

FUTURE NEWS

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THAT THEY ALL MAY BE ONE; AS THOU, FATHER, ART IN ME, AND I IN THEE, THAT THEY ALSO MAY BE ONE IN US:
THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME. JOHN 17:21

A Plea for Unity

Help us this day that we may lay hold upon Thee by living faith. Separate from us everything that would separate us from Thee.
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Our heavenly Father, we come to Thee at this time just as we are, needy and dependent, but we know Lord, that Thou art a compassionate Saviour. Thou hast made an infinite sacrifice, that we might have eternal life, if we will only cooperate with Thee. We ask thee to put it into our hearts today, to renew our covenant with Thee by sacrifice. Help us this day that we may lay hold upon Thee by living faith. Separate from us everything that would separate us from Thee.

Our Father, Thou knowest that we love Thee. We see a world ready to perish in sin, and we are not prepared to labor together with Thee. We desire to be fitted up for Thy service. We desire the Holy Spirit to descend upon us. We want the darkness to be swept away from our eyes, that we may have the clear light of understanding.

We ask Thy blessing upon those who have arisen, to express their desire to be prepared for Thy coming. As they leave this pavilion, may they seek Thee in earnest prayer. May they go in companies or two or three, to seek Thee. Thou hast said that where two or three are gathered in Thy name, there Thou wilt be. O give them a spirit of earnest pleading for the pardon of their sins, that Thou mayest say to them, "Thy sins be forgiven thee."

I ask Thee to pity every trembling soul in this congregation. I ask Thee, my Saviour, that Thou wilt awaken in the heart of every minister of the gospel, of every teacher, and of every one who professes to be Thy child, a desire for Thy Holy Spirit, that they may be endued with power, and that as they go from house to house, they may proclaim Thy truth. Let Thy message come to us, that we may arouse our sensibilities, that we may realize the value of souls. We want that every one here today shall be saved. May the light that shines from the throne of God shine into the chambers of the mind and into the soul-temple.

Merciful Redeemer, Thou knowest every one. Here are some who are weighted down with burdens that have rested heavily upon them. May they link up with Thee. May they put

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Coupled with the prophetic message, **Future for America** emphasizes all aspects of the medical missionary work. The "entering wedge"—medical missionary work—must be practiced by those who are to finish God's work in these final hours.

During this time period, country living becomes more essential with each passing moment. **Future for America** upholds and promotes this end-time truth. God's people must prepare for the coming storm, and that preparation includes the experience of learning how to survive in a simple fashion, away from the great centers of population.

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their arm in Thine arm, and cling to Thee, the mighty One, who hast said, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Isaiah 27:5. These are Thy words; show them how, Lord. Show them how to humble their proud hearts. Show them what it means to break their will before God, and to take Thy will. Help them to cast their helpless souls upon the merits of a crucified and risen Saviour. Present before them eternal life. Let the sweetness of Thy Holy Spirit come into the hearts of Thy ministers, that Thy melting, merciful love, may be manifest in their life. I ask Thee to dispel everything that would prevent them from working for the salvation of souls. Put it into their hearts and minds to make a covenant with Thee by sacrifice. Even now, may the melting love of Christ come into our midst. May we hear the words, "Thou art Mine, I have begotten thee unto Myself." O Lord, Thou knowest how the powers of evil are working. We see the world going to perdition. Baptize Thy ministers, baptize Thy workers with Thy Holy Spirit. I ask Thee, to let melting love and mercy fall upon this congregation. Now let praise and thanksgiving ascend to God, that Thou hast heard our prayer. We believe in Thee, Lord. Wash us from every stain of sin. Cleanse and purify us, and let us understand what it means to perfect holiness in the fear of God. I ask Thee to set the feet of those who have been stumbling, in the right path of Thy self-denial and self-sacrifice. What can we say, Lord? We are weak ourselves. We need Thy power. We see the work that we have to do. We give ourselves to Thee. Let Thy blessing come to us, and Thy name shall have all the glory. Amen.

DANIEL 8 AND THE REALM OF GRECIA

N. Nyoni

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." *Prophetic Expositions*, vol. 2, 5.

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.'" *Signs of the Times*, volume 12, 138.

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.

Daniel 11:1–4 (Historical & Prophetic)

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." *Britannica.com*

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 illustrated 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" (Revelation 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 foregoing US Presidents were both involved in the process of reclaiming territory for the Papacy in fulfillment of Daniel 11:40b.

"Antiochus sought to take advantage of this chaotic situation. After an invasion in 221 BC failed to launch, he finally began the Fourth Syrian War in 219 BC. He recaptured Seleucia Pieria as well as cities in Phoenicia, amongst them Tyre. Rather than promptly invading Egypt, Antiochus waited in Phoenicia for over a year, consolidating his new territories and listening to diplomatic proposals from the Ptolemaic kingdom. Meanwhile, Ptolemy's minister Sosibius began recruiting and training an army. He recruited not only from the local Greek population, as Hellenistic armies generally were, but also from the native



Egyptians, enrolling at least thirty thousand natives as phalangites. This innovation paid off, but it would eventually have dire consequences for Ptolemaic stability. In the summer of 217 BC, Ptolemy engaged and defeated the long-delayed Antiochus in the Battle of Raphia, the largest battle since the Battle of Ipsus over eighty years earlier."

wikipedia.org

These presidents are also typified by Darius the Mede and Cyrus the Great in Daniel 11:1–4. Darius would correspond with Seleucus Ceraunus, both of which typified Ronald Reagan; and Cyrus the Great would correspond with Antiochus Magnus (the Great), both of which typified Bush "the Great." Thus we can see a purposeful connection between these two lines put in place by inspiration. In Daniel 11:1–4, we see the fourth king engaged in a military and economic build up in advance of a battle against the realm of Grecia. In Daniel 11:11, we also see the king of the north, Antiochus Magnus setting forth a "great multitude" in advance of the battle of Raphia. The above Wikipedia reference identifies this military consolidation as transpiring after territory was reclaimed in 219 but before the battle of Raphia in 217. Therefore the compiler speculates that seeing that it took over a year to consolidate his new territories, the great multitude is prepared sometime within the year 218. At the end of the world, this consolidation, and the work of strategizing for a conflict by listening to the diplomatic proposals of the king of the south would have to take place sometime between 1989 (219 BC) when territory was reclaimed, and midnight (217 BC) when Raphia is repeated. This is a second witness to the fact that there is some significant military preparations by both Trump and Putin, and some significant application of Trump's "direct treaty-and-alliance" political model before midnight. The compiler suggests that these pre-midnight military and economic changes are a subject of Bible prophecy, and are significant enough to demand our special attention as we approach midnight.

The results of both engagements, in Daniel 11:2, and Daniel 11:11, 12 were identical. The power with a greater multitude was humiliated and unexpectedly defeated. This is a connection which cannot be ignored. Therefore, the compiler thus contends that the Grecian victory over Xerxes' 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. Bushes combat with Communism. If this is accurate, it would be another argument to show how Grecia 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.**" *wikipedia.org*

"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.**" *wikipedia.org*

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." *Rome and Her Empire*, 125.

"Pompey's route to power had been unorthodox." *Rome and Her Empire*, 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." *Rome and Her Empire*, 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.**" *Rome and Her Empire*, 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.**" *Rome and Her Empire*, 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.**" *Rome and Her Empire*, 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.org*

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. Its 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." *The Sounding of the Seven Trumpets of Revelation 8 and 9*, 18.

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.” *The Sounding of the Seven Trumpets of Revelation of Revelation 8 and 9, 15, 16.*

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." *Education*, 123.

Bibliography can be acquired by request