it says that the king of the north shall come against him as a whirlwind, with chariots and horseman and ships.

The way we understand this is that part a is France that comes against the Papacy in 1798 at the TOE. And then what we do, we create another story, and we take the phrase "And at the TOE" and we say that two things are going to happen at the TOE. We say that part "a" will happen at the TOE and therefore also part "b" will happen at the TOE. But what we subtly do, we project Rev 13 and 17 onto this verse. And in doing so, what we identify is the deadly wound in part "a", and I am using Rev 13:3 language, and then in part "b" it speaks about that wound being healed. And the healing of the wound in the history of part "b", we see as the Papacy that comes against the king of the south which I will just call Russia, but I'll put in parenthesis USSR. The relationship between Russia and USSR is important part of the story. And we give a date for this, 1989, and as per the reading of the verse it says it is at the TOE. So this is how we approach this verse.

If we go to Rev. 13:3, I just want to read the words of the verse how they map over Dan 11:40. There is a beast that has 7 heads, identified in vs. 1. Vs. 2 gives a description of this beast.

Beginning around 2016, in this movement there is some discussions of who this beast is. The reason why there has been discussion is that if you take one of EGW quotes on these few verses, she'll say that this beast is the Papacy, and yet she has some other quotes that say otherwise. Those other quotes refer to this beast as being a state power.

So Vs. 3 first part says that one of his heads was wounded to death, or what we call a deadly wound. That would be 13:3 part "a". Then it says that his deadly wound was healed, this would be vs. 3 part "b". This is how we approach this verse. We went in the book of Revelation, read 13:3, and said that Daniel 11:40 is a repeat and enlarge of Rev. 13:3. Even though it may not been taught that way to you, I want you to see that this is the approach that we are doing.

Vs. 10 it goes here too, he killed people so therefore he must be killed, but I want to go to Rev. 17, to see how this repeat and enlarged is used again.

Rev. 17:8 is not talking about a head it's talking about the beast itself. This beast mentioned here in vs. 8 is first mentioned in vs. 3. So, John was carried in the wilderness, saw a woman sitting on a beast, and the beast had 7 heads, and I'm suggesting that this beast in ch. 17 is the same beast in ch. 13. And in fact, this is the great Red Dragon of Rev. 12, which is called Satan, it says the Devil. So that Great Red Dragon in ch. 12, is the same beast of Rev. 13 and 17. I just paraphrased Rev. 12:9 where it says that the Dragon was the Devil and Satan, also identified as the Serpent. Rev. 13, EGW will call it, in one place the Papacy, the Church and then in other place governments of the world, or state. But in Rev. 17 it clearly identifies that this power is state.

Let me summarize. We've done Rev. 13, 7 headed beasts, one of his heads was killed and then is healed. Now we go to Rev. 17:8 and it says that the beast itself is killed. I am saying that the beast in Rev. 17:8 is the same beast in Rev 13, because it has all the same characteristics, except for the crowns which we will not discuss. In 17 the beast dies, in 13 one of his heads dies. Therefore, if we are going to use the parabolic methodology, and we would use W. Miller's rule # 5, that says, let the document that you are reading be it's own dictionary. So you are required to trust the author of the work that you are reading and not someone else who would give their own explanation. The rule itself speaks about the Bible.

So, looking at rule # 5, going to the verses that we read what is the beast?

BEAST = HEAD		ANIMAL = ANIMAL = ANIMAL		
17:8	13:3	17:3	13:1	12:3
		7 Heads	7 HEADS	7 HEADS
		7 HORNS	7 HORNS	7 HORNS

Water = Kings = Beast = Mountains

Kings Kings Kings

So, we allowed the Bible to define what the beast is and what the heads are, they are interchangeable terms. We base that upon the following principle that the animal of 17:3 is the same animal of 13:1. They both have 7 heads, and it's the same animal in Rev. 12 where it's called the Great Red Dragon. I hope that everybody can understand that concept. So, coming back to 17:8, says "the beast was and is not" so the beast is dead. It says "is not" but then it ascends, or resurrect in 17:8-part b. And then it repeats this thought in the last part of vs.8. "is not" and then it says "but yet is" so we'll just use the word ascend. And then I gave vs. 11. It says, "the beast that was and is not, even he, and the "he" is the beast, and that beast is the eighth. So, we got "is not" then it "shall ascend" and then we got "is not" vs. 11 a, and then #8, in 11 b.

What I've done is give a very brief overview of the approach that we have taken on Daniel 11:40. What we've done is to take three verses from the book of Revelation, and we made no application, all we did is just read the verses. So, when we came to rule # 5, people want to give applications here, you have two answers, Kingdom and Papacy. The way we use these rules, we need to be careful, especially with rule #5. It cannot be Papacy because the Bible does not use that name, and it didn't say is a kingdom. The verses that we looked at, Rev. 13 and 17, the way we connected the beast with the head was by - **death**-; in 13 says that the head dies and in 17 says that the beast died. So what we have seen is that the beast can be symbolized by this animal in Rev. 17, 13 and 12 but also by this head, in 13:3, and that is an important principle to understand.

At this stage I will also go into an example of this, how the whole of an animal can also be symbolized by a part of the animal. I will give a secondary proof for this. We know that this is a clear explanation. We know that the beast of Rev. 17 is the Head of Rev. 13, they both get a deadly wound or they both die. But that connection is based upon another one. And that is based on the connection that all these three animals in these chapters are all the same, they all have one common characteristic, they all have 7 heads and 10 horns. Though I did say in 13:3 connected to Vs. 1, that EGW says this beast is the Papacy. But I said that they are all the same animal. In Rev. John is going to use another repeat and enlarged technique. So, he is going to have three, I will give them in the order, so what I want us to do is to have the verses and the symbols. In Rev 17 the beast is **7 mountains**, in vs. 9 I want to suggest that the beast is not the women, the women was seating on the beast so if she is seating on the beast she is not the beast. Then in vs. 2 **kings** and in vs. 1 **waters**. And you will see that it says seat, seat, seat, and the kings, she is not seating what is she doing? I am going to say that she sleeps, she sleeps with the kings. So, we know that the beast is kings and the kings is state, we know that the waters are people, multitudes, tongues and nations. 17:15. The nations are kingdoms. So, you have water= kings, then you have kings, and the mountains are kings, 7 mountains. What are the mountains? Vs. 10 says there are 7 kings, so the 7 mountains of vs. 9, are the 7 kings of vs. 10. So, we have 3 symbols that all represent kings so therefore the beast must also be a king/ kingdom, which means it is state, not church. So the 7 mountains are the 7 kingdoms or the 7 heads and we already identified that the head is the beast. So we don't have a beast with 7 kingdoms on top of it, rather we have a kingdom, singular, which is identified in seven different ways. Because a head is the beast itself. And we know that the Beast is represented in 7 different ways because it says, you have 7 kings.

Let us summarize. In the Book of Revelation, we have made no application yet, all we have done is just look at symbology. We discovered that the Beast, the animal of ch. 12, 13, 17, is the same animal, and is a government or a state power. It is identified as water, beast, and mountains in Rev. 17. The kings are the state. It says that the kings sleep or commit fornication with the women, so you have two different entities. We also identified that the beast can be symbolized as the head. Singular kingdom, Beast, which is also 7 kings, we did not discuss the horns in our study.

If you take the information from Ch. 13 and 17, you have 3 verses, 3,8,11, and what we did was to take those three verses and put them into two parts, part "a" and part "b". So those parts are all repeat and enlarge of one another. There is a death and there is a resurrection, either is called the healing, an ascension from death, which is resurrection, and it is also symbolized by a number 8, number 8 therefore is the symbol of resurrection. If you count the days of the week beginning with Sunday, #1, what day is #8? Sunday and that is the day that Jesus resurrected. Then we took all this study in the book of Revelation, three chapters, we only spoke about two of those chapters in our class; and we took

all that and superimposed it on Daniel 11:40. And in doing so we were forced to take a singular verse, that it gives no indication that it should be cut, and because we take the book of Rev. and superimpose it on this, we are now forced to take vs. 40 and split it into two parts, even though the natural reading of the verse would indicate that you would not do that. But the natural reading of the verses 3, 8 and 11, all will force you to have two parts. The death and the resurrection, it is clear that these verses teach that. But is not clear that 11:40 does that. So, in order to make vs. 40 into two parts, what you are doing is projecting passages from the book of Revelation, on top of the passage in the book of Daniel. And your immediate response to that may be the following: go to EGW, the books of Daniel and Revelation are one, they fit like a hand in a glove. Those statements are true, but they don't prove that you can get these verses and project them on Daniel 11:40. But we decided to do that. What I wanted us to see that the methodology that we have chosen to understand, what Daniel 11:40 teaches, is based upon a repeat and enlarge methodology. That Daniel is repeated and enlarged upon in Revelation and in a general sense John does repeat and enlarge upon Daniel's work. The question is, was Daniel 11:40 repeated and enlarged upon in this specific way? In the way that we have constructed that? We are so certain that our understanding is correct that we have been unwilling to accept another version. And if you are not willing to see any other way of looking at this verse, you can become blind. When Vs 40 was presented in this way, it was not explicitly stated how chapter 11 connects to ch. 13 and 17 this way. I just got back into these verses to show the connection. Once that you can establish that there are two parts to the verse, then what you have to decide is whether or not there are three people introduced in vs. 40 or two. And the way this was taught to begin with, was based upon the Revelation. In 1798, France punished the Papacy. So, we defined the pronoun "him" as the Papacy. And then what we did was to say, after the death was a resurrection. And in the resurrection, here, where the Papacy would receive this wound here, would take revenge, and the only person that he could get revenge on would be the KS. So many years later, after this study was done, what we said is that vs. 40 is a chiasm or a repeat and enlarge.

"It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days. Daniel stood in his lot to bear his testimony, which was sealed until the time of the end, when the first angel's message should be proclaimed to our world. These matters are of infinite importance in these last days. . . . The book of Daniel is unsealed in the revelation to John, and it carries us forward to the last scenes of this earth's history." {CTr 334.5}

"When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart. {TM 114.3}

"The Lord will bless all who will seek humbly and meekly to understand that which is revealed in the Revelation. This book contains so much that is large with immortality and full of glory that all who read and search it earnestly receive the blessing to those "that hear the words of this prophecy, and keep those things which are written therein." {TM 114.4}

“Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed. The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men. “ {TM 116.1}

“Jesus meant just what he said when he directed his disciples to "search the Scriptures." Searching means to compare scripture with scripture, and spiritual things with spiritual. We should not be satisfied with a superficial knowledge. We should search for the hidden treasure concealed beneath the surface, as the merchant-man seeks for goodly pearls. Light, great light, will reward the diligent searcher for truth.” {RH, June 4, 1889 par. 8}

Daniel 11:40, June 3, 2020, video # 2

In our last presentation we were looking at Daniel 11:40 and we saw that the approach that this movement has taken, whether individual priests in this movement realized or not, is one of repeat and enlarged technique. If you go to Revelation, the book itself, and you look at chapter 12, 13, and 17, you see that there is a symbol of an animal that is represented. It is described differently in each of those chapters. We have the information on the board, pointing to the three chapters where the animal has 7 heads and 10 horns, but I just want to go to the 1843 chart. On this chart you can see the same beast powers. You can see a central column with dates, everything to the left is Daniel; the information to the right is Revelation; that is the structure of the 1843 chart. And you can see that there are three animals here, pointing to the three beasts on the right side of the chart. These three animals are the same three animals that we put on our board, animal one, two and three. In chapter 12 is this red dragon, pointing to the first beast on the right side of the chart, called the Serpent, Satan, the Devil. In Rev. 13 is this composite beast, pointing to the second beast on the chart, that we will just call a leopard beast. And in chapter 17 is a scarlet, or red colored beast. Even though they look different, even that the coloration is different, what makes them the same, is the number of heads and the number of horns. Now on this chart it says that the Dragon is Pagan Rome, but the verse itself it says it's Satan. So the Millerites made an application to say that that was Pagan Rome. When it comes to Rev.13, they decided to call this Papal Rome, and in Rev. 17 they also called this Papal Rome. But the description in 17 does not distinguish between the beast and the woman and I suggested, if we start using repeat and enlarged correctly, accurately, you find that the beast is actually state power, not church. And because both, the pioneers and EGW are saying that this beast is the Papacy, what Adventists are trying to do, is try to change the definition of what Papacy is, and try to make it in a monarchy, or they say it really is a government. And this lack of clarity I think it caused these many problems. So once the pioneers and EGW says it is the Papacy, I think it's not an accurate representation of what that beast is. But the way they used that term Papacy, it's in a loose fashion way, not accurate.

Someone is asking where do we find the quote where it says that the beast in Rev. 13:1 is a state power. So, let's read from [4SP 276](#), written in 1884. It is also in Signs of the Times.

"In the book of the Revelation, under the symbols of a great red **dragon**, a **leopard-like beast**, and a **beast with lamb-like horns**, [Revelation 12 AND 13.] are brought to view those earthly governments which are especially engaged in trampling upon God's law and persecuting his people. Their war is carried forward to the close of time. The people of God, symbolized by a holy woman and her children, are greatly in the minority. In the last days only, a remnant exists. John speaks of them as those that "keep the commandments of God and have the testimony of Jesus Christ." [Revelation 12:17.] {4SP 276.1}

So, the great red dragon is an earthly government, that especially persecutes God's people. The leopard best, is an earthly government, that especially persecutes God's people, and the lamb like beast, that we

understand it to be USA, is an earthly government that is especially engaged in persecuting God's people. You remember it's not just persecuting God's people it is also stamping on God's law.

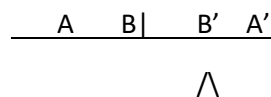
So that's the quote, it demonstrates that these beasts are actually earthly governments, state power, not church power. Therefore, the leopard like beast of Rev. 13 is NOT the Papacy. We can also look at the symbology and go to Daniel 7. The beast of Rev. 13 has all the characteristics of the animals of Daniel 7. If you go to the next paragraph she says:

"Through the great powers controlled by paganism and the papacy, symbolized by the dragon and the leopard-like beast, Satan for many centuries destroyed God's faithful witnesses. Under the dominion of Rome, they were tortured and slain for more than a thousand years; but the papacy was at last deprived of its strength and forced to desist from persecution. [Revelation 13:3, 10.] At that time the prophet beheld a new power coming up, represented by the beast with lamb-like horns. The appearance of this beast and the manner of its rise seem to indicate that the power which it represents is unlike those brought to view under the preceding symbols. The great kingdoms that have ruled the world obtained their dominion by conquest and revolution, and they were presented to the prophet Daniel as beasts of prey, rising when the "four winds of the heaven strove upon the great sea." [Daniel 7:2.] But the beast with horns like a lamb is seen "coming up out of the earth;" [Revelation 13:11.] signifying that instead of overthrowing other powers to establish itself, the nation thus represented arose in territory previously unoccupied, and grew up gradually and peacefully." {4SP 276.2}

This is why EGW says that the leopard like beast and the dragon are symbols of earthly governments that especially do a work against God, bringing down His Law and His people.

We can demonstrate this through quotes, or through symbols and see that they are representing Daniel 7, and those powers in Daniel 7 are all state powers.

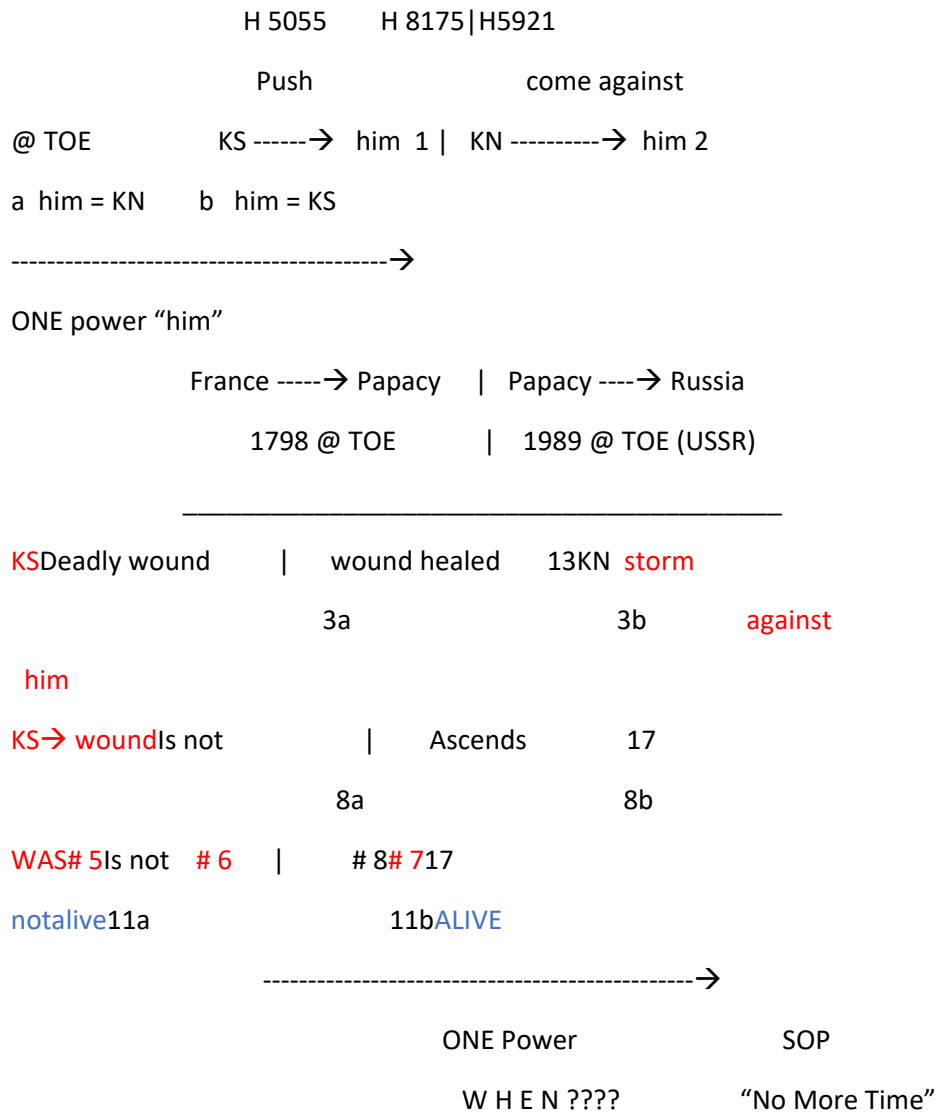
So what we have done is look at Rev. 13 and 17, and look at three verses, vs. 3, vs. 8 and vs. 11, and broken into two parts. We take Rev. 13 and we say it is a repeat and enlarged of Daniel 11:40. When we do that we create this split in this verse. This split is not naturally there, we construct that. It was never constructed in the book of Revelation; it was given to us. But in the book of Daniel, we did construct that and then later we would look at vs. 40 and we would say that this was a chiasm.



So in this chiasm you see that they balance one another. Now the beauty of doing a chiasm like this is that it can teach you things, and that is what we did with vs. 40.

We saw that there are three entities, KS, him and KN. Because we projected Rev. onto this verse, and we saw that in Rev. vs. 3, 8, 11. In vs. 11 who is the "he"? Is the beast, it's clear to see that the "he" is the beast. 13:3 "I saw one of his heads as it was wounded to death" and then it says "his". Who is the "his"? So, the second "his" in vs. 3 is the same "his" of the first part of the verse, and that "his", "I saw

one of his heads”, who is that “his”? Is the beast of verse 2? So, if you go to vs. 3 it says “I saw one of the beasts heads receive death”, and one of “his” which is the beast. We can go to vs. 8 and you will see the same. How many subjects do you see are dealt with in the verses in Revelation as you go from part a to part b? How many entities, how many things? It says, he received a wound and who got healed? The same one? The one who got the wound got healed, so there’s just ONE entity. So, in these verses in Revelation there’s just one entity, I am going to call it one power. Some people said it’s one beast, some people said it’s one entity. So it is all about ONE power. Then we take this and projected onto vs. 40



So, when we do that then we begin to say that vs. 40 is the story about how many entities? It is a repeat and enlarged. ONE. There is an entity that’s been referred to in vs. 40 that goes from death to life. If you do that in Revelation and you bring it to Daniel 11, the first part of the vs. the KS, shall push against him. All we need to do is to look at the word “push” and you find out that it means What? If you look in e-Sword at the definition of the word push, it can mean like “head bud”, it can also mean to gore or to scratch someone, like to take a chunk of their flesh out, it can mean to thrust. So, we looked at push, to

thrust someone, and to gore. To gore can be done by any animal with big claws that wouldn't just scratch you, but it can carve, or take out a big chunk of your body, it will produce a big wound. Like somebody that would cut with a knife and make a big gash, that's what "to gore" is. Sometimes it can be their teeth and take a chunk out of your flesh, that is "to gore" Also "to push" means to engage in war.

So the KS is at war with him. Somebody also said that they see horns. So, if you gore someone you will also head bud with your horns, and you produce a puncture wound. And because we have this idea of wound, because push we see it right here in Revelation; so if push is the giving of the wound, who is giving the wound? KS is giving the wound to him. So who is the subject of this verse? Because we said that in Revelation it is ONE power. So, who's the subject in Daniel, the theme of the verse? The KS or him? Must be him, because in Revelation who receives the wound? It would be that "him". In ch. 13 how does he receive the wound? It doesn't tell you. In Daniel 11 it tells you but in Revelation it doesn't tell you. As a matter of fact, in ch. 17 it almost looks like he died of old age; there is no wound, just says that he was alive and then he died; doesn't even tell you how he died. Ch. 13 tells you how he died, there is a wound here. Daniel 11 tells you who inflicted the wound, the KS. If that's the case, we can have an arrow through the verse and this arrow symbolizes ONE power. So, who is the power that had the wound? It has to be the "him" The wound in red is missing in ch. 17. In ch. 13 we would have KS, because the wound is already there. So wound is H5055, is this gore that he got, this thrust that he got with this horn. And we get this from doing this repeat and enlarge technique. If we were to say we know what a ship and a chariot and horsemen are, by going to other bible verses and see what they mean; we'll say that they mean strength, military and economic. I want us to see who has the strength? Is it the KN or the "him"? Is the KN who has the strength.

It said "push" in part a of the verse, but what is the word in part b? "Come against" H 5921, and then it says "like", what is like? It means "the same" and it says it is coming against like a whirlwind H8175. We are looking for that "arrow" word. KS ...arrow.....him, KS push, H5055 him. Then KN ...arrow.... him. KN pushed him, but it doesn't say push, it says come against. And then it says, "come against" equals "whirlwind". 8175 says "a storm that sweeps away", a tempestuous storm; and 5921 gives the idea of being on top of you.

So, in the original it would say that the whirlwind comes, or that the whirlwind is targeted at "him". If a whirlwind is targeted at you, we didn't look at all the symbology of the whirlwind but it's severe, there is a severe storm that comes against you, and this severe storm that comes against "him" is the chariots, ships and horseman. So, push is this wound that this person or power receives, in Rev. doesn't tell you who does the wound, but it is wounded and then it resurrects. And when it resurrects what does he do? It doesn't tell you in Revelation. But in Daniel 11:40 it does. When the "him" resurrects it sends a storm to whom? To "him". KN sends a storm to him. A storm against him, that's what's missing in Revelation.

In part a, the king pushes. In part b the king comes to him like a storm. If we would take the symbols just like they are, the storm would do the work. In 'a' what is the KS doing? It's got a helmet on, perhaps, with two horns, bends over and thrusts him giving the wound. And now the KN becomes like a storm that charges at this him. So, the KN itself becomes the storm. If we look at Isaiah 28:2, here God has a mighty and strong one which is as a tempest of hail and a destroying storm, that comes to sweep you away. So we can see this as a second witness in the Bible.

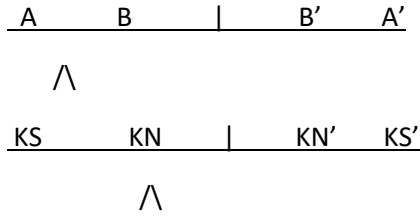
So, it's him, the power in part a but also he is the KN. No application is in the verse. We have two "him" in the verse, we have two. ONE power, him from part a, and KN in part b, then we can say that him =

KN. This is how we approached this verse. The KN is the ONE power, the “him” resurrected. This is not just guessing work. It is using Miller’s rules, in a very sophisticated way that empowers, in a way that he would not use them.

We saw that Revelation is going to explain Daniel. Is Revelation supposed to explain Daniel? Yes, because Revelation is an open book and Daniel is a sealed book, closed book. What is the name of the last book? Revelation, to reveal. And what was that book supposed to reveal? The secrets of Daniel. Daniel seals it and Revelation opens it.

So we did a lot of work to prove that Rev. 12, 13, 17 are all the same, so the Millerites, even though they say Pagan Rome in 12, Papal Rome in 13 and Papal Rome in 17, we can say that they are the same power. And when we do that, we would say they are all state. Then we say a head is a beast, and then we have “seat”, “sleep”, “seat”, “seat”. And who is doing all of that? Who is doing the seating and the sleeping? The Women, Rev. 17, it says, I show you the women, identified on the chart, her name is Mystery Babylon, the Mother of harlots, which means she has daughters, 17:5, and then it’s not that hard to show that this women is the symbol of the church. That’s why EGW can say in 4SP 276 that it’s state and Papacy. She is merging the women and the beast together, but we don’t want to merge things, we want to pull them apart. We want to understand them. And this is what Rev. 17 does. Then we see that Revelation, shines a torch or light on verse 40 in Daniel and reveals.

KS does something to him. The “him” is the person who receives the wound, or “is not”, death. But this is ONE power. Was there any application to prove all this? NO. We don’t even know who that power is. It doesn’t tell us. Doesn’t need to. We need to know that is ONE power, he died then come alive. In 17 doesn’t tell you how he died, 13 does that, but all of Rev. doesn’t tell you who killed him. And then all of Rev. doesn’t tell you what happened when he resurrected. If we take the ONE power and bring it to 11:40, the one that received the wound is the power, the him in part ‘a’ of the verse. Then in part b of the verse, KN is going to do something horrible to “him”. And the wording indicates, is going from bad, the first arrow, to worse, the second arrow. So, the first is a small arrow and the second one is a big one, it gets worse; a whirlwind is worse than a push. What was the push? A big puncture wound or scratch, or bite, but it was deadly. If the push was smaller and killed you, what do you think the ‘come against like a whirlwind’ will do? A complete annihilation, destroy. So we’ll say death, part a, and we’ll say destroy in part b. If you destroy someone and it is worse than death, what would you say is dead? In Rev. 13 Part b of the verses is not dying, is resurrected. So that power that resurrected cannot be him in part b of 11:40, it has to be the KN. So, in part b, the ONE power is KN and in part a, the ONE power is the “him”. So “him 1” is KN. When we do that, we created chiasm. We have three pieces of information. We know the KS, we know now who “him” is in part a, KN. We didn’t guess this we worked this out. Who’s “him2”? We don’t know. We don’t know who is he attacking when he wakes up. How do we find out? Through the chiasm. The chiasm is a very powerful structure, because it allows you to find missing information. It has to balance, so this last piece has to be A’. Now we can go back into the verse and say that the “hm2” is the KS. We had three entities, KS, him1, and KN, and then we found out that the ONE power, was the him1, the KN. Through the chiasm we found out that the him2 is the KS, so now you got two powers. This is how we approach this verse.



Elegant and simple, it has all the properties of being correct. What do we not know? What do we know in Revelation? That it dies and resurrects. What do we not know in Revelation? We want to know “WHEN”? The million-dollar question. And the problem is that there is no information in Revelation that tells you when. But what does Revelation tell you? Revelation 17 tells you that the beast WAS (alive), is not(alive). Revelation 17 doesn’t tell you when it dies. You have to go to 13:5, here it tells you. I want to pick up ‘continue’, power, so he is powerful and continues to be powerful for 42 months. So if he has power for 42 months, what happens at the end of the power? The power ceases. So that power, power to live, it stops at the end of 42 months. It stops living. In Revelation it tells you when it’s killed, when it dies. It says it is alive, has power and then it dies. You don’t make any application; you don’t go to any history. So it dies after 42 months and then in the future it resurrects. And for the death we have the date. End of 42 months.

TOE---Daniel-----→1-----→ 2 literal, local

Gore2’----→1’ spiritual, world wide

push

Dies Ascends

Alive, power, 42 months |-----|

-----Revelation-----TOE→ |

Date ?

You need to get some information to get the date but it’s easy now. It doesn’t tell you when it ascends, no way of knowing in Revelation but when you go to the Daniel version, that dying is at the TOE. So now we can work it out in the book of Daniel. We are tying Dying and TOE not through any word, but because the verses in Rev. are an explanation of vs. 40, the word push we already agree it was a deadly wound, so the wound in Rev. is the dead, and this therefore must be H 5055 which is “push”, gore. When do you push? The verse tells you “at” the TOE, which is a date. We went from die in Rev. to push to gore, I am going to say it means to kill, in Daniel and in Rev. it says the end of 42 months, so what is the date? The TOE. I want to remind you; in Revelation this date is what? Is it the beginning or the end? Vs. 5 is going to continue for 42 months and then what? Then it ends. The end of his life. Now in Daniel the TOE is what? Is the beginning of the end.

Summary

What I’ve done in this class I tried to explain the movement’s position of Daniel 11:40. It was given to us in the Time of the End Magazine. The way is explained in that Magazine it’s in a different way. What I wanted us to see is that we are going to the book of revelation to explain the book of Daniel. Without any guess work and also without any application. I put France- Papacy, Papacy -Russia just because that

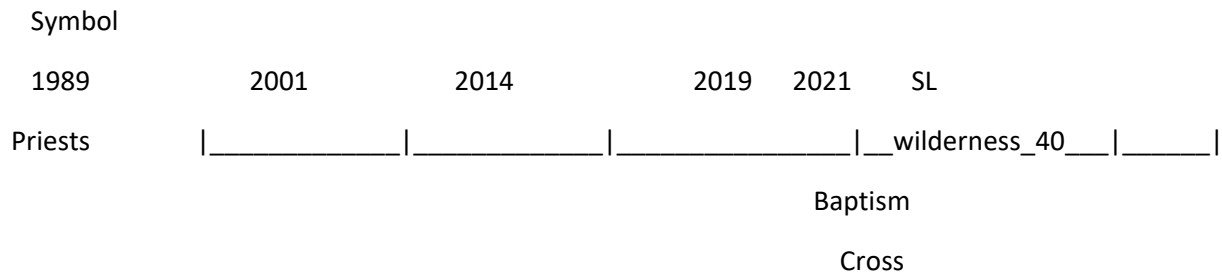
is what we teach, but you don't know any of that. Everything that we did is NOT application, is all original intent. So what we can prove by using repeat and enlarge, allowing Revelation to explain Daniel, is that you don't have three parties in 40, you have two, but the verse is split into two parts, and it's a perfect repeat and enlarge. You have party one coming against party two, and then you have party 1' coming against party 2', repeat and enlarge. What we noticed from Rev. is that we got the story of one power, and therefore the story in Daniel is the story of one power, "him". Once you know that and you go back to Revelation you know that the person who's healed is the KN, therefore the KN is that ONE power in vs. 40. Is not a simplistic repeat and enlarge, it is a uniqueform which we call chiasm. And what can we not prove in vs. 40? Who "him2" is. But the chiasm does the work for us. The balancing proves that the "him2" is the KS. What we also need to consider without any application is that 2' or the KN in part b and the 2 or "him1" in part a are not the same. 1 Corinthians 15:41-46 because even though they are both the # 2 they are not the same. 2 and 2' are not the same. 2 is a natural, 2' is the spiritual. In vs. 41 we look at the word "glory". They have different glories. 2 has glory, like the moon and the 2' has more glory like the sun. We see that when he resurrects has more glory. Then if 2' is a spiritual manifestation of 2, no guess work, just methodology. Then if we call 2 Papal Rome, 2' is Modern Rome, we recognize they are different. But if you forget about the application and you want to go with the methodology what do you have to do? We fixed the 2 and 2' now we have to fix 1 and 1'. And what we know is that 1' cannot be 1. 1 was some power therefore 1' has to be another power. When we explained this in the past, we just said France, USSR, atheism, atheism. This is a weak argument. Did we try to use history? Revolutions, communism, these are not good arguments. Its like arguing about the mark of the beast. Is it Sunday, a microchip, a pandemic vaccine? You can't do application to application to prove things or disprove them. But we know that him2 can never be the same as the first one. It has to be different. And we never approached it that way properly.

Daniel 11:40 # 3 June 4, 2020

Q & A

How can 2019 be the crucifixion and also the baptism of Christ?

Simply saying, symbols have more than one meaning, allowing us to assign any day to any waymark as long as it lines up the application lines with the scriptural story. So, we say that symbols have more than one meaning, is that how we explain "one day" having two historical fulfillments. If we use this principle, then it would make 2019 the symbol. We are going to draw the line of the 144k, and 2019 would be the symbol, and that symbol can have more than one meaning, or representing two separate things. It can mean baptism and the cross. When we take 2019 and we place it on the line, it has a certain position so you know how far we think we can go along this line. If this would be the line of the priest, we have 1989, 2001, 2014, 2019, and Panium. And what would 2019 be, baptism or cross? It would be the cross. Why would that be the cross? Because we parallel this with Ancient Israel. When would 2019 be the baptism? When we take the line of Christ individually. So it's like a fractal.



So the problem that we have, is that when we created lines or histories, we either are not accurate, or not understood what's being portrayed. So what the questioner is referring to, is our studies that Elder Tess has done. If I recall correctly the first study, she was doing she called 2019 the baptism. And when she did that the basis of her studies were the following. She would take the TOE, the history of Christ and then she took 2019, and the period from 1989 to 2019 would be the 30 years' time span. She would mark that 2019 is the beginning of the work, the work of Christ, we would call it the work of the priest, because Christ is the Priest, and inspiration will teach us that the priest begins his work at the age of 30. And that would be the baptism. Luke 3:23. So you know that Jesus was 30 years old, that's how that study was done. When Elder Tess began this line of investigation, she didn't focus on the work that would occur afterwards, which was Christ going into the wilderness for 40 days. The point that she wanted to make is that from 2019 we would begin to do a work, have become of age.

Going back to our study, Daniel 11:40. What I want you to see is that we approached this verse in a very specific way. What we've done is to take a repeat and enlarge methodology. We went to Daniel 11:40 and we stated that this verse is a repeat and enlarge of Revelation, specifically 13:3, 17:8,11. And what we then did was to look at the book of Revelation.

One point I want to make is that when we study Rev. ch.13 and ch.17, vs. 3, 8, 11, and then we looked at all the work on the board and nowhere did we discuss representation or application. And the reason I did that is because I don't think that we should. As soon as you bring in application before fully explaining or understanding the verse, not only you break the rules (rule # 5 part b, let the Bible be its own interpreter, this is part A, and part B says, if you allow someone else to do that work of explaining something, then you should not do that, you should allow the Bible to explain it). The reason is that the Bible is a rule unto itself. When you use applications, the question is how do you know that the application is correct? It's all too easy for us to say EGW says something, then what happens we become lazy and begin to make mistakes.

In Revelation it speaks about one entity, it gives two parts to this entity, power experience. # 1 it's death and # 2 it's resurrection. The resurrection is explained three ways. So if I want to say what is the resurrection mean? You would say, Healed or it is Ascend, or # 8. So it's explained in this repeat and enlarge way. When it speaks about this, it tells you WHEN. And which bit of information do you know that tells you WHEN? The death, at the end of 42 months. It was alive and had power, and it gives us the date which you can calculate from the 42 months. But what it doesn't tell you is when the healing happens. That is sometimes in the future, but we don't know when. And yesterday we took all this information and projected it unto vs. 40.

The problem with making applications is that the bible doesn't give you those applications. To go into Rev. and start making applications could become dangerous, problematic. So, all of these, water, king, beast, mountain, this is all Rev. 17. And then we saw that Rev. 17, is 13 and 12 and therefore if water is a state (waters are people and tongues and nations), then kings is state, then mountains are kings, is state, what you are left with is the beast. So, the beast must be state. The problem arises because EGW says is not that. She says that the beast in ch.13 is the Papacy; she makes an application. But from the same passage she says it's the Papacy she also says it's the State. All I'm pointing out is that you need to be careful how you read EGW. John tells you when the wound happens. 13:5. It says it continued to be alive for 42 months. That's why I am saying we have the date. And EGW agrees with that. Since we know when it died, we are interested to know when it resurrects. When is that going to happen? What is EGW going to tell you? I want to go to Matthew 24:36 "But of that day and hour no one knoweth, no man, no not the angels but My Father only." This verse does not refer to this waymark, but I want to use this verse to give an explanation of what this issue is, that EGW will tell you that no one knows when that will happen. And why she would say that? Why is she so adamant that we don't know when that's going to occur? She says, "no more time", therefore we are never going to know when this will happen. That's all fine and well until you start taking all this information from Rev. and bringing it upon Daniel 11.

In Daniel 11:40 there is three parties, KS, him and KN. All it says in the verse. And what we said if we take the three verses from Rev. and superimpose them on Daniel 40, then what we can do is fill in missing pieces of information. So, this ONE power, goes from death to life and therefore we would expect to see a power go from death to life, singular power. That's what we should be looking for in vs. 40. The first thing that you see is that the KS has an arrow against him, and that arrow is the word

H5055, which is push, which means to gore, and that means a puncture wound by a horn. Or you could bite someone's flesh out or claw them. We decided that this puncture wound was a good representation of the word gore. So, we know who gets wounded, it's "him", who receives the power. We got "him", then we can know in Rev. that the KS gives the wound. Remember in 17 it says he was alive and then he's not, he died; it didn't tell you how the beast died. We go to 13, he received the wound, but Daniel 11 tells you that the KS is giving the wound. Then what we see it's going to resurrect, we don't know when, EGW says no one will ever know. We come to the second part of vs. 40 and see that the KN a big arrow against him. And that bigger arrow was the whirlwind H 8175, and the whirlwind is bigger than a thrust. So, the KN is going to destroy the him just in a way that a whirlwind is more severe than a gore. If the small arrow produced the wound that brought death, the bigger arrow must too. So we know that the KN kills the him, and the vs. ends. If we are going to line up the resurrection, someone is dying in this last part of the vs. The "him2" is dying so therefore he can't be the power of the subject. It has to be the KN. Therefore, the power was "him2" and the KN, two powers. Rev. says is only ONE power. Therefore, we had to put an equal sign between "him1" and the KN, the ONE power of Daniel. So we know now that him1 is not the same with him2. KS--→KN, KN--→him. We already see that this is a repeat and enlarge. Two kings fighting in part a, two people fighting in part b. One gets a gore; one gets a whirlwind. And we see that this is a special form of repeat and enlarge called the chiasm. When you apply the chiasm, the "him2" is the KS, which leaves us with the conclusion that the fight in part b is the revenge of part a. The KS killed him and now he's going to take revenge. And as soon as you take revenge, that brings us into the realm of morality. So you know that it was a moral issue. So, if that was a moral issue then the initial fight was also a moral issue. Daniel 11:40 is a moral subject. We haven't discussed any application up to this moment. Then what we did, we put part b under part a. KS comes against the KN, and the KN comes against the KS. The death was in the past, we know the date, but we want to understand the healing, which is in the future. Then we begin to apply the rule from 1Corinthians 15:46. First the natural, KS vs KN, then the spiritual, KN vs KS. Now we know that the literal is not the same as the spiritual. It never was, it never will be, they are never the same. Even though the things are similar they are not the same thing. And this is the methodology that we should of use to demonstrate that in resurrection of the KN, the KS is not the same as the KS in the beginning of the vs. because we've gone from literal to spiritual. And that's a much more robust defense about going from France to Russia then we've used in the past. So because the KS is different therefore the KN is different. When we talk about the beast that ascends out of the bottomless pit, we don't call this Papal Rome, we call this Modern Rome. So, it's not that we see that # 1 is different than # 2 it's the other way around. I would like to suggest that the KN or this singular power in Rev. is the one that dies and resurrects and when he resurrects it looks different. You know that. We went to 1 Corinthians 15, and in vs. 42 it says that the glory of the second is greater than the first. We used these verses to prove that the power that die, when it resurrects it will be greater, more glorious, and therefore when it comes to the KS that would be different.

"When they shall have finished [are finishing] their testimony." The period when the two witnesses were to prophesy clothed in sackcloth ended in 1798. As they were approaching the termination of their work in obscurity, war was to be made upon them by the power represented as "the beast that ascendeth out of the bottomless pit." In many of the nations of Europe the powers that ruled in Church and State had for centuries been controlled by Satan, through the medium of the papacy. But here is brought to view a new manifestation of Satanic power. " {GC88 268.3}

“ It had been Rome's policy, under a profession of reverence for the Bible, to keep it locked up in an unknown tongue, and hidden away from the people. Under her rule the witnesses prophesied, “clothed in sackcloth.” But another power—the beast from the bottomless pit—was to arise to make open, avowed war upon the Word of God.” {GC88 269.1}

Daniel 11:40 # 4, June 4, 2020

Daniel 11:40 is talking about a singular power. The reason we can show that is from the verses in Revelation 13 and 17. These are three verses that are all a repeat of one another and talk about a singular power that dies and resurrects. We are told when the death, the deadly wound occurs but not when the resurrection occurs. And that seems to be in agreement with theSOP which says “no more time” after the death. I just want to remind us of what we looked at yesterday. We saw that this beast was alive for 42 months, Rev. 13:5, then he dies, and we worked out the Date because you have a span of 42 months. So the death in the book of Revelation is the time of the end which is marking the end of a time period, end of 42 months. And because we have marked that the book of Revelation is a repeat and enlarged of the book of Daniel, what we can then do is see that the death in Revelation is the same as the death in Daniel, therefore this is the same event. The death occurs by pushing, which is a gore and the verse says it occurs at the TOE. So in Revelation is the end of a time period, and in Daniel is the beginning of a time period, or the time period of the end of the world. Or we could say this way, the beginning of the end. We also looked at the concept of resurrection. We already know that this singular power in Daniel, dies and resurrects. When you resurrect you become more glorious. When you become more glorious there are differences. Rev. 11:7 “And when they shall have finishing their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them.” So EGW comments on that in GC 268.3

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So the 1260 it was the Papacy that ruled. But the point that I want us to see is that the power that comes out of the bottomless pit is a NEW MANIFESTATION of power. Looks different then when it went into the pit. Based on that principle, when this power in Rev. goes into the pit, first part of the verses, and then it resurrects out of that pit, when it ascends, it becomes a new manifestation of the satanic power is not the same like before. In the movement when we spoke about this power, the application that we make, we call it Papal Rome when it dies, and when it ascends, we call it Modern Rome. We gave a different name. And yet with this new name we kept all of its activity as the same. But inspiration says it's a new manifestation of that satanic power not the same as the old. And also, from 1 Corinthians

15:42 we know that this new manifestation is far more glorious than the old. So, we want to understand both of those concepts.

The first part of the verse is history, second part of the verse is something that's going to happen in the future when this power resurrects. So, when it ascends out of the pit, Rev. 17:8, it turns into the 8th head, and then it qualifies that the 8th was one of the 7. So, there are not 8 heads, there are only 7, and it says in the resurrected form, which is nr. 8, it looks like something. Without proving it we need to go to "alive". It was alive, it's not, and it will be alive. So Nr.8 is when the beast is alive. All you need to know, is that nr. 8 is equal to # 5. # 8 is the number of the head, and # 5 is the same with # 8. Because it's the same beast. # 5 was alive and # 8 is going to come alive again.

So when it resurrects is more glories. We can explain it this way: when we have literal, we attach local to that, local and literal, and the spiritual would be worldwide. So, we know that in 40 part a it's a local, literal phenomenon, which occurs in Europe. And you'll expect to see a worldwide spiritual phenomenon in the next part of the verse. We are beginning to build a picture about the b part of the story. 1' it's more glorious, it's spiritual, a worldwide phenomenon. So this power, him1 and KN, when it's him1 is local and literal. When it's KN is 1) spiritual and

- 2) worldwide phenomenon,
- 3) more glorious, comes out of the bottomless pit and it's
- 4) new.

When it was old it was literal, local, Europe, obviously old, and not glorious. But we know the DATE, we know when the death happened. What we don't know is when it becomes more glorious, worldwide and new. If you don't know when you don't know what to look for. So, this is where our understanding becomes important. Because when you have the missing information in Revelation you begin to find it in Daniel 11:40, because here you have some details. Besides the time what's missing in Revelation? You know that he's going to resurrect and be like a storm against "him", he's going to do an attack. And what we want to look for in the resurrection is not available in the book of Rev. What Daniel provides for us is that as it resurrects, he will attack a' (spiritual, different), and that attack will be much more ferocious than the attack that it received. Small arrow to big arrow. Push to worldwind. And who is he going to attack? KS. What we now need to see is that 40 is dealing with revenge. In the glorious resurrection now, we are dealing with a worldwide phenomenon, which is new, and when we start to consider the timing of it, we have some markers. We expect to see a revenge attack. All we need to do now, is trying to understand who this power that he's going to attack is. And when you can see who the person is that's being attacked, then you can look for when that happens. And when you know when, you have the date. And as soon as you have that, then you begin to challenge the SOP, because EGW is going to tell you that no-one knows the timing after 1844. The whole message of Daniel 11 is about time.

What I wanted you to see is these characteristics that we should be able to identify in the verse that tells you WHEN. When this work of resurrection would begin. If you want to know what the spiritual manifestation of this entity is you go to literal representation, and we know who that was, France. EGW is giving us this information, now we start dealing with some application. So this is a local phenomenon in Europe, when France begins to assert itself on the stage of history. And according to our understanding, it makes war against the Papacy. Now this making war against the Papacy or the KN, we

have not gone into the rest of Daniel 11 to work that out. We just went to Rev. to do that work for us. ONE power in Rev. ONE power in Daniel. Repeat and enlarge, chiasm. Then, if you want to understand the spiritual, you have to go to the literal. You look at the characteristics of France, Rev. 11 tells you what it is, Sodom and Egypt. When you go to the EGW commentaries on this, she speaks about that power and she tells you what those symbols refer to.

“It had been Rome's policy, under a profession of reverence for the Bible, to keep it locked up in an unknown tongue and hidden away from the people. Under her rule the witnesses prophesied "clothed in sackcloth." But another power --the beast from the bottomless pit--was to arise to make open, avowed war upon the word of God.” {GC 269.1}

"The great city" in whose streets the witnesses are slain, and where their dead bodies lie, is "spiritually" Egypt. Of all nations presented in Bible history, Egypt most boldly denied the existence of the living God and resisted His commands. No monarch ever ventured upon more open and highhanded rebellion against the authority of Heaven than did the king of Egypt. When the message was brought him by Moses, in the name of the Lord, Pharaoh proudly answered: "Who is Jehovah, that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go." Exodus 5:2, A.R.V. This is atheism, and the nation represented by Egypt would give voice to a similar denial of the claims of the living God and would manifest a like spirit of unbelief and defiance. "The great city" is also compared, "spiritually," to Sodom. The corruption of Sodom in breaking the law of God was especially manifested in licentiousness. And this sin was also to be a pre-eminent characteristic of the nation that should fulfill the specifications of this scripture.” {GC 269.2}

“According to the words of the prophet, then, a little before the year 1798 some power of satanic origin and character would rise to make war upon the Bible. And in the land where the testimony of God's two witnesses should thus be silenced, there would be manifest the atheism of the Pharaoh and the licentiousness of Sodom.” {GC 269.3}

The problem with this statement is the following: when Adventists read about atheism, we misread. We think atheism is not believing in God, any God, but if you want to see what Egypt really was; was Pharaoh an atheist, in the way we use that word today? No. You know that one of their primary gods was the Apes Bull which was called the Golden Calf. But also, Pharaoh himself was God. That's what he means when he says "who is Jehovah? I never heard of him. This is not the modern-day definition of what atheism is. So, remember this when we try to define the KS who he was and is, expected to be an atheistic country or society. We then have to look at the characteristics of Sodom and in GC 269.2 it tells you what the characteristics of Sodom means. Once you take this characteristic and look at the history, you can come to the conclusion very easily, that the worldwide, glorious manifestation, this new manifestation of the KS becomes USSR. Then all you need to do is find out in history when the KN has a revenge attack upon USSR. And that can be relatively easily done. Where would you begin that story? In what country? Here in Portugal. Why do I say that? Because the story of Fatima, the promise that was made or given to the Papacy, in 1917. Not only because of Fatima but in 1917 we have the Russian Revolution. They happen the same time. This is how you can begin to trace this story that the KN, the Papacy, wants to make revenge against USSR, or Russia. And you know all the mistakes that were made by the Papacy. But then it corrects all those mistakes and you arrive at 1989, or TOE, when you begin to see this revenge attack, when it delivers a wound to the KS in 1989, leading to its death in 1991. That's why we refer to it sometimes as Russia and sometimes as USSR.

We've spoken about worldwide, and we know that USSR was not worldwide, and according to the verse, we know that the KN comes as a whirlwind with ships, chariots and horseman. Economic and military strength. The verse is clear that those things are not in the possession of the KN he is using those things. The economic and military strength is not the KN but it is used by the KN; we understand that to be the symbol of USA. So, what we are doing in Daniel 11:40, our version of this, is answering one question. WHEN. We are answering when this resurrection begins. We have the date now, but of course this stands in direct opposition of what EGW leads us to believe, that we do not know when this thing will happen, because after 1798 and 1844 she is adamant that there is no more time. And what we want to know is when this revenge attack or this ascension would happen.

We have a question now. Who is the KN, is it the Papacy, is it USA or both? We spoke about this in previous studies, but I will quickly answer this way. We have Pagan Rome and Papal Rome.

-31 538 1798 When we have the Papacy, we have this tension

| ____ Pagan ____ | ____ Papal ____ | Rev. 13:1 is the beast the Papacy as EGW says or is

the state or the government as EGW says? We know that in the 1260 history according to Daniel 8:12 and 11:31 that "arms shall stand on its part". This is military aid, who is Pagan Rome. Pagan Rome supports the Papacy. So Pagan Rome goes also through this 1260 history. First it ruled by itself, and then it rules with the Papacy, or is submissive to the Papacy and supports it. So, USA, the state, the government, can be identified as the KN, or the KN can be identified as the Church or the Papacy. In the book of Genesis says that when two people come together, they become one flesh, so whether is the women or the beast, Rev. 17 says that the kings slept with the women, they become one flesh, one entity. Therefore, is hard to distinguish who is the KN, who the power or the people of the North are. Could be considered the Papacy or the state. We are currently in the history where USA is ruling which would be corresponding with Pagan Rome. But there will come a time when the Papacy will rule, where they join forces.

Let's summarize. What we did is to identify the characteristics of the KS in Daniel 11:40, the "1" Is Egypt and Sodom, atheism, and we explained that is not the classic understanding of atheism. According to the Bible is not "no God" but is not believing in Jehovah or the true God, but in an alternative God. All we now need to do is when this revenge happened, when it's new power, and there's this glorious manifestation. So, we saw that this is Russia, KS. And when we do that, I want you to understand what worldwide means. What do you expect it to look like? Looking in a traditionally evangelical way, is that every single country in the world would be involved in this. But what do we mean when we say worldwide? Worldwide means sphere of influence. The sphere of influence that these two powers have. And the word we use is PROXY. Now we are understanding what we should be looking for. In too many ways we had this evangelical perspective of what worldwide means. Is not this issue of first in America then in the world, every country. This concept of worldwide is about sphere of influence, about proxy wars, proxy influences. It took us 25 years to overcome time setting. 1989 to 2014. This movement started to do time setting and challenge SOP, it was necessary because that's the unanswered question. In Revelation it tells you everything you need to know, there's no guess work, it gives you all the details except WHEN it will happen. And when you realize WHEN by comparing Rev. and Daniel, then it makes complete sense what the MC message was trying to teach us. It turned everything upside down. We have been afraid of # 7 because we misidentified # 7. Here in Europe what was # 7? The EU, we were afraid of EU because we saw it was the precursor of # 7 and it was just a local manifestation of the

UNwhich we would is some evil satanic power. And once we would be looking in this direction what's been happening?

"The agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones. " {9T 11.2}

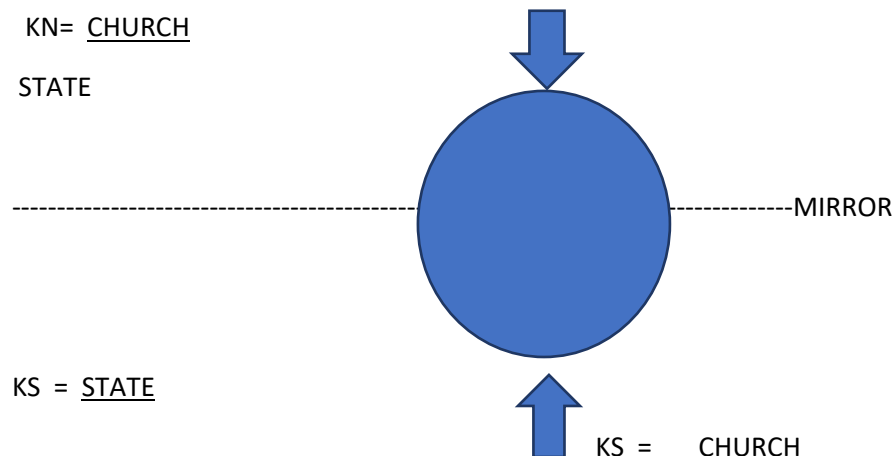
"The condition of things in the world shows that troublous times are right upon us. The daily papers are full of indications of a terrible conflict in the near future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed of demons are taking the lives of men, women, and little children. Men have become infatuated with vice, and every species of evil prevails". {9T 11.3}

I want us to be comfortable with the methodology that we use, the conclusion that we've arrived at. I want us to see that is all based upon these three verses in Rev., all repeat and enlarge of one upon another. And based upon this modeling we explained vs. 40. Why do we need Rev. to do that? If you wouldn't have Rev. what would you not have? You wouldn't have a part a and a part b. This is a structural construction. If you don't have Rev. you cannot go to vs. 40 and construct a part a and a part b of that vs., if you take a plain reading of the vs. It's a manipulation to do that. The only way you can do that in 40 is when you have the chiasmic structure, the repeat and enlarge, and is all based upon part a and part b of the three verses in Rev. Then you can project the story on to vs. 40 It is not based on a plain reading.

So, our understanding of vs. 40 is based upon a principle, that these three verses in Rev. are a repeat and enlarge of vs. 40.

Daniel 11:40 # 5, June 5, 2020

The way this movement has approached this verse, whether we individually realized this or not, is by using a repeat and enlarge methodology. What we have done, we've gone to the book of Rev. and we saw in three verses the death and the resurrection of the beast power. In some verses it talks about the death and the resurrection of a head, as you see that in Rev. 13. In Rev. 17 is the beast that dies. And what we have found is that we can accurately mark when the death occurs. In Rev. doesn't say when the resurrection occurs. But in the book of Rev. it doesn't tell you who causes the death, and it doesn't tell what happens when the resurrection occurs. The problem is if you just stick with Rev. it becomes difficult to decode the symbology. We can make educated guesses, Rev. 17 is useful, the symbology can be relatively easy understood, yet it's easy to make mistakes. Even if you combine Rev. 12, 13 and 17, there's still no real clarity on some of these events. But when you combine the information with Daniel 11:40, then what you notice is that you can begin to understand more clearly what those events are. I think it's been unfortunate that we haven't approach Daniel 11:40 from this perspective. If we had, we would have been much more willing, much more ready to accept the MC message. So we spent quite some time now discussing the approach we have taken and the conclusion that we can draw when you use a repeat and enlarge technik. You can only analyze one entity when you compare it to another. When you compare for example hot and cold, what is hot, 100 degrees or 500 degrees? The term hot is meaningless unless you compare it with something. So boiling water is hot, but yet compared to a gas flame or melting steel it's cold. Is a baby clever? Is he clever if you compare him to a snail? Yes. So, when you use a term like clever, the only way it makes sense is if you compare it with something. The question is, when we juxtapose two entities how do we know which characteristics to compare and contrast? When you take the terms compare and contrast, what you are looking for is similarities and differences, based on the study that you are doing.



So, if we are looking at Daniel 11:40, the KS and the KN you can do two things. We can compare similarities; we can contrast differences. So, we can say that the south and the north are similar, or the same, or you can also say they are opposite, they are different. And it depends on the point or the object of the study which it will be. As an example, we can see that the KS and the KN are very different, one wins and one loses, therefore one will be stronger, one will be weak. Two completely contrasting entities, and yet we can see similarities. And this is the phenomena that we missed. If the KN would resurrect, you can see also that the KS can resurrect too. Once you can make that connection, then the task would be to discover how that would happen. You can do that not through history, not through plain reading but through methodology, you compare them, which means that they will have the same experience. So, if the KN resurrects after a death, then if you were to compare them the inference is then they are the same. Therefore, you would expect the KS to die and then to resurrect. It doesn't show that in the verse and this is why it gets missed. This is why this methodology is so important to understand. So, it's not about when to compare and when to contrast, when to do that. It depends on the study that the person is doing. And in this verse, we do both.

We contrast them and we see that in 40 part a one power is more powerful than the other. And in part b one power is more powerful than the other. Their contrasting powers are different, strong and weak. But what you can see also as you compare them, which means recognizing that they have the same characteristics, they are both kings, they both have kingdoms. Once you can do that, remember that we saw that this verse is talking about one power, the same as Rev. and we were able to identify what that power was, # 2, or b, or him1 and KN. This is the theme of this verse from the beginning to the end. The way we would express this simplistically is that this is the story of Papal Rome, the story of the KN, he dies and resurrects. Singular entity, singular power. We get that from the structure of Rev. So if we see the phenomena of death and resurrection of the KN in vs. 40, then we should be able to compare that with the experience of the KS and what's important to note is that you cannot see it in the verse. The resurrection of the KS. Now in the verse there is incidental, additional information, which doesn't have to be there, is the information we put in red. The story of vs. 40 is the story of the KN. You don't need to know about the KS, or him2. Everything that we put in red in Rev. also you don't need to know. First part, part a tells you about the wound and part b tells you about the whirlwind. All of that is additional information in the verse. Remember contrasting looks at the differences, comparing looks at the similarities.

So, let's focus on the KS. In part a of vs. 40 he is looking strong. In Rev. we have the story of the beast, or the story of its heads. In Rev. 13 it says the deadly wound – healed wound. Remember this is head # 8 and it says it's of the 7 or # 5, in 13:3 it says that one of the 7 heads were wounded, it dies. And then it says its deadly wound was healed. So, if one of the heads received the injury, if it was healed, then you have to make the assertion that the head that was wounded is the one that was healed. So Nr. 8 what Nr. Head is? What head was killed? Head # 5. Was alive, got killed, received a deadly wound and that head is healed. So, this is head # 5, 7 and 8. The numbers are just symbolic representation of the healing, or resurrection experience. So, whatever that number was when it was killed, has to be the same number when it resurrects. But in Rev. 17 is not healing, is resurrection, it words it differently and it gives a different number.

The point that I want to make is that we have alive, death and then alive. In Daniel, the alive is not brought to view, it would be outside of the verse. We know that he was alive for 42 months, which is before the TOE. And the TOE is the beginning of vs. 40. The verse begins with a death, and it ends with

alive. But I want us to understand that if you have death and alive it means that before death it was alive. You see that in Rev.17:8. The beast that was, is not, shall ascend. Same in 17:11. Was alive, # 5, now is not, and it becomes # 8. If you want to compare the kings and see that they are the same, what should you expect to see with the KS? How many steps? Three steps. There was so much information in vs. 40 that was not originally seen. So where do you see the KS alive, before the verse or in the verse? In the verse, Daniel 11:40, there he is. It shuffled along one step. When you see the KN dead, the KS is alive. And when you see the KN alive, you see the KS dead.

KN

11:40

Alive | Dead Alive

He must have resurrected in order to do any work. When we start talking about the resurrection of the KN, the healing of the wound,

Without becoming too technical, we know that we have a wound

and a death, and we know we have life and healing. What we know really clearly, we know that the resurrection of the KN occurs before vs. 41. And this idea has caused this movement to make many mistakes.

Now we look at the KS. When the KN was dead the KS was alive. And when the KN becomes alive, he

KS

produce death in the KS. And therefore, what should we

11:4011:41

expect? To be alive. So when do we know to compare

| Alive DeathAlive|and when do we know to contrast? You remember the

question we receive about 2019. Can a symbol have more than one meaning? And we showed that the work of Elder Tess, when she made 2019 Baptism and the Cross, has done something that was really interesting. Just to remind us that the symbol is 2019 not the Cross. The thing that is fixed is 2019 and it has two meanings. And what is amazing is that the experience that comes after that waymark, ends up becoming the same experience. So, when you take the Baptism you see that the experience that follows is the same experience that follows the Cross. There's a visit to the wilderness, which is a work of preparation before you do a work. What happens after the baptism? After the wilderness three things happened. Jesus calls the first five disciples, the marriage of Cana and the first Temple cleansing, which was a manifestation of the glory of God. You can compare that with the experience that you see after the Cross. What this created was two testimonies of the same experience after 2019. You take one event, give it two meanings and the experience after that is identical. If you are proof texting, you invariably make mistakes. Proof texting is one of the most powerful but yet one of the most dangerous methodology to use. It's powerful because without it you don't understand what's happening. That's what we've done with Rev. and Daniel, I just call it compare and contrast, or repeat and enlarge. But it is dangerous if you don't use structure. Structure is just another word for repeat and enlarge or line upon line. Having a quote from EGW is not sufficient evidence. EGW has a prospective that she wants us to understand. And Elder Tess has a prospective that she wanted us to understand and they are different. And you can't use a SOP quote to prove someone wrong this way, when they create a structure that has integrity.

The point that I want to make is that Elder Tess took these two structures, or lines and integrated them in a way that people had not seen before. We did the same with Daniel 11:40. I want us to see how powerful this methodology is. You take this singular power that has three experiences, and you contrast this to another one. One wins, the other one loses, you contrast. That's the limit of our understanding for the last 28-29 years. We need to unlearn what we've done wrong and to learn what we need to. What do you compare and contrast to see how they are the same. How are they the same? They both have the same experience. They go from alive to death to alive.

When we are talking about the when we know the time of the death, we have a date, it's given to us but we don't know when the resurrection happens. We are so fixated with the SOP and Rev. that we refuse to connect the pieces of the puzzle together. Because when you create the date 1989 that is time setting. You now are giving the date when the resurrection begins to happen.

"In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than He did then, Israel would never be gathered. I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed. [THIS APPLIES TO THE CHART USED DURING THE 1843 MOVEMENT AND HAS SPECIAL REFERENCE TO THE CALCULATION OF THE PROPHETIC PERIODS AS IT APPEARED ON THAT CHART. THE NEXT SENTENCE EXPLAINS THAT THERE WAS AN INACCURACY WHICH IN THE PROVIDENCE OF GOD WAS SUFFERED TO EXIST. BUT THIS DOES NOT PRECLUDE THE PUBLICATION OF A CHART SUBSEQUENTLY WHICH WOULD CORRECT THE MISTAKE, AFTER THE 1843 MOVEMENT WAS PAST, AND THE CALCULATION AS THEN MADE HAD SERVED ITS PURPOSE.] " {EW 74.1}

What gathered the people in the time of the Millerites? TIME. It was time that was the tool or the methodology that gathered the people. And whether EGW realizes it or not, it's time that will do a gathering a second time. And she teaches us that it's wrong to refer to the scattering for an example to gather us now. And when is the now? She wrote this in 1850.

When you connect Rev. with Daniel is TIME that is the connecting link. And what prevented FFA to understand this? EGW, holding to traditions, the sins of the fathers. This traditional thinking that we cannot time set. It took new eyes, a new person had to be raised in order to re-examine this issue in vs. 40. The Lord didn't hide this with his hand. There were no mistakes. What we had to know is that when something resurrects, does it look like the original life? It does not. And this is what was missing when we transferred from USSR to Russia.

This was not understood because FFA tries to take the line of the Millerites and projected on our own, they took the line of failure and tried to turn it into success.

So when we start talking about compare and contrast, when you compare the two kings, you have to expect a resurrection of the KS, which would occur after this whirlwind, this large arrow. And what problems does that create to this movement. We thought, from the Time of the End magazine, that this event, this whirlwind event is the last part of the verse. But the vs. 41 is coming. What happens after the whirlwind in vs. 40? It's the end of the verse. There are no more words. And what we have done is only

look at words, or thus saith the Lord, a plain reading. And that leads you to really silly conclusions. When did vs. 40 ends? In 1989 and when is vs. 41 begin? Sometimes in the future. So where are we living? In no man's land? You are not in vs. 40 and you are not in vs. 41 you are in a ditch. Matthew 15:14 This is what FFA did to this movement and it took Elder Tess to take us out of that ditch. Because when the issue of USSR and Russia was brought up in 2016, FFA stamped on it, to control that message. 2018, God will not allow that to happen again. Did not allow them to interfere with the MC message. But in God's wisdom where was that message delivered first? To FFA, was handed to them first for them to accept it.

Before we close, the point I want us to see. Comparing the two Kings, the KS must resurrect and it will do that in vs. 40, and when it does it will be more glorious then the past. And what it was in the past? USSR. When it resurrects is Russia and it's more glorious. It's not a coincidence that Vladimir Putin is perhaps one of the greatest politicians of the 21st century.

Daniel 11:40 # 6 June 5, 2020

In our last presentation, we were talking about comparing and contrasting. I received the question about juxta-positioning two entities and comparing and contrasting. How do you know which characteristics to compare and which one to contrast? I want you to see that as we take the characteristics of this power from Rev. 13 and 17, you see that this power identified as the KN has three steps. Alive, death and resurrection. And you can see that in vs.40. Vs. 40 has steps 2 and 3 skips step 1. Step 1 is before vs. 40, this is the 1260.

Daniel 11:31” And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily, and they shall place the abomination that maketh desolate.”

Daniel 8:12 “And an host was given him against the daily by reason of transgression, and it cast down the truth to the ground; **and it practiced and prospered.**”

I want to focus on “it practiced and prospered”.

Dan 11:40				Dan 11:45		
Alive		Death	Alive	KN	Death	
Dan. 11:31		Alive	Death	<u>Alive</u>	KS	Death
Dan. 8:12					S/L, Panium	

We could go to Dan. 9:26,27 When you compare the two kings, we should be able to anticipate the resurrection of the KS. And that would occur after 1989, after the whirlwind. But because we run out of words, a thus saith the Lord, a plain reading, we had run out of information and therefore we came to wrong conclusions, because we did not consider structures, which is parable teaching. If you were to do that you can see that you’ll expect the KS to have life, death and resurrection. And is the last “alive” that’s missing in the verse. We put alive but it’s obviously resurrection. Now when we consider this, I want us to know another point. You know that the KN is not going to be alive for ever. How do we know that, what happens to him? He gets killed, which vs.? Daniel 11:45. He should come to his end and no-one should help him. Who would help? The beast powers. 8:12, a host was given him 11:31, arms shall stand on his part. You take the arms away and there’s nothing there, we would call it deadly wound. So we know he’s going to die, so we will expect the KS to die, we would expect a death to occur. The death of the KS, all occurs in vs. 40. You can see all of that if you look at the KN experience. Alive, death, resurrection, death. KS is going through the same 4 steps. And where do we see that? I will say the

wound and then the death of the KS after he comes alive? Panium and the S/L, the wound is Panium, the death is S/L.

Depending on how you want to approach vs. 40, either we missed something at the end, or we missed something before the end, depending how you speak about those verses. I hope we can all see the importance of using parables. I've given two examples, the 2019 cross and baptism example and Dan 11:40, the KN and the KS example, both of them that Elder Tess has given to us and is really these two examples that opened up to us a great light. Now, we have taken quite some time to look at vs. 40 and how to structure this vs. but of course this is not how the Millerites approached this vs. What I said is that all of this structure we did, is all predicated on one principle; that vs. 40 is repeat and enlarge of verses 3, 8 and 11 of Rev. The question we need to ask ourselves is why would we do that? Maybe we could approach it a different way. That's what we want to explore now. We want to look at the way the Millerites looked at this vs.

The reason this is not as straight forward as we might think, is because for one reason or another, is because some of the Millerites were not as famous as others. If you become famous for one thing, kind of like an actor, they have a part in a movie and they become famous, and what happens then, that role defines the actor for life. You might think it is good but actually it ruins their career because they can never get another job. It happens quite frequently, and this is what happened to this pioneer. So, we have an example of Julie Andrews in The sound of music.

The rule of first mention; if you first learned it wrong, it becomes really challenging to learn it right afterwards, and it points out the need to learn the correct thing the first time around at the beginning. Train up a child in the way that it should go and when I grow up it will follow that way.

(There's good science that demonstrates the following phenomena, when you learn something for the first time it produces a pathway into your brain. Depending on how you can conceptualize it, you have these two nerve endings, and you have a synapse at the end of them and it's like making a connection. Once that connection is made, it doesn't brake easily. Another way that people can conceptualize it, is if you have a thought it produces a groove. And what they demonstrated is that when you learn something for the first time, and it make that connection, if someone tells you afterwards, by the way that was wrong, and then they teach you the correct answer, what you cannot do is to erase the first one. So, you consciously know that the first answer was wrong and the second is correct, your brain goes to the first pathway and then produces a link to the second. So, if you want to get to the truth, you always go first through the lie, the error. So, it's really important to learn correctly for the first time.)

So the Millerites approached this vs. in a different way, and the reason we never picked up on this is because the person who had a different prospective was made famous for another work, and that work eclipsed everything else that he did. It was eclipsed in our thinking but not in the thinking of a famous historian, Uriah Smith. And he collected those thoughts and put them in a book called Daniel and the Revelation. What I find interesting and I think that U. Smith did a disservice to us, when he looked at Daniel, he just kept it as Daniel; Revelation he just kept it as Revelation, he didn't mix them. When he went to Rev. 9, what is he dealing with? The first and the second woe and the reason why that became significant is because he wants to bring everybody's attention to the end of the second woe, not the end of the sixth angel. So he's going to focus our attention on the end of the second woe. I think that most of us understand his calculation and the start date for the 150 years and then add another 391 years and 15 days. So, he brings us to August 11, 1840. And that's all good and well, and we pick up on that. And

why do we accept him? Because of the day/year principle, but I am going to suggest that that's why the Millerites accepted this study. The reason why we accept this is because the newspapers, the external events, the fall of the Ottoman Empire, all of that could be seen as a fulfillment of the prophecy of Rev. 9. But the real reason we accepted that is because it was Josiah Litch's work. Smith, to whatever degree he does this, makes it clear that is Litch's work. When EGW comments on this, she endorses it. What I want us to see in Rev. 9, the reason we accept this is because we recognize that this is a work of a pioneer.

When we come to Daniel, Uriah Smith is going to give this commentary on these verses, around last 16-17 verses of Daniel 11. When he explains what these verses mean He does it in a such a way that it does not sound like Litch's work. It sounds like it is his work. So, we as a movement, we've been inclined to accept his explanation of Rev. 9 but not Daniel 11. The question is this: is brother X or sister Y who stands up and keeps presenting is that God's truth? Not necessarily, you don't know. I am going to stand up, read a verse and tell you what it means. When I tell you what it means am I telling you God's truth? I'm breaking Miller's rules. Rule # 5, the Bible interprets itself. You don't know if the teacher is giving you false information. So that is the problem that we face, when you either go to Smith or Litch. He's a prophet for one person and a charlatan for another. That's why I can call it plagiarism, because Litch is just a man after all, giving the commentaries on these verses. To turn a commentary into God's truth it's a big step. So, if you accord me the privilege of using the word of plagiarism, because we don't know if Litch is giving us God's truth. For 30 years this movement would teach that that was not God's truth. What Litch taught in Rev. 9 was God's truth, but what he taught in Dan 11 was not God's truth. The reason is, I suggest, someone told me that Rev. 9 was Litch, I like him, I have confidence in him, so I say that's God's truth. But no-one told me that Dan 11: 32-45 was Litch, they told me it was Smith, and I don't have a lot of confidence in Smith. I don't mean that in any insulting way, and I am well aware about what EGW says about his book. If I knew that was Litch's work, I would at least look closer. So my question to you Why did you throughout Uriah Smith's version of Daniel 11 and you didn't throughout Rev. 9? I want to suggest because you thought that Rev. 9 was God's truth, but you thought that Daniel 11 was man's work. That's why we approached the passages differently. So, when it came to my understanding, last year, in Brazil, that the last verses in Dan 11 was not Smith but Litch, I was forced to re-examine. My justification of having favor of Litch and not Smith is because I don't have any evidence that he is anything more than a man.

"No truth is more clearly taught in the Bible than that God by his Holy Spirit especially directs his servants on earth in the great movements for the carrying forward of the work of salvation. Men are instruments in the hand of God, employed by him to accomplish his purposes of grace and mercy. Each has his part to act; to each is granted a measure of light, adapted to the necessities of his time, and sufficient to enable him to perform the work which God has given him to do. But no man, however honored of Heaven, has ever attained to a full understanding of the great plan of redemption, or even to a perfect appreciation of the divine purpose in the work for his own time. Men do not fully understand what God would accomplish by the work which he gives them to do; they do not comprehend, in all its bearings, the message which they utter in his name. " {GC88 343.2}

And I have evidence, you may call it confidence, that Litch was one of those servants. But I have no good evidence that Smith was one of those servants. Part of my argument that is ; what dispensation was Litch created into? Gathering! EW 74. EGW talks about a second gathering, 1850, first gathering is 1798. 46 years to construct the temple. That's why Litch is a servant. Now God wanted to gather his people a

second time in 1850, it does not happen. At the very moment he wants to raise them up and gather them, they scatter, under Satan's influence. He has a ministry meeting and he has a plan to scatter God's people. And how does he do that? Using money. We call that covetousness, or the Laodicean condition. So I have a structural reason, not a personal preference, to not have confidence in Smith. What dispensation is he born into? Scattering, he's a Laodicean. So therefore, I naturally would not want to trust him. It has nothing to do with him as a person. The reason why this movement approached Rev. 9 and Dan 11 differently is based upon who we attribute the author to be, in the same book. Because we have attributed the wrong author to Daniel 11 we have not approached it in a fair and honest fashion. If someone told me that that's Smith's work, I'll ignore it. And who told me to ignore it? Brother Pippinger. So I ignored all that because he's just a man, born into a dispensation of scattering. I don't know if Elder Jeff knew if that was Litch's work or he didn't know. I have no evidence to suggest that he knew that it is Litch's work. As far as I am aware of this work is only found in one document. It is interesting for a number of reasons. What I want to do is start looking at this document in a little bit of detail. "Litch's work galvanized the Millerites, he was the empowerment of the first angel" movement and validated the work of the first angel". So, we call it the empowerment of the first, and what power does it provide? Why and how does it give power? TIME. And the reason why it's important to understand that this is the empowerment of the first angel is because we want to identify characteristics of the empowerment. Now we should all know that the empowerment of the second angel was M/C, which is TIME. They say, now we know the time when He's coming. The same as the empowerment of the first angel. In 1840 you can say, now we know the time. Same characteristics. Based on those two testimonies you come to our history, 2018, Elder Tess is going to give us time.

The document is APEC, "An address to the public and especially to the clergy" (speech to the world, but especially to the clergy, leaders of the church.) So, this is a statement to the leaders of the church. When I commented on this before, I said public is world, clergy is church. But I also want us to look at from a different perspective. If you compare and contrast, clergy is church leaders, and public is. if you compare and contrast you need to bring them close one to another, so where does the clergy leave, in the church, so the public, you bring them close, are in the church, or the members. So, this could be understood both ways. The world and the church but also the laity and the leaders of the church. Now this whole book is just an explanation of Miller's message. He goes step by step through W.M message. This study is in his own words, from his own perspective.

There are 6 sections to this book, and the section that we are interested in are the last two. The reason why this is important, when we look at the title of section 5, The time of the end and the end itself. Even without reading that book you can tell from the title where you should be looking. Where would you look to see the time of the end and the end itself? Daniel 11. TOE means the beginning of the end. What is the end itself? The end of the time of the end. So you have the beginning of the end and the end of the end. When do you see that in Daniel 8? Vs. 19, Gabriel says this: "I will make thee known what shall be in the last end of the indignation". The last end has a first end, so you got the beginning and the end of the end. So this concept that we are using from 8:19 is exactly the same concept that Litch uses when it comes to address Dan 11 in the very title itself. He calls it the last end and the end itself.

I just want to go now to the title of the section 6, "The three woes and the two witnesses".

What I want to do is look at numbers. Let's think of some numbers, what numbers can I pull from Nr. 5 and Nr. 6? The time of the end, chapter 11 (Dan), then chapter 9 (Rev.), then chapter 11 (Rev.)

11 9 11 I find that interesting. You have 11/9, 9/11. This is Litch, not EGW, no towers and nothing. The reason why I made that point is because I want to say, that Daniel and Revelation is a repeat and enlarge, the same story. If that's the case when Litch goes in section 5 and then he goes in section 6, what is he doing? Repeat and enlarge. He is saying is the same story. He is saying that Daniel 11 is the same story as Rev. 9 and 11. He encodes all that information just in the title. Therefore, if you accept Litch's version of Ch. 9 then you have to accept Litch's story of chapter 11, it's a repeat and enlarge.

SECTION V. THE TIME OF THE END, AND END ITSELF

THE MEDO-PERSIAN AND MACEDONIAN KINGDOMS

The prophecy of Daniel, in the 11th and 12th chapters, unlike the former, is communicated, not by prophetic emblems, but by direct revelation of the events of futurity. But, like the others, it furnishes us with a train of events, from the days of Daniel to the resurrection and glorification of the righteous. {1841 JoL, APEC 88.1}

In entering on the examination of this prophecy, I shall not dwell particularly on the first part of the 11th chapter, as it is so plain that there is little dispute as to its application, and a sufficient explanation may be found in most of the commentaries of the day. But on the latter part of the chapter I shall dwell more fully. {1841 JoL, APEC 88.2}

Dan. xi. 2. "There shall stand up yet three kings in Persia." This vision was in the third year of Cyrus, who was the then reigning monarch. After him reigned three other Persian kings, viz., Cambyses, Smyrdis, and Darius Hystaspes. "The fourth shall be far richer than they all." This rich king was Xerxes the Great. He was the richest of all the Persian monarchs. "He shall stir up all against the realm of Grecia." His expedition against Greece is one of the most memorable wars of antiquity. His army and the followers of his camp are computed at 5,283,220 men. And as he was the last Persian king that invaded Greece, he is mentioned last, although there were eleven other kings who reigned after him on the Persian throne. {1841 JoL, APEC 88.3}

Verse 3. "A mighty king shall stand up," etc. Expositors are all agreed that Alexander the Great is here predicted. {1841 JoL, APEC 89.1}

Verse 4. "His kingdom shall be broken and divided towards the four winds of heaven, and not to his posterity." {1841 JoL, APEC 89.2}

In fifteen years after the death of Alexander, his entire family had become extinct; and there was none to inherit either his riches or glory. His kingdom was then divided among four of his generals. 1. Seleucus had Syria; 2. Lysimachus, Asia Minor; 3. Ptolemy possessed Egypt; 4. Cassander had Greece and the neighboring countries. {1841 JoL, APEC 89.3}

From the fifth to the fourteenth verse we have a very striking prophecy of the wars carried on between the king of the north, Syria, and the king of the south, Egypt. For an explanation of which, see Clarke. {1841 JoL, APEC 89.4}

Verse 14. "And in those times there shall many stand up against the king of the south, (Egypt;) also the robbers of thy people shall exalt themselves to establish the vision, but they shall fall." {1841 JoL, APEC 89.5}

The times here spoken of, were after the death of Ptolemy Philopater, and while Ptolemy Epiphanes was a minor, only four or five years old. Antiochus, king of Syria, thought this a favorable time to invade and conquer Egypt. Accordingly, he engaged Philip, king of Macedon, in his interests, and also brought powerful forces from the east. Egypt itself also rebelled at the same time. Thus many stood up against

the infant king of Egypt, with the design of conquering and dividing the kingdom between them. "The robbers of thy people shall exalt themselves." "Whilst," says Rollin, "they (Antiochus and Philip) were meditating to dispossess a weak and helpless infant of his kingdom by piece-meal, Providence raised up the Romans against them, who entirely subverted the kingdoms of Philip and Antiochus, and reduced their successors to almost as great calamities as those with which they intended to crush the infant king." Thus they, Philip and Antiochus, who stood up against Egypt, fell. {1841 JoL, APEC 89.6}

Verses 15-19, continue the wars between the king of the north, Antiochus, and the king of the south, Egypt, until the death of Antiochus; when, verse 20, we are introduced again to the Roman history after the conquest of the four kingdoms of the Macedonian empire, and the assumption of the imperial form of government. Then shall stand up in his estate, "or on his base," a raiser of taxes in the glory of the kingdom. This raiser of taxes, who inherited or stood "on the base" of those eastern kingdoms, was Augustus Cesar, the first Roman emperor. He stood in the height of the glory of the Roman dominions. He also made a decree that all the world should be taxed. Luke ii. 1. In his estate there stood up a vile person, Tiberius Cesar, under whose reign the Prince of the covenant, Jesus Christ, was broken. Thus we are brought down to one of the grand points to which all the prophets point, the sacrificial death of the Savior. {1841 JoL, APEC 90.1}

Next, we are taken back to the union first formed between the people of God, the Jews, and the Romans, the last of the four great earthly kingdoms which should exist, and which is to continue to exist until the end. {1841 JoL, APEC 91.1}

ROMAN, JEWISH, AND CHRISTIAN HISTORY

After the death of the Savior, predicted in the 22nd verse, we are taken back, verse 23rd, to the origin of the connection between the church and the Romans. "After the league made with him (the power predicted verses 20-22,) he shall work deceitfully; for he shall come up and become strong with a small people." The league here spoken of, is the first ever made between the Jews and Romans. The Jews having been long harassed by the Syrians, and having no prospect of assistance from the neighboring nations, sent ambassadors to Rome, and entered into a league, offensive and defensive, with the Roman senate. This league was formed about B. C. 162. And soon after, Demetrius, the Syrian king, at the order of the Roman senate, left off to afflict the Jews. (Josephus' Ant., B. 12, chap. x.) From this time the Romans, who had been hitherto a small people, began rapidly to extend their power and enlarge their dominions. The Roman government did that which none of their predecessors had done. The fattest provinces of the world became to them an easy prey. The Jewish rulers were appointed and continued in office at the dictation of the Romans. {1841 JoL, APEC 91.2}

"He shall scatter among them the prey." Rome is said to have done more toward the conquest of the world by her policy and craftiness than by her arms. Scattering the prey and spoil among those they conquered, was one of her favorite modes of conciliating the feelings of her most inveterate foes. But when these means failed to win over their enemies to the Roman interests, the sword decided the contest. {1841 JoL, APEC 92.1}

From the 25th to the 27th verse we have the history of the final conquest of Egypt by Augustus Cesar, by the termination of a war carried on against Mark Antony, a brother-in-law of Cesar, and Cleopatra, queen of Egypt, whose cause Mark Antony had espoused. For a history of this war, see Rollin's Ancient History, vol. viii. {1841 JoL, APEC 92.2}

Verse 28. "Then shall he return into his own land with great riches." After the conquest of Egypt, B. C. 30, Cesar returned to Rome in triumph, being master of all the dominions of Alexander the Great. {1841 JoL, APEC 92.3}

"And his heart shall be against the holy covenant; and he shall do exploits, and return into his own land." {1841 JoL, APEC 92.4}

The next warlike exploit of the Romans, after the conquest of Egypt, B. C. 30, of any considerable importance, was the destruction of Jerusalem and the dispersion of the Jewish nation; after which he returned again to his own land. {1841 JoL, APEC 92.5}

Verse 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." {1841 JoL, APEC 92.6}

"Come toward the south." The time appointed for the division of the Roman empire; the seat of government was removed from Rome to Constantinople, toward, not to, the south; but on the way to the south by a land passage. "Not as the former," the Syrian kings going to war with Egypt; "nor as the latter," the Romans marching against Egypt. But he shall merely remove the seat of his empire toward the south. {1841 JoL, APEC 93.1}

"The ships of Chittim shall come against him." The hordes of northern barbarians shall invade his dominions, and conquer the portion he has vacated by removing to Constantinople. {1841 JoL, APEC 93.2}

"And have indignation against the holy covenant, and have intelligence with them that forsake the holy covenant." Julian, the apostate, exhibited his malice against the Christians, and did all he could to restore Paganism and put down Christianity. To effect this, he made use of apostates from the Christian faith, to betray the cause they had forsaken. The Pagans, also, in the empire, believed the distress they suffered from the Huns, etc., was in consequence of the wrath of their gods for suffering the Christians to live among them. "Arms shall stand on his part." The Romans shall defend themselves by arms for a season, and preserve independent the eastern empire "And they (the barbarous nations) shall pollute the sanctuary of strength," (Rome,) by offering to their pagan deities human sacrifices. "And shall take away the daily sacrifice," "and they shall place the abomination that maketh desolate." The conquerors of Rome, when they were converted to Christianity, took away the pagan rites and sacrifices which had for centuries been observed in Rome, and in their place set up Christian images as objects of worship, which have continued in use to the present time. So that the removal of pagan abominations only made way for another great system of corruption and wickedness. This change was effected about A. D. 508, by the conversion of the Ostrogoths to the Christian faith, since which Christianity has been the religion of Rome. {1841 JoL, APEC 93.3}

"Such as do wickedly shall he corrupt." Those who are only nominal Christians, not Christians in heart, shall he corrupt by flatteries to submit to all the pretensions of Papal Rome. "But the people (true Christians) who do know their God, shall be strong and do exploits." They shall protest against the

corruptions of Christianity which they witness around them. "And they that understand among the people shall instruct many." The true servants of God shall keep religion alive through the long dark night of Papal rule. Yet they shall be persecuted and put to death by a variety of means, many days. "When they shall fall they shall be holpen with a little help." They shall have now and then a respite from their persecutions; but whenever they do, they shall find many to cleave to them with flatteries, and that they are in danger of being corrupted from their simplicity. But, to keep them humble and dependent, "some of them of understanding shall fall, to try them, and to purge them, and make them white, even to the time of the end, because it is for a time appointed," Until the time of the end, therefore, the Papal power was to continue and be exerted in persecuting and putting to death all who were in his power, who dared to dissent from the successor of St. Peter. But at the period where the 35th verse leaves us, the time of the end is yet future. {1841 JoL, APEC 94.1}

THE FRENCH REVOLUTION, AND THE REIGN OF BUONAPARTE

We are next presented with the prophetic history of one of the most singular governments furnished by the history of the world;-a government perfectly atheistical in its character and reckless in its conduct. {1841 JoL, APEC 95.1}

Verses 36-39. "And the 2 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. 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. But in his estate shall he honor the God of forces: a God whom his fathers knew not shall he honor, with gold and silver, and with precious stones, and pleasant things. 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." {1841 JoL, APEC 95.2}

Such a character as is above described, was revolutionary France. That dreadful revolution commenced 1789, and was styled the first year of liberty. But not satisfied with the achievements of that year, and the liberty they had asserted and exercised, the revolutionists rested not, until they had established the reign of demoniac equality and frantic atheism. At an early period of the revolution, the illuminated free-masons took the name of jacobins, from the name of a convent where 'they held their meetings. They then counted 300,000 adepts, and were supported by 2,000,000 of men, scattered through France, armed with pikes and torches, and all the implements of the revolution. On the 12th of August, 1792, the wilful king, or atheistical power, exalted himself above all law; the king of France was seized and carried a prisoner to the temple, and his right to the crown declared forfeited; and it was decreed that to the date of rational liberty, the date of equality should in future be added, in all public acts. The names and titles of the nobility of France were swept away at a stroke, and all distinctions in civil society annihilated. {1841 JoL, APEC 96.1}

Not satisfied with this, on the 26th of August, 1792, this power exalted himself above all religion, and a decree was passed, establishing atheism by law; and the clergy were ordered to leave the kingdom within a fortnight of its date. {1841 JoL, APEC 96.2}

Thus this king, 1. Did according to his will, asserted and claimed licentious liberty as the right of all. 2. He exalted himself above every god or power, imprisoning the sovereign of France, and setting himself up as the supreme power. 3. He spoke marvellous things against the God of gods; by decreeing that there was no God, and by banishing the ministers of God from his dominion. In November a discourse was pronounced by Dupont, upon atheism, which was applauded by the convention. And in Nov. 1793, it was stated by one of the atheists, that all religious worship had disappeared in his section, even to the very idea of religion. He added, that he and his fellows detested God. On the 17th of October, 1795, all external signs of religion were abolished, and it was decreed that an inscription should be set up in the public burying-ground, that death is only an eternal sleep. {1841 JoL, APEC 96.3}

"Neither shall he regard the God of his fathers, nor the desire of women." Not only was atheism established by law, but the most gross and unbounded licentiousness was sanctioned, by a law of June 6, 1794. He honored a strange god. An idol was introduced, and set up in one of the churches, whither the abandoned citizens flocked, not to worship their Maker, but to hear his name blasphemed. Also, after the people had become sick of atheism, and demanded the restoration of some form of religious worship, a heathen ritual was prepared, and presented to the people, as the form of worship they were to observe. Nor was this repealed until Buonaparte was appointed first consul. And they divided the land for gain. The property, both of the clergy and nobility, was seized and confiscated, and applied to the support of the republic. {1841 JoL, APEC 97.1}

Verse 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." {1841 JoL, APEC 97.2}

"The time of the end" is a period to which frequent allusion has been made, and now we are brought down to the period where it is introduced. It has before been stated, that "the time of the end" is from the fall of Popery, 1798, to the end itself. The king of the South, we have also seen in the preceding remarks, is Egypt; and the king of the North, is Syria. "Him," in the 40th verse, is the atheistical government of France. This government was to prosper, verse 36, "until the indignation be accomplished;" or until Papal Europe should be scourged for the persecutions inflicted on the people of God. For this purpose, atheistical France was permitted to triumph. The French revolution, and the wars which followed it, and desolated Europe for so many years, were God's sore judgment on the Papal powers. Buonaparte was an instrument of vengeance in the hand of the Almighty. "And at the time of the end"-he is presented as growing up out of the revolution, rising above, and giving direction to, that dreadful storm. The Papal dominion was taken away in Feb. 1798; and in May following, at the instigation of Napoleon, the French fitted out an expedition for Egypt, the command of which was given to Buonaparte. He landed in Egypt on the 1st of July, and landed his army at Marubaut, about a mile and a half from Alexandria. The Turks, although unprepared for this invasion, mustered what force they could, and, shutting the gates of the city, held out until the French forced their way through the old, crumbling walls. Thus, in 1798, the king of the South pushed at him. After reconciling matters, however, with the Mohammedans, as well as he could, he commenced his march through Egypt to the Pyramids, in sight of which they arrived on the 21st of July. Here a decisive battle ensued with the Mamelukes, in which Buonaparte gained an important victory. The effect was, Cairo surrendered to him, and Lower Egypt was entirely conquered. In the mean time, the French fleet, which was moored in the bay of Aboukir, was destroyed by Lord Nelson. After settling the affairs of Egypt, he commenced, in the beginning of 1799, a march into Syria, with an army of 10,000 picked men. Feb. 15, he took possession

of El-Arish; and, pursuing his march, he took Gaza without opposition; but at Jaffa (Joppa) the Turks made a resolute defence; but the walls were carried by storm, and 3000 Turks died with arms in their hands. And from 1200 to 3000 more, who had surrendered, were led out of the town, and murdered in cold blood. {1841 JoL, APEC 98.1}

Buonaparte having ascertained that the Pacha of Syria was at St. Jean d'Acre, and was determined to defend that place to extremity with the forces he had already assembled for the invasion of Egypt, endeavored to seduce this ferocious chief from his allegiance to the Porte. But the first of Napoleon's messengers returned without an answer; the second was put to death. Buonaparte then moved on with his army toward Acre, in all the zeal of revenge, and ordered the necessary apparatus for a siege to be sent from Alexandria, by sea. {1841 JoL, APEC 99.1}

Sir Sidney Smith was cruising in the Levant, with two British ships of the line, and being informed by the Pacha of the approach of Napoleon, he hastened to support him in the defense of Acre. Napoleon's vessels and stores for the siege, fell into his hands, and he arrived at Acre two days before Buonaparte appeared in sight. Smith, and Phillippeaux, a French Royalist, were permitted to regulate, as far as possible, the plan of defense. Although the loss of his heavy artillery and the presence of two British ships were inauspicious omens, yet Buonaparte immediately commenced the siege. This siege continued for weeks to be carried on with great spirit on both sides. Meantime, a vast army of Mussulmen was assembled on the mountains, and was preparing to descend upon the besiegers, in concert with the garrison of Acre. Junot, a French general; was sent to oppose this vast army of horsemen, and was followed by Napoleon himself; and they succeeded in dispersing the army. The siege continued to be vigorously carried on, day after day, until Buonaparte's army was thinned before the Pacha's gallantry and the skill of his allies. At this critical moment, a Turkish fleet appeared in sight with reinforcements for, the Pacha. Napoleon determined to finish the siege before the arrival of the fleet, and Smith was as determined to hold out until it arrived. But Buonaparte's efforts were fruitless; on the 21st May, Napoleon yielded to stern necessity, raised the siege, and retreated upon Jaffa. {1841 JoL, APEC 99.2}

Thus "the king of the North," Syria, came" against him like a whirlwind," with "horsemen," with "chariots," or wheeled artillery, and with many ships; two British ships, and a Turkish fleet. And he was defeated and driven back with great losses. {1841 JoL, APEC 100.1}

Verse 41. "He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon." {1841 JoL, APEC 101.1}

In his march from Egypt to Syria, he stood in the glorious land, Palestine, and fought several battles, and also in his retreat he passed through the same countries. And many, not countries, but persons, were overthrown by him. But the Edomites, Moabites and Ammonites, countries bordering on Palestine, in consequence of his defeat at Acre, escaped him. He did not invade these ancient countries. Verses 42, 43-"He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt; and the Lybians and the Ethiopians shall be at his steps." {1841 JoL, APEC 101.2}

Although, when he left Egypt, he intended to go by land either to Constantinople or India, yet his defeat in Syria forced him back again into Egypt, so that it did not escape his grasp. He then became master of that ancient and renowned kingdom, and had power over all its treasures. The Lybians and Ethiopians,

nations bordering on Egypt, were both at his steps; but, in consequence of his sudden departure from Egypt, neither of them were conquered by him. {1841 JoL, APEC 101.3}

Verse 44. "But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy and utterly to make away many. {1841 JoL, APEC 101.4}

After Buonaparte's retreat into Egypt, in the course of his negotiations, Sir Sidney Smith found means of sending a file of newspapers to Buonaparte, giving him an account of the disastrous state of French affairs on the continent of Europe. Thus tidings out of the north, from Syria, and the total failure of his East-India expedition, caused a manifest uneasiness, and induced him to desert his army in a helpless and enfeebled condition, and make his way, with a single vessel and a few of his intimate friends, back to France. {1841 JoL, APEC 101.5}

He immediately commenced another Italian campaign, which in two months restored the Cisalpine Republic to the French dominions. {1841 JoL, APEC 102.1}

And for fifteen years, every successive year brought with it a fresh sacrifice of human life, to gratify the ambition of the insatiable Buonaparte. During that period, Europe was deluged with the blood of millions. In his Russian campaign, of an army numbering near 500,000 when he began his march, not 50,000 ever returned to their homes. And in addition to this, hundreds of thousands of his enemies perished. Thus, truly, did he "utterly make away many." {1841 JoL, APEC 102.2}

Verse 45. "And he shall plant the tabernacles of his palace between the seas, in the glorious holy mountain;" or, according to the margin, "mountain of delights of holiness." {1841 JoL, APEC 102.3}

A tabernacle is a temporary abode. "Tabernacles of his palace" would be many temporary palaces. Such were Napoleon's. Between the seas with which Europe is surrounded, there was not a kingdom, with the exception of Turkey, where he was not at one time or other master, temporarily, of a palace, even to Russia itself. {1841 JoL, APEC 102.4}

Other sovereigns had their established palaces, and with their kingdoms transmitted them to their posterity, from generation to generation. But this mighty conqueror of the nations, although he possessed many palaces, yet had none abiding. "Yet he shall come to his end, and none shall help him." {1841 JoL, APEC 103.1}

After the battle of Waterloo, Napoleon, the second, time, abdicated the throne of France, and, finding his escape cut off, he voluntarily surrendered himself into the hands of the British, by whom he was doomed to exile on the island of St. Helena; where, on the 5th of May, 1821, amid a dreadful storm of wind and rain, which tore up trees by the roots, and laid waste almost all which came in its way, Napoleon's spirit left the scenes of earth, to appear before him who is the "King of kings and Lord of lords." Thus he came to his end, and there was none to help him. And the Bourbon family were restored to the throne of France. {1841 JoL, APEC 103.2}

Thus far, we can trace the fulfilment of the prophecy on the page of history. But what remains of this prophecy is yet to be fulfilled. It has been remarked that the time of the end began in 1798, at the time of the fall of Popery. That it did so, is proved by the fact, that, when it came, the king of the south, Egypt, was to push at an infidel or atheistical government, which was fulfilled in 1798, when the Egyptians opposed themselves against the French. And the whole prophecy, from the 40th to the 45th

verse, which was more than seventeen years in being accomplished, was all predicted to take place at the "time of the end." Nor is that all which was predicted to be accomplished at the time of the end. The three first verses of the 12th chapter also relate to events which are to take place during the time of the end; but they are yet in futurity. {1841 JoL, APEC 103.3}

GREAT TIME OF TROUBLE

Dan. xii. 1-3. "And at that time, (the time spoken of, chap. xi. 40,) shall Michael stand up, (commence his reign,) the great prince, which standeth for the children of thy people, (the people of God, Jew and Gentile;) and there shall be a time of trouble, such as never was, since there was a nation, even to that same time; and at that time thy people shall be delivered; every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness; as the stars forever and ever." {1841 JoL, APEC 104.1}

None of these events have as yet taken place; therefore "the time of the end" has not ended; nor will it close until the end itself, when the righteous shall be everlastingly glorified. {1841 JoL, APEC 104.2}

The great time of trouble, verse 1st, is the same as that spoken of by the Savior, Matt. xxiv. 21. Both affirm it to be a time of trouble, such as was not from the beginning to that time; and the Savior adds, no, nor ever shall be. I think I shall be able to prove, here, that those who refer the trouble spoken of by Christ to the destruction of Jerusalem, are in error. {1841 JoL, APEC 104.3}

1. Both Daniel and Christ predict such tribulation as never before was known. But the time of that tribulation is placed by Daniel subsequently to the fall of Buonaparte, and prior to the resurrection. Hence it is in futurity. The time spoken of by Christ could not, therefore, have been when Jerusalem was destroyed. For the Lord Jesus declared there never should be another such time as that spoken of by him. But Daniel's is to be such as never was before. They must, therefore, both refer to one and the same time: a period just prior to the resurrection of the just. It will be, probably, after the Lord Jesus leaves the throne of grace and commences the work of judgment; when "the dead (Rev. xx. 12.) will stand before God, and the books be opened, and another book be opened, which is the book of life, and the dead will be judged out of the things written in the books, according to their works." Then, too, "Ye shall return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." The Lord will "give his angels charge" of his people, and they shall "not be afraid of the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day. A thousand shall fall at their side, and ten thousand at their right hand, but it shall not come near them; they shall only see the reward of the wicked." The Lord "will spare his people as a man spareth his own son that serveth him." Then will follow the resurrection of the just. {1841 JoL, APEC 104.4}

THE WORDS AND BOOK CLOSED AND SEALED

Dan. xii. 4: "But thou, O Daniel, shut up the words and seal the book even to the time of the end: many shall run to and fro, and knowledge shall be increased." It is often brought as an objection to the advocacy of the views here presented, that "others have written on the subject, and they have discovered nothing of which you speak. If these things are so, why did they not find it out?" Has any new revelation been made to you, that you know so much more than the wise and good who have gone before you?" {1841 JoL, APEC 106.1}

To this it is replied, No; I do not profess any new revelation on the subject. And as an explanation of the reason why "the wise and good" have not discovered these things, I will direct the inquirer to the text quoted above. The prophecy was, by divine command, closed and sealed, even to the time of the end. How then could the wisest or best of men understand what God had closed and sealed? But I have proved that the time of the end has come, and has continued from 1798 to the present time. And are we not authorized to look for an increase of knowledge at the time of the end? Most certainly. And we have it: for the last forty years there has been more said and written on the prophecies, and more light reflected on them, than, for centuries before. And light continues to increase. And those who can be persuaded to give up the old tradition of a temporal millennium, and search the Bible for themselves, see the light. But how can those "believe who seek honor one of another, and not that honor which comes from God?" But the seal is now evidently broken; and many run to and fro; and knowledge on this and all other subjects is increased. {1841 JoL, APEC 106.2}

Verses 5-7. A new scene is presented, and two celestial beings were heard conversing; one inquired, "How long shall it be to the end of these wonders?" The wonders are the events foretold in the 11th and first three verses of the 12th chapter. "The other replied, and lifted up his hand to heaven, and swore by him that liveth, forever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter 3 the power of the holy people, all these things shall be finished." {1841 JoL, APEC 107.1}

That the first part of this text has been fulfilled, has been already demonstrated. (See the third division, the kingdom of God at hand.) That the latter part is in a rapid course of fulfilment, all who know anything of the state of the world at the present time, I think, will acknowledge. What is meant by scattering the power of the holy people? Daniel exclaimed, "I heard, but I understood not Then said I, O my Lord, what shall be the end of these things?" The time when they should be accomplished had already been stated But he did not understand the meaning of the concluding event, the scattering the power, etc. It was replied to him, "the words are closed up and sealed, even to the time of the end." As much as to say, it was not for him to know the full meaning; that was reserved for others. But an intimation of the nature of the event was given. Verse 10: "Many shall be purified, and made white and tried." There shall be a great revival of religion at the time of the end, and many shall be converted. "But the wicked shall do wickedly." The wicked shall still hold on their wicked course. "The wise shall understand." Those who believe God's word will understand the Scriptures and the signs of the times. "But none of the wicked shall understand." They who remain enemies to God shall be overtaken as a thief. {1841 JoL, APEC 107.2}

The scattering of the power of the holy people is the extension of the gospel. The term should rather have the idea of spreading attached to it. It is the same event as that promised by the Savior, Matt xxiv. 14: "This gospel of the kingdom must be preached in all the world for a witness unto all nations. Then shall the end come." {1841 JoL, APEC 108.1}

That this work is rapidly going forward, and that God is succeeding it in a very gracious manner, by pouring out his Spirit on all flesh, is too manifest to need proof. Never before were such efforts made for the spread of the gospel. And never before were the heathen so eager to receive it. What is done by England and America is but a part of what is being done in this work. God is raising up laborers by hundreds, where but yesterday, as it were, all was the darkness of the grave respecting the gospel. Is not the end, then, evidently near? {1841 JoL, APEC 108.2}

Verse 11: "And from the time that the daily sacrifice shall be taken away and the abomination that maketh desolate set up, there shall be 1290 days." "The daily sacrifice," we have seen above, was the pagan sacrifices offered in Rome. 1290 days were to elapse from the time they ceased to be offered, to the fall of papal rule. Paganism ceased in Rome A. D. 508. 1290 years (for we are to reckon those days, years) would bring us to 1798, when the papal dominion fell. {1841 JoL, APEC 108.3}

Verse 12: "Blessed is he that waiteth and cometh to the 1335 days." From the same period, the taking away the daily, to the end, should be 1335 days or years. The daily was taken away 508. 1335 years added to that, will bring us to A. D. 1843. "But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days." At the end of 1335 years, then, the end will come, and Daniel will stand in his lot, with all the sanctified. {1841 JoL, APEC 109.1}

A few more remarks, and this division of the subject shall be dismissed. We have already seen that Daniel was directed to shut up the words and seal the book to the time of the end; and afterward, when he wished to understand further respecting the prophecy he uttered, he was told that the words were closed and sealed to the time of the end. Now let this fact be compared with Acts i. 6, 7. When the disciples asked the Lord, "Wilt thou at this time restore the kingdom to Israel?" he replied, "It is not for you to know the times and seasons which the Father hath put in his own power." The time of the end had not then come, therefore they were not permitted to understand the times foretold by the holy prophets. See also 1 Pet. i. 10-12. There we are told that the prophets searched and inquired diligently, what, and what manner of time, the Spirit of Christ did signify, when it testified beforehand the sufferings of Christ and the glory that should follow-everlasting glory. But it was revealed to them that they ministered, not to themselves, but to after generations. And how applicable are these remarks to Daniel. The Spirit of Christ taught him, and then directed him to close the words and seal the book to the time of the end; and the words were shut up and the book sealed to the time of the end. But that time has come. {1841 JoL, APEC 109.2}

SECTION VI. THE THREE WOES, AND THE TWO WITNESSES

ENCOURAGEMENT FOR STUDYING THE BOOK OF REVELATION

As the limits I have prescribed for myself in this work will not admit of my entering so fully into an examination of the book of Revelation as I could wish, I shall content myself with remarking upon some of the most important (if it is proper to use the term) points presented in that most deeply interesting book. {1841 JoL, APEC 111.1}

I am not unaware of the prejudice existing in the Christian world, against the study of this book, with the idea of understanding its meaning; but so long as I believe it to be, what it professes in its introduction to be, "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John; who bare record of the word of God;" so long shall I feel justified in studying this sacred book. And again, while it is recorded, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein," I shall be encouraged, whatever my fellow-creatures may think of it, to endeavor, according to my ability, to read and understand these words; for God has pronounced his blessing on such a work. Can we ask, then, for stronger encouragement for reading and endeavoring to understand the book? It is Heaven's own book, and as such, it is every way worthy of our perusal. We will, therefore, enter on the examination of one of the subjects presented in this interesting prophetic book, viz., the sounding of the three wo trumpets spoken of in the 9th, 10th and 11th chapters. I have selected this particular subject, because it affords some striking and tangible evidence of the near approach of the everlasting kingdom of the Lord Jesus Christ. For, when the sixth angel has done sounding, the second wo will be passed, and the third wo and the seventh trumpet will come quickly. And when the seventh trumpet does sound, and third wo come, then, "the kingdoms of this world shall become the kingdoms of our Lord and his Christ; and he shall reign forever and ever." {1841 JoL, APEC 111.2}

THE ANGEL OF THE BOTTOMLESS PIT, REV. IX

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came locusts out of the smoke on the earth; and unto them was given power, as the scorpions of the earth have power. And it was commanded that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months." {1841 JoL, APEC 112.1}

There is a very general agreement at the present day, among prophetic expositors, that the subject of this prophecy is Mohammedism. I shall not, therefore, enter into a particular explanation of the various

figures used in the prophecy, but take it for granted that those who thus apply it are correct, and confine myself principally to the examination of the prophetic periods mentioned in the chapter, and endeavor to show their fulfilment. If this can be done, it is in itself the strongest evidence that a right application is made of the prophecy, when it is applied to Mohammedism. {1841 JoL, APEC 113.1}

The first prophetic period which occurs in the chapter, is in the 5th verse; "that they should be tormented five months." A prophetic month consists of 30 days, as in Rev xiii., and each day represents a year. Five months will amount to 150 years. During 150 years the lucusts (or warlike armies of horsemen) which came out of the smoke, (the Mohammedan errors,) for the propagation of his religion, were to torment a certain nation of men. But what nation? And when were they to begin the work? These are questions to be settled. {1841 JoL, APEC 113.2}

I shall endeavor to determine the first question by settling the second. When, then, were the Mohammedan armies to commence their torment on a certain people for 150 years? {1841 JoL, APEC 113.3}

Verse 10, the period is again referred to. "And their power was to hurt men five months." The 11th verse pointed out the time when those months were to commence. "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, (that is, a destroyer,) but in the Greek tongue he hath his name Apollyon," (destroyer.) {1841 JoL, APEC 114.1}

The beginning of the five months, then, is when these armies have one king over them, of the character above described. {1841 JoL, APEC 114.2}

After the death of Mahomet, his followers were divided into various factions, under several leaders. In this state they continued until the close of the 13th century. They were then united under one government, under Othman, the founder of the Ottoman or Turkish empire. The founder of the government, as well as the government itself, was truly described when called Abaddon, or Apollyon, a destroyer. {1841 JoL, APEC 114.3}

But this king was to be the angel, or chief minister, of the bottomless pit, or of the religion which arose from thence under Mahomet. Such was Othman; and such have been his successors. Like the Pope of Rome, the Turkish Sultan has exercised supreme power, both civil and ecclesiastical, throughout his dominions. This empire was established A. D. 1299. "And on the 27th day of July, 1299, Othman first invaded the territory of Nicomedia," to commence his attack on the Greek empire. (See Gibbon's History of the Decline and Fall of the Roman Empire.) {1841 JoL, APEC 114.4}

Beginning in 1299, the 150 years would end A. D. 1449. In that year, John Palcalogus, the Greek emperor, died, and left no children to succeed him in the throne; and his brother Constantine Deacozes was to succeed him. But, from some cause or other, although it was a time of peace, before he dared to ascend his brother's throne, he sent ambassadors to Amurath, the Turkish Sultan, to ask his permission; and having obtained it, he assumed the government of the empire. Thus, for 150 years, from 1299 to 1449, although the two powers were almost continually engaged in broils and contentions, yet the Turks could not prevail against the Greeks. "Their power was to torment," by sudden excursions. Thus far they might go, but no farther. The 150 years ended, and with it virtually ended the Greek empire; because from that time the Greek emperor only reigned by permission of his deadly foe. Thus closed the

sounding of the fifth angel, and thus ended the first woe. The men then which they were to torment were the Greeks. {1841 JoL, APEC 115.1}

SOUNDING OF THE SIXTH ANGEL

Verses 12-15. "One wo is past, and behold there come two woes more hereafter. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. "And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, to slay the third part of men." {1841 JoL, APEC 115.2}

One wo ended with the 5 months or 150 years, and two more were to succeed it. The second wo began when the sixth angel began to sound. The same power which had restrained the Ottomans to the work of tormenting men five months, on the sounding of the sixth angel commanded that restraint to be taken off. "Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed." {1841 JoL, APEC 116.1}

"The four angels" are the four principal nations of which the Ottoman empire is composed, located in the neighborhood of the Euphrates. They had hitherto been confined to the work of tormenting the Greeks, without politically putting them to death. But from this time they were to slay, politically kill, that nation. {1841 JoL, APEC 116.2}

Accordingly, when the 150 years ended, the Turks were loosed, and the independence of the Greeks ceased, by their voluntarily acknowledging that they only existed politically by the permission of the Turkish Sultan. {1841 JoL, APEC 116.3}

But the duration of their dominion over the Greek empire is limited to "an hour," 15 days; "and a day," one year; "and a month," 30 years; "and a year," 360 years; the whole amounting to 391 years and 15 days. Both periods, the 150 years, and 391 years and 15 days, are 541 years and 15 days. The first period was fulfilled, and the four angels were loosed. Hence, we may expect that when the second period closes, with it will close the reign of the Ottomans in Constantinople. If the time for commencing the periods was at the time of the first onset of the Ottomans upon the Greeks, July 27th, 1299, then the whole period will end in August, 1840. {1841 JoL, APEC 116.4}

All observers of the signs of the times must acknowledge that, from present appearances in the eastern world, there is nothing improbable in the idea that the Turkish power will fall in the course of the present year. If it does, we shall be furnished with another demonstration of the fulfilment of prophetic periods, and shall be able to decide with certainty that the 9th chapter of Revelation predicts the Mohammedan government. The conclusion, also, that the sounding of the last trumpet is at the door, will be inevitable and irresistible to all who believe the word of God. {1841 JoL, APEC 117.1}

I wish to invite the reader's particular attention to this point. It is, on some accounts, the most important event of time predicted, and to take place in futurity. After the fall of Constantinople, or the Turkish power located there, we may not look for any very signal event to take place as an index of the coming of the Lord, until the mystery of God is finished. {1841 JoL, APEC 117.2}

ACCOMPLISHMENT OF THE FOREGOING CALCULATIONS

When the above was written, the result was in futurity, and was purely a matter of calculation; but now, however, the time is passed, and it is proper that we should inquire whether the event has answered the calculations. {1841 JoL, APEC 117.3}

1. Has, then, the Ottoman supremacy in Constantinople been broken, or has it been lost? {1841 JoL, APEC 118.1}

1st Testimony. The London Morning Herald, after the capture of St. Jean d'Acre, speaking of the state of things in the Ottoman empire, says: "We (the allies) have conquered St. Jean d'Acre. We have dissipated into thin air the prestige that till lately invested as with a halo the name of Mehemet Ali. We have, in all probability, destroyed forever the power of that hitherto successful ruler. But have we done ought to restore strength to the Ottoman empire? We fear not. We fear that the Sultan has been reduced to the rank of a puppet; and that the sources of the Turkish empire's strength are entirely destroyed." {1841 JoL, APEC 118.2}

"If the supremacy of the Sultan is hereafter to be maintained in Egypt, it must be maintained, we fear, by the unceasing intervention of England and Russia." {1841 JoL, APEC 118.3}

What the London Morning Herald last November feared has since been realized. The Sultan has been entirely, in all the great questions which have come up, under the dictation of the Christian kingdoms of Europe: and on them he has been dependent for support against Mehemet. {1841 JoL, APEC 118.4}

2nd Testimony. The following is from Rev. Mr. Goodell, missionary of the American Board at Constantinople, addressed to the Board, and by them published in the Missionary Herald, for April, 1841, page 160:- {1841 JoL, APEC 118.5}

"The power of Islamism is broken forever; and there is no concealing the fact, even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the Christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and Christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. How wonderful it is, that, when all Christendom combined together to check the progress of Mohammedan power, it waxed exceedingly great in spite of every opposition; and now, when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels, and arrange all the affairs of the whole world, are leagued together for its protection and defence, down it comes, in spite of all their fostering care." {1841 JoL, APEC 118.6}

This, let it be remembered, is the clear, positive testimony of an eye-witness, a man who is on the spot, and who knows whereof he affirms. For truth and veracity, he has the confidence of the American Board of Commissioners for Foreign Missions, and they, in their official organ, have given publicity to the testimony. Reader, please review this witness's testimony, and mark its point and strength. {1841 JoL, APEC 119.1}

3rd Testimony. The following is an extract from a London paper; the article is headed, "The Waning of the Ottoman Empire." It has been copied into most of the leading journals of this country, without one word of dissent on the part of any. Thus the whole editorial corps in this country have given it their official sanction. {1841 JoL, APEC 119.2}

The object of the writer is to show the relative condition of the Turkish and christian powers of Europe. In former times the Turkish empire exceeded in power every kingdom in Europe. But the scene is changed; the Turks are weakened and the christian nations strengthened. The article concludes thus: "The day they (the nations of Europe) counted their numbers, was to be the last of Constantinople; and that day has everywhere come." {1841 JoL, APEC 120.1}

So, according to all our leading periodicals, the last of Constantinople has come. {1841 JoL, APEC 120.2}

4th Testimony. Dr. Bond, editor of the Christian Advocate and Journal, New York, in one of the May numbers of that paper, concludes his account of Eastern affairs thus: "The Mohammedan nations are effectually in the hands and at the mercy of the christian governments." {1841 JoL, APEC 120.3}

This is granting all we ask. Turkish supremacy is gone, and is in the hands of christian powers. With these I shall close the testimony on this point; and proceed to inquire- {1841 JoL, APEC 120.4}

2nd. When did the Ottoman Independence depart? {1841 JoL, APEC 120.5}

Perhaps it may be said in reply, "it has been decaying for years." True, it has. But if its power is broken forever, as Mr. Goodell declares, there must have been a point when it was broken. If it is dead, there was a moment when it ceased to be alive, and became dead. When was that crisis? To answer this question understandingly and clearly, it will be necessary to take a view of the eastern difficulty, and the means adopted for its settlement. {1841 JoL, APEC 120.6}

For some years Mehemet Ali, Pacha of Egypt, had manifested a disposition to throw off the Turkish yoke and maintain an independent government. He gradually increased in power, and extended his conquests, wresting one province after another from the Sultan, adding it to his own dominions. In 1839, a war broke out between Mehemet and the Sultan, in which the Sultan's army were cut up, and his fleet taken by Mehemet and carried to Egypt, which he refused to surrender and return to the Sultan; threatening to burn it, if an attempt should be made to take it. {1841 JoL, APEC 120.7}

The following extracts from the translation of an official document which appeared in the "Moniteur Ottoman," of Aug. 22, 1840, will show the turn of the affair at this juncture. {1841 JoL, APEC 121.1}

"Subsequent to the occurrence of the disputes alluded to, and after the reverses experienced, as known to all the world, the ambassadors of the great powers at Constantinople, in a collective official note, declared, that their governments were unanimously agreed upon taking measures to arrange said differences, and the sublime Porte, with a view of putting a stop to the effusion of Mussulman blood, and to the various evils which would arise from a renewal of hostilities, accepted the intervention of the great powers. His excellency Shekih Effendi, the Bey likgis, was therefore despatched a plenipotentiary, to represent the sublime Porte, at the conference which took place in London, (July 15, 1840,) for the purpose in question." {1841 JoL, APEC 121.2}

The conference was composed of England, Russia, Austria, and Prussia, together with the Sultan's ambassador. The following extract from the same official document above quoted, shows the decision of that conference. {1841 JoL, APEC 121.3}

"It having been felt that all the zealous labors of the conferences of London in the settlement of the Pacha's pretensions were useless, and that the only public way was to have recourse to coercive measures to reduce him to obedience in case he persisted in not listening to pacific overtures, the powers have, together with the Ottoman Plenipotentiary, drawn up and signed a treaty whereby the Sultan offers the Pacha the hereditary government of Egypt, and of all that part of Syria extending from the Gulf of Suez to the Lake of Tiberias, together with the province of Acre, for life; the Pacha, on his part, evacuating all other parts of the Sultan's dominions now occupied by him, and returning the Ottoman fleet. A certain space of time has been granted him to accede to these terms, and as the proposals of the Sultan and his allies, the four powers, do not admit of any change or qualification, if the Pacha refuse to accede to them, it, is evident that the evil consequences to fall upon him will be attributable solely to his own fault. His excellency Rifat Bey, Musteshar for foreign affairs, has been dispatched to Alexandria in a government steamer, to communicate their ultimatum to the Pacha." {1841 JoL, APEC 122.1}

The reason why the Sultan thus submitted the decision of the question to the Christian powers is intimated in a manifesto which he issued about the 20th of August, and caused to be read in the mosques, day after day. It was because he felt his weakness and the danger of his throne. {1841 JoL, APEC 122.2}

"The Porte, in order to counteract this, (the pretensions of Mehemet,) has deemed it necessary to publish a manifesto, laying before its subjects a statement of affairs from the commencement of the quarrel up to the present time, and proving to them, by the clearest arguments, that the Pacha himself is the enemy of their religion, and that the object he is aiming at is to dethrone the Sultan."-Corres. Lond. Morn. Chronicle. {1841 JoL, APEC 122.3}

If we can place any confidence in the declaration of the Sultan, he did feel his throne to be in danger; and this was his reason for throwing himself on his allies for support. {1841 JoL, APEC 123.1}

The ultimatum of the London conference, it seems, was put into the hands of the Sultan, to treat with Mehemet, and if possible settle the difficulty without the further intervention of his allies. But if Mehemet refused to accede to the terms, which admitted of no change or qualification, the great powers were pledged to use coercive measures. While, therefore, the Sultan held the ultimatum in his own hands, his independence was maintained; but the question once submitted to Mehemet, and it was beyond his control. True, if Mehemet accepted the ultimatum, the Ottoman independence would remain; but if he rejected it, there was no alternative but for the christian powers to interpose and put him down. {1841 JoL, APEC 123.2}

Rifat Bey left Constantinople for Egypt, with the ultimatum, August 5th, 1840. {1841 JoL, APEC 123.3}

"He arrived at Alexandria on the 11th of August, and was by Mehemet's orders placed, in quarantine until the 16th." Thus on the 11th of August the question of war or peace was taken from the Sultan's hands and placed in Mehemet's, so that the Sultan could no longer control the affair. {1841 JoL, APEC 123.4}

The 541 years 15 days, commencing July 27th 1299, would end on the 11th of August; just the day Rifat Bey arrived at Alexandria. {1841 JoL, APEC 124.1}

On the 15th of August, Mehemet gave his answer to the Sultan in the following note:- {1841 JoL, APEC 124.2}

"Wallah, hillah, tillah,"(an oath, by God.) "I will not yield a span of the land I possess, and if war is made against me I will turn the empire upside down and be buried in its ruins. {1841 JoL, APEC 124.3}

Mehemet All." {1841 JoL, APEC 124.4}

This was the decisive stroke, and under it the Ottoman power was thrown into the hands of the Christian nations of Europe: And the very next day, the 16th, the consuls of the four powers took up the affair and remonstrated with him for his course, and threatened him if he did not submit. Since then, the Sultan has been under the necessity of submitting to the dictation of the European powers in all the affairs of his empire. {1841 JoL, APEC 124.5}

I am now entirely satisfied that on the 11th day of August, according to previous calculation, the end of 541 years 15 days, the ottoman supermacy departed; and that on the 15th of August, the control of the empire was thrown into christian hands, from which it had departed 391 years 15 days before. Thus the Ottomans were loosed and prepared for an hour, a day, a month and a year, to slay the third part of men. That time ended and their power was broken, and Christian power restored to Constantinople. {1841 JoL, APEC 124.6}

After the prediction of the Turkish power, the Revelator continues, chap. 10th, and relates what he saw farther. He saw an angel stand upon the sea and upon the earth, who "lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven and the things that therein are, and the earth, and the things that are therein, and the sea, and the things that are therein, that there should be time no longer. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished; as he hath declared to his servants the prophets." {1841 JoL, APEC 124.7}

The Revelator was here permitted to anticipate the sounding of the seventh angel, and the event of his sounding, but the way was not yet prepared for presenting in due form the sounding of the seventh trumpet. {1841 JoL, APEC 125.1}

The history of the Greek church and their oppression by the Mohammedans was given in the 9th chapter, which brought us down to the ending of the second wo; but before the even of the third wo could be fully presented, another line of prophecy must be brought up to the same period. That line was to give the suffering and depressed condition of true religion in the west, and its triumph before the end. {1841 JoL, APEC 125.2}

THE LITTLE BOOK AND ITS CONTENTS. REV. 10TH AND 11TH CHAPS

The Revelator was directed to go and take a little book out of the angel's hand and eat it up. This he did; and was then told that he must prophesy again, before many peoples, and nations, and tongues, and kings. {1841 JoL, APEC 125.3}

The events of the little book are the events predicted in the 11th chapter. And it was those events he was to predict before peoples, nations, tongues, and kings, before he could fully present the third wo. {1841 JoL, APEC 125.4}

THE TWO WITNESSES PROPHECY IN SACKCLOTH

Chapter xi. 1, 2. "And there was given me a reed like unto a rod; and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months." {1841 JoL, APEC 126.1}

The temple here spoken of, and which the Revelator was commanded to measure, is the church of Christ, composed of his living members, whether Jews or Gentiles, See Eph. ii. 19-22. This is emphatically the temple of God; and it was the church he was to measure. {1841 JoL, APEC 126.2}

"But the court . . . leave out . . . it is given unto the Gentiles, and the holy city shall they tread under foot 42 months." {1841 JoL, APEC 126.3}

In the ancient temple at Jerusalem the outer court was devoted to the Gentiles; into that they were permitted to enter and present their sacrifice to the priest. {1841 JoL, APEC 126.4}

So also in the Christian temple, there are those who, although professed members of Christ's body, are no more than Gentile or outer court worshippers, after all. Such is, and has been, the character of the church of Rome. She, while God has had a seed to serve him, has been treading that holy city under foot, and for 42 months, or 1260 years, the saints were given into her hand to oppress, persecute, and put to death. This church was not, in measuring the true church, to be taken into the account as forming any part of the temple of God. {1841 JoL, APEC 126.5}

Verse 3rd. "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth." Verse 4. "These are the two olive trees, and the two candlesticks standing before the God of the earth." {1841 JoL, APEC 127.1}

The 4th verse seems to be a reference to Zech. 4th chapter. The prophet was presented in vision with a view of two olive trees. He asked, What are these? and was told, "This is the word of the Lord unto Zerubbabel." {1841 JoL, APEC 127.2}

The two olive trees, then, represent the word of the Lord. Had we no farther evidence as to the character and person of the two witnesses, this ought to be sufficient. But we have other evidence. John v. 39. Jesus said to the Jews, "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." Here the Savior explicitly asserted that the Old-Testament Scriptures bore witness of him. And hence they are his witness. {1841 JoL, APEC 127.3}

Again; Matt. xxiv. 14. He said, "This gospel of the kingdom must be preached in all the world, for a witness unto all nations." What is this but calling the gospel his witness? The Old and New Testaments are, therefore, Christ's two witnesses. They were to "prophesy," testify the truth of God, during all that long dark night of papal rule. {1841 JoL, APEC 127.4}

"Clothed in sackcloth." Sackcloth is the emblem of sorrow or mourning. So the word of God is represented as mourning over the desolation of the church during that reign of wickedness. But still it bore a faithful testimony, and many by its heavenly light were led to the Savior. {1841 JoL, APEC 128.1}

"If any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies" {1841 JoL, APEC 128.2}

If any man add to the words of this book, it testifies that God will add to him the plagues written therein. And if any take away from the words of this book, his part shall be taken from the book of life, and from the holy city. Again, John xii. 48. "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." Thus fire proceedeth out of the mouth of these witnesses and devoureth all who would hurt them. {1841 JoL, APEC 128.3}

"These have power to shut heaven that it rain not." When the word of God was obscured, the rain of grace, the genial influences of the gospel, were withheld; revivals of religion, during the greatest part of papal rule, were almost unknown. "And have power over waters to turn them to blood." While the restraints of the word of God were withdrawn, the nations of the earth were continually involved in war and bloodshed. {1841 JoL, APEC 128.4}

"And when they have finished their testimony," or, according to Faber, when they are about to finish their testimony, "the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." {1841 JoL, APEC 128.5}

"The beast from the bottomless pit is the same as the wilful king, Dan. xi. 36, revolutionary France. That infidel government, so far as it could be done, made war on, and put to death, both the Bible and the God of the Bible. The one they declared, by a formal enactment, a lie, and prohibited its use; and the other they declared a nonentity, a being which did not exist." {1841 JoL, APEC 128.6}

"They not only declared the Bible a lie and prohibited its use, but gathered it in heaps and burned it. At other times it was dragged through the streets with every circumstance of contempt." {1841 JoL, APEC 129.1}

"And their dead bodies shall lie in the streets of the great city, which spiritually is called Sodom, and Egypt, where also our Lord was crucified." {1841 JoL, APEC 129.2}

"Streets of the great city." Paris. "Spiritually is called Sodom." The crying sin of Sodom was its licentiousness. But probably in no part of the world, since the ruin of Sodom, has this sin ever been

carried so far as in France during the reign of terror. On the 6th of June, 1794, a formal enactment was passed in the city of Paris, to establish fornication by law. A parallel cannot be found." {1841 JoL, APEC 129..3)

"It is also spiritually called "Egypt." The crying sin of Egypt was her atheism. "Who is the Lord, that I should let the people go? I know not the Lord, neither will I let the people go," was the language of Pharaoh. So also was it in France. One infidel, after the existence of God had been denied, declared that he and his fellows "detested God." {1841 JoL, APEC 129.4}

"Where also our Lord was crucified." The motto and watch-word of the infidel crew was, "Crush the wretch," meaning Christ. Nor was it an empty cry. All who bore the name of Christ were either banished from France or seized and put to death. It might be also in reference to the murder of the 30,000 Christians, members of Christ's body, on St. Bartholomew's eve, that it is said to be the great city "where our Lord was crucified." {1841 JoL, APEC 129.5}

"And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves." The nations of the earth saw and heard of the dangers of the French revolutionists in regard to the Bible, but did not suffer it to be buried out of sight. It still stood out prominently in Great Britain. "Three days and a half." The decree condemning the Bible and establishing atheism was passed Aug. 26, 1792. And that decree continued in force until March, 1796, a period of about three and a half years. During those three and a half years they lay dead in Paris in sight of the nations." {1841 JoL, APEC 130.1}

"And after three days (years) and a half, the spirit of life from God entered into them." The decree by which they were condemned was repealed, and the Bible was again permitted to be read. "{1841 JoL, APEC 130.2}

"And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." {1841 JoL, APEC 130.3}

"The great voice from heaven is the great demand which the world has made for the Bible since that time. The 1260 years of the prophesying in sackcloth of the two witnesses ended with the fall of Popery, 1798. In 1801 the British and Foreign Bible Society was formed, which, by the aid of the American Bible Society, has translated and printed the Bible, either in whole or in part, into more than 150 different languages. And missionary societies have been multiplying beyond even the most sanguine expectations of the warmest friend of the heathen world forty years ago, and the work is still going forward with unparalleled rapidity. The gospel will continue thus to spread until it has reached the last heathen nation as Christ's witness; "then," according to his declaration, "shall the end come." And the same fact is presented Rev. xi. 14, 15: "The second woe is past, and behold the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world have become the kingdoms of our Lord and his Christ; and he shall reign forever and ever." {1841 JoL, APEC 130.4}

"If the calculation on the periods of the 9th chapter are correct, we are upon the very verge of the time when this text will begin to be accomplished. For as soon as the second woe passes, the third will come quickly. How soon, it is impossible to tell. The only safety any one can have, will be in securing an interest in the Lord Jesus Christ. The third woe will come as a thief in the night. It will come when the

world are crying peace and safety. Of the day and the hour, no man knoweth. But rest assured, reader, when you see the Turkish empire fall, 4 that it is nigh, even at the door. And by the close of 1843 we may expect that all these things will be finished, and the righteous glorified." {1841 JoL, APEC 131.1}

"Now, I ask those who contend for a temporal millennium, to show me where it is to find a place between the sounding of the seventh angel, when the kingdoms of this world shall become the kingdoms of our Lord and his Christ, and he begins his everlasting reign, "and the time of the dead, (verse 18,) that they should be judged, and that God should give reward unto his servants, the prophets, and to the saints, and them that fear his name, small and great; and destroys them that destroy the earth?" {1841 JoL, APEC 132.1}

"Where, again I ask, is the place for the millennium to be found?" {1841 JoL, APEC 132.2}

"Then "let Zion's watchmen all awake." Let them cry aloud and spare not, until a slumbering world is awake to its danger, and flies to Christ for refuge. For now it is especially true, that "He which testifieth these things, saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." "The grace of our Lord Jesus Christ be with you all. Amen." Revelation xxii. 20, 21." {1841 JoL, APEC 132.3}

Daniel 11:40, # 7, June 6, 2020

In the studies up to this point we've been considering the role and the explanation of Daniel 11:40. We spent quite some time with the explanation and the methodology that this movement has on this verse, and we explained the approach that we have taken. I think it is unfortunate that the way this verse has been taught since the original position was laid on, that there's been no real development, no change in emphasis, and there's been a little growth in our understanding of this verse. So, in these studies, we are going to try to do, to approach the verse from a reasonable position. So, the approach that we've taken in these classes is what we call proof texting or repeat and enlarge. What we've seen is that is very easy to demonstrate that Rev. 13 and 17, verses 3, 8 and 11, are in fact a repeat and enlarge of vs. 40. What I tried to do is to take systematic approach at vs. 40 without using the logic that you might have in the Time of the end magazine. What I wanted to show is that you can explain this verse without making any application. And then when you do make the application, it becomes a lot simpler and more credible. So despite what some people may think, what I've tried to do is to give a robust support of our understanding or explanation of Daniel 11:40. And you remember the way we did this, was through the book of Rev. If you were to look at the board, we would be taking this study from Rev. 13 and 17 and then bringing those verses to bear upon Daniel 11:40. When you do that you are able to construct a model that is not in agreement with what's written. You end up creating two parts to a verse that does not naturally have two parts. I would suspect to this moment many people would not accept that premise. We've become so familiar with this part a part b concept, we actually think that that's what the verse teaching us, that's how we should read the verse. If you took the verse on it's own, any reasonable reading of that verse would not give you two parts. The reason for that is that it just says in the first part of the verse, "And at the time of the end", something happens. But each of us knows that the way we approached this verse, is that we create two TOEs, 1798, 1989. And thus saith the Lord, a plain reading of the verse would not allow you to do that. I think that this movement is so militant on that issue, that if anyone would point out to us this, we would just close our ears and not listen. This militant mind set, has done nothing but harm to our movement. It cast away those who don't see the things the same way we do, it emboldens us in our perspective and the consequence of all of that is that we become unwilling to consider other perspectives. Then what ends up happening is that any development that might occur is stifled, is prevented from occurring. It's taken a great change in our movement to come to a place where the culture has changed now. We were willing to explore things and think. Of course, with thinking there's always danger. As soon as you are willing to exercise free will you expose yourselves to problems. The point I want us to see is whether you realize it or not, our explanation of vs. 40 is based upon an understanding that this power in Rev. received a wound that became healed. It died and then resurrected. And when he resurrected it was the same power as before but there were differences. All of this is taken from Rev. without any application. And because we haven't seen the importance of understanding that point, we have become blinkered in our vision and felt that we understood everything that this verse is teaching. So the number one point that I want us to remember is that a natural reading of Daniel 11:40, does not have two parts. The way the vs. is structured, is that a

number of events happened at the TOE. They all happened at a singular point in time. However, if you approach the vs. in a completely different way, in fact has to be understood from the perspective of the book of Rev., then it completely changes the way you approach the verse. Today, because of the conflict or the tension that we have with people who have left the movement, this concept of how you read inspiration seems to be the focus of attention for many people. In fact, the argument that we made in the past against our opponents, when they were in the movement with us, I'll say it in a very black and white fashion that the people would find offensive. I'll say it in the phrase that I used in the past and then explain that. The lines trump inspiration. Given the choice we should favor the lines as oppose to inspired statements. Because people cut them out of context and make the point that we are trying to make something different. The reality is this: you cannot understand inspiration outside of the structure. And whether or not we see it, this is exactly what we have done in verse 40. From the very beginning, we never did a plain reading of this verse. We never considered what the Lord was saying, a thus saith the Lord. What we were more inclined to do, was to look at the structure and in doing so, we ignored inspiration. We ignored inspiration at two levels, Daniel and EGW. They are in agreement with one another but there's only one TOE. And what we did is disagreed with them and we said we are more interested in structures. I would call that proof texting, repeat and enlarge, or line upon line. So what we did, we took this innocent verse and we completely changed it's meaning. And that was never done by a plain reading of those words. People who have left the movement, because they accused us of looking at structures as opposed to inspiration, because we are unwilling to take a "thus saith the Lord" separate to context, than I would ask those people, explain what you did with vs. 40. Because in vs. 40 Daniel and EGW are in agreement. They testify that there is only one TOE, and all of this happens at the TOE. There may be some progression as you examine these conflicts between these two powers, but there are certainly not two TOEs. You cannot find that anywhere. And if you were not sure of that issue, you didn't have clarity on that point, EGW repeats it over and over again. So often in fact that a few years ago Elder Jeff would stand up and claim that he was the champion in Adventism who fought against time setting. And he did page after page of quotes that said, "no more time", from the SOP. And what we have demonstrated, when we created 1989, it is an outright lie, an un-truth, to say that we do not believe in time setting. We know that 1989 is a key-waymark in the work of the Third Angel. And therefore, what we have done is we have tied the Third Angel Message to time. And for those of us who would argue this is not time, this is event, you simply know that that is not true. Not true to pretend that this was not time setting. Everyone who has fought against time, has left the movement. **Because it is the TEST. It is the issue that defines if you are in the scattering or in the gathering.** So the argument that FFA had in 2012, is that 2014 was in the future and 1989 was in the past; and I want us to see that that was a fallacious (outright lying) argument. We got the Third Angel Message and we hung it on time, we hung it on a date; and we should be open and honest about doing so. The fact that you hang that date, or you see the hanging of that date after it happened, doesn't change the fact that it is hanged on that date. By 2012 we already knew that 1989 was a date that you could calculate independent of the events. And all that calculation was done using the 2520. The start and the end of a time period that brought you to 1989, TOE, and the end of time, or as Litch says it The time of the end and the end itself. We've already calculated those two events, 1863, and 1989. So we knew that that scattering period was an important component of our message. In fact, we know that the TOE has a characteristic or property. The property is that it is the end of a scattering period or the end of 2520. After having all this discussion, showing how correct our modeling is, without making any applications, what we should and could have done, when you compare and contrast those two powers, you see that you have Alive,

Death, Alive, and we already added on top of that death again. But the last death is not in vs. 40. This repeat and enlarge would define that the second power, KS, it must follow the same sequence of events. And you do not need words to know that. It follows the same sequence Alive, Death, Alive (resurrection). If the KN dies eventually, 11:45, "it shall come to his end and none shall help him", who would possibly help him? The kings, arms, this state support that he would have. Now in the verses 42-43 explain who that support system that is, it's the world. Now you remember, when we speak of going from the local to world-wide, from literal to spiritual, how would we define what worldwide is? Remember you've got certain properties when you resurrect, glorious, worldwide, new, revenge attack. So, we define worldwide as sphere of influence or proxy. So, when this power comes to its end, these proxies, these spheres of influence would not be able to help him. So, if we take that concept, who are we dealing with? What power are we referring to? KN. We can take all those properties, bring them to the KS. When we start talking about the demise or the wound (Panium) and eventual death (SL) of the KS, after resurrection (Russia under Putin). So when it comes to its end, why is his end inevitable? Because no-one will help the KS, because he loses all his sphere of influence. The sphere of influence, maybe is not so clear to see that, we are making application of what worldwide would mean, but I would suggest that when you go to vs. 42-43 you can see sphere of influence without any application. The point I want to make is that you can get through 90% of this study without ever identifying who these powers are. And the weakness of our methodology is that we make applications too quickly. As soon as you make an application it becomes burned in your brain, made the connection, and when you walk into a ditch it's very difficult to get out, therefore it becomes very difficult to think outside of the box. That's why we have to be careful about making applications prematurely. And for all of you it's already too late because you already did that. You already made applications so long ago, now it becomes really difficult to get out of that. We now have people in the movement who became so fixated with this tunnel vision, they're unwilling to look at structure, they become entrenched in their position. This is not the only point, the only example, but I'll give you another one. The issue of Sabbath/ Sunday, seal of God / mark of the beast. Because we made applications so early in the movement's history, it became so engraved in our thinking, that for many of us it's almost impossible task to rethink things, to realize that the Sabbath / Sunday issue it's not the great test that confronts humanity. It never was and it never could of be. The reason we find that difficult to accept is because of our unwillingness to look at structures. We become so focused on a thus saith the Lord, when someone challenges that they are now been called an heretic. This is one of the key points that have split the movement last year. I want to suggest, if you go through all the study that we've done over the last six classes that we've done, without making any application, you have all the components, all the pieces that prove that the issues that are confronting EGW are not the issues that are confronting the world today. Therefore, you cannot take her literal words and make them to bare upon us today. I'm quoting a bible verse, this is a hard saying, who can hear it? There are too many people in the movement who are not able to hear this and they leave. All of those people that are leaving because they think that we are either desecrating the Sabbath or we don't longer believe in Sabbath or we are now rejecting the SOP, what I want to remind them is that they did the same thing with vs. 40. If EGW would have seen two TOEs, she would have told us. If EGW would of believe in time setting she would of not accept the study, we did on Revelation. There would not be quote after quote from her pen to say that we are forbidden to time set. She would never say that there would never be a message that is hang on time. So, we need to be really aware of this fact, of what she had said and what we are doing. So this is our understanding of this verse, and I am not trying to say that we taught error, I've tried to demonstrate, and I don't think I really

used any prophecy quotes to prove anything. 4 SP 276 didn't prove anything, that was just something that people used against this study. GC 268, I don't think that it proved anything particularly, everything is being demonstrated straight from the bible. All that the SOP quotes is just agree with what we are teaching. When you use repeat and enlarge to go from Revelation to Daniel, you can then take the same principle from Daniel to Revelation. Rev. 13 you now know who did that work. Rev. 17, you now know what this power does when it resurrects. All of this in red is derived from the study of vs. 40, so they complement one another. That's the summary of our position. And I took time to go over it again because I wanted you to never forget the integrity and the truthfulness of what we teach, the correctness of it. But what has taken people by surprise, is if you lay all of this to one side, and look to the verse on its own merits, you would come to different conclusions. Is it a correct one? Is it an incorrect one? Is it one that's outdated? These are the questions that we should be asking ourselves. And we began to discuss this in our last class. You remember that we discussed the work of Uriah Smith when it comes to the issue of Revelation 9, the work of Islam in Bible prophecy. The reason we believe what he taught, I explained it this way; that he clearly took hold of Josiah Litchi's work. It is clear to see that when he speaks about Rev. 9. The climax of all of that was the end of the second woe, August 11, 1840. Having accepted that, understanding, we were not willing to use Uriah Smith's work when it came to his explanation of Daniel 11. When it came to that work, we looked at it completely different. And I want to suggest the reason why is the following. In ch. 9 in Rev. we saw, we acknowledged that he was referring back to the work of a pioneer, and not just any pioneer, Litchi's role in Bible prophecy, was the empowerment of the first Angel. So having identified that, Rev. 13 we found that explanation credible and then we saw EGW reinforce or reaffirm that thinking. But there's very little information on the last 15-16 verses of Daniel 11. Like from vs. 30 to 45. So we were much more inclined, to take the word of Elder Jeff then we were to take the word of Uriah Smith. And one of the reasons is that Smith was a person in the time of scattering, and Elder Jeff is a person in the time of gathering. We should not take examples of the time of scattering to help guide us in the time of gathering. What we neglected to see is that in fact Uriah Smith, was quoting the same author in Rev. 9 and in Rev. 13 and Daniel 11. And more than that, he was quoting the same author in the same time period. I'm sure you all heard, when we discuss Rev. 9 the following dates. Litch is giving us two dates, 1838 and 1840. So that is what we refer to when we go to Rev. 9. Now when you go to Litchi's commentary on Daniel 11 you now know that he's commentary was written in 1841 which is the same timeframe, the same history. Using methodology that we all should be familiar with, knowing that no singular piece of information should have changed our perspective of these verses. When Smith said that this is what these verses mean we should of taken those comments more seriously, we should of consider them, especially if we would realize that this was Litchi's work, and the timeframe when it was written. We were discussing about W. Miller's rule # 5 to understand how a teacher would explain a verse. And the problem we were confronted with when it comes to Daniel 11:40 is that we were unwilling to accept Smith's version of that verse because he was just a man, he was not the voice of God.

I want to come back to his work now, APEC, and we are going to look at the last two chapters, or sections, V and VI and I would like to remind us what the title of those are. Section V "The time of the end and the end itself", and that title was the same principle in Daniel 8:19, the last end of the indignation. Last end, so therefore we say that there was a first end. It is exactly what Litch is saying in the title here. The time of the end is the beginning of the end, and the end itself, so the beginning of the end and the end of the end. And the end of the end is Daniel 11:45. Chapter 12:1 begins "And at that time". When you come to the end itself something happens.

Section VI is "The three woes and the two witnesses" Section V is page 88; section VI is page 111. We identified yesterday that section VI is Rev. 9, and the two witnesses is Rev. 11, which we have as 11/9/11, which is of course the primary two dates we focus on, 11/9 and 9/11. When you turn it into a chiasm it becomes a worldwide symbol. I put an equal sign between Ch. V and Ch. VI, they are repeat and enlarge of one another.

Philippians 2:5 "Let this mind be in you, which was also in Christ Jesus."

Why we've gone to this verse, what's Paul telling us to do in plain language, we should be Christminded or we become much more literal or natural. But I want to make it much more literal than that: whatever brain Jesus had we should have that brain. That's what I wanted us to see, this is a brain transplant. So if you look at the context; context is Jesus was nice, you be nice. But what I want us to see is this list of principal, and what we are required to do, if we are going to cut Christ's brain and put it into our brain, we can do it the other way around. We can take our body and wrap it around his body so we should be like him. We want to think the same way he thinks. That's what our brains needs to be doing. I want to suggest, what we need to do is understand what is Litch thinking. First of all, GC 343, God's servant, so he's a servant, a messenger, an Angel. This is not just a human mind that we have. If you are an ambassador of God, a servant, his voice has to be God's voice, so his mind has to be God's mind. So, we need to know what was Litch thinking. We want to know what was in God's mind. And I will suggest this: the three woes, Rev. 9, is the subject of Islam. Remember we had four or five repeat and enlarge. What's Rev. 11? Rev. 11 is in two parts, we are talking about part B, this is where we need to understand Litchi's mind. France, I said part B but we could easily draw it in part A. Because what is part A talk about? Where is part A bring you to? What history? 1260, not only but the focus is on the end of 1260, just where the two witnesses bring you to. So Rev. 11, brings you through the 1260 to its conclusion and it speaks about France. So Rev. 9 and 11, speak about Islam and France, and therefore when you start speaking about the TOE and the end itself, and it is a repeat and enlarge of Rev., what is the subject of those last few verses in Daniel 11? Has to be exactly the same, Islam and France. I want us to see how perfectly simple Litchi's logic is, and this is one of the characteristics of true, how he in a very simple fashion, draws us into the mind of God. The choice of title is so perfect. In that history of the time of the end what do you see? You see Islam and France.

Daniel 11:40 # 8, June 2020

In our last presentation, we were looking at Josiah Litchi's work, the coding for that is APEC and it's a little booklet which is in six sections. And each section has subsections. We were focusing on section V and section VI. The title of the document is called, "An address to the public and especially the clergy. And I am suggesting that there are two ways to understand this. It's either public is the world, clergy is the church, or the public is the laity and the clergy is the leadership of the church. In fact, if you read the introduction, he addresses one chapter to the public and another one to the clergy. I think it's there that he makes it clear who he's speaking to. In fact, what he does at the beginning of this document, he quotes from two articles or letters, and one is to the public and one is to the clergy as I said. The one to the clergy is written in May 1840, and the one to the public is July 1841, which is the same year the booklet is produced. So, we know this document is written sometimes after July 1841. I am going to read from page 5.

"Although the following pages were originally addressed to the clergy, yet they were not designed exclusively for them, but for the public generally." {1841 JoL, APEC 5.3}

So, I want to remind us this document or this pamphlet was published in 1841. And what we are reading begins on page 5. These pages were originally targeted to the clergy, and then it says that they were not designed exclusively for them but for the public in general.

"The object of the writer in giving this work to the public, was to present, in a condensed and consecutive form, the great and grand subjects of scripture prophecy, and the times of their fulfilment; and to present the whole so briefly and distinctly that everybody, of common capacity and any disposition to inquire for light on the subject, might understand the theory in its various bearings." {1841 JoL, APEC 5.4}

The reason I wanted to read that is the following: but in order to explain it I want to go to a SOP quote. So we are going to hold two pieces of information at the same time. I am going to read a couple of SOP quotes and then we are going to go back to Josiah Litch and I want us to see something. The reason I am going to do this is because I want to demonstrate something. The point I want us to see is that we

cannot take EGW writings, her prophetic word, and just take those statements and bring them from the 19 century, and the 20th century and bring them in the 21st century. We need to be careful how we do that. So, we are taking a 19 and just the very first decade of the 20th century, and we are taking those statements and bring them literally in the 21st century. That's what the movement have done. That's what Adventists do. And the point of this short observation is to try to show that we cannot do that. So hopefully we understand why we are looking at the first part of Litchi's work and the SOP quotes.

"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. "{GC88 445.1}

When we read a statement like this, we are going to take that I'm going to call it 19th century, and bring it in the 21st century. I know this is the 1911 version but it's virtually identical with the 1888 version. I am suggesting that is wrong for us to do that. Literal to literal.

"In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the State, Protestants are following in the steps of papists. [SEE APPENDIX, NOTE 11.] Nay, more, they are opening the door for popery to regain in Protestant America the supremacy which she has lost in the Old World. And that which gives greater significance to this movement is the fact that the principal object contemplated is the enforcement of Sunday observance, —a custom which originated with Rome, and which she claims as the sign of her authority. It is the spirit of the papacy, — the spirit of conformity to worldly customs, the veneration for human traditions above the commandments of God,—that is permeating the Protestant churches, and leading them on to do the same work of Sunday exaltation which the papacy has done before them." {GC88 573.1}

So, we read from the 1911 GC, it's identical with the 1888 version, same pagination, and it's also the same in the 1884, Spirit of prophecy vol 4. 4 SP, 277.2 and 319.2. It's published 1884, and they are the same as 1888 and 1911 GC. What we would really want to do, is we want to look at this paragraph in detail, because they are very telling. And what I want to say is that these statements are written for that generation, they are tailored specifically for them. The reason that the most Adventists would not believe what I just said and what I am about to say is because they believe in conspiracy theories. They believe that whatever you see in the public domain that Trump and Frances are enemies, that this is false. That behind the scenes they are friends, with a common objective, a common plan, they are

friends, on the same side. When you read the 573 quote it says that protestants are following in the steps of Papists. And today they are not. If you see where Francis stands on the issues that confront society today, Protestants in America are not following in his steps, they are oppose to one another. So what you are forced to believe then is either EGW is making mistakes, or there's some secret alliance that no-one knows about it, and they would start saying things like, the SL is moving in secret. This are the two options that people have, Adventists in general. But there's a third. This third option is the one I am suggesting is correct. It's the option that we are increasingly seeing is true. And what's that option? We need tounderstand things dispensationally. Different dispensation, different test. It's not only just a different test, it's a different Papacy, this challenges the concept that the Papacy never changes because the Papacy has changed. Now we don't know what the SL is going to look like in detail. But we know is going to be significantly different to what traditional Adventists understand, and I would say even what this movement understands. Will the United States follow in the steps of the Papacy at the end of the world? Do we believe that will happen? So, we have to ask ourselves is this the last Pope? And if we are going to say this is the last Pope, the question we ask ourselves, are we now confronted with the last President of the US? What I want to suggest, without committing myself or the movement into some fix position. Will we ever get to a place where the US and the Papacy will join hands together or no? Someone says, I do believe that US will follow in the footsteps of the Papacy. Well they are certainly doing that now. I am not trying to push us too far into the un known, and without committing myself or the movement or Elder Tess, I want to suggest that Elder Tess is already given us most of the information that we need to answer to these questions. And it's based upon one principle. Counterfeit.

So, based upon the principle of counterfeit, priests by birth were conservative or liberal? Conservative. Often our definition of conservative and liberal is wrong. I want to suggest that if we want to define conservative, I want to define it by the number 4, and I want to define the liberal as number 6. It's a reference back to the commandments of God. 4 are the commandments where we serve God and 6 is where we serve humans. So, when we start thinking about counterfeit, if we were born conservative, what would we die as? I want to suggest we begin our journey conservative and we end it liberal, we the priests. If we look for counterfeits, when we were conservative, what would the counterfeit be? Would it be Protestant America or the Papacy? Or what EGW would say the Roman hierarchy.

I would say it's Protestant America. If we are going to turn liberal, we are going to end liberal, our counterfeit must be something liberal, whatever that is. We could have gone with John Paul II or Pope Benedict. Could have been either one. I just chose to say Protestant America. If you are confident that

we are going to use counterfeit, when we become liberal, who our counterfeit be then? Because we are going to end up liberal. People are saying Pope Francis now. So, are we going to have a fight with the Papacy? We are not going to have a fight with the Papacy because the Papacy will be where. Can't be on our side, the Papacy is the counterfeit. Where is the Papacy in all of our stories? Ahab, where is the Papacy, where is she? In the Palace, in Jezreel, somewhere else. Where is Herodias? Behind the scene, hiding somewhere. You cannot have a fight with her. Who will you fight against then? We are liberal who would we fight against then? It has to be a liberal entity. Why cannot be Evangelical USA? They are conservative, can't be them it has to be someone else. It can't be the democrats, because the democrats are not ruling. So we are going to stop that study there.

The point I want us to see is that when we are talking about Protestant America, we know who that is. Is Evangelical America, it's not liberal, it's conservative. And if we are talking about the end of the world, who the fight is against? Who's that statue going to fight against? The stone. The stone is this movement. So, the statue has to fight with this movement. And what kind of fight does that has to be? You go to mount Carmel and you have Prophet against False Prophets. Has to be a counterfeit. So, we know that things are going to be different then EGW portrays them to be. In her model, if we just took Protestant America and the Papacy, they are the same thing. We can say it this way: she is Jezebel, Papacy, and what name does EGW give to the false prophet? GC 445, Protestant America. So this is America and this is the Papacy, (showing two dry erase pens) and they are in unison one with another. So, if we believe in EGW writings, you have to have a model that they are in agreement. But what we have missed is who controls the whole story? The stone, the movement does. So, if we are controlling the story, whatever we are, they will be. There has to be a counterfeit. God says, we'll fix the sin problem, in Genesis, how do you fix the sin problem? Sacrifice. So, Satan is going to counterfeit. Christ says no more sacrifices. Satan says, no more sacrifices. He mimics God. Elder Tess has demonstrated this. And an important point that she brings to light, God and Satan are out of synchronization. No more sacrifices, we'll call that at the beginning of the Christian church, let's say 30 AD. When did the Papacy put an end to all of that? 500 years later. 500 years out of synchronization. You go back from the beginning and they're even more out of sync. She's shown that in our generation the synchronization gets closer and closer so that they are in line. The point I want us to see, if you really believe in EGW, you have to go from literal to spiritual, and therefore you have to facture in many things. Nr. One is that Adventism, the stone, us, we switch from conservative to liberal. Are we sure that's the case? We should be. We are going to go to the book of John. Now we know when John the Baptist begins the New Testament Church, what's his focus? He's going to pave away the path for Christ, the second

messenger, and he produces disciples, who were created in his image. And what kind of people are they? If you think about John and his brother? The sons of thunder, conservative. If you go to Joh 13:35, Jesus says this: "By this shall all may know that you are my disciples." What is the this? New commandment, that you love one another. So, it's about love one to another, it's called a new commandment. So, you have new commandment, love, # 6, the golden rule. Do unto others what you want them to do unto you.

So, we know that the Church goes from conservative to liberal, in the reform line of Christ. And we do the same. So, we know we are going to end up in that place, and therefore we know that we have to be careful how we read EGW writings now, because we can't just apply them just in the way she has.

So, lets come out of all of that, and lets go back to Josiah Litch. I want to point out one thing. There is a lot of thoughts I have not completed in the conversation we just had. I am hoping that I opened some ideas in your minds that challenge your perspective of end time prophecy.

So, we're back to APEC 5. Go to paragraph one. This is how he speaks to the public. We call the public the world today. He says, "we have a sure word of prophecy whereunto we do well that we take heed as unto a light shining into a dark place until the day dawn." He is quoting 2 Peter 1:19. He's talking to the public and he's quoting a Bible verse. Who would ever do that? When he says "we". He's not just quoting from Peter, he's saying we, you and I, who I am talking to. You would not knock on someone's door today and say that would you? Why wouldn't you? Because what condition is the public in today? Spiritualism think about Egypt, Rev. 11, atheistic. The world is atheistic you don't quote the Bible to them and say, you know we have the sure word of prophecy, you never say that to anybody. You cannot address the public that way. Then he goes on to say "tis word of prophecy relates to things past, present and future. But all centered in Christ is suffering to the glory which shall follow." If you say all of that who would you be speaking to today? People say SDA, I would like to go with Christians. This is Christian or church language. Who is Litch speaking to? I want to say he is speaking to the general public, because who are the general public? Protestant America. It's a completely different dispensation. He says "I really penned these pages and it was unto the clergy. But it wasn't only to them it was for you as well."

"Although the following pages were originally addressed to the clergy, yet they were not designed exclusively for them, but for the public generally." {1841 JoL, APEC 5.3}

This is 1841, so if he says originally addressed what does that mean? It means, this document, APEC, originally would have been titled "An address to the clergy". He is going to define who's the clergy later. So, he wrote something to the clergy before, now he's decided to take that same document, and send it to the public, to the world. The public is protestant America. Even if you don't believe in God, in that dispensation, everyone is just considered Protestant, you can talk of God openly, it's normal. If this is published in 1841, it was originally produced before. I want to suggest that it was originally addressed to the clergy beforehand. I can't prove this but there's good circumstantial evidence. I'll give you the date, APEC 17.2. When this document was first produced, first given to the clergy, May 1840. Three months before August 11, 1840. So this document is not an 1841 document, this document is an 1840 document. Given to the clergy and I am going to say this, the clergy is the believers, just before the fulfillment of Rev. 9. The point I want to make I hope we all can see. When this was first addressed to the clergy, the leadership of the church which is where he should first address it, this was a year before, just as he's about to predict August 11. In fact, he's already predicted 1840 two years before. He only predicted the year. Where is Josiah Litchi's mind? Is in Rev. 9, in Europe looking at the issues of Turkey, the Ottoman Empire. And he sends his information to the leadership of the church so that they are aware of it before it happens. After it happens, what does he do? He says, never mind, I'm going to repackage this, and I am going to send it to everybody, especially to the leaders, because now his prediction has been fulfilled. So hopefully we can see the dynamic of this document. Because when it's being discussed in the past, by me I've been content to separate this from August 11, 1840 which is Rev. 9. And this is Daniel 11. So, I kept them separate. Rev. 9 and 1840. Daniel 11 and 1841. But now, you can connect them together, they are the same year. And if you are going to mark the empowerment of the first angel message from 1838, he's already predicted the year, then we mark ten days before, but I am saying is not just ten days before, because for sure now you have 1838, August the 1st and May 10th. So, it's part of that history. If you believe in Josiah Litchi's work of the empowerment of the first angel message, then you know that this is part of that work.

16.1, this is the address to the clergy, published 1840.

"For two years this has been the subject of my study, and the result is, that every successive step brings out new truths in favor of the system, and increases my conviction of its immutability, when taken as a whole. That this work, or indeed any other on the subject, is free from error or imperfection, it is not pretended. That it is not only possible, but probable, that the exposition of some texts of Scripture remarked upon in this work is incorrect, and that I may hereafter see differently in relation to them, I

freely admit. But that every point, materially and vitally affecting the system, is founded on the rock of truth, I firmly believe." {1841 JoL, APEC 16.1

For two years, there you go, is a study of Rev. 9, second woe. Remember we did this, 11 9 11. Now you know that that assertion that I made is accurate, it wasn't guessed work. I begin to tie together the pieces of the puzzle. So, this document becomes significant, that people have not studied, not aware of.

Let's summarize. He's going to write a document which predicts the end of the second woe. He writes this in 1840 and sends it to the clergy three months before it's fulfillment. He tells them that he's been studying this subject for two years, and what's interesting he says this:

"For two years this has been the subject of my study, and the result is, that every successive step brings out new truths in favor of the system, and increases my conviction of its immutability, when taken as a whole. That this work, or indeed any other on the subject, is free from error or imperfection, it is not pretended. That it is not only possible, but probable, that the exposition of some texts of Scripture remarked upon in this work is incorrect, and that I may hereafter see differently in relation to them, I freely admit. But that every point, materially and vitally affecting the system, is founded on the rock of truth, I firmly believe." {1841 JoL, APEC 16.1

What I want to pick up is the word successive. What is that mean? Step by step, every successive step in its order. So, we'll begin in 1838, August 1st, May 10th and 1838. But this is sent May 10th. And from 1838 to May 10 what has he done? He has many steps, which he doesn't explain. So he's got successive steps, one after another, and each step confirms the past, and brings out new truth. What is system? In favor of the system. I would say methodology. Every successive step brings out new truth that confirms the methodology.

Increases my conviction of it is immutability. What is immutability? Unmovable! It will never change, when taken as a whole. He says there may be some human error in this work, but he can prove through methodology that his study can never be changed, ever. I am going to stop there. So, in summary what we have seen is that this document is not an 1841 document. This is connected to his prediction of the fall of the Ottoman Empire. All the clergy knew it. We know it with respect of Rev. 9, but we did not know it with respect to Daniel 11. So now I want to ask the question. His explanation of Daniel 11, I am going to go to the last 13 verses, that begins in vs. 32 to 45. Is his explanation of those verses immutable or not? He says it is. And if we say it's not, we find ourselves in trouble. Because we say his words are immutable when it comes to Rev. 9 but not when it comes to Daniel 11. So the church says, throw away

Rev. 9, what's our defense? You as the church have no authority to fight against the message of the empowerment of the first angel. If I were to say "you can't blame the theologians, so therefore...what's FFA response would be to this statement? They could have known, even stronger they are critical and say you don't have any excuses because you rejected the foundation of Adventism. They criminalize the church. Now those very guns are pointed to the Church, now they are being pointed to FFA. Because they have done the same thing. They took the empowerment of the first angel message and they said, we do not believe that, we throw it away, because they said we know better than the first angel. That is double talk. Just lie the church does. The church claims that believes in Adventist heritage, and yet they throw it all away. We claim we believe in Adventist heritage; we claim to believe in the foundation of our faith, and we have done the same thing. Thrown it away. And we need to recognize, that if you are going to be so harsh upon the church, their negligence, and say they do not have any excuses, then this movement has to answer what excuses we have. We have seen how easy it is to put all the pieces together. We can prove that Josiah Litchi's understanding of Daniel 11, the last 13 verses, is the empowerment of the first angel message in 1840. And we for 30 years said it's rubbish. The same thing that the church says about Rev. 9. When we point a finger at them, we point three back to ourselves.

Matthew 23:15 " Woe unto you (you conservative movement) for ye compass sea and land and make one convert and when you've made him you make him twofold more the child of Hell (or the child of death) then you are yourself."

And this is what this movement has done, at the very time when we claimed to be the salvation of God's church. We are in Jacob's time of trouble and this is why we are in trouble. If evidence such as this, which is now coming out, to show us ED 52.1

"In his childhood, Joseph had been taught the love and fear of God. Often in his father's tent, under the Syrian stars, he had been told the story of the night vision at Bethel, of the ladder from heaven to earth, and the descending and ascending angels, and of Him who from the throne above revealed Himself to Jacob. He had been told the story of the conflict beside the Jabbok, when, **renouncing cherished sins**, Jacob stood conqueror, and received the title of a prince with God. " {Ed 52.1}

Jacob had cherished sins. We know that FFA had cherished sins on this issue. How do I know they cherished this sin? Because is the very accusation that they level against the church. The church cherished sins, they threw away Rev.9. FFA has cherished sins, and they threw away Daniel 11. Direct equivalents.

The question is about the first angel. Miller is the first angel, as is Josiah Litch. The empowerment of the first angel was Litch, the arrival of the first angel was Miller. In our history, the increase of knowledge was there but during the empowerment, our movement began to become derailed, it loses direction. Many people had paid the price for that, most of all those people who had followed FFA, who are now fallen in the wicked world below. Why is that world wicked? What world is that? It's a conservative world. Protestant America, Evangelical world. And the rest of us we are left with a demand that God makes of us. We need to go back and put away our cherished sins and understand the mistakes that we've made.

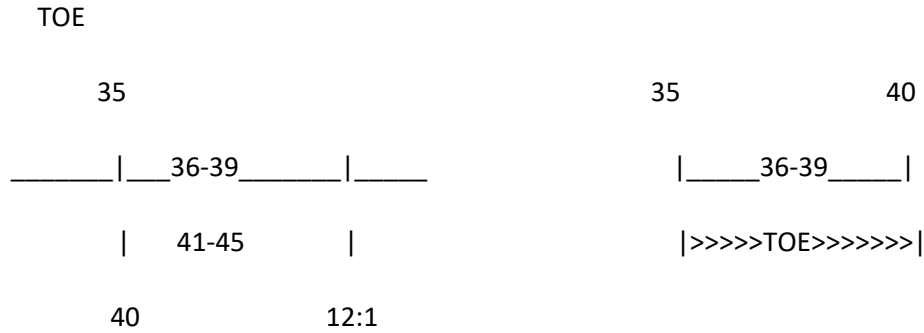
Daniel 11:40, # 9, June 2020

The last meeting from Portugal hosted by IPR

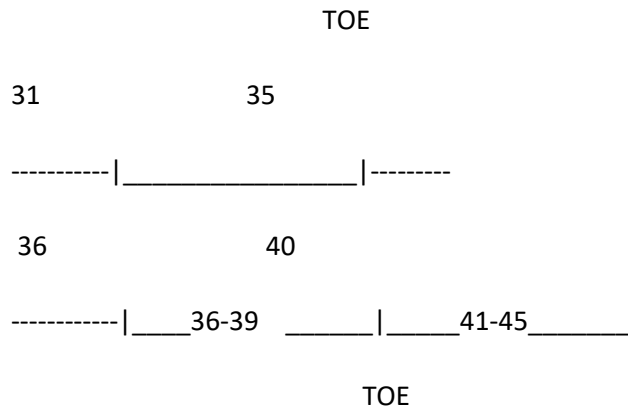
I think that we can all see that this is a vast message, not in general, just this issue. There are many things to consider when we think about Josiah Litchi's work. In the olden days, when we used to look at Millerites explanation of things, and we would say that they made this mistake, I quickly came to a position in my thinking, we have the truth, this movement has the truth, but I would think like everyone else that the Millerites made mistakes. For example the position of the Sanctuary, their understanding of the parable of the ten virgins, the 2520, the structure of paganism and papalism, the fact that they have at the end of the world, when we would go to John 2:20 we would mark 46 years, they would mark 45 years, that this was the history of Paganism. They would see things differently to us. And what I began to realize and appreciate is it even though as I would understand it they would make mistakes, because it's one of those things that's proven to me wrong, we could learn from their mistakes. And I held on to that concept for a long time now. Then I would generally encourage people to do the same. But now what I'm saying is that in the context of this study, 11 9 11, section V and VI, Daniel and Revelation, when we consider this study, Daniel 11, Rev. 9, Rev. 11, this repeat and enlarge, where you have this interaction, this dance between France and Islam, but not only can we learn from their perspective from their study, but it was true, there weren't mistakes in their study. This is not a new concept that I am suggesting now. For those of you who kept up with the studies for the last 18 or so months, if you go back to Brazil, 2019, January to March, if you go back to that point because it's there where the beginning or the blossoming of this study began. It got brought up by a question that was going through that school, which was, how do we understand predestination? What is predestination? Are we Calvinists or not? How do we understand conditional prophecies? Because it was a new concept, a new idea, people had different ideas. Not by the end of the school but certainly by the summer of 2019, there was consensus on this issue. But the way we understand conditional prophecies or predestination, in many ways is incorrect. I want to take us back to some studies that Brother Filip from Romania had done the year before. Now I'm not sure if he developed those studies, I hope that he has

but I have a feeling that he hasn't, and what I'm referring to, I'll say it in non-scientific terms, the small to the large. Now if you took a ball which is large, and you dropped it in a room that's filled with air, you can predict 100% of the time what that ball would do. That is how prophecy works. But if you took a small piece of dust and drop that, you cannot predict the movement or the fall of that piece of dust. You go from big to small. Your ability to predict changes, and this literal phenomenon, has an impact on our understanding of how prophecy works. As I said I don't know if he developed those studies, but I think there was potential in them to teach us many truths. So, coming back to the thought I wanted to make, when we speak about predestination or conditional prophecies, the whole subject is not as straight forward as we may like to think it is. People find it hard to accept, not so much now but earlier they did, and FFA still do, that one verse can have two meanings, which are both completely correct. Why that becomes significant is because I'm hoping that we can now see with a clarity perhaps we have never seen before, that our version of Daniel 11:40, the one we did in this classes, that we have on the board, all of this information, this is not the original truth. This is not what this verse meant. This is not an explanation of that verse as God gave it to his people. In the mind of God, this verse meant something substantially different, then what we understand today. I don't want to limit God's word; I don't want to limit God. In His wisdom he constructed his word in a beautiful and complex way, let me put it like this; He had something in his mind which we would call His will; it was his will that Christ would return in Millerite history. Once his will was not fulfilled, he already had allowed these words, these chapters to be written in a certain way, vs. 40, so that it could be fulfilled three generations later in a completely different way. Vs. 40 has absolutely nothing to do with the Papacy. That was the original intent of that verse. You have to go to different verses to look at the Papacy. What was this verse about? France and Islam. That's what this verse was about. This is what Litch teaches. And we may find that hard to believe. And the reason we find that hard to believe, because we took six classes to prove that Daniel 11:40 is about the Papacy, is about the USA, and what we find is in fact it has nothing to do with the Papacy, nothing to do with the USA, it was about France and Islam. And this becomes a difficult proposition to some to believe. So, brother Wolfgang can say now with confidence, it's a different dispensation so what's the problem? But he remembers as much as I do, if we had this conversation two years ago, he would not have given that statement. In fact, if I have said something like that with some force they would of argue against it. So, it's pleasing to see that many of us, these pre 2014 people that were able to repay. That were able to go back and see what we've done wrong. Because if you can repay on this issue, then why we would not be fully accepting everything else that is connected with the MC message? Because this study was part of the MC message of William Miller's dispensation. Not the cry

this history, how does it work? Where do we place vrs. 36-39? Is it connected with vs. 35 or is it connected to vs. 40? There are various ways to show this, vs 35, followed by 36-39, vs. 40 followed by 41-45. Is 36-39 the history that comes after the TOE, just as 41-45 comes after the TOE, or is vs. 36-39 the history of the TOE? So there's two ways to consider that.



There's another way to consider this, you have the TOE , 35 and 40, and is 36-39 the prelude to the TOE,



which would mean that 36 would line up with 31. So, what we would want to understand is where vs. 36-39 fit in. Do they connect to vs. 35 or do they connect to vs. 40? I recommend that people watch those classes, 138 and on, in order to try to understand how to approach this history. It may not be so obvious as you think.

Now what I want us to think about, this is the story of France as it interacts, with, we'll call it Islam, and what we want to try to understand is why are they doing all of this. So, if you go to section V, what you'll see in the introductory thoughts, page 88, Litch begins with this statement:

"The prophecy of Daniel, in the 11th and 12th chapters, unlike the former, is communicated, not by prophetic emblems, but by direct revelation of the events of futurity. But, like the others, it furnishes us

with a train of events, from the days of Daniel to the resurrection and glorification of the righteous.
 "{1841 JoL, APEC 88.1}

Now what I want us to do is just review what he just said.

Daniel 11 is unlike the previous chapter, Daniel 10. Explains what the difference is. He communicates the truth about the future not by prophetic symbology but by direct revelation. So, what that means simply put, Daniel 10 was God explaining the truth through symbology, but Daniel 11 is different. So Daniel 10 and Daniel 11 needs to be juxtaposed, they stand in opposition to one another. So if Daniel 10 is symbology, what would Daniel 11 be, what is the opposite of symbology? Literal language. So if 10 is symbolic, 11 is literal. Now you know why Smith says in his work Daniel and the Revelation that the title for chapter 11 is "a literal prophecy". Why did he say that? Because like Litch, or copying Litch, however you want to say it, he recognizes that it's not using symbolic language. If you go through the chapter, you will see that he's using literal language. Vs. 2, three kings in Persia, literal language, the fourth shall be richer, vs. 3, a mighty king, vs. 4, his kingdom it shall be divided, we can go on through this chapter. And unlike previous chapters in Daniel it is using very little language, not symbolic language. This is what Smith identifies. Ten years ago, we had a camp meeting, back in my home country, which was about Daniel 11. And we went from vs. 1 all the way to vs. 45. When that camp meeting was done, and you just go through Smith's work, you'll see that virtually all of the chapter is just history, literal history. Medo-Persian, Greece, Rome. It gives names, dates, battles, interactions, there is no application whatsoever. It's all literal. Litch, when he comes to the later parts of this chapter, it carries on with that idea. In section V page 88, and it begins with Medo-Persian and Grecian kingdoms. It goes on to page 91-part b. It is called "The Roman, the Jewish and Christian histories". And here he shows us a repeat and enlarge that identifies what history we are dealing with.

Part 3 of this section it's called "The French Revolution, the reign of Bonaparte", on page 95.

"We are next presented with the prophetic history of one of the most singular governments furnished by the history of the world; -a government perfectly atheistical in its character and reckless in its conduct." {1841 JoL, APEC 95.1}

Remember the whole of this section is called The time of the end. So he brings us to this history and he quotes vs. 36 and 39. And now he is going to explain the history of France in these verses. These four verses he would use to explain the nature and the history of the French Revolution, France.

"The time of the end" is a period to which frequent allusion has been made, and now we are brought down to the period where it is introduced. It has before been stated, that "the time of the end" is from the fall of Poper, 1798, to the end itself. The king of the South, we have also seen in the preceding remarks, is Egypt; and the king of the North, is Syria. "Him," in the 40th verse, is the atheistical government of France. This government was to prosper, verse 36, "until the indignation be accomplished;" or until Papal Europe should be scourged for the persecutions inflicted on the people of God. For this purpose, atheistical France was permitted to triumph. The French revolution, and the wars which followed it, and desolated Europe for so many years, were God's sore judgment on the Papal powers. Buonaparte was an instrument of vengeance in the hand of the Almighty. "And at the time of the end"-he is presented as growing up out of the revolution, rising above, and giving direction to, that

dreadful storm. The Papal dominion was taken away in Feb. 1798; and in May following, at the instigation of Napoleon, the French fitted out an expedition for Egypt, the command of which was given to Buonaparte. He landed in Egypt on the 1st of July, and landed his army at Marubaut, about a mile and a half from Alexandria. The Turks, although unprepared for this invasion, mustered what force they could, and, shutting the gates of the city, held out until the French forced their way through the old, crumbling walls. Thus, in 1798, the king of the South pushed at him. After reconciling matters, however, with the Mohammedans, as well as he could, he commenced his march through Egypt to the Pyramids, in sight of which they arrived on the 21st of July. Here a decisive battle ensued with the Mamelukes, in which Buonaparte gained an important victory. The effect was, Cairo surrendered to him, and Lower Egypt was entirely conquered. In the meantime, the French fleet, which was moored in the bay of Aboukir, was destroyed by Lord Nelson. After settling the affairs of Egypt, he commenced, in the beginning of 1799, a march into Syria, with an army of 10,000 picked men. Feb. 15, he took possession of El-Arish; and, pursuing his march, he took Gaza without opposition; but at Jaffa (Joppa) the Turks made a resolute defense; but the walls were carried by storm, and 3000 Turks died with arms in their hands. And from 1200 to 3000 more, who had surrendered, were led out of the town, and murdered in cold blood". {1841 JoL, APEC 98.1}

He is already proven he is already stated that the TOE is from the fall of Popery, he knows that. The question is this, which Litch is not going into details of, is why on earth is France going to Egypt? They are just taken out the Papacy, he is the tool of vengeance in God's hand, and why is he going to Egypt now? This is a long and complex story, especially when we consider the 1260 and you consider the Byzantine empire or the eastern Pagan Roman Empire, we will call it one name, Constantinople. And on the other side of Europe, on the west, there is this European powers, seven nations on the west and Constantinople or Pagan Rome on the east. They protect the Papacy, a host was given him, arms shall stand on his part. Daniel 8:12, Daniel 11:31. You do not understand that dynamic of the 1260, some of this doesn't make sense. This study is in the public domain, and some of them are 10 years old. France is going to dismantle the Papal protection, which means it has to destroy or overcome Europe. And one of this archenemy, which sometimes we don't consider to be part of Europe, is Britain. France and Britain had been mortal enemies for centuries. Bonaparte is just a general in the army. The director, the government of France has instructed him to go and deal with Britain, and he wisely says no. He realizes that this is not a good strategy. Instead of military intervention, he is going to try to deal with Britain economically. Britain is already done away with slavery, African Slavery, hasn't really, they just changed the shape of it and moved it. The colonies, the countries that Britain has taken control of, were the source of its income, the source of its power, strength. And perhaps the greatest and the last source of revenue for Britain was India. At the time was called "the jewel in the crown of the British Empire." You have to get to India by shipping routes, who were extremely long and dangerous. But by this stage, there was a much easier route. And in order to keep control of this route, Britain had to have control of the Mediterranean Sea. They had a large navy that controlled the Mediterranean. And this was to protect the shipping routes from Britain to Egypt. Because from Egypt or the Mediterranean Sea you could go via the Red Sea to the Indian Ocean, through what we today call the Suez Canal. The Suez Canal didn't exist those days, but for many years before this they had already dug a canal that almost spans from the Mediterranean to the Red Sea, it wasn't complete. So, Britain had to keep control or keep a channel open in Egypt. So, they had a strong Mediterranean navy, they had a presence in Egypt, to keep control of what I'm going to call the Suez Cana (doesn't exist at that time). And this allowed them an easy route to India. Napoleon knew, if he could seize control of Egypt, he could seize control of the economic

strength of Britain. And this is exactly the same strategy that United States took with what I will call Russia, the Soviet Union, during the cold war. And in fact, the Afghan war was a desperate act by USSR to break free from this economic restriction, this economic barricade that America has made. So, this is parallel histories. All of this happens in 1798. If you read Litchi's work, page 98, he explains this in detail. What ends up happening, is that Napoleon fails in his mission to overcome Egypt and create an economic blockade for Britain. Having failed that, Napoleon is trying to go into Syria and take that portion of land. And he fails in that project too. At that time Syria is controlled by Turkey. He fails in Egypt, the south, he fails with Turkey, the north. And basically, by the next year, 1799, he's forced out of the Middle East and returns home. Completely failed project. And that's where the story ends. And now he goes in verse 41, it does not end in verse 40.

What we want to do, we want to note, once France leaves, they create a power vacuum. And in that power vacuum, what we would call the leader of Egypt, or the Pasha of Egypt, he rises up his strength, and it says he takes control of Egypt. And unlike the version that this movement had in the past, we don't get a radicalized Islamic nation, it's actually a progressive and tolerant country that's being created by this Pasha. Previous to this history, Egypt was a vassal state or a puppet of Turkey. And it sends his own people over in Egypt. Once France it comes and it left, these Egyptians, wanted autonomy from Turkey. Just 30 years later, civil war ensues, between Egypt and Turkey as Egypt tries to fight for its freedom. It results in a 10 years' war, which is called the Syrian war, but we'll call it Egyptian/ Turkish war. Now at the back of all of this war, the Europeans are involved. They all have their own agenda, and they control and manipulate the various players of this battle, Egypt and Turkey. So, what we end up having is a ten years proxy war. It begins in 1831 and ends in 1841. And what is interesting is in two parts. 31 to 33, 2 years, 6 years break, 39-41, and it's this last two years we are interested in. We have a ten years proxy war in the Millerite history, 31-41, ten years proxy war in Afghanistan in our history, 1979 to 1989, and we're predicting that we have a TEN YEARS PROXY WAR IN THE Middle East today. 2011 which was Syrian revolution that will end in 2021. Why will end? Because the Alliance or the Sphere of influence between Russia and will just say, Islam is broken at Panium, when Russia receives a deadly wound. We already defined what that wound is, it's a loss of sphere of influence. So, the proxy war ends in 2021. You can mark in our line 2011 to 2013 intensified war in the Middle East, proxy war between two superpowers, which reunited in 2019, and continues until 2021, two years of ending to that.

What I want us to see is that 1840, sits in the middle of this two-year period, 30—40---41. Therefore 1840 becomes a parallel of 2020. What we are saying is not new understanding, it's been in the movement for over a year now. I think that the first place where it was laid out systematically was in Tahiti, May 2019. So, we can now parallel August 11, 1840 with the year 2020, and what we see there, is a restraint of Islam. In the last five minutes I just want to make some comment without going into any details. This story begins 42 years before in 1798, when we have a proxy war between France and Britain, is carried out in the Middle East. But the center of their attention is India. So, India becomes a subject of Bible prophecy at the very beginning of the Millerite history. Therefore, if you want to trace 1840, you need to trace what India has got to do with all of this story. I didn't want to say more than that but what I do want to say is that this study has been stagnating for over 12 months. Last summer brother Michael from France, did progress this message. He's looked at the events that are brought to view in Litchi's work, and there were ten waymarks in that history, corrected one or two mistakes in the human mistakes in the dates, and produce some good results. But after August last year the message

hasn't move forward. We are pretty certain that the subject of Islam is part of the increase of knowledge of Panium. It has to be. Because the end of the proxy war in the Middle East in connection with the story of Islam, comes to its end because of what happens in 2021, Russia receives the deadly wound. So, if you want to know the relationship of 2021, about the deadly wound that Russia receives, it is connected to it's loss of the sphere of influence, therefore we need to understand 1840 in its context, which is what is going on right now even if we may not appreciate it. So, we believe that there is another line of history that need to be understood. To help explain 1840, to explain 2020, what we want to do is to elicit help from people from the movement not to help develop a study but to pray because we need to expect to see an increase of knowledge on the subject of Islam this year. We already know this, we knew it a year ago, but it becomes more relevant because of which issue, which wasn't in the movement's understanding 12 months ago, FFA's prediction of Nashville. It's their prediction that makes this issue much more relevant. They along with us, have a study on Islam that has some fulfillment in 2020. The reason why this is significant as we close, which people may not appreciate a year ago I was given a warning by the teachers of FFA that said something along this line: that God had raised up teachers, that work for FFA, and those teachers that had been raised up by God had a message, and anyone in the leadership position who rejected their message, will be lost and cast away. But those who accept their message would move forward from strength to strength. FFA chose to accept that message. The leaders of this movement chose to reject that message. So according to those teachers, we can be cursed by God because we rejected this end time prophetic message. And what was that message? It was a message about Islam in 2020. So, this issue that FFA brought to the forefront, I would remind people that is not an FFA study. This was done by other teachers, and they said to this movement, chose who you will serve. Chose which truth you will believe in. Their truth, or someone else's. The leadership, us, we decided to reject them and chose our own way. FFA fearful of that curse, chose to accept their message, therefore not receiving the curse of God. And I am not making any of this up.

What I want us to realize is that the study of FFA, isn't just about FFA and us, it's about who has the true message about Islam. What are we seeing, are we going to see the rising of Islam they're going to have the strength to do the work that FFA predicted, which means that they would not be restrained they would rise up in strength this year, or in agreement with 1840 are they being restrained. The question is are they rising or are they coming down this year? You have to work out who is telling the truth, who is the true prophet. If you go with FFA's version, Islam reached it's pinnacled this year, and they are going to attack that has never seen before. If you go with Josiah Litch, true prophet, you expect to see this year a restraint of Islam. Why would that be the case? Why would Islam begin to be restrained this year? Because Islam is tied with Russia. As Russia begins to come down, Islam goes with it. I express it another way. As Russia loses its grip on the Middle East, it's sphere of influence, Islam begins to become restrained. Muted in its ability to hurt. Culminates next year, in the end of the proxy war, the deadly wound that Russia receives.

So, as we focus on this study, like Daniel, if we don't pray, we don't confess our sins, what hope will we have for the Lord to open up to us the increase of knowledge? We have all the pieces of the puzzle already there; all the information is there but just like Daniel it won't happen without prayer and fasting. I want to solicit everybody to pray with us not just now, but in the coming hours, days and weeks. We estimate we have around five weeks before July 18. Maybe it's God's will that this increase

of knowledge which has to be understood by the true prophet, becomes a challenge to FFA's model. So, if you all join me in prayer and keep the increase of knowledge in prayer too, as the Lord begins to open up the demise of Russia, the KS.