

DANIEL 8 AND THE REALM OF GRECIA

Introduction

It is the purpose of this document to set forth prophetic arguments which may prove that the “realm of Grecia” which the fourth king of Persia (Donald James Trump) stirs up all against in Daniel 11 is not the United Nations, but Russia. It will also bring to view arguments from Daniel 8 to support this submission. If the contentions of this document are correct, this may shed more light on the history leading up to midnight, and the message to go forth to Seventh-day Adventism before that waymark concerning the events that lead us to the close of our probation. The compiler intends that this document be as brief as possible; therefore, there will not be much labor on the points that may already be considered as established beyond doubt in our considerations of Daniel 11.

Daniel 11:1–4 (The Final President of the United States)

The line of Daniel 11:1–4 furnishes God’s people with the primary argument for upholding the premise that the current United States president is the final president of the United States, and that he is therefore the president who is to usher in the long awaited Sunday law crisis. The anchor point for this premise is the understanding that “the third year of Cyrus” in which Daniel receives the vision of Daniel 11 is a type of the time of the end in 1989. Below is quoted the central verse to this application followed by the manner in which we have applied it:

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

It is an established truth that the two-horned kingdom of Medo–Persia is a symbol of the two-horned kingdom of the United States at the end of the world. Cyrus who was on the throne at the waymark which typifies the time of the end would accordingly symbolize George Herbert Walker Bush who was the POTUS in 1989. The three that would follow were Bill Clinton, George Walker Bush, and Barack Obama. The fourth is Donald James Trump who according to the prophecy is to be far richer than they all; perhaps in personal wealth, but more accurately in the global economic control the Trump administration will wield. In the initial understanding of his role as highlighted in Daniel 11:2 (if my memory serves me right), it has been stated that he is going to wake up all against the realm of Grecia, which conventionally would be the United Nations at the end of the world. But the compiler will suggest that the realm of Grecia referred to in this verse is a different Grecia from that mentioned in verse 3 and 4 of Daniel 11, and therefore is not a symbol of the United Nations. To establish this point, the compiler will begin by delineating the history of Daniel 11:2 as identified by the pioneers.

Daniel 11:2 — Testimony of the Pioneers

The pioneers of Adventism (some of whom may not have been pioneers in the strictest sense of the word) touched in some detail on the Greco–Persian tensions which led to Xerxes’ ambitious military campaign against the realm of Grecia. Josiah Litch identifies the fact that Xerxes’ work in stirring up all was not limited to rallying those within his own nation, but was an extensive military consolidation based upon agreements and alliances with subordinate states to the Persian Empire:

*“Xerxes' expedition into Greece, is one of the most memorable adventures in ancient history. Herodotus affirms that Xerxes, in raising his army, **searched every place of the continent, and it was the greatest army that ever was brought into the field**; for what nation was there, says he, that Xerxes led not out of Asia into Greece? Herodotus lived in that age, and he recounts, with great exactness, the various nations of which Xerxes' army was composed, and computes that the whole number of horse and foot, by land and sea, out of Asia and out of Europe, soldiers and followers of the camp, amounted to five millions two hundred eighty-three thousand, two hundred and twenty men. **Nor was Xerxes content with stirring up the east, but was for stirring up the west likewise, and engaged the Carthaginians in his alliance**, that while he with his army overwhelmed Greece, they might fall upon the Greek colonies in Sicily and Italy: and the Carthaginians for this purpose not only raised all the forces they could in Africa, but also hired a great number of mercenaries in Spain, and Gaul, and Italy; so that their army consisted of three hundred thousand men., and their fleet of two hundred ships. Thus did Xerxes stir up all against the realm of Grecia: and after him no mention is made of any other king of Persia. 'It is to be noted,' saith Jerome, 'that the prophet having enumerated four kings of the Persians after Cyrus, **slippeth over nine**, and passeth to Alexander; for the prophetic spirit did not care to follow the order of history, but only to touch upon the most famous events.' Xerxes was the principal author of the long wars and inveterate hatred between the Grecians and Persians: **and as he was the last king of Persia who invaded Greece, he is mentioned last**. The Grecians then in their turn invaded Asia; and Xerxes' expedition being the most memorable on one side, as Alexander's was on the other, the reigns of these two are not improperly connected together.” – {1842 Josiah Litch, *Prophetic Expositions*, vol. 2, pg.5.1}*

A.T. Jones then informs us that this work of consolidation was accomplished during the time of the six month or 180 day feast identified in Esther 1; and that it involved the redistribution of finances (levying of tribute) to ensure the successful invasion and subjugation of the Grecian states. He further notes that this war effort ended in a humiliating defeat for the Persians:

*“In Dan. 11:2 is a prophecy spoken in the third year of Cyrus, B.C. 534, saying: "Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia.” It was in fulfillment of this prophecy that Xerxes invaded Greece, B.C. 480, with the largest army ever known, when, in resisting it, the three hundred Spartans under Leonidas immortalized themselves at Thermopylae. It was in preparation for this invasion of Greece, that he gathered all the princes and governors of his empire to Susa, as recorded in Esther 1:3-9. "In the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him." **He called the governors and princes of the provinces to his capital to deliberate upon the invasion of Greece, and to levy the tribute and the forces that should be furnished by each province for the purpose**. The royal entertainment continued six months. But it was no later than the seventh day of the feast when the king in his drunkenness commanded his chamberlains "to bring Vashti the queen before the king with the crown royal, to show the people and the princes her beauty." "But the queen Vashti refused to come." Then the king in council decided to put her away, and to publish a decree in the language of every people, "that every man should bear rule in his own house.”*

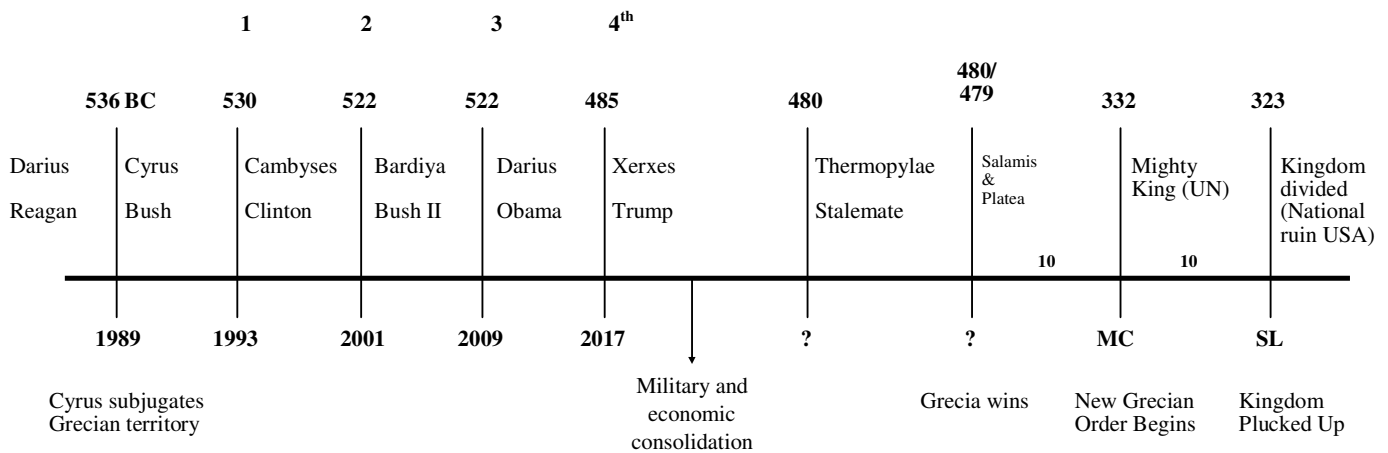
***THEN in his sixth year he led his army into Greece, suffered a terrible defeat at Salamis, and at Platea**, and, like Sennacherib of old, returned with shame of face into his own land. And there he for the rest of his days sought to occupy himself in the exercise of arms of a very different nature from those with which he had been occupied in the invasion of Greece. Then "he remembered Vashti, and what she had done, and what was decreed against her." It would seem that he*

remembered Vashti with the wish to call her to his side again; but the "decree" of the Persians and Medes had been published against her, and it was impossible to alter or reverse that; so he was compelled to do without Vashti, and seek another in her place, and the choice fell upon Esther, the adopted daughter of her cousin Mordecai. "And the king loved Esther above all the women, and she obtained grace and favor in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti." – {March 4, 1886, Alonzo Trevier Jones, Signs of the Times, vol.12, pg.138.1–3}

These facts become important for an end-time application of the symbolism of Daniel 11:2, and for the truths which lie hidden under the surface of the verse. These truths are unearthed by a careful consideration of the history associated with the verses. It is already an established truth in this message that Donald Trump is the antitype of Xerxes the Great. And his unique mode of political operations has also recently been brought to view, and typified by that of Xerxes—that of gaining ascendancy over nations through treaties, alliances and economic inducements (see Daniel 11:23, 24). If the compiler has been understanding the recent discussions on this latter subject correctly, emphasis on the activity of Trump’s political model has been placed in the history between midnight and the midnight cry. This, the compiler does not disagree with; but suggests that there is also much implementation of this political model before midnight (which has not been denied in the discussions) significant enough to deserve special attention. It is a progressive work, as was that of Xerxes in the time of the six month feast—a symbol we typically apply to the history of 9/11 to the midnight cry. This foregoing point may as well be one of the punchlines of this document. Below is a line summarizing the historical understanding of Daniel 11:1–4, with a suggested prophetic counterpart below:

Daniel 11:1–4 (Historical & Prophetic)

***The compiler acknowledges that the historical dates may be slightly off...**



The above suggested prophetic model may be slightly different from the one commonly understood in this movement, but the compiler will attempt to explain and justify the minor adjustments. It is understood in this movement that Daniel 11:1–4 is a history which typifies the prophetic history of 1989 to the Sunday law. Therefore, Daniel 11:1–4 is a line of prophecy which sheds clearer light on the history of Daniel 11:40, a history which concludes with the fulfillment of Daniel 11:41 at the Sunday law in the United States. It is a truth which is in line with the unsealing of the seventh seal,

for this is new light on the message of the hour—Daniel 11:40–45. The compiler will not labor to explain the portion on the above prophetic model concerning the four kings and four presidents (536–485 B.C./1989–2017), for that is established beyond question. The explanations will be on the portions following the aforementioned.

Sometime after Xerxes ascended the throne of the Persian empire, he began an extensive military and economic consolidation for the purposes of invading and subjugating the Grecian states. The reason for this invasion of Greece is not apparent in the verses of Daniel 11. One would need to get into the history to discover the background of the Greco–Persian wars. Xerxes’ campaign against the Greeks was but the climax of a conflict which had begun in the time of his predecessor—Darius Hystaspes:

*“In 522 Darius came to power and set about consolidating and strengthening the Persian empire. In 500 bce the Greek city-states on the western coast of Anatolia **rose up in rebellion against Persia**. This uprising, known as the **Ionian revolt (500–494 bce)**, failed, **but its consequences for the mainland Greeks were momentous**. Athens and Eretria had sent a small fleet in support of the revolt, which Darius took as a pretext for launching an invasion of the Greek mainland.” – {<https://www.britannica.com/event/Greco-Persian-Wars>}*

The roots of the Ionian Revolt bore fruit in Xerxes ambitious expedition against the weaker Grecian forces. This becomes an important point for future contentions in this document. Xerxes waged war with Greece, bringing to his aid a multitude of great forces. Their first engagement was at the battle of Thermopylae in August 480 B.C., which was not sufficient to conclude the war between the two forces, but saw Persia very fortunately in the ascendancy. A few weeks later, the two armies were again in conflict at the battle of Salamis which resulted in an unexpected victory for the Greek states. Grecia then sealed their victory over the Persians in the next year (479 B.C.) at the battle of Plataea. The prophecy of Daniel 11 then skips over nine Persian kings to note the rise of the Grecian empire under Alexander the Great in 332 B.C. The compiler suggests that there is a prophetic reason for this besides that which is directly noted in the Scripture of truth.

Josiah Litch, Uriah Smith and some historians mark that nine kings followed Xerxes the Great. This would make Alexander the Great the tenth in the sequence. Some say that Alexander the Great was anointed as king of Medo–Persia by its last king (Darius III) before he became king of the Grecian Empire. Thus the number “ten” can be marked historically between Xerxes the Great and Alexander the Great, and perhaps the truth that Trump is first the president of the United States before becoming the leader of the United Nations. But, in the list of the nine kings set forth by some historians, Artabanus is left out, probably because he illegally usurped the Persian throne and was regent of the empire for only seven months¹. We include him in the list of Persian kings in this message, because of the line of the seven thunders illustrates by the first seven kings of Persia, and he is not a casual addition to the prophetic line; for his characteristics and his actions shed light in the seven thunders which confirms the truths of this message. However, this is beyond the scope of this document. The point is that if Artabanus is added to the list of Persian kings, then there can be seen ten Persian kings between Xerxes the Great and Alexander the Great which still upholds the number “ten” as a symbol of that history. This fact may contribute light to what leads up to Trump’s assumption of United Nations leadership. Alexander’s rise was progressive but rapid; it took him only ten years to establish a universal empire—a kingdom which would bear rule over all the earth (see Daniel 2:39). Thus we see another symbol of the number “ten.” Having established this kingdom, he died suddenly of a drunken stupor and his kingdom was divided and wracked with internal strife. Furthermore, Daniel 11 states that his kingdom would be plucked up.

The compiler suggests that as the rise of Alexander's Greece was progressive, yet rapid, so the standing up of Donald Trump as the leader of the United Nations (the mighty king) is the same; for the final movements will be rapid ones, but they will still be progressive. It begins at the midnight cry and is consummated at the Sunday law, when like Alexander the Great, Trump will have very rapidly established a kingdom which shall bear rule over all the earth—a one-world government. But once that government is firmly established at the Sunday law, Trump's kingdom (the United States) will be broken, divided and plucked up—a symbol of the national ruin that is to hit the United States. This understanding of a progressive rise of the Grecian Empire also confirms our understanding of the parallel empires.

Alexander's Greece marked the establishment of a new Grecian order, likewise, Trump's rise to the leadership of the United Nations will be the beginning of a New World Order. Historically, the Grecia of Daniel 11:2 was a different Grecia from the one established by Alexander. Therefore, the compiler suggests that the Grecia that the fourth king (Trump) comes against before his rise to the leadership of the United Nations is different from the Grecia which is the United Nations. And also, that Donald Trump will unexpectedly sustain a major loss against whatever power is represented by Grecia as it was between Xerxes and "the realm of Grecia." The Grecian forces which Xerxes came against were led by Themistocles, whose name means "glory of the law"², and Xerxes means "ruler over heroes" or "hero among the rulers."³ And the compiler suggests that the "Grecia" which defeats the modern Persian Empire (the USA) will by its victory cause the "glory of the law" (the Constitution) in the USA to be extinguished, and thus furnish grounds for Donald Trump to be elevated to the position of "hero among the rulers" (leader of the United Nations) in order to deal with the unexpected global crisis.

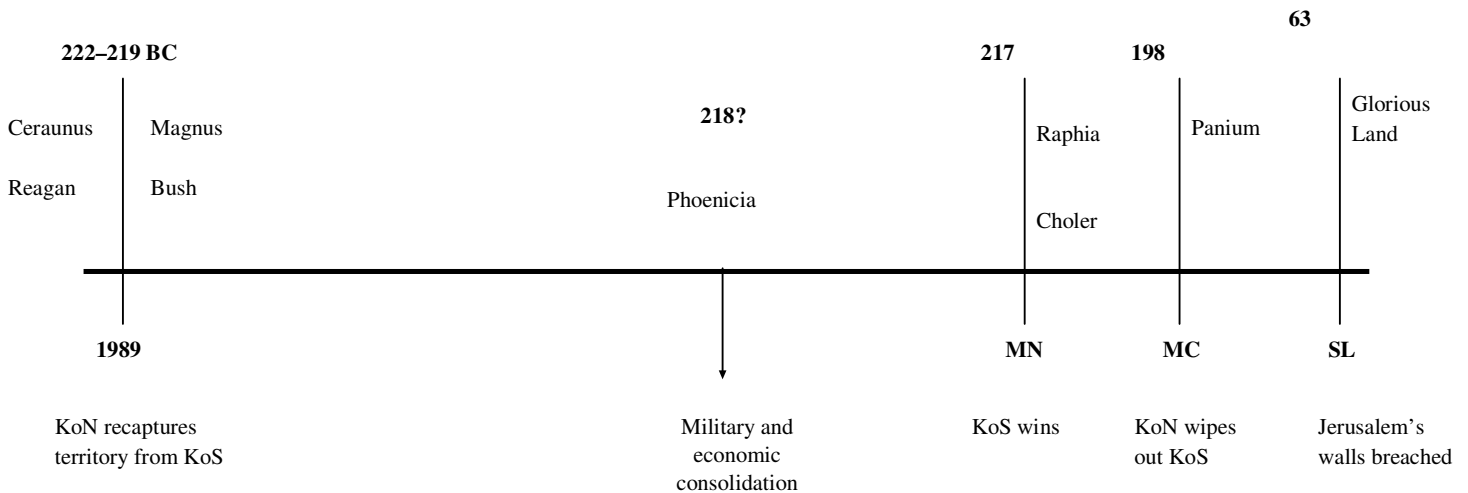
There are two symbols of "ten" following one another in the history of Daniel 11:1–4; the first being ten kings after Xerxes leading up to Alexander's Grecia, and the next being the ten years for the establishment for a new Grecian order under the rule of Alexander the Great. The compiler suggests that the mighty king begins to stand up at the midnight cry, and that ten symbolic years later, his new order of government (the 7th kingdom of Bible prophecy) is firmly established at the Sunday law. Already we can mark the number ten from the midnight cry to the Sunday law (e.g., Nabal's ten days in a coma; ten days to Pentecost in the upper room, etc.), and the compiler suggests that the ten represented by the ten kings preceding Alexander's rise brings us back from the midnight cry (Alexander's rise) to the waymark of midnight. This is because midnight to the midnight cry and the midnight cry to the Sunday law can structurally be shown to possess similar characteristics, but also because before these ten Persian kings came into history, Xerxes was unexpectedly defeated by a weaker power. This is similar to the battle of Raphia where the king of the north (USA) is unexpectedly defeated by the king of the south (Russia). Accordingly, the compiler contends that this weaker Grecia in Daniel 11:2 is a symbol of Russia, and that following the Grecian victory, "ten kings" (Rev. 17) will lead to the rise of Alexander the Great. In other words, the crisis at midnight resulting from Russian ascendancy (and other things), and the sudden shift in the balance of power which will have been created, will lead the ten kings to come together to begin the work of elevating Donald Trump to the leadership of the United Nations.

With this in mind, it would be well to note that one of the primary causes of the Ionian Revolt in the time of Darius Hystaspes, which then concluded in the Greco–Persian battles between Xerxes and Themistocles, was the fact that Cyrus the Great had subjugated the Greeks and placed them under tyrants⁴. Cyrus the Great typifies Bush the Great, and he subjugated not the literal Greeks, but the Soviets. Thus we see another evidence that Greece or Grecia has a prophetic connection to Russia. And the Ionian Revolt in the time of Darius could possibly be referring to the Russian aggression which began in the days of Barack Obama (Darius). Secular journalists mark a key event in the

development of this state of affairs as the annexation of the Crimean peninsula to the Russian Federation by Vladimir Putin⁵. Since then, we have also seen other signs of Russian aggression such as its intervention in the Syrian war in September of 2015. These Russian actions led the Obama administration to respond by sending a heavy military presence into Europe and the Middle East, and imposing sanctions on the Russians⁶. Thus we probably see a repeat of Darius' invasion of Grecia which is concluded in the time of Xerxes (Donald Trump). To strengthen these submissions, the compiler will now parallel Daniel 11:1–4 with the recently unsealed prophetic line of Daniel 11:10–16.

Daniel 11:10–16 (Historical & Prophetic)

*“But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress. And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: **and he shall set forth a great multitude**; but the multitude shall be given into his hand. And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it. For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall. So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.” (Daniel 11:10–16)*



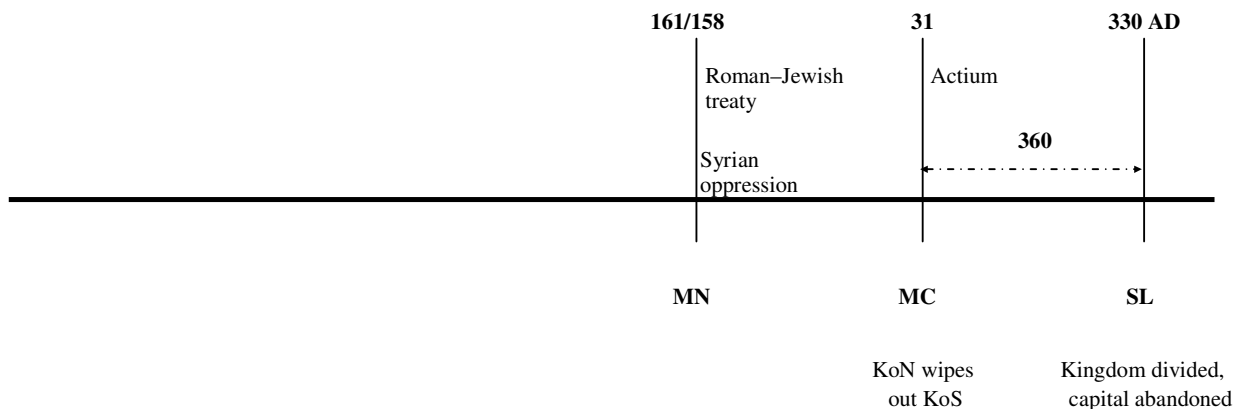
The compiler considers Daniel 11:10–16 and Daniel 11:1–4 as two strongly connected parallel lines of prophetic history. This is for the purpose of establishing the similarities among them. The connections between the two lines are actually the fundamental bedrock of the contentions in this document. The two sons of Seleucus Callinicus brought to view in Daniel 11:10 — Seleucus Ceraunus and Antiochus Magnus — typify Ronald Reagan and George H. W. Bush respectively. The two sons of the northern kingdom recaptured territory which was previously theirs, and the

army, typified the king of the south's victory over Magnus' army, both of which in turn typify Russia's surprise victory and ascendancy over the forces of the United States at midnight.

Accordingly, the realm of Grecia in Daniel 11:2 would be Russia and its allies. In the line of Daniel 11:1-4, the compiler suggested that the mighty king begins to stand up at the midnight cry, and therefore, we can mark the introduction of a new Grecian order at that waymark. It is also suggested that the corresponding waymark for this in the line of Daniel 11:10-16 is the battle of Panium. In the former line, a new Grecian order is rising, in the latter line, Ptolemaic Egypt — a division of Greece, is falling. The contention is that these two events are to be understood together, and they teach the truth that as Russia ceases to be the king of the south in Bible prophecy at the midnight cry (Panium), the United Nations begins to rise as the new dragon power at the same waymark. This confirms the principle set forth by the French Revolution in 1793, that at the beginning of the king of the south in end-time Bible prophecy, there is a kingdom removed (Ancient Régime of France) and the rise of a new manifestation of the dragon power (a Communist Government). So at the end of the king of the south, we would expect a kingdom removed (Russia) and simultaneously the rise of a new manifestation of the dragon power (the United Nations). Thus is seen a strong connection between the lines of Daniel 11:1-4 and Daniel 11:10-16.

Daniel 11:4 then identifies the breaking and dividing of Alexander's kingdom, and the internal strife which resulted. This has its counterpart in Daniel 11:16; for when Pompey entered Judaea, it was wracked with internal strife and civil war. And both these verses prefigure the strife and bloodshed that will be witnessed in the United States at the Sunday law. Therefore, if both lines have strong connections for 1989, the midnight cry, and the Sunday law, it follows that there must be a strong connection between the two lines for the waymark of midnight. The victory of the Grecian states at Salamis (and Plataea), and the victory of Ptolemaic Egypt at Raphia should point to the victory of Russia over the United States at midnight. Another line to put in place for the contention that the Grecia of Daniel 11:2 is Russia is Daniel 11:23-29 in conjunction with Daniel 11:16.

Daniel 11:23-29 & 11:16 (Historical and Prophetic)



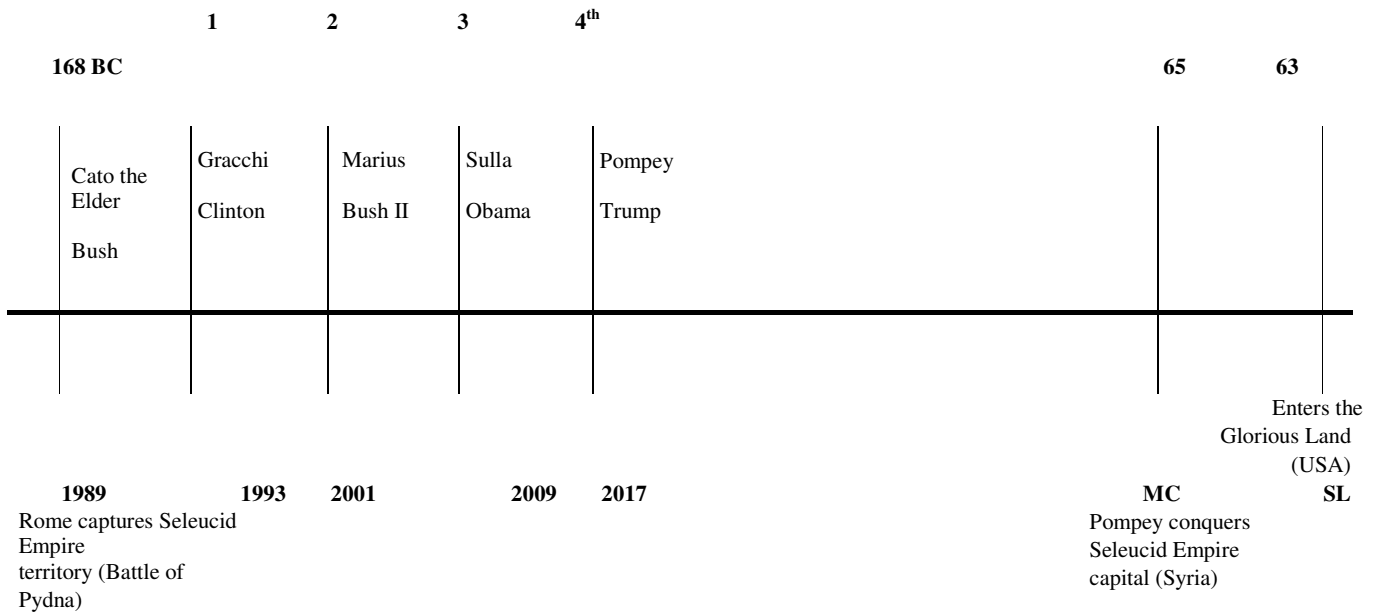
The league of the Jews with the Romans has been placed at midnight typifying the union that Apostate Adventism enters into with the United States government at midnight. The reason for the historical union was the Syrian oppression the Jews were experiencing. "Syrian" oppression at

midnight has its counterpart in “Ptolemaic Egypt’s” oppression of the Jews following Philopator’s surprise victory over the king of the north (Daniel 11:11, 12). Thus line upon line, Syria would symbolize Russia. Secondly, Syria was the first of three obstacles that Pagan Rome had to conquer to rule the world supremely according to Daniel 8:9. And the first of three obstacles to be dealt with by Modern Rome is the king of the south — Russia (this becomes important for the application of Daniel 11:16). Following this is identified the managing of Rome’s affairs from its strongholds, for a “time”. This typifies the Trump administration’s misuse of the Constitution to establish an autocratic government. An interesting grammatical argument in verse 24 is the fact that the verse says “he shall forecast his devices **against** the strong holds, even for a time.” Thus showing that the Trump administration’s devices or plans and policies will be “against” or “in opposition to” the US Constitution. The “time appointed” of verse 29 is the Sunday law, but historically it was 330 A.D.

In that year, Constantine the Great abandoned the city of Rome as a capital and the kingdom was divided into east and west. This is a counterpart to the dividing of the kingdom of Alexander in Daniel 11:4, both of which represent the Sunday law when the United States is brought to national ruin for enforcing Sunday observance, and abandoning its Constitution. Having delineated these events, the compiler will now proceed to show how Daniel 11:16 is a prophetic Line unto itself which confirms the truths of the other lines in Daniel 11, and further strengthens the concept that Grecia or Greece can represent Russia.

Daniel 11:16 (The Roman Republic)

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



Daniel 11:16 is a summary of over a hundred years of history concerning the progressive rise of Rome. This particular verse deals with the activities of Rome in its existence as the Roman Republic. This fact has opened up further considerations concerning the end-time application of Daniel 11:16. Arguably the first significant victory for Rome in its campaign against the Grecian empire was the battle of Pydna (168 B.C.) in which it defeated Macedonia and took over its territories. Based on previous prophetic history (see Daniel 11:5), Macedonia was part of the territory of the Seleucid Empire. Therefore, Rome’s first significant step in overthrowing the Seleucid Empire was a capturing of some of the territory of that empire. The decisive blow was to be struck in 65 B.C. when Rome would conquer the capital of the Seleucid Empire — Syria.

Thus we see that Rome’s first obstacle was conquered in two steps; first some of the territory, then the capital. This is in turn typifying Modern Rome’s two-step conquest of its first obstacle — the king of the south. First it was the territory (the Soviet states) then it will be the capital (Russia). The battle of Pydna would therefore line up with 1989, and the conquest of Syria, with the midnight cry. This is further evidence that Syria, which oppressed the Jews leading to the Roman–Jewish treaty of Daniel 11:23, can represent Russia. These considerations show that, depending on the context, Russia can be represented by the Ptolemaic Empire or the Seleucid Empire. These were the two divisions of the Grecian kingdom. Therefore, even at this level, Russia can be represented by Grecia.

But another point worth noting in this consideration is the fact that between the history of 168 B.C. and 65 B.C., there are four prominent leaders of the Roman Republic noted in history⁷.

Providentially, these same individuals are singled out in the writings of the Adventist pioneers. It is also worth noting that history marks these four individuals as significantly contributing, even legislatively to the overturning of their nation's Constitution and the eventual demise of the Roman Republic⁸. And one of the reasons for this was a gradual shift in the Republic's role from simply managing the affairs of its own nation to bearing the weight of the world (as it was morphing into the Roman Empire). This necessitated a change in its political system, and this change was gradually introduced by these four Roman rulers. These facts of history confirm the fact that between 1989 (168 B.C.) and the midnight cry, we would expect four leaders, not of the Roman, but of the "American Republic," which the former typified — the last four presidents of the United States. And based on the prophetic pattern, these four leaders would contribute significantly to the overturning of the U.S. Constitution and the demise of that nation, as the Roman Republic before it.

One of the reasons for this state of affairs is the gradual shift in America's role from exemplifying the principles of civil and religious liberty in its own affairs to having to bear the weight of directly governing the world. Thus the United States is morphing from being a "Republic" to becoming the leader of universal empire — the one-world government.

In 168 B.C., the prominent leader noted was Cato the Elder. He is noted in history for his conservatism and opposition to Hellenization or Greek culture. He was actually actively involved in trying to combat Hellenization, and was the first to write history in Latin⁹. It has already been shown that 168 B.C. typifies 1989, and the leader of the "American Republic" at that time was Bush "the Elder." And the compiler suggests that Cato the Elder's combat with Hellenization typified George H.W. Bush's combat with Communism. If this is accurate, it would be another argument to show how Greece or Greece can typify Russia; for Russia was the capital of the Communist Soviet Union. Following Cato, the four prominent leaders were Gracchi (there is a doubling of Gracchus, i.e., two family members who both worked in the Republic's government and contributed significantly; and thus as a plurality they were called Gracchi); perhaps it is highlighting the fact that two members of the Clinton family worked for the U.S. Government; for just before leaving office in 2001, Clinton became the first U.S. President to be married to a U.S. Senator¹⁰), Gaius Marius (who was a contemporary with Cato the Younger; perhaps serving as a symbol of the presidency of Bush "the Younger"), Lucius Cornelius Sulla and Gnaeus Pompeius Magnus (Pompey the Great). These would correspond in the antitypical fulfillment with William Jefferson Clinton, George Walker Bush, Barack Hussein Obama and Donald James Trump respectively. In the politics of the Roman Republic, history notes two contending ideologies that were upheld by these leaders and made manifest in their policies. The focus of this document will be the policies of Sulla and Pompey. History notes the following concerning these two leaders of the Roman Republic:

"Sulla's dictatorship came during a high point in the struggle between optimates and populares, the former seeking to maintain the Senate's oligarchy, and the latter espousing populism. In a dispute over the eastern army command (initially awarded to Sulla by the Senate but reneged at Gaius Marius's intrigues) Sulla unconstitutionally marched his armies into Rome and defeated Marius in battle. After his second march on Rome, he revived the office of dictator which had been inactive since the Second Punic War over a century before, and used his powers to enact a series of reforms to the Roman Constitution, meant to restore the primacy of the Senate and limit tribune power." – {<https://en.wikipedia.org/wiki/Sulla>}

“The optimates’ cause reached its peak under the dictatorship (81 BC) of Lucius Cornelius Sulla. Sulla’s administration stripped the Assemblies of nearly all power, raised the number of members of the Senate from 300 to 600, executed an equally large number of populares via proscription lists, and settled thousands of soldiers in northern Italy. However, after Sulla’s withdrawal from public life (80 BC) and subsequent death (78 BC), many of their policies were gradually reversed.” – {<https://en.wikipedia.org/wiki/Optimates>}

Without getting into too much of the detail, the politics of Sulla has its modern counterpart in the politics of the Democratic party of the United States. He sought to uphold the primacy of the Senate and consolidate “the establishment’s” or aristocracy’s hold on power. The optimates’ political ideology reached its peak in the tenure of Sulla. And he was not only the third of those Roman rulers, thus typifying Barack Obama — the third of the last four presidents — but he is a striking symbol of the Obama administration’s policies. According to Daniel 11:20, the “glory” of the Democratic kingdom was in Obama’s time in office. But as history has foretold in the transactions of the Roman Republic, most of his policies are to be repealed. This is what Pompey did when he gained political ascendancy¹¹. Although he was born of the nobility, most of his policies in the Roman Republic were a manifestation of populist principles. He is indeed a fit symbol of Donald Trump; for since day one, he has been busy with the president’s pen, reversing all that the Democrats put in place in the time of Obama. The glory of Democratic ideology is past; for this current president is not only against their socialist principles, but he is the last president of the United States — the vile person of Daniel 11:21 who brings God’s people to the cross (the Sunday law). Below are a few quotes concerning Pompey for which the compiler will give but few comments; for he believes they are straightforward and understandable. And these characteristics fearfully find a fulfillment in President Trump, confirming the foregoing applications of symbols:

*“Despite the protective ‘fence’ that Sulla had erected around the senate, that body soon demonstrated that it lacked the ability to withstand armed adventurers... ‘Faced with force of arms, the laws fall silent.’ **The extraordinary and illegal rise to power of Gnaeus Pompeius Magnus (Pompey) during the 70s demonstrates in abundance the truth of that... Pompey invoked or threatened the use of force to which he had no legal entitlement... It had been a decade of illegality and violence which saw Pompey rise to an office for which he had fulfilled none of the required qualifications: by 70, indeed, Pompey was not even a member of the senate, and he had demonstrated himself to be a master of political deception and disloyalty; he had been optimate [aristocratic or elite] and popularis [populist or democratic] to suit his changing needs; a politician, in short, of considerable talent, but no principles – even by Roman standards.**” —David Shotter in *Rome and Her Empire*, p. 125*

*“Pompey’s route to power had been unorthodox.” —David Shotter in *Rome and Her Empire*, p. 126.*

*“[Pompey’s] ruthless path to power had left him with too many enemies. Although he remained the single most powerful individual for most of the rest of his life, his ultimate weakness was demonstrated by his need in 60 B.C. to enter into an alliance – the so-called first triumvirate – with Crassus and Caesar to secure goals that should have proved straightforward for one in his position.” —David Shotter in *Rome and Her Empire*, p. 130.*

“[Lucius Licinius] Lucullus had once referred to Pompey as a ‘carrion bird’ who fed on the leftovers of others – an allusion to the allegation that Pompey’s successes were largely ‘mopping-up’ operations in the wake of the real successes achieved by others.” — David Shotter in Rome and Her Empire, p. 127.

“Pompey was a man of immense arrogance... he was, in his own eyes, ‘king’ of Rome in all but name... Pompey evidently believed that, without him, there was no Republic.” —David Shotter in Rome and Her Empire, pp. 128-129.

*“Cicero’s perspective was different: he... may indeed have made the mistake that many have subsequently – of seeing Pompey as a military genius, **but a political novice.**” — David Shotter in Rome and Her Empire, p. 129.*

*In the mid-60 B.C., Pompey formed a **three-fold union** with Gaius Julius Caesar and Marcus Licinius Crassus. **This was an unofficial military-political alliance.** Historians call this alliance the First Triumvirate. This alliance lasted from 59 B.C. to 53 B.C. – seven years. In September of 54 B.C., the daughter of Julius Caesar and wife of Pompey died, while giving birth to a girl, who also died a few days later. “Plutarch wrote that Caesar felt that this was the end of his good relationship with Pompey. The news created factional discord and unrest in Rome as it was thought that the death brought the end of the ties between Caesar and Pompey... Shortly after the death of Julia, Crassus died at the Battle of Carrhae (May 53 B.C.). This brought the First Triumvirate to an end. Plutarch thought that fear of Crassus had led to Pompey and Caesar to be decent to each other, and his death paved the way for the subsequent friction between these two men and the events **that eventually led to civil war...***

*“There was unrest and factional discord in Rome. In the Life of Pompey Plutarch wrote that the plebeian tribune Lucilius **proposed to elect Pompey dictator.** Cato opposed this. Lucilius came close to losing his tribunate. Despite all this, two consuls for the next year (53 B.C.) were elected as usual. In 53 B.C. three candidates stood for the consulship for 52 B.C. Besides resorting to bribery, they promoted factional violence, which Plutarch saw as a civil war. **There were renewed and stronger calls for a dictator...**” —Wikipedia.*

He who witnessed the rise of Donald Trump to the presidency will not fail to see striking similarities with the history of the rise of Pompey. It is even solemn to realize that their mindsets and characters also bear resemblance to each other. Furthermore, it was Pompey that accomplished the conquest of Syria in 65 B.C. and the conquest of Judaea in 63 B.C. And it is Donald Trump that brings Soviet Russia to an end at the midnight cry (65 B.C.) and ushers in the Sunday law (63 B.C.). Shortly after the conquest of Judaea, Pompey participated in the first triumvirate which some sources describe as a “threefold union.” This triumvirate eventually saw Julius Caesar established as “dictator for life.” Similarly, Donald Trump’s administration brings together the threefold union of Bible prophecy at the Sunday law, which will almost immediately exalt the Papacy (Julius Caesar) as the absolute ruler of the world just before its final fall at the close of human probation (see Daniel 11:17–19, 42–45). This development however will take place within the context of raging wars, as was the case in the time of Pompey and Caesar. All these connections confirm the validity of the application of 168 B.C. to 1989, and therefore of Macedonia (a part of Greece) to the U.S.S.R.

The next section is the final argument of this document in identifying the realm of Grecia as Soviet Russia (depending on the context).

Daniel 8 — The Ram and the He-Goat

This document will highlight a point that is beyond its scope to explain, but believes that it can be sustained by Biblical witnesses. It is understood in this movement that Daniel 7 is directly connected with Daniel 8, and therefore are to be studied and understood together. The compiler suggests that the four beasts of Daniel 7 which come “out of the earth” (see Daniel 7:17) and are referred to as four kings, can at one level represent the last four presidents which rise in the United States — the earth beast. This line of prophecy sheds light on the meaning of the four kings of Daniel 11:2. In Daniel 7, those four kings are later referred to as kingdoms (see Daniel 7:23), thus showing that in the understanding of the last four presidents, the prophecy is not only singling out the presidents, but the role of their respective administrations. The compiler would therefore argue, that though it can be noted that Donald Trump is the richest U.S. president in history, the “far richer” of this fourth king aspect may more accurately be pointing to the global economic control which his administration is to wield in the upcoming crisis. That the dreadful beast which was diverse from all kingdoms before it is a symbol of the Trump administration is evident in the prophecy itself. “The ten horns out of this kingdom” said the angel to the beloved prophet, “are ten kings which shall arise.” And we know that the one-world government of the “ten kings” arises from the work of the Trump administration. “And another shall arise after them.” This is the Papacy, and thus the threefold union is made up. The fourth beast was diverse, and the government that Trump is trying to build is indeed diverse from previous U.S. administrations.

Then to Daniel’s gaze was opened the most holy place and the judgment scene which represents the binding-off experience when the temple in heaven is opened to God’s people. Thus we see that the fourth administration brings God’s people to their respective binding-off periods, confirming that it is the last. The point is, Daniel 7 and 8 are to be understood as a unit, and Daniel 7 is a line that takes us through the history of last four presidents, emphasizes the character, the work and eventual destruction of the fourth of those administrations, and also identifies the binding-off experience for God’s people. It is an established truth in Adventism and in this movement that the visions of Daniel 7 and 8 are based on the principle of repeat-and-enlarge. Accordingly, the compiler contends that Daniel 8 repeats and enlarges upon Daniel 7, particularly in the emphasis placed on the fourth U.S. administration. But there are obvious differences between the foregoing visions, one of them being the fact that Babylon is excluded from the vision of Daniel 8. Due to this anomaly, and other considerations which may or may not be brought to view in this document, the compiler suggests that Daniel 8 is not primarily providing a second witness to Daniel 7’s four kings in terms of the U.S. presidents, but it is emphasizing the prophetic period for the final work of the third angel’s message in the final generation — the period of the last U.S. administration. This is made apparent upon realizing that the Lord chose to begin the vision of Daniel 8 with the Medes and Persians; for He desired to emphasize the starting point for the 2300 days—the foundation and central pillar of Adventism.

The 2300 days began in the time of the Medes and Persians with the **third** decree of Artaxerxes Longimanus, and it concluded in the history of the United States on October 22nd, 1844, with the arrival of the **third** angel’s message. Thus, at one level, the emphasis of the 2300 days is the third angel’s message; for both the third decree and the third angel’s message in Millerite history typify the perfect fulfillment of the third angel’s message in our history. According to inspiration, the third angel’s message is the binding-off message (see EW118.1). Therefore, without getting into the intricacies, the third angel’s message at the end of the world begins its prophetic work at the binding-off for the priests. But this is not where the third angel is to conclude his work, for there are yet others who are to undergo a similar experience. In accordance with these considerations, the compiler suggests that the **beginning** of the work of the third angel at the binding-off for the priests

has been typified by the **beginning** of the 2300 days at the third decree of king Artaxerxes. Therefore, the compiler suggests that the focus of the vision of Daniel 8 is the time of the last U.S. administration which brings us to midnight (and all the other subsequent waymarks of our reform movement). Thus the attention placed on the fourth administration (the fourth beast) in Daniel 7, is carried forward to the vision of Daniel 8.

Daniel was carried in vision to Shushan the palace in order to provide a point of reference for God's students of prophecy to correctly reckon the 2300 days. The compiler suggests that he was actually carried to the year 457 B.C. in the vision of Daniel 8. But at the end of the world, Daniel was carried to 457 B.C. to give God's people a point of reference for correctly locating the work of the third angel in the binding-off periods. The two-horned ram that he sees is already understood to represent the two-horned beast of the United States. But the compiler contends that the vision is emphasizing the last administration of this two-horned beast. It was in the time of the ram of Bible prophecy that the third decree was passed and the 2300 day prophecy began, so it is in the time of the Trump administration that the sealing and binding-off of God's people by the third angel begins. There seems to be characteristics in the vision of Daniel 8 which confirm this premise:

“Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.” (Daniel 8:3, 4)

The two horns of the United States symbolize Republicanism and Protestantism — civil and religious liberty. These principles are enshrined in the U.S. Constitution. But the prophecy of Daniel 8 informs us that one horn is to gain the ascendancy over the other. It is a subject of Bible prophecy that the United States is to form an image of the beast at the end of the world; and the inspired definition of the image of the beast identifies the church as having the ascendancy over the state. Therefore, the higher horn is the Protestant horn. It has already been identified in the discussions at the school in Arkansas that the Protestants undoubtedly gained the ascendancy over the U.S. government at the inauguration of Donald Trump on January 20th, 2017. For Donald Trump's support base are the evangelicals — Apostate Protestantism. And what an influence they have over him! That the “higher came up last” is a further confirmation of the truthfulness of Trump's role in Bible prophecy as the last president of the United States. This is because Daniel 8 clearly shows that the Protestant horn would gain the ascendancy “last” or at the end. How this would be achieved is explained in Daniel 8:4. The ram pushed against three obstacles, and none could stand before him. And through the entrance of Donald James Trump into the Oval office, the Apostate Protestants have pushed against the executive (White House), legislative (Congress) and judicial (Supreme Court) branches of government and prevailed. Now none can stand before them or deliver out of their hand, but they shall do according to their will and exalt themselves (become great). We are fast approaching the time when the United States will speak as a dragon. But the prophecy of Daniel 8 continues:

“And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could

deliver the ram out of his hand. Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.” (Daniel 8:5–8)

A conflict is represented between the ram and a he-goat with a notable horn. Historically, this was referring to the overthrow of the Persian Empire and the establishment of the Grecian Empire. The compiler does not deny the general application of these symbols to the United States (the ram), and the United Nations (the he-goat). But the compiler will contend that there is another application which may be worthy of consideration. The prophecy of Daniel 11:3 when identifying the change from Persia to Greece simply depicts the rise of the Grecian Empire, with no reference to a military campaign launched against Persia by Greece. In Daniel 8, the case is different. This prophecy depicts a direct confrontation and a conflict between the ram and the he-goat. The compiler knows of no prophetic Lines which identify a direct confrontation or conflict between the United States and the United Nations, with the former conceding defeat. But there are enough witnesses however which portray an engagement between the United States under Donald Trump and Soviet Russia. The he-goat represented Grecia, and the compiler suggests that in the present truth application, the “notable-horn” phase of the he-goat of Daniel 8 is Russia. This would be another witness to the concept that the “Grecia” which Trump stirs up all against at the end of the world is Russia. A few proof-texts may show this application to be plausible.

Firstly, this document contends that the ram is especially representing the Trump administration of the United States government, where the horn of Protestantism gains the ascendancy over the state. Secondly, this ram enters into a conflict in which it is defeated. And based on Daniel 11:11, we understand that the conflict in which the Trump administration is to suffer a humiliating defeat is against Russia. Therefore, the he-goat in its notable-horn phase is probably Russia. A stronger connection is seen by proof-texting the word “choler.” The word “choler” only appears twice in the Bible translated as such, and both occurrences are in the book of Daniel. One is Daniel 11:11, and it is referring to the king of the south’s (Russia’s) successful warfare against the king of the north (the United States). And the other is Daniel 8:7, identifying the he-goat’s successful warfare against the ram (the United States). The compiler suggests the first phase of the he-goat is Russia; for the pattern in Daniel 8 and 11 is the same. Furthermore, Daniel 11:12 informs us that as a result of the king of the south’s unexpected victory, **his heart was lifted up**. But it also tells us that he would not be strengthened by it. Daniel 8:8 informs us that as a result of the he-goat’s victory, it waxed very great. The word “great” is “gadal” which means “self-exaltation.” Thus a parity is seen between the king of the south in Daniel 11:11 and the Grecian he-goat in Daniel 8:8. Another interesting consideration is the phrase “**when he was strong,**” in connection with the he-goat’s triumph over the ram in Daniel 8:8. The identical phrase is employed in 2 Chronicles 26, concerning the self-exaltation of another king of the south — king Uzziah. This passage has already been identified as a proof-text for Daniel 11:11, 12. And its profundity is further amplified by the fact that it employs a phrase from the description of the notable-horn phase of the he-goat in Daniel 8, and a phrase from the description of the king of the south in Daniel 11 together in the same verse! The compiler suggests that these links cannot be ignored, and therefore, the notable-horn phase of the Grecian he-goat would be Russia:

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

With this in mind, the compiler will seek to make further application of Daniel 8:5–8 and the

explanation Gabriel gives from verse 20 onwards. When the he-goat comes against the ram, he broke his two horns and stamped upon him. Thus we can see that when the United States suffers defeat at the hands of Russia at midnight, it will be of such a magnitude as to significantly undermine the principles of the U.S. Constitution (the two horns are broken). The angel Gabriel explains the following concerning these two powers of prophecy:

*“The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: **and the great horn that is between his eyes is the first king.**” (Daniel 8:20, 21)*

In the application of the compiler, the ram represents the United States, with emphasis on the final administration currently in office. The he-goat with the notable horn is suggested as representing Russia. Of the notable or “great horn,” the angel explained that it represents the first king of Grecia. But at the end of the world, this would not be pointing to the first, but rather, the last king of Russia. Christ is the first and the last and illustrates the end by the beginning. The first king of Soviet Russia was **Vladimir** Lenin, and the compiler suggests that he was typifying the last king of Soviet Russia, **Vladimir** Vladimirovich Putin. Thus, if the application of the symbols is correct, Daniel 11:2 is identifying Donald Trump as the last president of the United States, and Daniel 8:7 and 21 are identifying Vladimir Putin as the last president of the current Russian Federation. It is Putin’s Russia that is to come against Trump’s American forces and prevail at midnight. The two players are already in place, the tensions between the two nations are rising; therefore midnight is not afar off.

In addition to this, the testimonies of Daniel 8 and 11 introduce an interesting dynamic if the symbols have been applied correctly. This would mean that depending on the context, both Donald Trump and Vladimir Putin are typified by Alexander the Great. Putin as the notable horn of Daniel 8 who defeats the ram and breaks his horns at midnight, and Trump as the mighty king of Daniel 11 who begins to rise as such at the midnight cry. Therefore, there would be an Alexander the Great at midnight (Putin) and an Alexander the Great at the midnight cry (Trump). This is not foreign to the movement’s understanding concerning the structure of the foregoing waymarks; for we often see midnight and the midnight cry possessing similar characteristics (such as Lot’s two doors, Snow’s Boston and Exeter presentations, and the battles of Raphia and Panium).

Alexander the Great was the ruler of a kingdom which according to Daniel would bear rule over all the earth (see Daniel 2:39). Therefore Alexander was the ruler of the world. It therefore comes as no coincidence that the meaning of “Donald” is “ruler of the world,” and the meaning of Vladimir is “universal ruler.” Thus confirming that both of them at one level are typified by the Alexander the Great. And this also probably points out to us that at midnight there will be such a shift in the balance of power as to temporarily make Vladimir Putin the “ruler of the world” as it were. But this will be shortly followed by Trump’s rise to the leadership of the United Nations as the “ruler of the world.” But the testimony concerning the he-goat of Daniel 8 has not ended.

The prophecy predicted that when the he-goat would wax very great (by reason of its victory over the American ram), the great horn will be broken. And sure enough, there are witnesses to show that Putin’s triumph will be short lived; for right at the next waymark — the midnight cry — the king of the south shall have no strength to withstand. A new Greece will then arise represented by the four-notable-horns phase of the he-goat. This is the United Nations, with four signifying worldwide; and its rise begins where the notable horn (Putin) is broken, i.e., at the midnight cry. Then the angel identified the following:

“And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.” (Daniel 8:23–25)

In the latter time of the United Nations’ kingdom (the time when it is fully established, i.e., the Sunday law), the Papacy shall stand up as the eighth kingdom of Bible prophecy with its deadly wound healed. It’s power shall be mighty, but not by his own power; for the ten kings will agree to give their power and strength unto the beast, and they will co-rule for one hour. This will be the time for the bloodiest persecution of all time; for he shall destroy wonderfully, shall destroy the mighty and the holy people, and by peace (treaties and agreements?) shall destroy many, confirming the words of the prophetess that many shall be martyrs for the truth’s sake. But the immutable word has also spoken that he shall be broken without hand in fulfillment of Daniel 11:45.

An additional point to the submission that the notable-horn phase of Grecia in Daniel 8 represents Putin’s Russia is the word “choler”. This word not only applies to Alexander the Great but also to the third trumpet of Revelation 8. “Choler” means fury or anger, but can also mean “bitter” as in “Wormwood”. Therefore, Putin will be moved with bitterness against Trump and his administration, and will push against him and prevail.

In the third of the first four trumpets, bitterness is marked, and historically, it was marking the career of Attila the Hun. Attila’s career was very brief, for as the pioneers represent it, he was extinguished not too long after he had risen, as would a blazing meteor burning as a lamp. Alexander’s career was not so different; for he too was extinguished not long after his “meteoric” rise to dominion. With these connections, the compiler suggests that Huns of the third trumpet can also represent the work of Putin against the United States at midnight before being suddenly extinguished at the midnight cry. To support this submission, the compiler will quote from James White concerning the third trumpet:

*“”The trumpet sounded. The kings and nations of Germany and Scythia, **from the Volga** perhaps to the Danube, obeyed the warlike summons of Attila. From the royal village in the plains of Hungary, his standard moved towards the west; and, after a march of seven or eight hundred miles, he reached the conflux of the Rhine and the Necker.” – {1859, James White, *The Sounding of the Seven Trumpets of Revelation 8 and 9*, pg.18.2}*

Both the pioneers and secular authors note the location of at least part of the army of the Hunnic Empire under Attila. One of the locations identified is the Volga, and this is the largest river in Europe and is generally considered the national river of Russia¹². And the descriptions by some secular authors concerning the origins of the Huns, associate them with Russian provinces¹³. As the Franks of ancient times had a role to play in Bible prophecy, and they typified modern France and its role in the late 1790’s, so the compiler suggests that the Huns of ancient times shed light on the bitter (or choleric) role of Russia in end time Bible prophecy. It then becomes interesting to note that in the time of Attila, the Huns entered into an alliance with the Vandals under Genseric, as they both warred against the Roman Empire:

“Attila invaded the eastern empire in the year 441. From that period, ten years elapsed before he touched the western empire, and twenty-two years intervened, from 429 to 451, between the invasion of Africa by Genseric, and of Gaul by Attila. The burning mountain arose first, though it blazed longer than the falling star...” ***The alliance of Attila, (A. D. 441) maintained the Vandals in the possession of Africa. An enterprise had been concerted between the courts of Ravenna and Constantinople, for the recovery of the valuable province, and the ports of Sicily were already filled with the military and naval forces of Theodosius. But the subtle Genseric, who spread his negotiations round the world, prevented their designs, by exciting the king of the Huns (Attila) to invade the eastern empire: and a trifling incident soon became the motive, or pretense, of a destructive war. The troops which had been sent against Genseric were hastily recalled from Sicily.***” – {1859, James White, *The Sounding of the Seven Trumpets of Revelation of Revelation 8 and 9*, pg.15.2, 16.1}

The Vandals are the ships of Chittim in Daniel 11:31 and are at one level a type of Radical Islam. And the compiler suggests that the Huns symbolize Russia. Thus we see a possible witness for an alliance between Russia and Radical Islam in the warfare against the capitalist west, particularly, the United States. It is interesting to note that as historians list the causes for the downfall of the Roman Empire, one of them was aggression by the Huns which was causing mass migration of barbarian tribes to the Roman Empire, thus causing a “refugee crisis”¹⁴. And Russian aggression seems to be associated at least in part with the current Syrian refugee crisis. The emperor of the Roman Empire at the time was Valens, and he greatly oppressed and abused the migrants. This is what eventually led to the sacking of Rome by the Goths, beginning the first four trumpets. And currently, Donald Trump is harassing the migrants in his country, and if history will repeat itself as it surely does, these actions will lead to the four sore judgments (typified by the first four trumpets) at the fast approaching midnight cry crisis. Hence, if these considerations are accurate, they would serve to confirm that the notable-horn phase of the Grecian he-goat represents Russia, providing another witness that the Grecia of Daniel 11:2 may as well be representing Russia. In concluding this document, the compiler will set forth some thoughts concerning Daniel 8:13, 14 and the breakdown of the 2300 days in Daniel 9:

Daniel 8 — The Treading Down and the 2300 Days

“Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” (Daniel 8:13, 14)

After Daniel has seen the vision of prophetic history, he was directed to a heavenly dialogue concerning the duration of the period of the work to be accomplished by “the daily” and “the transgression of desolation”. The response was 2300 days. “The daily” represented the pagan powers which were to tread down God’s sanctuary and His people. The “transgression of desolation” on the other hand referred to the destructive and blasphemous work of the papacy. Within the context of the 2300 days, the pagan powers that were to accomplish this trampling down began with the Medes and Persians, and concluded with Rome, and the 2300 years leading up to the cleansing of the sanctuary commenced in 457 B.C. The compiler has already suggested that this 457 B.C. can be symbolic of midnight, and thus midnight would mark at one level the commencement of the 2300 days as a symbol of the period of the final work of the third angel’s message. William Miller understood that the termination of the 2300 days pointed to the Advent of our Lord. Our

Lord indeed did come, but not as expected. But the compiler suggests that at one level, the conclusion of the 2300 days as a symbol is the Second Advent of Christ, typified by His coming to the Ancient of days on October 22nd, 1844.

That being the case, Daniel 8:13 can be understood to be identifying the solemn fact that the treading down of God's people (the host) and whatever is represented by the sanctuary (perhaps the church triumphant) by "the daily" and the "transgression of desolation" begins at midnight (457 B.C.) and concludes at the Second Coming of Christ when God's people are delivered. This treading down is to be accomplished by the ram (the USA), the notable-horn phase of the he-goat (Russia), the four-horns phase of the he-goat (the UN) and the transgression of desolation (the Papacy). And there are witnesses already in the prophetic narrative to American, Russian, international and papal oppression of Seventh-day Adventists at the end of the world. And that the conclusion of the 2300 days is identifying the already established truth that the oppression of God's people ends at the Second Coming may be further confirmed in Daniel 8:19:

*"And he said, Behold, I will make thee know what shall be in **the last end of the indignation**: for at the time appointed the end shall be." (Daniel 8:19)*

The "last end of the indignation" was 1844 which was the conclusion of the second 2520 year prophecy. It was preceded by the "first end" of the indignation in 1798. If 1844 can indeed typify the Second Coming of Christ, we can mark an indignation ending at that point; for the seven last plagues are an indignation which culminate with the Second Advent. But just as in the case of 1844, the "last end" of the indignation at the Second Coming will have to be preceded by the "first end" of the indignation. And sure enough, the indignation which represents papal supremacy (see Daniel 11:36) comes to a conclusion at the close of human probation in fulfillment of Daniel 11:45, just before the appearing of Christ in the clouds of Heaven. The compiler will now suggest an application for the breakdown of the 2300 day prophecy as delineated in Daniel 9:

The Breakdown of the 2300 days

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." (Daniel 9:24–27)

The seventy prophetic weeks translated to 490 literal years from 457 B.C. to 34 A.D. Historically, these years were apportioned as probationary time for the Jews. They commenced with Artaxerxes' third decree and concluded with the close of probation for the Jews, and Christ being represented as standing at the right hand of God (see Acts 7). If 457 B.C. can symbolize midnight where a decree is passed in repeat fulfillment of the third decree (probably pointing out the fact that the law passed

at midnight typifies or possesses similar characteristics to the Sunday law), the compiler suggests that the end of the 490 years in 34 A.D. symbolizes the close of human probation where Michael stands up in repeat fulfillment in Dan.12:1. Only in this application, the 490 years would not be emphasizing probationary time, but rather the binding-off experience for the Priests, the Levites and the Nethinim. The purpose for the 490 years as identified in Daniel 9 seems to substantiate this premise. At the binding-off, transgression for each class is finished, there is an end of sins, reconciliation for iniquity is made, and everlasting righteousness brought in. This seems to be language akin to the transactions which take place on the Day of Atonement.

The compiler would not be understood to be suggesting that any of God's true people will be sinning until the binding off (for sin in the life must have been fully overcome before then), but the record of their sins is forever removed from them (transgression is finished, sins are ended and everlasting righteousness brought in) at their respective binding-off periods — they are sealed as righteous for eternity. The binding-off for the Priests is midnight to the midnight cry, for the Levites it is the midnight cry to the Sunday law, and for the Nethinim it is the Sunday law to the close of human probation. Thus the 490 years would symbolically span from midnight to the close of human probation. Concerning the sealing up of the vision and prophecy, the compiler suggests that while to one class God's word is being sealed up, for another class it is being fully opened up. While the former receive the full measure of strong delusion at their respective binding off periods, the latter receive the glorious light of the Seventh Seal. We can already see the development of this in the light unfolding from Daniel 11, and the Omega apostasy which are simultaneously confronting this movement at the present time. These are unmistakable signs that midnight is imminent.

But the breakdown of the 2300 days continues:

The first portion of the 490 and 2300 days was to be seven weeks of 49 years for the purpose of rebuilding the street and wall in the time of Nehemiah, in troublous times. The compiler suggests that this first portion is pointing to the first binding-off period, from midnight to the midnight cry. In this time, the faithful Priests will uphold and defend the foundational truths of Adventism (the street) and the law of God (the wall) in the troublous times of war, riot and bloodshed, Islamic terror and persecution. According to the testimony of Nehemiah, though 49 years were apportioned for the accomplishment of this work, it took the brief period of 52 days to complete it (see Neh. 6:15). A great work will be done in a short time; the Lord will cut it short in righteousness.

The next portion was the 62 weeks, which the compiler suggests is the binding-off for the Levites from the midnight cry to the Sunday law. The compiler does not have much insight on the historical application of 62 weeks, but believes the number 62 sheds light on the history the midnight cry to the Sunday law. One such reference of the number 62 is found in the book of Daniel itself:

*“In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, **being about threescore and two years old.**” (Daniel 5:30, 31)*

The downfall of Belshazzar and the division of his empire can at one level represent the downfall and division of the United States at the Sunday law. Then connected with this is the fact that Darius was 62 years old when this took place. At a fractal level, these transactions can also take place at the midnight cry. Therefore we see a second witness to the number 62 being associated to the midnight cry to Sunday law history. A third witness to this is as follows:

“All these of the sons of Obededom: they and their sons and their brethren, able men for strength for the service, were threescore and two of Obededom.” (1 Chronicles 26:8)

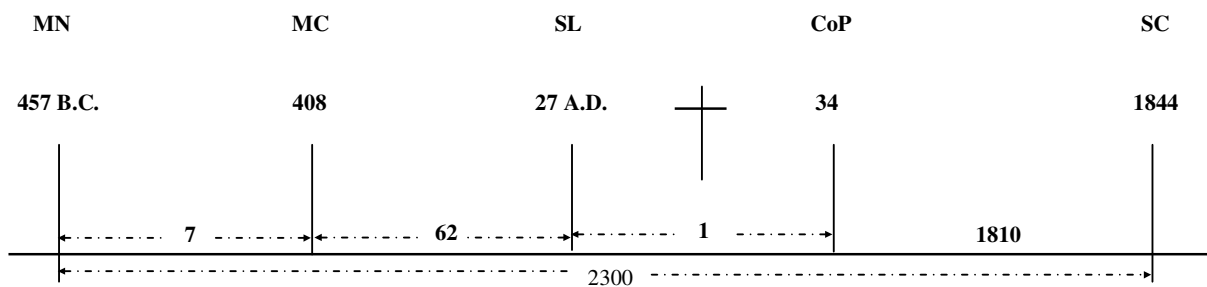
Here we see the children of Obededom identified as 62 able men of strength for service. It is an established truth in this movement that Obededom is a symbol of the 11th hour workers. This is identified in the account of 2 Samuel 6 where the ark of God was in the household of Obededom for three months. This was applied to the period of the joining of the two sticks where the Gentiles begin to familiarize themselves with the issues of the great controversy more clearly, and the distinction between Sabbath and Sunday. And the 62 able men of strength of service of the house of Obededom would represent the 11th hour workers who begin to come into contact with the church triumphant for service at the midnight cry, and take their stand fully with her at the Sunday law. Therefore, we see another witness to the number 62 between the midnight cry and the Sunday law — the binding-off for the Levites (the 62 weeks of Daniel 9).

The next portion of the 490 and 2300 days was the one week where Christ was to confirm the covenant with many. The compiler suggests that this is the binding-off for the Nethinim from the Sunday law to the close of human probation. Therefore, the “many” with whom Christ is to confirm the covenant with at the Sunday law would be the Nethinim (and the church triumphant at a generic level). But in this week, Messiah was to be cut off; so in the Sunday law crisis, the greatest bloodbath of Christian martyrs in 6,000 years is to take place in fulfillment of Daniel 11:44. This would mark the conclusion of the 490 years.

This would leave 1810 years to the conclusion of the 2300 days. And at one level, the 1810 years would historically represent the “times of the Gentiles.” For from 34 A.D. until 1844, God did not have a specifically denominated people. But the 1810 years, being a portion of the 2300 days, was still a period of the trampling down of the sanctuary and the host. The 1810 years would therefore be one of the “times of the Gentiles” where Jerusalem is trodden down.

“And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” (Luke 21:24)

And the “treading down of Jerusalem” can represent the seven last plagues if the “treading down of Jerusalem” and the destruction of Jerusalem (which typifies the seven last plagues; see COL302.3) symbolically have a parity. Thus we see confirmed in the template set forth in the 2300 days that from the close of human probation (34 A.D.) to the Second Coming of Christ (10/22/1844), there are to be the seven last plagues (1810 years).



Daniel 8 and 11 and the First World War

A few points worth considering in connection with the breakdown of the 2300 days from midnight onwards is seen in the history of the first world war. The compiler suggests that the world wars may be viewed from the perspective of a triple application of prophecy. In other words, the characteristics of the first world war combined with those of the second world war would identify the end of the world. In setting forth these submissions, he compiler will work backwards from the year 1919. 1919 was the year in which the League of Nations was formed. The compiler suggests that the League of Nations typifies the seventh kingdom of Bible prophecy which begins to rise at the midnight cry. 1919 was also the year for the infamous Bible Conference in which Adventism fully rejected the authority of the Spirit of prophecy, introduced a new understanding of the gospel, and changed leaders unknowingly. The compiler suggests that the transactions of the 1919 Bible Conference are repeated at the midnight cry, when the Seventh-day Adventist church reaches the height of its apostasy, and seals its rejection of Christ and the authority of His word by accepting the first Sunday law. That the church will do this is no surprise when one simply considers the stance taken by the European SDA church during the times of World War I & II. Therefore 1919 is a fit symbol of the midnight cry because of the formation of the League of Nations (external) and the rise of the new organization in Adventism (internal). Furthermore 1919 is a doubling of 19, characteristic of the midnight cry.

The compiler suggests that 1915 would typify midnight for at least two reasons. Firstly, this year marked the death of Ellen G White. She had been a bright and shining light in Adventism. But her death left the church in darkness deep as midnight; for the church was not inclined to continue to uphold her writings as authoritative. And at midnight, we can expect the “death” of the Spirit of prophecy in Adventism as the strong delusion really takes a hold of the unrighteous. Sister White stated herself that those who will rally under Satan’s black banner will first give up their faith in the testimonies of God’s Spirit. The compiler suggests that this will happen for the Priests at midnight (1915) and for the rest of the church — the Levites — at the midnight cry (1919). For the leadership, it already happened at 9/11 (1888). If this application is correct, a four-year period can be marked from 1915–1919, and the number four is a symbol of the binding-off.

The second reason for applying 1915 to midnight is the fact that this was the year when the German Empire struck and sunk the Lusitania, a British ship, while in submarine warfare against merchant ships trading with Britain and France. Thousands lost their lives. This was regarded by the world as a most appalling spectacle, a violation of international law. And commentators suggest that this was one of the motivations for the United States entering the war, and this also contributed to the eventual demise of the German Empire (and its allies). The compiler suggests that this could be pointing to a military action of Russia significant enough to be considered a breach of international law, and devastating enough to unite the world against it and its allies subsequent to that event. In this case then, the German Empire would typify Russia. Perhaps the sinking of the Lusitania is communicating the truth that Russia’s engagement with and victory over the United States at midnight will deal a heavy blow to the U.S. economy (sinking the ship, and warfare against merchant ships), and will possibly result in significant loss of life as was the case in 1915. This will arouse the international community to action against Russia and its allies, and result in its demise at the midnight cry.

It is worth noting that the events of 1915 were significant enough to compel the Papacy to intervene in world affairs. Pope Benedict XV issued a plan which included the establishment of an international body that would require nations to arbitrate their differences. And Woodrow Wilson, the then president of the United States adopted this plan. He was the principal mover in the

formation of the League of Nations, and he included the pope's suggestions into his 14 points for the establishment of this international body¹⁵. This is interesting to note, because between midnight and the midnight cry, Daniel 11:14 has brought to view the truth that the Papacy is going to be compelled to intervene in the conflict between Russia and the United States and their respective allies. The transactions of 1915 to 1919 seem to present another witness to this fact.

Another train of events worth considering is the actions of the Seventh-day Adventist church during the war. The European church in different nations allowed their members to be imprisoned for refusing to bear arms or engage in military service on the Sabbath. Some were exiled, and some were punished with hard labour. The leaders were the principal movers, and this caused a split in the church. Thus we can foresee that the treacherous course that the SDA church will pursue in seeking to preserve itself and its institutions. These developments will divide the church, and contribute to the Levites eventually joining the faithful Priests. Many other events of significance transpired within these years which shed light on the period of midnight to the midnight cry, but this document will only focus on the formation of the League of Nations.

The Treaty of Versailles and Midnight to the Midnight Cry

In 1919, the treaty of Versailles was discussed at the Paris Peace conference which was dominated by four nations known as "the Big Four." These were the USA, Britain, France and Italy. The resultant treaty (which formed the foundation for the League of Nations) was presented to Germany for consideration on May 7, 1919. In it was contained many harsh conditions against the German Empire which included a loss of its territory amongst other things. Many stood up against the German Empire (Daniel 11:14). Germany signed the treaty on June 28, 1919, and this sealed the doom of the German Empire as well as its allies—the Austrian-Hungarian Empire and **the Ottoman Empire** (perhaps another witness that Radical Islam is to be a Russian ally; Daniel 11:15)¹⁶. It is interesting to note that the Russian Empire was also dissolved at the end of this war.

Recent lines of prophecy have been marking a treaty established between midnight and the midnight cry. One such line is Daniel 11:27 concerning the pretentious agreement entered into between Caesar (Trump) and Antony (Putin) before the battle of Actium (the midnight cry). Another is the treaties that Ptolemy Philopator and Antiochus Magnus entered into after the former's victory at the battle of Raphia (midnight), but before the latter's victory at the battle of Panium (the midnight cry). Yet another line that can be added to these is the peace treaty that the Greeks entered into with the Persians following the Greek's victory at Salamis and Plataea (midnight), but before the rise of Alexander the Great (the midnight cry)¹⁷. Therefore, we can expect some treaty work between midnight and the midnight cry. And the compiler suggests that the treaty of Versailles is another witness to this truth. Having established this, it becomes no coincidence that from May 7 when Germany was presented with the treaty, to June 28 when it signed it, is 52 days. This becomes a second witness to the 52 days of Nehemiah which the compiler suggests plug in to the first binding-off in the breakdown of the 2300 days.

But this 52 days would not be identifying the building up of Jerusalem, but rather, the counterfeit work of the building up of the wall and kingdom of Modern Babylon. This has been an established understanding in this movement for some years; for Elder Pippenger applied the counterfeit to Nehemiah's work to the establishment of the one-world government which is to be under the control of the Papacy¹⁸. And this becomes especially significant when one considers the fact that the

Papacy is forced to enter the scene of prophetic history between midnight and the midnight cry, as represented by the robbers of thy people. One of the meanings of robbers means “builders,” but based on the prophetic evidence, they will not be building God’s people. They will be breaking God’s people while building the one-world government (in the counterfeit 52 days) to eventually take control of the world at the Sunday law.

And as in the history of World War I, the principal mover in this matter will be the president of the United States — Donald Trump. He will thus begin his rise to the leadership of the United Nations. The “Big Four” brought an end to the German Empire and its allies, and in Daniel 8, we see four notable horns rise when the great horn is broken.

The international community (four horns) is to come together to bring an end to Soviet Russia (the great horn). The “Big Four” laid the foundation for the formation of the League of Nations, therefore, the four horns of the he-goat are identifying the rise of the United Nations as the seventh kingdom of Bible prophecy. Thus, the history of the first world war may furnish arguments to confirm the contentions that the Grecia of Daniel 11:2 and Daniel 8:7 are a symbol of Russia.

Closing Remarks

*“For the mind and the soul, as well as for the body, it is God’s law that strength is acquired by effort. It is exercise that develops. In harmony with this law, God has provided in His word the means for mental and spiritual development. The Bible contains all the principles that men need to understand in order to be fitted either for this life or for the life to come. And these principles may be understood by all. No one with a spirit to appreciate its teaching can read a single passage from the Bible without gaining from it some helpful thought. But the most valuable teaching of the Bible is not to be gained by occasional or disconnected study. Its great system of truth is not so presented as to be discerned by the hasty or careless reader. Many of its treasures lie far beneath the surface, and can be obtained only by diligent research and continuous effort. The truths that go to make up the great whole must be searched out and gathered up, “here a little, and there a little.” Isaiah 28:10. When thus searched out and brought together, they will be found to be perfectly fitted to one another. Each Gospel is a supplement to the others, every prophecy an explanation of another, every truth a development of some other truth. The types of the Jewish economy are made plain by the gospel. Every principle in the word of God has its place, every fact its bearing. And the complete structure, in design and execution, bears testimony to its Author. **Such a structure no mind but that of the Infinite could conceive or fashion.**” – {Education, pg.123.3}*

The compiler of this document is not dogmatic on all the points set forth, and is open for correction.

God bless

¹ https://en.wikipedia.org/wiki/Artabanus_of_Persia; <https://www.britannica.com/biography/Artabanus>

² <http://www.behindthename.com/name/themistocles>

³ <http://www.behindthename.com/name/xerxes>; <http://www.babynamewizard.com/baby-name/boy/xerxes>

⁴ https://en.wikipedia.org/wiki/Greco-Persian_Wars

- ⁵ <http://www.bbc.com/news/magazine-26769481>
- ⁶ https://en.wikipedia.org/wiki/Russia%E2%80%93United_States_relations#Ukraine_crisis.2C_sanctions:_2014-present
- ⁷ <http://www.infoplease.com/ipa/A0932250.html>; http://www.mariamilani.com/ancient_rome/ancient_roman_leaders.htm
- ⁸ <http://www.roman-empire.net/republic/laterepublic.html>
- ⁹ https://en.wikipedia.org/wiki/Cato_the_Elder
- ¹⁰ <http://www.history.com/topics/us-presidents/bill-clinton>
- ¹¹ **“Pompey promised reforms at home and abroad. A bargain was struck with his rival Marcus Licinius Crassus (who had actually defeated Spartacus), the two were jointly elected consuls, and Pompey was given another triumph. During their joint consulate, they substantially repealed Sulla’s political reforms by restoring the powers of the tribunes and stripping senators of their monopoly as jurors on standing courts.”** – <https://www.britannica.com/biography/Pompey-theGreat>
- ¹² https://en.wikipedia.org/wiki/Volga_River
- ¹³ <https://en.wikipedia.org/wiki/Huns>; <https://www.britannica.com/topic/Hun-people>
- ¹⁴ <http://www.history.com/news/history-lists/8-reasons-why-rome-fell>
- ¹⁵ <https://www.thecatholicthing.org/2014/08/02/world-war-i-and-the-papacy/>
- ¹⁶ <http://www.eyewitnesstohistory.com/versailles.htm>
- ¹⁷ <https://www.britannica.com/event/Greco-Persian-Wars>
- ¹⁸ https://www.youtube.com/watch?v=NSfZ8iK_5Z4; https://www.youtube.com/watch?v=NSfZ8iK_5Z4 (Please watch the entire series)

These thoughts are in relation to Vladimir Putin and Russia, Donald Trump and the United States, the work of the Angel of Revelation eighteen from 9/11 onwards and the restoration of the Spirit of prophecy at the Midnight Cry. An additional point is the possibility of a national Constitutional Convention in the United States at Midnight to really begin the process of destroying the Constitution and introducing Sunday legislation. My anchor point for these thoughts is 1 Kings 19:15–18, based on the fresh revelations of truth from Daniel eleven. It would have been helpful if the Elder had managed to really consider the thoughts on Daniel eight and the Realm of Grecia, but I think the thoughts will make sense anyway.

The Battle of Raphia and the League of the Jews

Daniel 11:11 identifies the battle of Raphia between the kings of the north and south, resulting in an unexpected victory for the south. This is typifying Russian ascendancy over the forces of the United States at Midnight following some type of hostile engagement between the two powers. Daniel 11:12 then identifies an oppressive campaign launched by the king of the south against the Jews when he is lifted up by reason of his volatile and short-lived superiority. The narrative of Daniel eleven is to be understood line upon line, and another line within Daniel 11 which we can lay over the top of Daniel 11:11, 12 is Daniel 11:23. The connecting link is the oppression of the Jews by an enemy. In verse twelve it was the king of the south and in the history of verse twenty-three, the Jews entered into a league with the Romans because of Syrian oppression.

This is where the thoughts on Daniel eight and the Realm of Grecia would become really helpful (for the document labors to show how Syria can represent Russia at one level). But nonetheless, line upon line, the Ptolemaic oppression combined with the Syrian oppression would illustrate the Russian oppression that is to take place at Midnight. Verse twelve identifies the magnitude of the ordeal, and verse twenty-three identifies the response of the Jews (Seventh-day Adventists) in the wake of this oppression. This means that Syria can represent Russia. One simple evidence of this is that Syria was the first obstacle that Pagan Rome had to deal with in its rise to the throne of the world. And Russia is the first obstacle that Modern Rome has to deal with in its rise to universal dominion. More detailed parallels are in the document. The point I would like to underscore is that Syria can be understood to symbolize Russia (of course depending upon the context).

Hazael, Jehu and Elisha

With that in mind, allow me to turn your attention to 1 Kings 19:15–18:

And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

In this narrative, three anointings are marked—that of Hazael, Jehu and Elisha. And the purpose of these anointings is to bring judgments upon apostate Israel. As far as I have understood this passage, the key that allows us to unlock the application of these anointings on a line is the anointing of Elisha. It is an established truth in this message that Elijah is a symbol of the first message and Elisha a symbol of the second message. Each of these messages have a number of peculiar characteristics, but I will only point out those which are relevant to the points I desire to make.

The first message brings about a noise and a shaking (employing the language of Ezekiel 37:7, 8) and it is Daniel 11:40–45. The second message is the message of the breath (or Holy Spirit) which comes from the four winds — it is the message of 9/11. Elisha’s anointing is therefore marked at 9/11. The four winds are also noted in Revelation 7, and in connection with them is seen a sealing Angel which inspiration says is a symbol of Christ, the Angel of the covenant. These four winds are restrained at 9/11; for all the prophets agree with one another. Inspiration also identifies that the collapse of the great buildings of New York City at 9/11 marked the descent of the Angel of Revelation eighteen who empowers the first message and announces the arrival of the second message.

This Angel is also a symbol of Christ, and inspiration associates the outpouring of the Holy Spirit in latter rain power with the descent of this Angel. Elisha is also a type of Christ, therefore Elisha would be representing the work of the Angel of Revelation eighteen, and he would also be a symbol of the sealing Angel. Having locked the anointing of Elisha to 9/11, it is possible to then lock in the anointings of Hazael and Jehu at 9/11 as well; for in the history, all were anointed at the same time. I acknowledge the application by the Elder of Jehu and Hazael to the Pharisees and Sadducees respectively, but I believe this is only one line of truth — an internal line of truth. I suggest that there is also an external line of truth which can be seen in these two symbols running parallel to the internal.

I suggest that Jehu can represent apostate Protestantism (the Christian right) and Hazael king of Syria can represent Vladimir Putin, king of Russia (for Syria typifies Russia). Jehu and Hazael were to be scourges to apostate Israel (and so was Elisha). Jehu was to be a scourge from within the kingdom and Hazael from without. Now the question would arise, were the Christian right (within) and Putin (without) anointed at 9/11 as scourges of Apostate Israel (the United States)? I believe so. There are a plurality of prophetic lines we have now which teach that the Sunday law was ready at 9/11. And who is to bring in the Sunday law? It is what Sister White describes as apostate Protestantism and what American politics would term the Christian right or the Religious right. Now, why do I say Jehu typified the Christian right? Consider the following:

“The crisis is now upon us. The battle is to be waged between the Christianity of the Bible and the Christianity of human tradition. Is there not a criminal neglect in our present sleepy condition? There must be a decided advance movement among us. We must show to the world that we recognize, in the events that are now taking place in connection with the National Reform movement, the fulfillment of prophecy. That which we have, for the last thirty or forty years, proclaimed would come, is now here; and the trumpet of every watchman upon the walls of Zion should raise the alarm.

“Prophecy represents Protestantism as having lamb-like horns, but speaking like a dragon. Already we are beginning to hear the voice of the dragon. **There is a satanic force propelling the Sunday movement, but it is concealed.** Even the men who are engaged in the work, are themselves **blinded** to the results which will follow their movement. Let not the commandment-keeping people of God be silent at this time, as though we gracefully accepted the situation. There is the prospect before us, of waging a continuous war, at the risk of imprisonment, of losing property and even life itself, to defend the law of God, which is being made void by the laws of men. This Bible text will be quoted to us, ‘Let every soul be subject unto the higher powers.... The powers that be are ordained of God.’” *Review and Herald*, January 1, 1889.

In the internal application, Jehu represents a Pharisee. And arguably, the premier characteristic of the Pharisees was and is their exaltation of the religion of tradition above the religion of the Bible. This is also the philosophy of the Christian right which manifested itself in the form of the National Reform Movement in the days of Sister White. She identifies the Sunday–Sabbath controversy as a battle of traditional Christianity and Biblical Christianity. Thus confirming that even in the external worldview, Jehu can represent the Apostate Protestantism of the Christian right. Jehu epitomized a blind, bigoted zeal that sought to implement reform employing human strength. Similarly, inspiration marks the Christian right as zealously pushing an agenda of “reform” in a morally declining America that many of its members are blinded to with regards to the devastating results. Inspiration further marks that there is a satanic force propelling the Sunday movement, but it is concealed or hidden. The period of the hiding is classically applied to the history of 9/11 to midnight. So I suggest that the Christian right was anointed to drive the Sunday movement at 9/11 but by reason of divine restraint, it has been making its way in darkness, then at midnight, it is to surface as it gains momentum in an escalating crisis in the United States. This may as well be represented by Jehu’s second anointing after which he then began his work in earnest. With regards to Jehu’s second anointing, the Bible has the following to say:

And Elisha the prophet called one of the children of the prophets, and said unto him, Gird up thy loins, and take this box of oil in thine hand, and go to Ramothgilead: And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; Then take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee king over Israel. Then open the door, and flee, and tarry not. 2 Kings 9:1–3.

Jehu’s second anointing was accomplished by a young prophet at the command of Elisha. From that point onwards, Jehu would begin to fulfill his commission to bring about the fall of the house of Ahab. Jehu would reform Israel, but he would not depart from the sins of Jeroboam. This can be shown to represent the work of the Christian right to bring the United States to national ruin and bring about the fall of the United States as we know it at the Sunday law. They will “reform” the declining morality in the United States by a type of “Reign of Terror,” but they will also repeat the sins of Jeroboam by setting up an image to the beast. John Nevins Andrews has the following interesting insight on the foregoing anointings:

“Elijah anointed Elisha to be prophet in his room, and was then taken up to Heaven, **leaving the other two acts unaccomplished.** 1 Kings 19:19–21; 2 Kings 2. Several years after this event, **Elisha appointed Hazael to be king over Syria;** 2 Kings 8:7–13; **and in the case of Jehu, Elisha himself did not act, but sent another person, one of the sons of the prophets, to anoint him king over Israel.** 2 Kings 9:1–3. Elijah begun the work, Elisha, appointed to fill his place, carries it forward; **and one of the sons of the prophets, appointed to fill the place of Elisha, completed the commandment of the Lord.** And thus did Cyrus, Darius, and Artaxerxes, accomplish the restoration of Jerusalem.” J.N. Andrews, *The Command to Restore and Build Jerusalem*, 55.

Andrews identifies that even though the command had been given to Elijah to anoint all three persons, only part of the work was accomplished when Elijah was still on earth, namely, the anointing of Elisha (the messengers and work of Revelation 18:1–3) at 9/11. Elisha played the part of anointing Hazael subsequent to his own anointing, and Andrews further states that the one of the sons of the prophets who was sent to anoint Jehu was probably Elisha’s successor. He then parallels this with the progressive threefold decree which fulfilled the command of the Lord to rebuild Jerusalem in the history of the exiles. If this model is correct, then we see Elijah representing the first message, Elisha the second message, and one of the sons of the prophets the third message. The third message first arrives in our history to do its work (even though it has been going through history for years) at Midnight, thus confirming that this son of the prophets anoints Jehu or the Christian right at Midnight where they begin to aggressively and more openly push for Sunday laws (plural) the first of which will be passed at the Midnight Cry.

“Satan will arouse indignation against the minority who refuse to accept popular customs and traditions. Men of position and reputation will join with the lawless and the vile to take counsel against the people of God. Wealth, genius, education, will combine to cover them with contempt. Persecuting rulers, ministers, and church members will conspire against them. With voice and pen, by boasts, threats, and ridicule, they will seek to overthrow their faith. **By false representations and angry appeals, men will stir up the passions of the people.** Not having a ‘Thus saith the Scriptures’ to bring against the advocates of the Bible Sabbath, **they will resort to oppressive enactments to supply the lack.** To secure popularity and patronage, legislators will yield to **the demand for Sunday laws (plural).** But those who fear God, cannot accept an institution that violates a precept of the Decalogue. On this battlefield will be fought the last great conflict in the controversy between truth and error. And we are not left in doubt as to the issue. Today, as in the days of Esther and Mordecai, the Lord will vindicate His truth and His people.” *Prophets and Kings*, 605.

Was the Christian right prepared to push the agenda of Sunday legislation in the wake of the 9/11 attacks? Very prepared, in fact they found in 9/11 an argument to promote and urge their Radical Christian and “traditional” American views. And they had the upper hand; for America was in the midst of an unexpected crisis, and being the “Christian” nation they are, desired a “Christian” solution. God purposed to anoint the Christian right at 9/11 to scourge their own nation, and we can see that they were already stationed to do this work, but the Lord restrained their purposes for a time just as He allowed the deference of the ratification of His command for the anointing of Jehu. But

His word shall be fulfilled at the appointed time. I would further suggest that since the Christian right find their political representation in the Republican Party, a Republican president would be their figurehead, and therefore Jehu would represent a Republican president whose commission it is to fulfill the purposes of the Christian right and bring an end to the United States as typified by the fall of the house of Ahab. With this in mind, I would argue that Jehu symbolizes Donald Trump, and that it was God's purpose to anoint him to fulfill his work at 9/11. And we can see that Trump was prepared to fulfill his role; for in the 2000 elections, he unsuccessfully ran for president as leader of the "Reform" Party. Based on the prophetic word, I would argue that Trump could have won that election and subsequently fulfilled his commission as a scourge to the United States, but the Lord deferred this to the period of his eventual presidency, the period we are currently in. But particularly, he has deferred the ratification of this anointing to Midnight. What of Hazael?

Sister White applies Hazael as a symbol of the Sadducees. This is an internal application. I suggest that in the external application, based on the unfolding light of Daniel eleven, Hazael symbolizes Vladimir Putin. The Sadducees were educated in Alexandria and evinced Egyptian philosophy in their theology. This same Egyptian philosophy is the governing philosophy of Russia, the king of the south. Therefore a link of the external with the internal application can be seen with Hazael as much as with Jehu. Was Putin stationed at 9/11 to fulfill his role? I would like to answer in the affirmative. Vladimir Putin was elected president of Russia in the year 2000, and was already in a position to fulfill his commission should the divine summons have been ratified at 9/11. But when was Hazael's anointing ratified?

And he settled his countenance stedfastly, until he was ashamed: **and the man of God wept.** And Hazael said, Why weepeth my lord? And he answered, **Because I know the evil that thou wilt do unto the children of Israel:** their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, **The Lord hath shewed me that thou shalt be king over Syria.** 2 Kings 8:11, 12.

Hazael's anointing was ratified in connection with a prediction given by Elisha the prophet concerning a work the cruel Syrian was yet to do. If Hazael is Putin, then Daniel eleven reveals to us that he is to effect his cruel work of oppressing God's people and scourging apostate America at Midnight. But as Elisha's prediction preceded Hazael's work, so there must be a prediction which precedes Midnight that is given to the wise virgins and identifies the events to transpire at Midnight.

At this point, the study put together on the possibility of a waymark preceding Midnight at which we can mark a prediction, among other things, becomes especially useful. And if this model is valid, then Putin's anointing would occur at this waymark preceding Midnight. At that point I would think that Putin would begin fulfilling a more autocratic role in the government of Russia than heretofore and would take a more aggressive stance against the capitalist West in his bid to revive pre-1989 Soviet glory (which from the onset he has made it his mission to accomplish). And I would think his movements at that time would be part of the buildup to the decisive blow he will strike on the United States at Midnight. It would be within the environment of these developing events (with other external and internal events occurring, no doubt) that the wise virgins would give a message concerning what will take place at Midnight. Their words will be fulfilled as were the sad words of the prophet Elisha.

Daniel 11:14

If this model is correct, it furnishes an argument to show that in our history, modern Rome does not stand in defense of the king of the south in our history, in the crisis intervening between Midnight and the Midnight Cry. But rather, it will stand in defense of the north — the United States. The following passage from A. T. Jones summarizes it well:

“After the death of Jeroboam II there was an interregnum, or anarchy, for about twelve years. In the distressful times that had **preceded** the reign of Jeroboam II, **they had called upon both Egypt and Assyria to save them from the terrible invasions of Hazael.** ‘When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to King Jareb: yet could he not heal you, nor cure you of your wound.’” A. T. Jones, *The Empires of the Bible from the Confusion of Tongues to the Babylonian Captivity*, 235.

Jeroboam II is a symbol of the Midnight Cry based on the light of the seven thunders. Therefore, “the distressful times that had preceded the reign of Jeroboam II” would be Midnight. This is further confirmed by the fact that these times were distressful for Israel because of the terrible invasions of Hazael, which would typify the terrible “invasions” of Vladimir Putin at Midnight. “And in those times,” Israel entered into an alliance with both Egypt and Assyria, prefiguring America’s alliance with the United Nations (Egypt) and the Papacy (Assyria) to deal with the Russian problem (Hazael) after being devastated in some way at Midnight. As Elijah the Tishbite and John the Baptist are connected with a type–antitype relationship but suffered different fates, so also Daniel 11:14 typifies the history between Midnight and the Midnight Cry, but a reverse is seen in the power that Rome comes in defense of in our history. In the time of Pagan Rome it was the south, but in the time of Modern Rome it is the north.

Just a Side Note

Inspiration identifies Elisha as one of the “seven thousand” whom the Lord stated did not bow the knee to Baal. I know we conventionally apply the symbol of the “seven thousand” to the Midnight Cry, but I suggest there is another application just as valid.

“We would do well to consider the case of Elisha when [he was] chosen for his work. Elisha was of a family who had kept the ancient true faith of Israel. He did not live in the thickly populated cities. His father was a tiller of the soil, a farmer. Even during the captivity there were souls who had not degenerated and gone into apostasy, **and this family was included in the seven thousand who had not bowed the knee to Baal.**” *Christ Triumphant*, 166.

In connection with the anointing of Elisha, Elijah had identified himself as the only one left in Israel who was true to the worship of Jehovah. But having been given the command to go and anoint his successor, he was then told that the Lord had reserved unto himself “seven thousand” who had not participated in the general apostasy. The Lord was identifying to Elijah that even though he could not see men that were perfect in Israel, it did not mean that they were not there. And if Elisha was anointed at 9/11, which he was, we see connected with his anointing a truth that Elisha at one level represents men in Adventism who are perfecting holiness in the fear of the Lord, and even though the blind undiscerning eyes of Laodicean Adventism may not detect them, it does not mean they are not there. This is in response to the claim that there could have been no glory at 9/11; for we as human beings cannot seem to detect perfect holy men in this movement. And the Lord providentially included an answer to this false premise in the symbol of the anointing of Elisha (who is also sadly being misapplied in prophetic application as well).

“The Lord has faithful servants, who in the shaking, testing time will be disclosed to view. **There are precious ones now hidden who have not bowed the knee to Baal.** They have not had the light which has been shining in a concentrated blaze upon you. But it may be under a rough and uninviting exterior the pure brightness of a genuine Christian character will be revealed. **In the day time we look toward heaven but do not see the stars. They are there, fixed in the firmament, but the eye cannot distinguish them. In the night we behold their genuine luster...** When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, **then the hidden ones will be revealed to view**, and with hosannas range under the banner of Christ. Those who have been timid and self-distrustful will declare themselves openly for Christ and His truth. The most weak and hesitating in the church will be as David—willing to do and dare. The deeper the night for God’s people, the more brilliant the stars. Satan will sorely harass the faithful; but, in the name of Jesus, they will come off more than conquerors. **Then will the church of Christ appear ‘fair as the moon, clear as the sun, and terrible as an army with banners.’**” *Testimonies*, volume 5, 80, 81.

Line upon line, Sister White uses Elisha to represent the hidden ones in Adventism in general who have not bowed the knee to Baal. So also it is in this movement. We are in the period of the hiding, and we have been since 9/11. Even though Elisha was anointed at 9/11, he is hidden, **he is not claiming to be Elisha.** He is silently and patiently ministering to Elijah and waiting for a divine summons for a broader work, meaning he is already engaged in a work—the work of Revelation 18:1–3. Lord help us in this fearful time.

Constitutional Convention at Midnight?

Could there be lines of prophecy identifying significant movements towards constitutional reform in the United States at Midnight? Some type of National Constitutional Convention? Probably. There seem to be a few lines of prophecy which suggest this. The first is the American Revolution, and the conventions that led to the Articles of Confederation and the final Constitution. Seven presidents of the Continental Congress were elected to preside over the process of establishing a form of government which would unite the states of America more fully. This was followed by ten presidents under the Articles of Confederation until this was replaced by the final US Constitution under which George Washington was the first president.

In the history of the last president, it has been suggested by the Elder that the ten and seven are mirrored. Meaning that Trump would be followed by “ten kings” rather than preceded by them as in the case of Washington, and by prophetic deduction (and other reasons beyond the scope of this summary), the seven would follow the ten kings illustrating the Sabbath test at the Sunday law, among other things. One of the things that the Elder does with this prophetic mirror is lay the ten presidents under the Articles of Confederation and the ten kings which follow Trump over the top of each other. And he places both of them line upon line between the Midnight Cry and the Sunday law.

Then he identifies that the Articles of Confederation can be placed at the Midnight Cry because of the confederacy of the ten kings which begins to rise at that time. This would mean that the seven presidents which preceded the Articles of Confederation would be a symbol of the history preceding the Midnight Cry, which is Midnight. Can we mark the number seven between Midnight and the Midnight Cry? Yes.

Christ is arrested at Midnight, and is there after tried seven times before different tribunals. This is followed by the choice of “Barabbas, Barabbas” (doubling of the Midnight Cry) and the procession to Calvary (typifying the procession of the virgins to the Sunday law, and also illustrated by the procession of the animals into the ark just in advance of the shut door). Calvary would then be the Sunday law. But the point being, the number seven can be marked between Midnight and the Midnight Cry. Another witness to this is Joseph’s work as second ruler of Egypt effecting economic consolidation just in advance of the famine caused by the east wind which famine we place at the Midnight Cry. The consolidation would therefore precede Midnight Cry at Midnight, and it took seven years. The question then comes? What was happening with the seven presidents of the Continental Congress?

They were involved in a process of putting together some type of constitution—the Articles of Confederation—and this was done at a Constitutional Convention which took some time (seven presidents) to accomplish. This would be the first witness for some type of convention for revisiting the U.S. Constitution at Midnight.

The second witness is the French Revolution. France can represent the United States at one level, and the Revolution began in earnest with the summons of the Estates–General for the first time in 175 years. The Estates–General would be something like a Constitutional Convention, and when it met in 1789, it was for the purposes of Constitutional reform in the wake of a heightened crisis. This turn of events marked the rise of the common people, and even though the process started “good”, it turned radical because the Jacobins capitalized on the situation to implement their agenda and bring in the Reign of Terror.

So also, I am suggesting that there will be a general meeting or National Constitutional Convention at Midnight in the United States to address an escalating crisis by suggesting certain changes to the Constitution. This may as well be the time when the groundwork is firmly laid for the Trump administration to introduce a dictatorship at the Midnight Cry. But as the Jacobins before them, the Christian right will capitalize on the convention to make their agenda of Sunday legislation one of national importance, and to eventually introduce a “Christian” version of the Reign of Terror at the Midnight Cry. It is interesting to note that the power base of the Jacobins was the common people, and the Christian right feeds on grassroots activist support — the common people. And Sister White clearly states that it is the common people that will demand Sunday laws, it will be popular by demand:

“‘Saying to them that dwell on the earth, that they should make an image to the beast.’ **Here is clearly presented a form of government in which the legislative power rests with the people, a most striking evidence that the United States is the nation denoted in the prophecy.** But what is the ‘image to the beast’? and how is it to be formed? The image is made by the two-horned beast, and is an image to the beast. It is also called an image of the beast. Then to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself—the papacy.” *The Great Controversy*, 442, 443.

The other witness I have for this point is the National Constitutional Convention of 1787 in America which ran almost parallel with the one in France. And central in the discussions of that convention was the strengthening of the federal government, probably typifying the same debate at Midnight just in advance of the despotism of the Midnight Cry. The final witness that I have at the moment is Daniel 8:7:

And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

Again the submissions concerning the document on Daniel eight and the Realm of Grecia would prove useful on this point, if the submissions are correct. The little horn phase of Grecia in Daniel eight would represent Putin’s Russia which smites the Trump administration (the ram) at Midnight and breaks his two horns. The two horns of the United States represent Protestantism and Republicanism, principles enshrined in its Constitution. That the two horns are broken by Russian aggression at Midnight is identifying that the American crisis, caused in part by Russia at Midnight, will be one of the pretexts for having the convention to enact constitutional reforms which will eventually result in the total abolition of the current American government.

One of these reforms will probably be how church and state are to relate, since the Seventh-day Adventist church is to enter into a league with the US government, employing the Russian threat as one of its reasons. More can be said I suppose. I really wanted to be brief, but I am probably bad at expressing things concisely. I hope you will have a look at this and share it with the Elder as well to hear what he says.

“Called to the prophetic office while Ahab was still reigning, Elisha had lived to see many changes take place in the kingdom of Israel (USA). Judgment upon judgment had befallen the Israelites during the reign of Hazael the Syrian (Putin the Russian), who had been anointed to be the scourge of the apostate nation. The stern measures of reform instituted by Jehu (Trump and the “Christian Right”) had resulted in the slaying of all the house of Ahab (the fall of the USA). In continued wars with the Syrians, Jehoahaz, Jehu’s successor, had lost some of the cities lying east of the Jordan. For a time it had seemed as if the Syrians might gain control of the entire kingdom. But the reformation begun by Elijah (Daniel 11:40–45) and carried forward by Elisha (Revelation 18:1–3 and the Priests) had led many to inquire after God. The altars of Baal were being forsaken, and slowly yet surely God’s purpose was being fulfilled in the lives of those who chose to serve Him with all the heart.” *Prophets and Kings*, 254.

For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred? Esther 8:6.