

FUTURE NEWS

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EVERLASTING TRUTHS

God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.
1 Corinthians 1:18, 19, 27, 28



And the times of this ignorance God winked at; but now commandeth all men everywhere to repent.' In the ages of darkness that had preceded the advent of Christ, the divine Ruler had passed lightly over the idolatry of the heathen; but now, through His Son, He had sent men the light of truth; and He expected from all repentance unto salvation, not only from the poor and humble, but from the proud philosopher and the princes of the earth. 'Because He hath appointed a day, in which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead.' As Paul spoke of the resurrection from the dead, 'some mocked: and others said, We will hear thee again in this matter.'

"Thus closed the labors of the apostle at Athens, the center of heathen learning, for the Athenians, clinging persistently to their idolatry, turned from the light of the true religion. When a people are wholly satisfied with their own attainments, little more need be expected of them. Though boasting of learning and refinement, the Athenians were constantly becoming more corrupt and more content with the vague mysteries of idolatry.

"Among those who listened to the words of Paul were some to whose minds the truths presented brought conviction, but they would not humble themselves to acknowledge God and to accept the plan of salvation. No eloquence of words, no force of argument, can convert the sinner. The power of God alone can apply the truth to the heart. He who persistently turns from this power cannot be reached. The Greeks sought after wisdom, yet the message of the cross was to them foolishness because they valued their own wisdom more highly than the wisdom that comes from above.

"In their pride of intellect and human wisdom may be found the reason why the gospel message met with comparatively little success among the Athenians. The worldly-wise men who come to Christ as poor lost sinners, will become wise unto salvation; but those who come as distinguished men, extolling their own wisdom, will fail of receiving the light and knowledge that He alone can give....

"Inspiration has given us this glance into the life of the Athenians, who, with all their knowledge, refinement, and art, were yet sunken in vice, that it might be seen how God, through His servant, rebuked idolatry and the sins of a proud, self-sufficient people. The words of the apostle, and the description of his attitude and surroundings, as traced by the pen of inspiration, were to be handed down to all generations, bearing witness of his unshaken confidence, his courage in loneliness and adversity, and the victory he gained for Christianity in the very heart of paganism....

"Paul's words contain a treasure of knowledge for the church...with a tact born of divine love, he carefully drew their minds away from heathen deities, by revealing to them the true God, who was to them unknown.... Today the truths of Scripture are to be brought before the great men of the world in order that they may choose between obedience to God's law and allegiance to the prince of evil. God sets everlasting truth before them—truth that will make them wise unto salvation, but He does not force them to accept it. If they turn from it, to be filled with the fruit of their own doings." *Acts of the Apostles*, 239-241.

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MISSION STATEMENT

Our mission is to proclaim the final warning message of Revelation 14 as identified by the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future; for it is taking place before our very eyes. The historic and prophetic understanding of Seventh-day Adventism is now present truth—we are the final generation. Our emphasis is placed upon the prophetic word, including all of the counsel of God's Word. To know what lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God's law and faith in His promises, we are to receive that experience.

FFA and its educational institution of **School of the Prophets (SOTP)** fully endorse the definition of the everlasting gospel as being the work of Christ in developing and thereafter demonstrating two classes of worshippers based upon the introduction of a three-step prophetic testing message. Coupled with this prophetic gospel, we uphold all aspects of country living and the medical missionary work.

FFA is proactively spreading God's final warning message through various mediums, such as this monthly newsletter, daily recorded classes held by **SOTP**, DVD production, biannual camp-meetings, and social media. An integral part of this responsibility is meeting the demands of our extensive travel itinerary. The urgency in advancing present truth extends to every corner of the earth. By God's grace, we are fervently working to meet such demands.

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THE SEVENTH SEAL

by ANONYMOUS

Daniel 11:1-4

Historical Application: Medo-Persia and transition to Greece

Present Truth Application: Last four presidents of USA

Daniel 11:5-16

Historical Application: Greece and transition to Pagan Rome

Present Truth Application: A.D. 538 to the Sunday Law with emphasis on Midnight, Midnight Cry, and Sunday Law

Daniel 11:16-22

Historical Application: Four emperors of Pagan Rome

Present Truth Application: Last four presidents of USA

Daniel 11: 23-29

Historical Application: Jewish league, destruction of Jerusalem and Constantine

Daniel 11: 20-40

Historical Application: Rise of papacy, persecution through 1260 years and deadly wound

Present Truth Application: Type of Daniel 11:40-45

Daniel 11:40-45

Present Truth Application: Rise of Modern Rome

1798—THE LION OF THE TRIBE OF JUDAH

"It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days.

"Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel's message should be proclaimed to our world." *Testimonies to Ministers*, 115.

"The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal 'to the time of the end.' Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, 'many shall run to and fro,

and knowledge shall be increased.' Daniel 12:4.

"The apostle Paul warned the church not to look for the coming of Christ in his day. 'That day shall not come,' he says, 'except there come a falling away first, and that man of sin be revealed.' 2 Thessalonians 2:3. Not till after the great apostasy, and the long period of the reign of the 'man of sin,' can we look for the advent of our Lord. The 'man of sin,' which is also styled 'the mystery of iniquity,' 'the son of perdition,' and 'that wicked,' represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ's second coming is to be proclaimed.

"No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The Reformers did not proclaim it. Martin Luther placed the judgment about three hundred years in the future from his day. But since **1798 the book of Daniel has been unsealed**, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near." *The Great Controversy*, 355, 356.

THE UNSEALING

"What Daniel was commanded to seal up and close, (Daniel 12:4) is now, through the all-powerful mediation of **the Lion of the tribe of Judah**, revealed unto us. Revelation 5:5. Hence 'many run to and fro, and knowledge is increased.' . . . **The opening, then, and unfolding of the prophetic word, is another convincing proof that we are arrived at the end of the age; the unsealing of prophecy, and the revelation of the 'mystery of God,' being reserved unto 'the time of the end.' Daniel 12:9; Revelation 10:7.**" James White, *The Review and Herald*, November 1, 1853.

"For months Snow's calculations aroused but little attention. At the Exeter camp meeting (August 12-17, 1844), however, his exact date for Christ's return stirred many Millerites with an enormous enthusiasm, bringing their missionary endeavor to a peak. Their response as a whole came quickly to be known as the Seventh Month movement. Although the Millerite leaders recognized some value in Snow's position, they were skeptical about the renewed emphasis on time and pointed out that 'in view of our Savior's



assurance, that we know not 'the day or the hour,' or as some read it, no man 'maketh it known,' 'the very day.' Some weeks before the expected event, however, the leaders joined the Seventh Month movement and allowed Snow's views to be printed in the major Millerite periodicals and gave their full support." P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 96.

DANIEL 11:4, 5

Lysimachus (N) Cassander (W) Seleuchus (E) **Ptolemy (S)**
Ptolemy (S) the prince: Seleuchus Nicator (general of Ptolemy)

Selechus Nicator's Great Dominion

Seleuchus(E) **301 B.C.** Cassander(W) **286 B.C.** Lysimachus (N) **281 B.C.**

Daniel 8:9; 11:15-17; 40-43 (31 B.C. & 538 B.C.)

DANIEL 11:6-9

Verse 6a: "the end of the years"; **252 B.C.** peace treaty (agreement) daughter (Bernice: bringer of victory) of Ptolemy Philadelphus **King of the South (KoS)** to Antiochus Theos **King of the North (KoN)** divorces Laodice

Peace treaty: Treaty of Tolentino February 19, 1797. Broken by France in retaliation of action of KoN. December 1797, French General Duphot by papal troops while attempting to incite Jacobin demonstrations.

Verse 6b: Bernice, her son, and supporters slain **246 B.C.**

Verse 7: "enter into the fortress"; branch: Bernice's brother Ptolemy III Euergetes attacks Seleuchus Callinicus **246 B.C.**

Verse 8 and 9: Carries spoil back to Egypt

Attack of retaliation because of KoN behavior

Enters capitol unmolested

KoS takes down KoN for first time

Takes KoN captive; KoN dies in captivity by **falling** from a horse

Brings back spoil including works of art

Restores idols to Egyptian temple and receives the title of benefactor

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

"In the thirtieth verse a power is spoken of that 'verses 30 through thirty-six quoted.'

"Scenes similar to those described in these words will take place." *Manuscript Releases*, volume 13, 394.

1798

Attack of retaliation because of KoN behavior

Enters Vatican unmolested

KoS (communism) takes down KoN (Catholicism) for first time

Takes KoN captive **1798**; KoN dies in captivity **1799**;
Babylon is fallen is fallen

France brings spoil including works of art back from Vatican

Prophetic movement begins as the temple and host are restored; Daniel 8:14

DANIEL 11:10

Time of the End: 219 B.C. & 1989

"overflow and pass through" is same as "overflow and pass over" Daniel 11:40; Isaiah 8:8.

"sons": two sons-Seleuchus Ceraunus and **Antiochus the Great**

"**one** shall certainly come . . . then shall **he** return" Antiochus the Great attacks Ptolemy Philapator **219 B.C.** He takes everything but Egypt "even to his fortress" as opposed to "enter[ing] into his fortress" verse 7.

TWO SONS

Seleuchus Ceraunus and Antiochus the Great

Reagan and Bush the Great

Darius and Cyrus the Great

Alexander the Great

"Many falter and fall because of the indulgence of a perverse temper. Alexander and Caesar found it much easier to subdue a kingdom than to rule their own spirits. After conquering nations, the world's so-called great men fell, one of them through the indulgence of appetite, a victim of intemperance, the other through presumption and mad ambition." *Testimonies*, volume 4, 348.

Antiochus the Great

Bush the Great Announces New World Order

Cyrus the Great Proclaims Worldwide Decree

Alexander the Great Establishes New World Order (Greek)

Julius Caesar Establishes New World Order (Roman)

The bombing of Hiroshima (broad island) on the **6th** of August and Nagasaki (long cape) on the **9th** of August 1945: **1945** relates to the **45th** president; the UN was also established October 24, **1945**, which was the beginning of the seventh kingdom.

FORTY-FIVE

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. Daniel 12:12.

"Cometh" H5060-A primitive root; properly to touch, that is, lay the hand upon (for any purpose; euphemistically, to lie with a woman); by implication to reach (figuratively to arrive, acquire).

Isaiah 30:18; Habakkuk 2:3.

FORTY TO FORTY-FIVE

"Let everyone who is seeking to live a Christian life, remember that the church militant is not the church triumphant." *Fundamentals of Christian Education*, 294.

Joshua 14:6-15.

"His sons": Vladimir-ruler of the world. First-Vladimir Lenin. Last-Vladimir Vladimirovich Putin. Vladimirovich: 'Vladimir'-ruler of the world; 'ovich'-son of.

The richest president ever was the first president of the United States of America, George Washington, who made his fortune from real estate. "George" means "a tiller of the ground" (from Genesis). "Donald" means "king of kings" (from Revelation).

XERXES THE GREAT

"He was known as Xerxes the Great, but he took the official title, Shahanshah, which means: 'king of kings' (usually translated as 'emperor'). When Alexander was shown the king's treasury there were 120,000 talents of gold and silver bullion. For contrast, Alexander began his invasion of Persia with 70 talents of gold. Xerxes had the largest single concentration of wealth ever known in history at that time." John Prevas, *Envy of the Gods*, 18-19.

Donald: "ruler of the world"

Donald Trump was 70 years 7 months and 7 days old on inauguration day, January 21, 2017.

Time magazine's issue "The End is Near" was released on November 14, 2016-the same night as the great moon, which had not occurred for 70 years.

DANIEL 11:14-16

63 B.C. Pompey: "by his hand. . .consumed"

Three month siege; advances every Sabbath; enters Most Holy Place for first time (abomination desolation sign); great slaughter 12,000.

DANIEL 11:17-19

End of Grecian Empire

Verse 17: "he-Julius Caesar; "shall also set his face to enter-Jeremiah **42:15-17**

47 B.C. Julius Caesar takes Egypt.

"Bishop Newton furnishes another reading for this verse, which seems more clearly to express the sense, as follows: 'He shall also set his face to enter by force the whole kingdom.' Verse 16 brought us down to the conquest of Syria and Judea by the Romans. Rome had previously conquered Macedon and Thrace. Egypt was now all that remained of the 'whole kingdom' of Alexander, not brought into subjection to the Roman power, which power now set its face to enter by force into that country." Uriah Smith, *Thoughts on Daniel and Revelation*, 260.

Alexander Typifies Caesar

"Many falter and fall because of the indulgence of a perverse temper. Alexander and Caesar found it much easier to subdue a kingdom than to rule their own spirits." *Testimonies*, volume 4, 348.

Verse 19: He dies

Verse 20: Augustus Caesar

"Augustus Caesar succeeded his uncle, Julius, by whom he had been adopted as his successor. He publicly announced his adoption by his uncle, and took his name, to which he added that of Octavianus. Combining with Mark Antony and Lepidus to avenge the death of Caesar, they formed what is called the triumvirate form of government. Having subsequently firmly established himself in the empire, the senate conferred upon him the title of Augustus, and the other members of the triumvirate being now dead, he became supreme ruler." Uriah Smith, *Thoughts on Daniel and Revelation*, 265.

"Triumvirs. Every one acquainted with Roman history is familiar with the name 'triumvirs,' and the part they acted in the conduct of the Roman State. Of these the historian speaks as follows:-'Triumviri, or Tres viri (Lat. tres,



three, and viri, men), in ancient Rome, a board of three men appointed for some special public duty. A number of kinds of triumviri are specified by Roman authors. In **B. C. 60. Julius Caesar, Pompey, and Crassus**, formed a coalition for the conduct of public affairs; this is called the first triumvirate, but the men who constituted it bore no official title of triumviri, and exercised only an usurped power. The second triumviri, that of **Octavian, Mark Antony, and Lepidus**, was officially recognized by the senate, and the three magistrates bore the name of Triumviri Republicae Constituendae (triumvirs for arranging public affairs).— Id.

“Here, then, we have **two periods in Roman history when the government was administered by three men, another form of management of the state peculiar to Rome**. If we throw out the first as not officially recognized, we still have the second, which was officially recognized by the senate, and a title given them accordingly.”
Uriah Smith, *The Seven Heads of Revelation*, 20.

LINE-UPON-LINE

Julius Caesar and Mark Antony: both form the Triumvirate that devolves into a dictatorship; both have illicit relations with Cleopatra; both go to Egypt and die; both mark a conquering of Egypt; both of their deaths are marked in the verses.

After Augustus **KoN** establishes the three-fold union and becomes supreme ruler (verse 20), Tiberious and Christ arrive.

After modern Rome **KoN** establishes the three-fold union and becomes supreme ruler (verses 42, 43), Christ arrives.

The third obstacle for pagan Rome (Daniel 11:17-19) and for modern Rome (Daniel 11:42) is Egypt.

The second obstacle for pagan Rome (Daniel 11:16) and for modern Rome (Daniel 11:41) is the glorious land.

DANIEL 11:11, 12

Midnight

The Battle of Raphia **217 B.C.**

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. Daniel 11:11.

Unexpected victory for the notoriously cruel and immoral king of the south: Ptolemy IV Philapator. The whole region provides praise to Ptolemy, including the Jews who invite

him to Jerusalem. He accepts invitation and then goes to Jerusalem in verse 12.

And when he hath taken away the multitude, his heart shall be lifted up [BC 217]; and he shall cast down many ten thousands: but he shall not be strengthened by it. Daniel 11:12.

“heart shall be lifted up”: Daniel 5:23; 2 Chronicles 26:16-21—**KoS** attempts to offer incense; resisted by 81 priests; receives mark of leprosy on forehead; cut off from the temple “to his destruction”.

DANIEL 11:13, 15

The Midnight Cry

Verse 15: the Battle of Panium **200 B.C.**

Panium related to the god Pan who was a god of the wild. Panium was later to be renamed Caesarea Phillipi, where Jesus said to the disciples ‘Upon this rock I shall build my church’ which we could relate to church triumphant at the Midnight Cry. This story is found in The Desire of Ages, Chapter **45**, marking the Midnight Cry foreshadowing the Sunday Law.

PANIUM

External

Panic
Pandemonium
Pandemic

Internal

Pandora
All gifts
Box: casket (no hope)
Panorama

“The angels buried him, but the Son of God soon came down and raised him from the dead and took him to heaven. But God first gave him a view of the land of promise, with His blessing upon it. It was as it were a second Eden. As a **panorama** this passed before his vision. He was shown the appearing of Christ at His first advent, His rejection by the Jewish nation, and His death upon the cross. Moses then saw Christ’s Second Advent and the resurrection of the just.” *Testimonies*, volume 1, 659.

“Each one in the day of investigative Judgment will stand in character as he really is; he will render an individual account to God. Every word uttered, every departure from integrity, every action that sullies the soul, will be weighed in the balances of the sanctuary. Memory will be true and vivid in



condemnation of the guilty one, who in that day is found wanting. The mind will recall all the thoughts and acts of the past; the whole life will come in review like the scenes in a panorama. Thus everyone will be condemned or acquitted out of his own mouth, and the righteousness of God will be vindicated.”

The Review and Herald, November 4, 1884.

“‘Hereafter,’ said Jesus, ‘shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.’ In these words Christ presented the reverse of the scene then taking place. He, the Lord of life and glory, would be seated at God’s right hand. He would be the judge of all the earth, and from His decision there could be no appeal. Then every secret thing would be set in the light of God’s countenance, and judgment be passed upon every man according to his deeds.

“The words of Christ startled the high priest. The thought that there was to be a resurrection of the dead, when all would stand at the bar of God, to be rewarded according to their works, was a thought of terror to Caiaphas. He did not wish to believe that in future he would receive sentence according to his works. There rushed before his mind as a **panorama** the scenes of the final judgment. For a moment he saw the fearful spectacle of the graves giving up their dead, with the secrets he had hoped were forever hidden. For a moment he felt as if standing before the eternal Judge, whose eye, which sees all things, was reading his soul, bringing to light mysteries supposed to be hidden with the dead.

“The scene passed from the priest’s vision. Christ’s words cut him, the Sadducee, to the quick. Caiaphas had denied the doctrine of the resurrection, the judgment, and a future life. Now he was **maddened by satanic fury**. Was this man, a prisoner before him, to assail his most cherished theories? Rending his robe, that the people might see his pretended horror, he demanded that without further preliminaries the prisoner be condemned for blasphemy. ‘What further need have we of witnesses?’ he said; ‘behold, now ye have heard His blasphemy. What think ye?’ And they all condemned Him.” *The Desire of Ages*, 707, 708.

“Beautiful were the kingdoms and their glory spread out like a **panorama** before the sight of the Son of God. He was tempted in all points like as we are, but the beauty of holiness, the uncorrupted heart, was to be more desired than any of the glitter or tinsel of earthly things.” *Manuscript Releases*, volume 17, 79.

First Woman

Two trees

Leviticus 16

Scapegoat: Azazel (female)

Omega Apostasy

“The enemy of souls has sought to bring in the supposition that a great reformation was to take place among **Seventh-day Adventists**, and that this reformation would consist in **giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization**. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to **the remnant church**, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the **last fifty years** would be accounted as error. **A new organization would be established**. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. **Nothing would be allowed to stand in the way of the new movement**. The leaders would teach that virtue is better than vice, but God being removed, they would place their **dependence on human power**, which, without God, is worthless. Their foundation would be built on the sand, and **storm and tempest would sweep away the structure.**” *Selected Messages*, book 1, 205.

Religion/pantheism
Temple Pantheon (Living Temple)
Panacea

Geography

Fountains of Pan
Caesarea-Philippi (on this rock)
Dan: Judgment (rock quarry)

1 Kings 19:15-18

Hazael

“The patience of God has an object, but you are defeating it. He is allowing a state of things to come that you would fain see counteracted by and by, but it will be too late. God commanded Elijah to anoint the cruel and deceitful **Hazael** king over Syria, that he might be a **scourge to idolatrous Israel**. Who knows whether God will not give you up to the deceptions you love? Who knows but that the preachers who are faithful, firm, and true may be the last who shall offer the gospel of peace to our unthankful churches? It



may be that the destroyers are already training under the hand of Satan and only wait the departure of a few more standard-bearers to take their places, and with **the voice of the false prophet cry**, 'Peace, peace,' when the Lord hath not spoken peace. I seldom weep, but now I find my eyes blinded with tears; they are falling upon my paper as I write. **It may be that erelong all prophesyings among us will be at an end**, and the voice which has stirred the people may no longer disturb their carnal slumbers.

"When God shall work His strange work on the earth, **when holy hands bear the ark no longer**, woe will be upon the people. Oh, that thou hadst known, even thou, in this thy day, the things that belong unto thy peace! Oh, that our people may, as did Nineveh, repent with all their might and believe with all their heart, that God may turn away His fierce anger from them." *Testimonies*, volume 5, 77.

JEHU

"I inquired why those who could read their Bibles and see the perils of these last days were so ready to snatch up matters they had best let alone. How can they connect with men who are advancing principles that originated in the councils of demons? Why do they not see that this is no work the Lord has set them to do? The answer came, Because their hearts are lifted up unto vanity. They are beguiled. They do not know how weak they are. There are many who will be deluded, and who, by pen and voice, will cast their whole influence to create an evil condition of things (a condition that will exist just the same whatever they may do); but they should not be bound up with the evil workers. All who are longing for some engagement that will represent Jehu riding furiously will have opportunity enough to distinguish themselves. **Their arm will be linked with his who was once an exalted angel**, and who has not forgotten his manners in the heavenly courts. These manners he will assume; and in representing persons, he will lure many whose life is not hid with Christ in God." *Testimonies to Ministers*, 334.

"I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, 'If you should once behold the glory of His person, you would cease to exist.' Before the throne I saw

the Advent people—the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son and from the Son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. This company all received the light and rejoiced in it, and their countenances shone with its glory.

"I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, 'Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself.' Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, 'My Father, give us Thy Spirit.' Then Jesus would breathe upon them the Holy Ghost. In that breath was **light, power, and much love, joy, and peace**.

"I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us Thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was **light and much power**, but

no **sweet love, joy, and peace**. Satan's object was to keep them deceived and to draw back and deceive God's children." *Early Writings*, 54, 55.

DANIEL 11:23

Type

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

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

"At this time the Romans were a small people, and began to work deceitfully, or with cunning, as the word signifies. And from this point they rose by a steady and rapid ascent to the height of power which they afterward attained." Uriah Smith, *Thoughts on Daniel and Revelation*, 271, 272.

Jewish league entered into in 161 B.C., initially. The charts says 158 B.C.



Antitype

The Seventh-day Adventist Church will enter into a league or confederacy with the government of the United States at Midnight. This is the sign of the abomination of desolation that precedes the siege at the Midnight Cry. Another witness for this confederacy is Naboth's vineyard, where Jezebel (apostate Protestantism) works with the elders in Naboth's own city (Adventism) to have him killed for condemning the Image of the Beast.

The reason for this confederacy is God's people were being oppressed by the Syrians. The Syrians oppress God's people at Midnight. To understand who they represent we can look to Daniel 8:9, which shows the little horn waxing "exceeding great" "toward the south, and toward the east, and toward the pleasant land." **Syria was the land in the east** and it was conquered by Rome in 65 B.C.

Persia (west) versus Eastern Rome was the key that unleashed Islam under the first woe. The same took place during the Cold War where Russia in the east opposed the United States in the west. And the Cold War, specifically the Afghan War from 1979-1989, was the key which empowered Radical Islam to strike at 911. Hence the Syrians that oppress God's people at Midnight typify the Russians. This can also be seen in Daniel 11:11-12 which identifies that after defeating the United States at Midnight, the king of the south represented by Russia shall be lifted up.

Daniel 11:11, 12

In the literal history, the lifting up of his heart in pride led the king of the south, Ptolemy Philopator, a pagan king, to seek to enter the Most Holy Place (MHP) of the Jewish temple; something no pagan king was permitted to do. The MHP is where the ark is located, which contains God's law. God's law is the basis of true religious liberty. James 1:25; 2:12.

When Ptolemy was repulsed, he initiated a persecution against the Jews in which "many ten thousands" perished. Thus an event is brought to view in which Russia will pass laws, or pursue a course of action that constitutes an affront to religious liberty. These laws will be oppressive to Adventists (and possibly other denominations) and will lead them to seek the aid of the U.S. government. The U.S. government, which will itself be consolidating its forces in order to mount a revenge attack after its defeat in Daniel 11:11, will support the Adventist church whose interests will be suffering under Russia's oppression. This consolidation of economic and military power is brought to view in Daniel 11:13.

The number 13 represents rebellion. It is identifying this



rebellion by the Adventist church at Midnight at one level, and America's rebellion against its God-ordered constitution from Midnight to the Midnight Cry at another level. This union or confederacy with the U.S. government constitutes a fulfilment of the Image of the Beast, which is the sign that must be seen by the Priests prior to their being besieged at the Midnight Cry.

The Priests (Christ) at this time will be viewed as a treasonous element and become the target of the U.S. government (Romans) on account of the fulfilment of their prediction that Russia, by then a declared enemy of the state, would defeat the United States. This persecution will take place in union with the Adventist conference structure (the Jews) and the foolish priests (Judas). These foolish priests are being prepared to fulfill the role of Judas by the false latter rain message that begins to bind them off before Midnight. An element of this false latter rain message is a rejection of the truth that the king of the south in Daniel 11:5-16 is Russia. The U.S. government, the Adventist organization, and the foolish priests make up the three-fold enemy that opposes God's people at Midnight.

At Midnight, the King of the North is described as becoming "strong with a small people." When viewed in light of the history of the French Revolution the consolidation of wealth and power in the hands of a small elite is brought to view. The history of the French Revolution is present truth. Much of the dynamics that led to the Revolution are currently at play, and the Revolution itself is repeated at Midnight while the Reign of Terror is repeated at the Midnight Cry.

"At the same time anarchy is seeking to sweep away all law, not only divine, but human. The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; the world-wide dissemination of the same teachings that led to the French Revolution—all are tending to involve the whole world in a struggle similar to that which convulsed France." *Education*, 228.

This consolidation of wealth that leads to the crisis typifying the French Revolution takes place between M–MC. This is also Genesis 41 where all the wealth of the United States is consolidated and centralized in the hands of Joseph.

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

DANIEL 11:24

Type

"In this verse the character of the Roman kingdom is given. He would enter into the most populous places, take the spoil and prey; and scatter them among the more dependent parts of the Roman government. Did not Rome bring much riches out of Asia, and scatter them through the western empire? Which luxuries finally proved her ruin? 'Even for a time,' this I suppose is the time pagan Rome was to exist, which I shall hereafter show is 666 years. See Rev xiii. 18." Joshua Himes, *Signs of Times and Expositor of Prophecy*, 41.

"The usual manner in which nations had, before the days of Rome, entered upon valuable provinces and rich territory, was by war and conquest. Rome was now to do what had not been done by the fathers or the fathers' fathers; namely, receive these acquisitions through peaceful means. The custom, before unheard of, was now inaugurated, of kings' leaving by legacy their kingdoms to the Romans. Rome came into possession of large provinces in this manner.

"And those who thus came under the dominion of Rome derived no small advantage therefrom. They were treated with kindness and leniency. It was like having the prey and spoil distributed among them. They were protected from their enemies, and rested in peace and safety under the aegis of the Roman power.

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

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

Antitype

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

And in his estate shall stand up a vile person, to whom they shall not give the honour of the

kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. Daniel 11:21.

"He shall do that which his fathers have not done": The founding fathers and presidents of the United States have not attempted to establish a dictatorship through the abrogation of the constitution. But, Trump will do this. The defeat at the hands of Russia at Midnight will give impetus to this development by creating the social and political circumstances that will generate enough support for far-reaching revisions to the constitution. Islam plays a role in accomplishing this, and will at this time (Midnight) be forming a caliphate preparatory to launching a significant attack against the United States at the Midnight Cry (see the lines of Revelation 9 and Balaam).

"He shall scatter among them the prey": This is a further commentary on the economic order spoken of in verse 23. In the first or historic fulfilment, Rome distributed its wealth amongst the provinces that came under its control. This was an incentivized control system that promoted cooperation on the part of the captured parties. It points to the establishment of a controlled economy which will see those sympathetic to the new laws and new order of government receiving support. A witness to this is the history of Joseph during the Egyptian famine (see Genesis 41:54-57).

This economic centralization must take place in order for the United States to prevent certain classes from buying and selling in fulfilment of Revelation 13:16, 17.

"Forecasting devices [from] strongholds": America's stronghold or sanctuary of strength is its constitution. Forecasting devices from strongholds is identifying the manner in which Trump will use (or rather, abuse) the constitution to achieve the political end of establishing himself as the sole dictator; and grant himself the powers that will be exercised against those who will not receive the mark of the beast, and grant himself the power to force them to follow America's example.

"Even for a time": A time is 360 years. This commenced with the battle of Actium and ended with the division of the empire by Constantine in A.D. 330. The battle of Actium saw Octavian (Augustus Caesar) and Antony consolidating their forces preparatory to a decisive conflict. This conflict was won by Octavian. This parallels Daniel 11:13-14 which identifies the battle of Panium marking the Midnight Cry in the line of Daniel 11:5-16.

DANIEL 11:25

Type

"By verses 23 and 24 we are brought down this side of the league between the Jews and the

Romans, **B.C. 161**, to the time when Rome had acquired universal dominion. The verse now before us brings to view a vigorous campaign against the king of the south, Egypt, and the occurrence of a notable battle between great and mighty armies. Did such events as these transpire in the history of Rome about this time?—They did. This was the war between Egypt and Rome; and the battle was the battle of Actium. Let us take a brief view of the circumstances that led to this conflict." Uriah Smith, *Thoughts on Daniel and Revelation*, 273.

"The vast power and domination of the Roman Empire, for the three centuries which followed the battle of Actium, have dazzled the historic eye... **The battle of Actium was followed by the final conquest of Egypt.**" A. T. Jones, *The Great Empires of Bible Prophecy*, 314.

War between Antony and Cleopatra (KoS) and Augustus Caesar (KoN). The battle of Actium was quickly followed by the conquest of Egypt.

Octavius' victory at Actium also marked the establishment of despotism as he thereafter became the emperor of the Roman kingdom.

Antitype

Devices Forecast from Strongholds

The United States mounts a revenge attack and defeats Russia. This is typified by the battle of Panium which is marked at the Midnight Cry.

DANIEL 11:26

Type

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



Antony is completely defeated, and Egypt is taken by Octavius. His fall took place in four steps. The number four is a symbol of scattering/destruction.

Antitype

Russia and its allies will be completely defeated. Another type is 1989 when after the collapse of the USSR Gorbachev gave his support to the United Nations.

DANIEL 11:27

Type

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

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

Antitype

Before Actium (Midnight Cry), Trump and Putin will hypocritically feign amity between themselves and the countries they represent (as they are doing now). But behind the scenes, both parties are intriguing for the supremacy. While suffering a defeat at Midnight, Trump and the United States will be victorious in the end. The marriage between Octavia and Mark Antony in the first fulfilment identifies treaties or pacts between Russia and United States. The time appointed is the Sunday Law.

DANIEL 11:28

Type

“Two returnings from foreign conquest are here brought to view; the first, after the events narrated in verses 26, 27; and the second, after this power had had indignation against the

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

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

The close of probation on the Jewish nation and the subsequent destruction of Jerusalem.

Antitype

After Actium which marks the defeat of Russia at the Midnight Cry, the King of the North (USA) will turn his attention to his own land. “His heart shall be against the holy covenant”: This marks the passing of a national Sunday law. This is also seen in Daniel 11:30.

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

Empire. This can also typify the Sunday Law when national ruin (division and disintegration) follow that nation's apostasy.

DANIEL 11:29

Type

“‘At the time appointed,’ is the time mentioned in the last clause of verse 24; ‘even for a time.’ A time is 360 days or years. The date of it, as already shown, was the battle of Actium, in the autumn of 31 B.C. The 360 years would carry us to A.D. 329; when, according to Daniel— ‘**He shall return and come toward the south.**’ The Roman government was to come back toward the south; Egypt by the same way in which they returned from the great exploit; the destruction of Jerusalem and dispersion of the church from Jerusalem. But ‘It shall not be as the former’— As when the Romans went to Egypt for the conquest of that kingdom, and the extension of their power over the earth, and as the signal of its triumph—‘Nor as the latter,’—When they overthrew the Jewish nation, and scattered abroad the church of God. But he shall come back as the signal of his own ruin. For such, in fact, was the removal of the seat of the empire from the west to the east, by Constantine. The city of Constantinople was founded as the seat of imperial power, by Constantine, in Nov., A.D. 329. [Encyclopedia Americana, art. Constantinople.]” John Loughborough, *Prophetic Expositions*, volume 2, 65.

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

Antitype

Following the Sunday Law, the United States and the world government that it will establish begins to decline. This declension is represented by Constantine's removal of the seat of the Empire from Rome to Constantinople. Constantine then divided the empire between his three sons typifying the three-fold union of modern Babylon that is fully established at the Sunday Law. The end of the ‘time’ also marks the end of the United States as the sixth kingdom and the beginning of the United Nations, or ten kings of Revelation 17 as the seventh.

DANIEL 11:11, REVELATION 8, AND RUSSIA'S VICTORY AT MIDNIGHT

The events of Daniel 11:23 must be understood in connection with Daniel 11:11 which identifies a battle



between the United States and Russia that will ultimately be won by the Russians.

A type of this development is the following application of the first four trumpets. The Goths (first trumpet) represent the events of 1989 with the alliance between Rome and Alaric's successors typifying the alliance between the United States and the Papacy. The Vandals (second trumpet) represent Islam and its attack at 911 which brought an economic crisis upon the United States (and the world). The Huns (third trumpet) represent Russia and its attack against the United States at Midnight. This is in agreement with Daniel 11:11. Attila is described as wormwood illustrating the bitter experience this defeat will bring to the United States. The Heruli (fourth trumpet) represent events at the Midnight Cry. It is under this trumpet that the sun, moon and stars (the three branches of the U.S. government) are smitten. This is typifying the overturning of the constitution at the Midnight Cry/Image of the Beast crisis and the establishment of tyranny and dictatorship.

A secret preparation is identified in this history of the first four trumpets.

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

While Rome (typifying United States) was fending off the Vandals (Islam) for 40 years (9/11–Midnight) the Huns (Russia) were “consolidating” in preparation to launch their attack. At the end of the 40 prophetic years at Midnight, Russia as did Attila, will inflict a significant defeat against the United States.

FIRST SYRIAN WAR (274-271 B.C.)

A decade into his rule, Ptolemy II faced Antiochus I, the Seleucid king who was trying to expand his empire's



holdings in Syria and Anatolia. The First Syrian War was a major victory for the Ptolemies. Antiochus took the Ptolemaic controlled areas in coastal Syria and southern Anatolia in his initial rush. Ptolemy reconquered these territories by 271 B.C., extending Ptolemaic rule as far as Caria and into most of Cilicia.

Daniel 11:6–Peace Treaty: 252 B.C.; 1797

SECOND SYRIAN WAR (260-253 B.C.)

Antiochus II succeeded his father in 261 B.C., and thus began a new war for Syria. Most of the information about the Second Syrian War has been lost. It is clear that Antigonus' fleet defeated Ptolemy's at **the Battle of Cos in 261**, diminishing Ptolemaic naval power. The war was concluded with the marriage of Antiochus to Ptolemy's daughter, **Berenice** Syra. Antiochus repudiated his previous wife, **Laodice**, and turned over substantial domain to her.

Daniel 11:6-9—Deadly wound; 246; 1798

THIRD SYRIAN WAR (246-241 B.C.)

Also known as the Laodicean War, the Third Syrian War began with one of the many succession crises that plagued the Hellenistic states. Antiochus II left two ambitious mothers, his repudiated wife Laodice and Ptolemy II's daughter Berenice Syra, in a competition to put their respective sons on the throne. Laodice claimed that Antiochus had named her son heir while on his deathbed, but Berenice argued that her newly born son was the legitimate heir. Berenice asked her brother Ptolemy III, the new Ptolemaic king, to come to Antioch and help place her son on the throne. When Ptolemy arrived, Berenice and her child had been assassinated.

Ptolemy declared war on Laodice's newly crowned son, Seleucus II, in 246 B.C..

Daniel 11:11, 12—Midnight

FOURTH SYRIAN WAR (219-217 B.C.)

Battle of Raphia

In the summer of **June 22, 217 B.C.**, Ptolemy engaged and defeated the long-delayed Antiochus in the Battle of Raphia. Ptolemy's victory preserved his control over Coele-Syria, and the weak king declined to advance further into Antiochus' empire. The battle of Raphia was the deciding battle of the Fourth Syrian War.

Daniel 11:13-15—Midnight Cry

FIFTH SYRIAN WAR (202-195 B.C.)

Battle of Panium 200 or 198 B.C.

The death of Ptolemy IV in 204 B.C. was followed by a bloody conflict over **the regency as his heir, Ptolemy V, was just a child**. The conflict began with the murder of the dead king's wife and sister Arsinoë by the ministers Agathocles and Sosibius. The fate of Sosibius is unclear, but Agathocles seems to have held the regency for some time until he was lynched by the volatile Alexandrian mob. The regency was passed from one adviser to another, and the kingdom was in a state of near anarchy.

Seeking to take advantage of this turmoil, Antiochus III staged a second invasion of Coele-Syria. **He made an agreement with Philip V of Macedon** to conquer and share the Ptolemies' non-Egyptian territories, although this alliance did not last long. Antiochus quickly swept through the region. After a brief setback at Gaza, he delivered **a crushing blow to the Ptolemies at the Battle of Panium near the head of the River Jordan**, which earned him the important port of Sidon.

In **200 B.C.**, Roman emissaries came to Philip and Antiochus demanding that they refrain from invading Egypt. The Romans would suffer no disruption of the import of grain from Egypt, key to supporting the massive population in Italy. As neither monarch had planned to invade Egypt itself, they willingly complied with Rome's demands. Antiochus completed the subjugation of Coele-Syria in **198 B.C.** and went on to raid Ptolemy's remaining coastal strongholds in Caria and Cilicia.

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

SIXTH SYRIAN WAR (170-168 B.C.)

49 Years (end of Greece) Raphia June 22, 217 B.C.–Pydna June 22, 168 B.C.

168 B.C.

"This horn must symbolize Rome, as in the parallel visions of Dan.2 and 7. Rome came out of one of the horns of the goat, as it **conquered Macedonia B.C. 168**, and in **161 became connected with the people of God by its league with the Jews**; 1 Mac.8; Josephus' Antiq., b.



QUESTIONS & ANSWERS

The Wheat & Tares

Answers by **BUD & CAROL ALAVESOS**

TARES

Another parable put he [Jesus] forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. Matthew 13:24-30.

Question: When is the harvest?

Answer: "The tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time." *Christ's Object Lessons*, 71.

Further Inspirational insight says:

"In the East, men sometimes took revenge upon an enemy by strewing his newly sown fields with the seeds of some noxious weed that, while growing, closely resembled wheat. Springing up with the wheat, it injured the crop and brought trouble and loss to the owner of the field. So it is from enmity to Christ that Satan scatters his evil seed among the good grain of the kingdom. The fruit of his sowing he attributes to the Son of God. By bringing into the church those who bear Christ's name while they deny His character, the wicked one causes that God shall be dishonored, the work of salvation misrepresented, and souls imperiled.

"Christ's servants are grieved as they see true and false believers mingled in the church. They long to do something to cleanse the church. Like the servants of the householder, they are ready to uproot the tares. But Christ says to them, 'Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest.'

"Christ has plainly taught that those who persist in open sin must be separated from the church, but

xii., c. x., sec. 6; Prideaux, vol.ii., p.166; thus becoming a subject of prophecy, and **appearing to the prophet to come out of the Macedonian horn**. It extended its conquests toward the east, south, and pleasant land (Palestine), **making provinces** of the following countries: **Syria, B.C. 65; Palestine, B.C. 63; Egypt, B.C. 30**. It stood up against the Prince of princes, nailing Christ to the cross. By Rome the daily was taken away and the transgression of desolation set up; that is, there was a change in the religion of the empire, Paganism (the daily desolation) was taken away, and the papacy (the transgression of desolation, or the abomination that maketh desolate) was set up. Dan.12:11. An host was given him: the hordes of barbarians that overran the empire, but were converted to the papal faith." Uriah Smith, *The Bible Institute*, 52.

Battle of Pydna

The Battle of Pydna is believed to have been fought on **June 22, 168 B.C.** and was part of the Third Macedonian War.

Antiochus IV Epiphanes, (Greek: "god manifest") also called **Antiochus Epimanes (the Mad)** (born c. 215 B.C.—died 164, Tabae, Iran), Seleucid king of the Hellenistic Syrian kingdom who reigned from 175 to 164 B.C. In the winter of 169/**168** Perseus of **Macedonia** in vain begged **Antiochus** to join forces with him against the danger that Rome presented to all of the Hellenistic monarchs. In Egypt, Ptolemy VI made common cause with his brother and sister and sent a renewed request to Rome for aid, and Antiochus prepared for battle. The fleet of Antiochus won a victory at Cyprus, whose governor surrendered the island to him. Antiochus invaded Egypt again in **168**, demanded that Cyprus and Pelusium be ceded to him, occupied Lower Egypt, and camped outside Alexandria. The cause of the Ptolemaeans seemed lost. But on **June 22, 168**, the Romans defeated Perseus and his Macedonians at **Pydna**, and there deprived Antiochus of the benefits of his victory. **In Eleusis, a suburb of Alexandria, the Roman ambassador, Gaius Popillius Laenas, presented Antiochus with the ultimatum that he evacuate Egypt and Cyprus immediately. Antiochus, taken by surprise, asked for time to consider. Popillius, however, drew a circle in the earth around the king with his walking stick and demanded an unequivocal answer before Antiochus left the circle. Dismayed by this public humiliation, the king quickly agreed to comply. Roman intervention had reestablished the status quo.** By being allowed to retain southern Syria, to which Egypt had laid claim, Antiochus was able to preserve the territorial integrity of his realm.



He has not committed to us the work of judging character and motive. He knows our nature too well to entrust this work to us. Should we try to uproot from the church those whom we suppose to be spurious Christians, we should be sure to make mistakes. Often we regard as hopeless subjects the very ones whom Christ is drawing to Himself. Were we to deal with these souls according to our imperfect judgment, it would perhaps extinguish their last hope. Many who think themselves Christians will at last be found wanting. Many will be in heaven who their neighbors supposed would never enter there. Man judges from appearance, but God judges the heart. The tares and the wheat are to grow together until the harvest; and [NOTE] the harvest is the end of probationary time." *Christ's Object Lessons, 71.*

CHRIST GIVES AN EXPLANATION

Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. Matthew 13:36-43.

Question: When is "the end of the world"?

Answer: "The wheat and tears grow together until the harvest, the end of the world." *Christ's Object Lessons, 75.*

Continuing on:

"The tares closely resembled the wheat while the blades were green; but when the field was white for the harvest, the worthless weeds bore no likeness to the wheat that bowed under the weight of its full, ripe heads. Sinners who make a pretension of piety mingle for a time with the true followers of Christ, and the semblance of Christianity is calculated to deceive many; but in the harvest of the world there will be

no likeness between good and evil. Then those who have joined the church, but who have not joined Christ, will be manifest.

"The tares are permitted to grow among the wheat, to have all the advantage of sun and shower; but in the time of harvest ye shall 'return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.' Malachi 3:18. Christ Himself will decide who are worthy to dwell with the family of heaven. He will judge every man according to his words and his works. Profession is as nothing in the scale. It is character that decides destiny.

"The Saviour does not point forward to a time when all the tares become wheat. [NOTE] The wheat and tares grow together until the harvest, the end of the world. Then the tares are bound in bundles to be burned, and the wheat is gathered into the garner of God. 'Then shall the righteous shine forth as the sun in the kingdom of their Father.' Then 'the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.'" *Christ's Object Lessons, 74-75.*

In conclusion:

End of probationary time = End of world

Question: When is "the end of probationary time" or "the end of the world"? Is this not a period of time, rather than a point in time?

Answer: We must study to find out for ourselves the answer to this vitally important question while examining our own hearts, for our eternal salvation depends on how we relate to the truth of this matter!

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. Isaiah 28:10.

(As students of prophecy, we understand that the close of probation is individually progressive—first for the priests at Midnight, then for the Levites at the Midnight Cry, and lastly for the Nethinims/Gentiles/Eleventh-hour workers at the Sunday Law.)



The Fifth Kingdom

Answers by **GEORGE & ANDREA SEAMAN**

Question: I am eager to understand the contextual meaning of what Elder Paminder presented on the fifth kingdom of prophecy as being seven European nations and the papacy in the presentation called "The 2520 Rejected" in the recent trimester. I basically understood that the illustration made by Elder Paminder is correct, and that I do not see it to be different from our former understanding of the fifth kingdom as being the papacy, as recently presented by Brother Tyler in the convocation on "Daniel 11, part 2". So, I do not see collusion or warring of these ideas presented by Elder Paminder and Brother Tyler.

Answer: When discussing the 5th kingdom in "2520 Rejected," Elder Parminder's emphasis was to accurately describe the woman riding the beast by pointing out the qualities of the fifth kingdom. The fifth kingdom is composed of a confederation of European nations in league with the papal church of Rome. Even if there seemed to be any apparent disagreement between Elder Parminder and Brother Tyler, they do not disagree. More than likely, Brother Tyler uses an expression common to Seventh-day Adventists to refer to the fifth kingdom as "the papacy" or "papal Rome," but his focus was not on discussing in specific details about the composition of the fifth kingdom.

Parminder's discussion on how the fifth kingdom was composed of European nations in cooperation with the Catholic Church is edifying, as it encourages us to be more careful in understanding and applying Bible prophecy to show that prophecy and history are in definite agreement, as well as to gain an understanding of what will be required to set up the eighth kingdom. There may be a tendency to take the prophetic symbol for granted by referring to it (the fifth kingdom) as "the papacy," when in historical fact it was a combination of secular governments in cooperation with the Catholic Church.

So, we assure you that:

- 1) Your understanding is correct according to your statement: "fifth kingdom of prophecy as being seven European nations and the papacy in the presentation called 'The 2520 Rejected'." I basically understood that the illustration made by Elder Parminder is correct, and that I do not see it to be difference from our former understanding of the fifth kingdom as being the papacy, as recently presented by Brother Tyler...".
- 2) There is no conflict in the ideas presented by Elder Parminder and Brother Tyler.

Revelation 8 & 9

Answers by **GEORGE & ANDREA SEAMAN**

Question: I have not been able to understand Revelation 8 and 9.

Answer: Revelation 8 and 9 are the chapters that describe the seven trumpets. The seven trumpets are properly interpreted to represent the judgments of God against the empire of Rome. In the case of historical fulfillment, these judgments of God were carried out on the Roman empire from A.D. 395 to A.D. 476 for the first four trumpets: The Roman empire of the western division was broken apart by attacks from the Goths, the Vandals, and the Huns. The manner of government in Rome (emperors, senators, consuls) was progressively dissolved after A.D. 476 until A.D. 541 when Justinian of the Byzantine Empire (eastern Rome) abolished the consulship. The first four trumpets describe the history of western Rome's downfall and how it fell from A.D. 395 to A.D. 476.

The fifth and sixth trumpets are different in comparison to the first four. The fifth trumpet covers the history of the aggression of the Ottoman Empire against the Byzantine (eastern Roman division) Empire from A.D. 1299 to A.D. 1449. From this point in time and onward until August 11, 1840, the sixth trumpet covers the history of the dominance of the Ottoman Empire. It conquered Constantinople in 1453 (it was not able to do this during the fifth trumpet) and proceeded to spread throughout Europe, Africa, and Asia from the Mediterranean area. After conquering Constantinople, the Ottoman Empire remained to be a threat to the remaining governments of Europe (many of these governments, during these years, were in league with the church of Rome, the papacy).

The seventh trumpet happens to be more applicable to the present time, even though it covers a history since October 22, 1844 and onward until the present day. What we find under the seventh trumpet is that the current most prominent world power as described by Revelation 17 as the sixth kingdom, is being broken up prophetically since 1989 in a manner that follows the same pattern of the first four trumpets, along with the fifth and sixth trumpets that show the judgments of God against the Roman empire. It is as if history is repeating. We can study the prophecies of Revelation 8 and 9 to understand how events in present-day history are going to lead to the close of probation and the second advent.



Revelation 17

Answers by **GEORGE & ANDREA SEAMAN**

Question: Am I on the wrong side to call the fifth kingdom in Revelation 17 the papacy, though she is a religion as was Pagan Rome?

Answer: You are not on the wrong side to refer to the fifth kingdom as "the papacy." Recently, we have come to realize that we should be more careful with how we define the fifth kingdom. In the past we have tended to refer to it loosely as "the papacy." This is fine for those people who are following the message and for Seventh-day Adventists in general because we usually know what we are trying to say when we refer to the fifth kingdom as "the papacy."— Or do we?

If we are ever challenged on this point, it would do well for us to describe the nature of the fifth kingdom as accurately as possible. The fifth kingdom was not just made of the church power (the papacy). The fifth kingdom was a combination of church power and state power; the church power was governing and influencing the state power, and the state power was exercising authority in favor of the church power. The fifth kingdom would more accurately be described as the various nations of Europe in league with the papal church of Rome. European governments in league with the papacy is the combination of forces that was given power to continue for "forty-two months," treading down truth and the people holding on to truth.

The Priests; Babylon

Answers by **GEORGE & ANDREA SEAMAN**

Question: Does physical separation of the priests occur at Midnight or in 2014?

Answer: I am not certain exactly how to answer your question because of the word "physical." I will attempt to answer based upon what I think you are trying to say by the world "physical."

If by "physical" you mean "real nearness to one another by associating in each other's' company by actual, geographical proximity" the answer of whether the priests are being physically separated at 2014 or Midnight is 2014. Since 2014, the separation brought about by those who prefer to follow truth mixed with error and those who remain faithful to follow the truth as the Lion of the Tribe of Judah is revealing it has resulted in the actual, physical separation of these two classes of priests (wise and foolish). This physical separation is "physical" because these two classes no longer associate with each other or meet together in the same places.

If your question is referring to the finality of the separation of foolish priests from wise priests as if to say are the priests separated by Midnight or by 2014? Then, the answer is mostly the same. At Midnight, the priests will have been separated already. At Midnight, there will only be one class of priests—the wise. Right now, since 2014 and between 2014 and Midnight, the separation among the priests between the wise and foolish is happening now.

Question: Please help me understand the following passages: (1) chapter 5 of Counsels to Writers and Editors; (2) Testimonies to Ministers, 22; (3) Will there be a time for us to call the SDA Church "Babylon"?

Answer: There will never be a time to call the Seventh-day Adventist Church "Babylon." A church that matches the following description can never qualify as "Babylon":

"God has a church. It is not the great cathedral, neither is it the national establishment, neither is it the various denominations; it is the people who love God and keep His commandments. 'Where two or three are gathered together in My name, there am I in the midst of them.' Where Christ is, even among the humble few, this is Christ's church, for the presence of the High and Holy One who inhabiteth eternity can alone constitute a church. Where two or three are present who love and obey the commandments of God, Jesus there presides, let it be in the desolate place of the earth, in the wilderness, in the city, [or] enclosed in prison walls. The glory of God has penetrated the prison walls, flooding with glorious beams of heavenly light the darkest dungeon. His saints may suffer, but their sufferings will, like the apostles' of old, spread their faith and win souls to Christ and glorify His holy name. The bitterest opposition expressed by those who hate God's great moral standard of righteousness should not and will not shake the steadfast soul who trusts fully in God." *Manuscript Releases*, volume 17, 81.

Even if God's chosen people are in a backslidden state, they are not called "Babylon". God reproves and rebukes them by referring to His people just as they are and comparing them to the heathen nations who are not as dreadfully accountable for sin. God requires more of His chosen people because He has given more to His chosen people. If they happen to be caught in a backslidden state or a Laodicean condition, the fact happens to be that they are worse than "Babylon," so referring to the Seventh-day Adventist Church as "Babylon" would not even be correct.

In the following text, Judah is compared to Samaria and Sodom. Judah is found to be more wicked:

And thine elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters. Yet hast thou not walked after their ways, nor done after their abominations: but, as if that were a very little thing, thou wast corrupted more than they in all thy ways. As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good. Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters. Ezekiel 16:46-52.

In the next text, Jesus compares the Jews to Tyre, Sidon, and Sodom (all of which could be prophetically represented otherwise as "Babylon"). The Jews are found to be more wicked:

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. Matthew 11:20-24.

Please note that "Capernaum" has been interpreted as "Seventh-day Adventists who have had great light" in the following reference:

"Among the professed children of God, how little patience has been manifested, how many bitter words have been spoken, how much denunciation has been uttered against those not of our faith.

Many have looked upon those belonging to other churches as great sinners, when the Lord does not thus regard them. Those who look thus upon the members of other churches, have need to humble themselves under the mighty hand of God. Those whom they condemn may have had but little light, few opportunities and privileges. If they had had the light that many of the members of our churches have had, they might have advanced at a far greater rate, and have better represented their faith to the world. Of those who boast of their light, and yet fail to walk in it, Christ says, 'But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum [Seventh-day Adventists, who have had great light], which art exalted unto heaven [in point of privilege], shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.' At that time Jesus answered and said, 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent [in their own estimation], and hast revealed them unto babes.'" *The Review and Herald*, August 1, 1893.

There is no teaching in this message and movement that calls the SDA Church "Babylon." It is easier for all to realize that this message and those who proclaim it are calling the SDA Church out of Babylon. They are calling the church to "come out of Babylon" because the church is in Babylon (like the ancient Israelites who were called out of Babylon by the decree of Cyrus because they were actually geographically located in Babylon). Today, it is a spiritual condition, not a geographical location. It is a call to repentance and a warning that probation is soon to close. This message and those who proclaim it are not calling the church "Babylon." They are calling the church out of Babylon.

The Beast of Revelation 17

Answers by **GEORGE & ANDREA SEAMAN**

Question: What is that beast in Revelation 17?

Answer: The beast in Revelation 17 is a prophetic symbol that represents civil powers, that is, the earthly governments such as democracies, republics, monarchies, international leagues and alliances, etc. I think this would be the most direct way to answer your inquiry. The woman riding this beast represents the religious unity of power, the church (such as the papacy

during A.D. 538 to A.D. 1798, or the union of Protestantism, Catholicism, and spiritualism currently under development that will soon rise to power in our near future) for which the earthly governments in favor will exercise their power. This is a union of church-craft and state-craft characterized by the earthly governments developing laws and enforcing laws according to the guidance and desires of the religious power, so that the church governs the civil powers.

Revelation 17 explains this beast and we see other ways to define the beast.

Compare verse 1 with verse 3 of Revelation 17 and you find that this harlot sits upon "many waters" as well as upon a "scarlet colored beast". We see a symbolic equality between the "many waters" and the "scarlet colored beast," because the harlot sits on both. We know that "many waters" is a symbol that represents the nations of the world along with all of the diplomatic activities of those nations as they try to accomplish their various national agendas or secure prosperity on a consistent basis. So we conclude that the "scarlet colored beast" is the same; it is the nations of the world.

If you read verse 2, we find that kings of the earth have committed fornication with this harlot. Here is more symbolism that indicates the beast upon which the harlot rides represents the nations of the world. "Kings of the earth" is a symbol for the nations of the earth. They commit fornication with the harlot by combining church-craft and state-craft and enforcing the will of the church.

Verses 9-18 maintain this truth that the symbolism of Revelation 17 describes a union of church and state with the church power in control of the arrangement. The seven heads being mountains or kings once again represents governments and nations; the ten horns represent the United Nations at the end of the world who will exercise their power in favor of the church; the waters represent peoples/multitudes/nations/tongues; and verse 18 gives a nice summary of the concept altogether, being "the woman which thou sawest is that great city, which reigneth over the kings of the earth."

TARES

In the East, men sometimes took revenge upon an enemy by strewing his newly sown fields with the seeds of some noxious weed that, while growing, closely resembled the wheat. Springing up with the wheat, it injured the crop and brought trouble and loss to the owner of the field. So it is from enmity to Christ that Satan scatters his evil seed among the good grain of the kingdom. The fruit of his sowing he attributes to the Son of God. By bringing into the church those who bear Christ's name while they deny His character, the wicked one causes that God shall be dishonored, the work of salvation misrepresented, and souls imperiled.

Christ's servants are grieved as they see true and false believers mingled in the church. They long to do something to cleanse the church. Like the servants of the householder, they are ready to uproot them, 'Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest.

Christ plainly taught that those who persist in open sin must be separated from the church, but He has not committed to us the work of judging character and motive. He knows our nature too well to entrust this work to us. Should we try to uproot from the church those whom we suppose to be spurious Christians, we should be sure to make mistakes. Often we regard as hopeless subjects the very ones whom Christ is drawing to Himself. Were we to deal with these souls according to our imperfect judgment, it would perhaps extinguish their last hope. Many who think themselves Christians will at last be found wanting. Many will be in heaven who their neighbors supposed would never enter there. Man judges from appearance, but God judges the heart. The tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time.

There is in the Saviour's words another lesson, a lesson of wonderful forbearance and tender love. As the tares have their roots closely intertwined with those of the good grain so false brethren in the church may be closely linked with true disciples. The real character of these pretended believers is not fully manifested. Were they to be separated from the church, others might be caused to stumble, who but for this would have remained steadfast.

The teaching of this parable is illustrated in God's own dealing with men and angels. Satan is a deceiver. When he sinned in heaven, even the loyal angels did not fully discern his character. This was why God did not at once destroy Satan. Had He done so, the holy angels would not have perceived the justice and love of God. A doubt of God's goodness would have been as evil seed that would yield the bitter fruit of sin and woe. Therefore the author of evil was spared, fully to develop his character. Through long ages God has borne the anguish of beholding the work of evil, He has given the infinite Gift of Calvary, rather than leave any to be deceived by the misrepresentations of the wicked one; for the tares could not be plucked up without danger of uprooting the precious grain. And shall we not be as forbearing toward our fellow men as the Lord of heaven and earth is toward Satan?" *Christ's Object Lessons*, 71-72.