

**THE SECOND COMING,  
THE TIMELINES,  
AND THE ARK-DISCOVERY**



# THE SECOND COMING, THE TIMELINES, AND THE ARK-DISCOVERY

Sharing the timelines as interpreted by the Early Advent Church.  
Does the earthly Ark of the Covenant's position in the timeline  
contradict or complement?

This document will argue that we must not alter or reinterpret the time prophecies and will explain how the Ark fits into this discussion.

I will also provide a defense of the early Adventist churches' understanding of the time prophecy, without delving into the changes that have arisen among Adventists later on.

It is recommended to have a basic understanding of the Advent movement or the Seventh-day Adventist Church, of which Ron Wyatt was a member.

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HERITAGE ROOM

# THE ADVENT HERALD, AND MORNING WATCH.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!!

VOL. X. NO. 1. Boston and New York, Wednesday, August 13, 1845. WHOLE NO. 223.

## COMMENCEMENT AND TERMINATION OF THE PROPHETIC PERIODS.

From a farther study of the Scriptures, I concluded that the seven times of Gentile supremacy must commence when the Jews ceased to be an independent nation at the captivity of Manassah, which the best chronologers assigned to B. C. 677; that the 2300 days commenced with the seventy weeks, which the best chronologers dated from B. C. 457; and that the 1335 days commencing with the taking away of the daily, and the setting up of the abomination that maketh desolate, Dan. xii. 11, was to be dated from the setting up of the Papal supremacy, after the taking away of Pagan abominations, and which, according to the best historians

I could consult, should be dated from about A. D. 508. Reckoning all these prophetic periods from the several dates assigned by the best chronologers for the events from which they should evidently be reckoned, they all would terminate together, about A. D. 1843. I was thus brought, in 1818, at the close of my two years study of the Scriptures, to the solemn conclusion, that in about twenty-five years from that time all the affairs of our present state would be wound up; that all its pride & power, pomp and vanity, wickedness and oppression would come to an end; and that in the place of the kingdoms of this world, the peaceful and long desired kingdom of the Messiah would be established under the whole heaven: that in about twenty-five years the glory of the Lord would be revealed, and all flesh see it together, the desert bud and blossom as the rose, the fir-tree come up instead of the thorn, and instead of the briar the myrtle-tree, the curse be removed from off the earth, death be destroyed, reward be given to the servants of God—the prophets and saints and them who fear his name, and those be destroyed that destroy the earth.

William Miller explaining the 2520, 2300, 1335 in 1845 in an Magazine.

# Christ second coming: A Series Of Events

## Noah's ark

Many people view Christ's second coming as a single event occurring at the end of time, with Christ appearing in the clouds of heaven to gather His followers. This perception may have contributed to significant confusion regarding prophecy, as it simplifies Christ's second coming into one isolated moment.

However, the Bible indicates that this return is not just a single event. Understanding the nature of Christ's second coming is crucial for being prepared. It can be compared to the flood during Noah's time. The flood was the last major destruction of the earth and unfolded in several steps, rather than happening all at once.

Initially, the message about the flood was revealed to Noah, who then had to prepare by building an ark. This act served as a witness to the people of that time, warning them that destruction was imminent and urging them to amend their ways. Noah also gathered the animals that would be saved and brought them into the ark. After everything was ready, they were instructed to enter the ark, and then the door was closed.

Noah and the animals waited inside for an additional seven days before the flood began. During this time, it was likely too late for those outside to change or repent, although there have been instances in the past where God saved individuals at the last moment. However, this was not the case then. The final seven days may have served as a period of waiting or as a way to reveal the true character of the people on the outside.

Finally, the first raindrops began to fall before "all the fountains of the great deep were broken up, and the windows of heaven were opened" (Genesis 7:11). The flood continued for an entire year, and when the earth finally dried and they left the ark, the flood event came to a close.

## **The entire event spanned over a hundred years and included the following:**

- An investigative judgment of the inhabitants of the earth takes place (see Genesis 6:5-7 & 12).
- The people are given another 120 years to change their ways.
- God plans for man's salvation so that humanity does not go extinct.
- Noah is given the revelation and prophecy of the end of world at that time (Gen.6:13)
- God instructs Noah to prepare for this event by building an ark according to His specifications.
- Noah spends many years—somewhere between 60 and 120 years—building the ark and serving as a witness during this time.
- He then gathers those who are to be saved onto the ark.
- The Flood occurs and lasts for over a year.

## Sodom And Gomorrah

The destruction of Sodom and Gomorrah unfolds in a distinct manner:

- It begins with an investigative judgment (Genesis 18:20-21).
- Lot and his family are instructed to leave the city for their safety. However, they are given one night

to try to persuade others to leave with them. In this case, the opportunity for salvation is primarily extended to those close to Lot, as his safety is at risk with those he cannot reach.

- Lot must hurry to escape.

Although the destruction of these cities occurs differently, we see a similar pattern to that which happened during the flood. Sodom and Gomorrah had already faced judgment from the nations that had previously taken their people captive. Abraham intervened and rescued them, restoring their kingdoms (Genesis 14). God encountered a unique situation: despite having been saved, Sodom continued to engage in wicked behavior. The people were aware of the God of Abraham and Lot, yet they chose to mock good principles. Thus, Sodom had the opportunity to change its path after being saved but instead became even worse. Consequently, no additional time was granted for them to repent. They received their judgment overnight, with the final destruction occurring the following morning. In total, the period of extended mercy from their salvation until destruction lasted around 10 to 15 years.

### **The similarities with the Second Coming:**

We observe that in both the story of the flood and the destruction of the cities on the plain, the events include several key elements:

- 1. An independent investigation by God and heavenly angels regarding what is happening on Earth.**
- 2. A warning to His people, instructing them on how to be saved.**
- 3. An opportunity for God's people to warn others and help save them.**
- 4. God's people must follow the directions given by God to ensure their salvation.**
- 5. Finally, a punishment is enacted upon those who have been judged.**

Christ revealed that His second coming can be compared to both events. This means that Christ's second coming is a long-term event foretold long in advance. However, due to people's lack of receptiveness to the warning, it will seem sudden. As it is written, ***"And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise, also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they built; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed"*** (Luke 17:26-30).

From this, we can expect the following regarding Christ's second coming:

- 1. A heavenly investigation of mankind**
- 2. A warning to God's people in advance, instructing them on how to be safe from the coming destruction.**
- 3. An opportunity for God's people to warn others about the impending danger.**
- 4. God's people must follow His directions to be saved.**
- 5. The execution of judgment.**

Christ's second coming will be distinctive from previous events, as it represents mankind's final opportunity for salvation and will result in a greater destruction. Additionally, by examining the structure of Christ's second coming, we see it prophesied in God's feasts and in the destruction of Jerusalem. The books of Revelation and Ezekiel draw parallels with similar expressions regarding these events.

What makes the destruction of Jerusalem unique, compared to the flood and the destruction of Sodom, is that the first two events involve God's people among those who deny Him. In contrast, the destruction of Jerusalem focuses on the internal struggles among God's people leading up to their destruction. Thus, we gain further insight into Christ's second coming and the state of His Church from the events surrounding Jerusalem's destruction, while still following a similar pattern.

#### **Regarding the destruction of Jerusalem:**

- 1. God judges the people and pleads with them to turn away from their sinful ways.**
- 2. They are warned in advance of the coming destruction.**
- 3. God sends teachers and prophets to guide and save them, instructing them on how to avoid destruction.**
- 4. God distinguishes between the faithful and the unfaithful by marking them.**
- 5. The faithful are saved, while the unfaithful are destroyed by Babylon.**

We can observe God follows the same procedure when he judges and that nothing is done in any "lawless" fashion.

Just as people during the time of the flood and in Sodom lived their lives without concern for the impending judgment, the people of Jerusalem were engaged in a significant spiritual battle. False prophets spread misleading messages—claims to be from God—which confused many and hindered them from hearing the true prophecies. Consequently, there was great confusion within Jerusalem prior to its destruction.

We can expect a recurrence of these situations as Christ second coming is approaching. In the world, there will be individuals who remain indifferent to the dangers surrounding them, mocking the warnings from God's messengers and living as they always have. Meanwhile, within the church, a fierce spiritual conflict will ensue. False prophets and teachers will lead people astray, preventing them from adequately preparing for the forthcoming events. The messages in the Bible, specifically regarding Christ's second coming, indicate that these circumstances will repeat. Jesus describes His return as "like a thief in the night," emphasizing that those who claim He will not come for a long time are often indulging and living carelessly. Matthew 24:48-50

Jesus clearly warns that His return will surprise many: "But know this: that if the goodman of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to be broken into" (Matthew 24:43).

Furthermore, Christ repeatedly cautions against false prophets who will be preaching in His name.

Mark 13:22 warns, "For false Christs and false prophets shall rise and shall show signs and wonders to seduce, if possible, even the elect." Paul echoes this in his letters, stating, "For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. For when they shall say, 'Peace and safety,' then sudden destruction comes upon them, as travail upon a woman with child; and they shall not escape. But you, brethren, are not in darkness that that day should overtake you as a thief" (1 Thessalonians 5:2-4).

Paul is not suggesting that we can predict the specific day and hour of Christ's return, but rather that God's people, based on the patterns we've observed, will receive time to prepare. They will be instructed on how to prepare and will have the opportunity to help others before Christ's arrival. In this way, they will not be caught off guard, as they will be ready for the event, regardless of when it occurs.

Therefore, it is critical that we anticipate and seek out messengers delivering the correct messages in preparation for Christ's return, without dismissing them simply because many false prophets exist. Although false prophets will continue to confuse people until the end, the truth will always be present. Identifying the modern-day equivalents of Noah, Lot, and Jeremiah may be challenging if we do not comprehend the events surrounding Christ's coming as outlined in various biblical prophecies. Many believe that the Bible alone will testify to this, but God has consistently warned His people ahead of time so they can prepare and help save others. Since the Bible does not specify when Christ will return, the responsibility of warning others falls to His messengers.

### **The Event**

Christ's second coming is analogous to a wedding. Planning the wedding—sending out invitations, hiring helpers, selecting honored guests—is all part of the event. No one would suggest that planning the wedding is separate from the wedding itself, or that the reception is unrelated to the marriage, even if held in different locations. Everything related to the wedding is part of the wedding. Similarly, Christ's second coming is not merely one event; it involves a series of events within the same overarching event. The arrival of Christ in the heavens is just the main highlight, but numerous things will occur in heaven and on Earth leading up to it. The first step is the announcement of His coming, but the actual ceremony will take place later, allowing time for preparation. While the exact day and hour of Christ's second coming is not prophesied, there is a specific prophesied timeline for announcing the need to prepare. The series of events includes:

1. Announcing the wedding
2. Sending out invitations to the chosen
3. Preparing for the wedding
4. The wedding itself
5. The reception

It is crucial to understand that Christ's second coming is not a singular event; it is a series of interconnected events. The date of the wedding may be hidden, but the announcement and the preparations for it have a defined timeline. Jesus illustrates this in the parable of the ten virgins, who, though not following a specific timeline, arrive ready for the event. The bridegroom "tarries," and they all fall asleep.

Once the announcement of the bridegroom's arrival is made, everyone wakes up. However, five of them did not follow the instructions correctly and did not have enough oil for their lamps. The bridegroom comes at midnight, the darkest hour, and in the Bible, oil is a symbol of God's Spirit, which guides us through the darkness of the world. Because they failed to make the proper preparations, they lacked the light needed to take them where they needed to be.

In another parable, Christ compares His coming to a wedding and describes three classes of people. The first class consists of those invited who choose not to attend. They represent God's people who love the world more than they love Christ.

The second class includes those who are invited later, representing people in the world who, upon Christ's invitation, choose to love Him more than the world.



The third class is represented by a man who is invited to the wedding but arrives without a wedding garment. He is cast out of the wedding party (Matthew 22:1-14). This illustrates that simply receiving an invitation is not enough; we must also make the right preparations.

We should start preparing for the “coming” of Christ. We will demonstrate from the Bible that the warnings about His return have already begun at a prophetic date, and that subsequent events are unfolding. This may be humanity's last chance to be ready for this important event.

Expectations based on the Bible	Noah’s Ark	Sodom and Gomorrah	Jerusalem’s Destruction	Christ Second Coming
<p><b>1. A heavenly investment of mankind</b></p>	<ul style="list-style-type: none"> <li>• <b>Gen 6:5</b> And GOD saw that the wickedness of man <i>was</i> great in the earth, and <i>that</i> every imagination of the thoughts of his heart <i>was</i> only evil continually.</li> <li>• <b>Gen 6:12</b> And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.</li> </ul>	<p><b>Gen 18:20</b> And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;</p> <p><b>Gen 18:21</b> I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.</p>	<p>2.King.24:3-4, Book of Isaiah, book of Jeremiah and book of Ezekiel.</p>	<p><b>Dan 7:10</b> A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.</p> <p><b>Rev 14:7</b> Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come</p>
<p><b>2. A warning to God’s people in advance, instructing them on how to be safe from the coming destruction.</b></p>	<p><b>Gen 6:13</b> And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.</p> <p><b>Gen 6:14</b> Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.</p>	<p><b>Gen 18:17</b> And the LORD said, Shall I hide from Abraham that thing which I do</p> <p><b>Gen 19:15</b> And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.</p>	<p>The book of Jeremiah and Ezekiel.</p>	<p>The three angels messages in Revelation 14 and the angel in Revelation 18. To not follow the Beast and to leave spiritual Babylon and not do her sins.</p>
<p><b>3. An</b></p>	<p><b>Gen 6:3</b> And the</p>		<p>Jeremiah’s</p>	<p>Calling people our of</p>

<p><b>opportunity for God’s people to warn others or save others from the impending danger.</b></p>	<p>LORD said, My spirit shall not always strive with man, for that he also <i>is</i> flesh: yet his days shall be an hundred and twenty years.</p>	<p><b>Gen 19:12</b> And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring <i>them</i> out of this place:  <b>Gen 19:13</b> For we will destroy this place</p>	<p>mission was to save as many as possible and to instruct God’s people what they had to do.  (Book of Jeremiah)</p>	<p>“Babylon”. (Rev.14:6-13 &amp; Rev.18:4)</p>
<p><b>4. God’s people must follow His directions to be saved.</b></p>	<p><b>Gen 6:22</b> Thus did Noah; according to all that God commanded him, so did he.</p>	<p><b>Gen 19:17</b> And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.  <b>Gen 19:26</b> But his wife looked back from behind him, and she became a pillar of salt.</p>	<p>The book of Jeremiah</p>	<p>- worship him that made heaven, and earth, and the sea, and the fountains of waters.  - <b>Rev 14:9</b> And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive <i>his</i> mark in his forehead, or in his hand...  <b>Rev 14:9</b> And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive <i>his</i> mark in his forehead, or in his hand,  <b>Rev 14:10</b> The same shall drink of the wine of the wrath of God  <b>Rev 14:10</b> The same shall drink of the wine of the wrath of God  <b>Rev 18:4</b> And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.  <b>Rev 22:14</b> Blessed <i>are</i> they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.</p>

<p><b>5. The execution of judgment.</b></p>	<p><b>Gen 7:10</b> And it came to pass after seven days, that the waters of the flood were upon the earth.</p>	<p><b>Gen 19:24</b> Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;</p>	<p>The destruction of Jerusalem.</p>	<p><b>Rev 18:5</b> For her sins have reached unto heaven, and God hath remembered her iniquities.</p> <p><b>Rev 18:6</b> Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.</p> <p><b>Rev 14:18</b> And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.</p>
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# THE STATUE TIMELINE

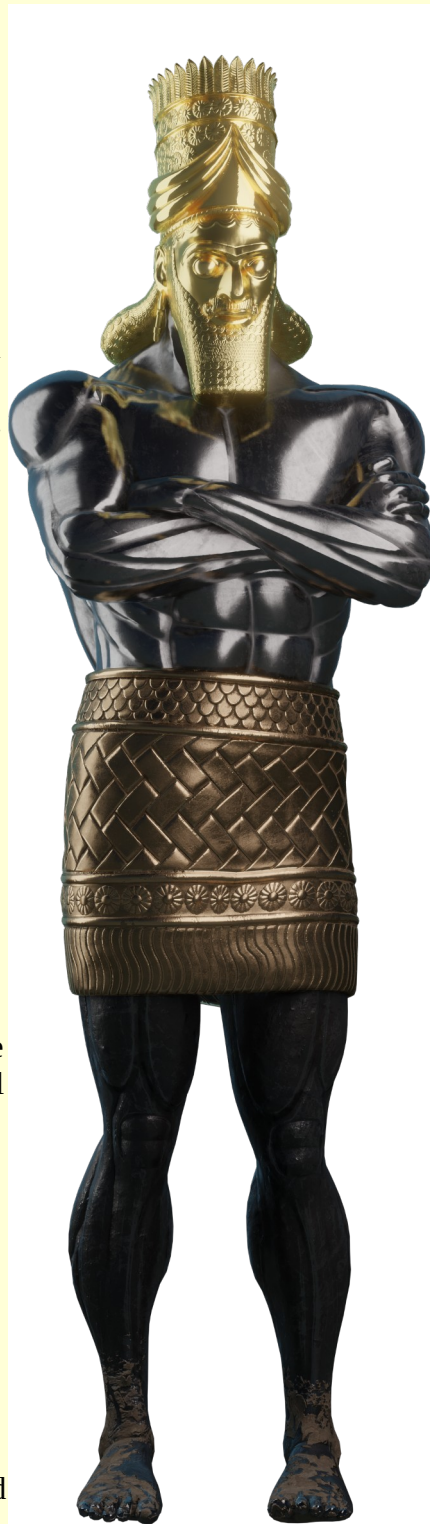
Although the exact date of Christ's second coming is not given, God has provided a timeline to help us understand the era of His return.

The first timeline regarding Christ's second coming is revealed to Nebuchadnezzar, the king of Babylon. Interestingly, there is a spiritual Babylon mentioned in the book of Revelation, indicating a connection between the two. Both Nebuchadnezzar and spiritual Babylon in Revelation exhibit confusion regarding this vision. Nebuchadnezzar struggles to interpret the timeline he has been given.

The interpretation of Nebuchadnezzar's dream about the statue is given to Daniel, who becomes a prophet of God from that point forward. It is only through God's servant that Nebuchadnezzar receives the explanation, yet he chooses to respond with resistance by creating a large golden image to represent his kingdom, rejecting the idea that his kingdom would be replaced. God also refers to the Babylonian kingdom as a beast in Daniel chapter 7, and all the coming kingdoms are similarly described as beasts.

What Nebuchadnezzar did by setting up the statue is said to happen again at the end of time. While God's people can explain the events that are to come, the leaders of spiritual Babylon create confusion and establish an "image of the beast," deceiving the world into worshipping it. The first instance involved a physical image, while the second involves what the image represents.

Nebuchadnezzar deceived the leaders of his time, just as spiritual Babylon deceives modern leaders. In both cases, they view God's faithful



Siege of Jerusalem  
King Nebuchadnezzar

Babylon

Medo-Persia

The Greek Empire  
and the Greek  
States

Roman Empire

Divided Rome

Figure 1: Rome is Babylons successor in suppressing God's people according to the timeline given Daniel exposing that Rome was the new Babylon.

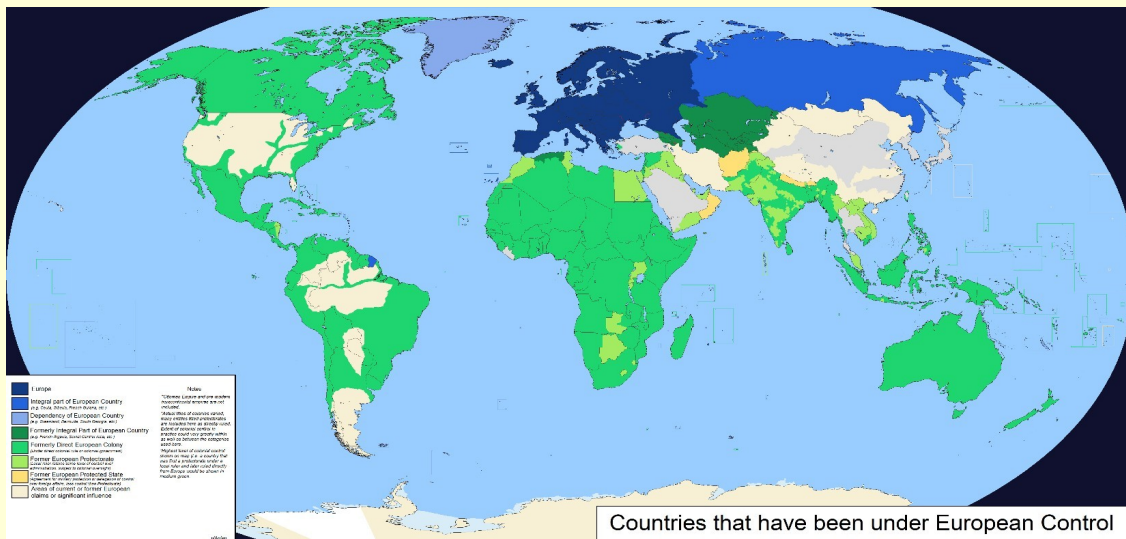
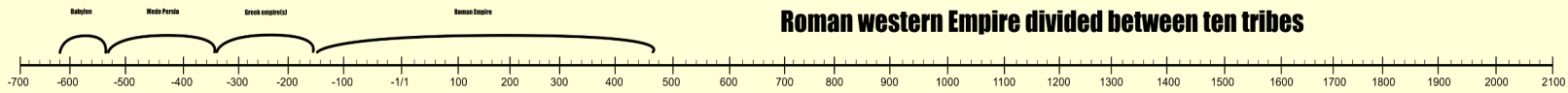
followers as a threat to their authority. Therefore, the story of Nebuchadnezzar's Babylon and the Babylon of the end times reflect each other's behaviors. Both distort God's timeline to assert their supremacy and will not accept God's Kingdom being outside their control.

The statue, along with the beasts described in Daniel 7 and 8, represents a succession of kingdoms. God has chosen this lineage as the most significant for His people until the arrival of Christ. The first kingdom had a profound impact on God's people in His land, while the last kingdom affects them during their scattering.

The sequence of kingdoms is as follows: Babylon, followed by Medo-Persia, Greece, Rome, and finally, the various divisions of the Roman Empire. The timeline indicates that Christ will return during the reign of these "kings," with His second coming symbolically represented by a rock striking the toes of the statue.

While this timeline provides valuable information, the gap between the fall of the Roman Empire and the coming of Christ is still considerable. To address this, God has given additional timelines to narrow down the time-frame. The initial timeline serves as a rough framework within which God's other timelines can be fitted. These additional timelines include the 70 weeks, the 2300 mornings and evenings, the 1260 days/years, and the 1290 and 1335 days.

127  
128  
129  
130  
131  
132



The threat that God's kingdom will ultimately destroy is represented in Daniel 2 by the feet and toes of the statue, which symbolize divided Rome. These feet and toes are also described as horns on the Roman beast in Daniel 7, where we see that Christ is coming specifically to defeat this Roman beast and its horns. When we turn to Revelation, we find that the power God will particularly target in the end times is referred to as "Babylon." We can draw a parallel between these two descriptions and conclude that the spiritual "Babylon" in Revelation has to be Rome and its divisions. Papal Rome has influenced the world with its apostasy, while the European tribes have played a significant role through colonization, economic power, and military strength for several centuries, thereby shaping nations globally. In the end times, we can anticipate a standoff between God, Rome, Europe, and the USA. While Europe and the USA is the main territory of the divided tribes.

***Photo below: A young girl became a known face after she studied all presidents backgrounds. It turns out that all presidents except one are descendants of the English John, King of England (John Lackland – 1166-1216) It is also claimed Joe Biden and Trump is connected to the King.***



# WHY BABYLON?

The timeline leading to Christ's second coming begins with a dream given to a Babylonian ruler. This is not random or accidental; the events at the beginning reflect what will happen in the end and how everything is interconnected.

The kingdom of Judah was the last kingdom standing after the tribes of Israel had been scattered by the Assyrians. Its capital was Jerusalem, where the temple of God still stood. The Assyrians had captured and destroyed many cities of Judah, and now Jerusalem was the last stronghold. Babylon, having conquered Assyria, became the new dominant kingdom in the region.

For many years, God sent prophets and teachers to Jerusalem in an effort to persuade the people to remain faithful to Him and the covenant made before they entered the land. They had been warned by Moses that if they started to engage in idol worship and adopt the customs of other nations, they would suffer great calamity and be scattered.

The covenant God made with Israel was that they would be a “kingdom of priests and a holy nation” (Exodus 19:6). God wanted to establish an earthly kingdom that could always enlighten others and help them come to Him for atonement and protection.

This plan for an earthly kingdom was entirely dependent on a people willing to accept God as their king and His laws as their own. God chose not to create a dictatorship where people would be forced to comply. Instead, He invited them to willingly enter into this covenant. By doing so, they would receive God’s laws and protection.

If they failed to uphold this covenant, the result would be confusion, as indicated by the word "Babel," which means confusion. God's earthly kingdom was meant to be the “light of the nations,” preaching His love and atonement until God would restore the earth to its former state of paradise.

This earthly kingdom was in the best interest of all humanity.

When Israel received their land and the Shekhinah glory entered the Most Holy Place of the temple, they had a divine king dwelling above His divine law. They were privileged like no one else, tasked with the mission to help God save the world.

However, both Judah and Israel, in their respective times, were drawn to the ways of other nations, where greed, lust, and self-indulgence were integral to idol worship. The allure of the world distracted them, leading to a gradual compromise of their faith. Once they began to compromise, they could no longer represent the truth, as truth cannot coexist with lies. Compromise leads only to half-truths, if even that.

As they adopted worldly practices, they became increasingly morally corrupted. After repeatedly reminding them of their covenant and issuing warnings, God ultimately announced the end of the earthly kingdom.

To the prophet Ezekiel, who had been taken captive by Babylon before the destruction of Jerusalem, God revealed how the Israelites were now following Babylonian religion in Jerusalem. Despite their disdain for Babylon’s attempts to conquer them, they had prostituted themselves to Babylonian

philosophy, feasts, mythology, and gods. God spoke to Ezekiel: “Son of man, do you see what they are doing, the great abominations that the house of Israel commits here? Should I go far off from my sanctuary? But turn again yet again, and you shall see greater abominations” (Ezek. 8:6).

Why did God have to leave? Because His earthly kingdom in Jerusalem was contingent upon their commitment to being a “kingdom of priests, a holy nation.” Israel no longer represented God, His law, or His principles, and as a result, He became a neglected and rejected King.

“Son of man, do you see what they do, the great abominations that the house of Israel commits here? Should I go far off from my sanctuary? But turn again yet again, and you shall see greater abominations” (Ezek. 8:16). They turned their backs on God in the temple, prompting Him to declare that it was time for Him to leave. In the next scene in Ezekiel, we see God's glory departing from the temple, moving to the Mount of Olives, and from there leaving entirely. What remained was an empty temple—the King of the Ark had departed. However, before leaving, He informed Ezekiel that He would return to try to win the hearts of His people.

Once God left the temple, it became unprotected. God instructed angels to mark the faithful who remained, so they could be spared from the calamities that were about to engulf the city. As God departed, Babylon was able to conquer Jerusalem and destroy God's temple.

This event marks the beginning of God's timeline with Nebuchadnezzar's Babylon, as he was the one who destroyed God's temple. The timeline in Daniel 2 starts with the destruction of God's earthly kingdom and ends with its restoration. Babylon took over the rule of God's land and people; however, in the end, God comes to deliver His people and destroy those who ruled over His land. Medo-Persia, Greece, Rome all continued to rule over God's people. Then as Rome divided, a roman religious ruler was made to rule over the Christians, still suppressing them as the others before. Claiming to be God's kingdom on earth restored, they just did the same sin as Nebuchadnezzar.

It was a significant statement for God to establish His timeline at this moment because it appeared that the God of Israel had been defeated, captured, and that the gods of the heathens were victorious. God wanted Nebuchadnezzar and the world to understand that the rule of men would not endure, and that ultimately, God would be victorious.

When Daniel explained the vision to Nebuchadnezzar, he conveyed the main point of the story: “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms. It shall stand forever. Forasmuch as you saw that the stone was cut out of the mountain without hands, and that it broke in pieces the iron, the brass, the clay, the silver, and the gold; the great God has made known to the king what shall come to pass hereafter: the dream is certain, and the interpretation is sure” (Dan. 2:44-45).

### **The discovery of the Ark of the Covenant**

When the Shekinah glory left the temple, God departed, the Ark of the covenant also disappeared. The Ark had been God's dwelling place in the temple and contained His law, which had been rejected. God did not allow them to take "His throne" when He left, as His throne represented God's kingdom. This kingdom had only been temporarily set back, and God arranged for the Ark to be hidden in a cave on the same mountain where the temple stood, just outside the city walls.



This situation resembles what God did at Sinai after Israel made the molten calf; He moved His tent of revelation "outside the camp." The pause of God's earthly kingdom and the disappearance of the Ark are interconnected, as one symbolizes the other. This is why the Ark was not returned to Israel when they returned to the land after the captivity. God's kingdom would not be restored at that time, though a new temple would be built. God had already conveyed to Nebuchadnezzar and Daniel through the statue that His kingdom would be restored, not after 70 years, but during the reign of the kings represented by the toes of the statue.

Ron Wyatt discovered the Ark of the Covenant on the tenth day of the tenth month—the exact same day that Babylon besieged Jerusalem and when the Ark was hidden in the first place. When Babylon besieged the city, there was no escape, and Jerusalem lost its freedom, coming under the control of a pagan power. Thus, this moment marks the beginning of the timeline in Daniel 2.

The statue serves as a timeline indicating when God's kingdom is to be restored, not merely a history lesson about empires. This timeline comes into effect when the empire is connected to God's land and people. Although there is debate about when the timeline of the statue begins, no one can deny that the siege of Jerusalem marked Babylon's final dominance over the land. Also, the Bible indicates the prophecy begins during Nebuchadnezzar's rule and he received the vision "in the second year of" his reign. (Dan.2:1) Daniel when interpreting the dreams tells him "Thou art this head of gold" (Dan.2:38) This shows us that the timeline does not start at the beginning of the Babylonian era, but when Nebuchadnezzar takes Jerusalem.

God orchestrated Ron Wyatt's discovery of the Ark of the Covenant on the tenth day of the tenth month—the same day Babylon besieged Jerusalem—as a significant statement. He is signaling that His siege has begun and that He is preparing to end the kingdoms of this earth. The Ark being moved during the siege, at the start of the statue timeline, and then rediscovered at a time that signifies the end of that timeline, indicates that the Ark is a symbol of the imminent restoration of God's kingdom.

The anger, rejection, and wrath directed towards the discovery of the Ark of the Covenant reveal that God's message to His enemies on earth is partially understood. Choosing the date of Babylon's siege of Jerusalem implies that the discovery of the Ark is not merely a history lesson or evidence of the past; it is a declaration of war and a proclamation of the coming King.

The second lesson we can draw from the statue is that the King is coming because He has a people. His people, having been subdued in various ways under the powers represented by the statue-timeline, are currently without a kingdom of God on earth.

God's earthly kingdom ends,  
Ark removed.



**Babylonian empire takes  
over**



— Medo Persia continues to  
rule over God's people &  
land

— Greece continues to rule  
over God's people & land

— Rome continues to rule  
over God's people & land.

— God's people are scattered.  
Papal Rome and divided  
European tribes (Europe  
and US) continue to rule  
over God's scattered  
people.

The Ark is found.  
"Babylon's successor's"  
is sieged and destroyed



**CHRIST SECOND COMING**

### **The link between all the timelines**

The timeline of the statue illustrates how, due to the unfaithfulness of God's people, they were left without a kingdom until the second coming of Christ. All the timelines that God provides through Daniel and in the book of Revelation can be understood within the framework of this statue.

When Ezekiel saw God departing from the temple in Jerusalem, he was told that God would return and write His law upon their hearts. Christ is the one who returned to the Mount of Olives, the very place from which the Shekinah (God's glory) left the earth. He fulfilled His promise by restoring God's law in the hearts of believers. However, He did not establish a physical kingdom on earth. Instead, He stated that His kingdom was not of this world, as seen in John 18:33-36:

“33 Then Pilate entered into the judgment hall again and called Jesus, and said unto Him, ‘Art thou the King of the Jews?’

34 Jesus answered him, ‘Sayest thou this thing of thyself, or did others tell it thee of me?’

35 Pilate answered, ‘Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?’

36 Jesus answered, ‘My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.’”

Thus, Christ atoned for His people and then ascended from the Mount of Olives, the same place where the Shekinah glory had departed when the majority and the leaders rejected Him. Therefore, Christ was rejected by the religious leadership on two occasions: first, when He left the temple and Babylon conquered the city, and second, when He returned to the temple in human form and was rejected once more.

It is possible that Christ would have restored the kingdom of Jerusalem at that time had they accepted Him. If so, Jerusalem could have remained God's city until the end. However, since they did not accept Him, Christ could only fulfill His promise to restore His law in the hearts of those who welcomed Him. He then informed His faithful followers that they would need to remain in their scattered state, oppressed by pagan powers, until His return.

When Christ was about to leave from the Mount of Olives, the disciples asked Him, “Lord, wilt thou at this time restore again the kingdom to Israel?” He replied, “It is not for you to know the times or the seasons, which the Father hath put in His own power” (Acts 1:6-7).

Jesus promised to empower and be with His scattered people, but the restoration of Christ's kingdom would not occur until His second coming, when He would conquer the earthly kingdoms. The “almost” restoration of God's kingdom in Jerusalem is reflected in one of the prophetic timelines, even though God forewarned them of the ultimate outcome.

### **The two nations claiming to be God's kingdom**

The "rock" hitting the statue and becoming a mountain is falsely claimed to represent two earthly kingdoms. First, when Rome was divided, it seemed like the time for Christ's kingdom to begin. Papal Rome took advantage of this situation, claiming to be the "mountain" and that the Pope was Christ's representative, making this the prophesied kingdom. However, the vision itself disproves this claim. The papacy was wounded and partially defeated, which does not align with Daniel's description of a kingdom that would not be conquered. Secondly, the vision clearly states that the "rock" would destroy

the toes of the statue, representing divided Rome in Europe. The Pope cooperated with the kings of Europe rather than destroying these kingdoms.

The second kingdom that many are confusing with the mountain is the modern state of Israel. It may appear to signify the restoration of God's earthly kingdom, but Israel did not destroy the kingdoms of Europe. Instead, these kingdoms assisted Israel into existence. Israel have also been sustained by the european people that conquered the Americas. Israel does not destroy these kingdoms; it exists among them and collaborates with them.

It has not restored a temple and does not follow God's law. The "rock" hitting the statue would restore God's law, with God as king. However, Israel is largely controlled by agnostics and atheists, often mirroring the ways of the world just as they did in the past. The religious hates Jesus still. Thus, Israel is not God's kingdom either.

### **God Predicts the Future**

God provides a prophetic framework through the statue, allowing us to understand the purpose of its beginning and end, as well as how everything is connected. This framework enables us to place other time prophecies accurately. Many time prophecies explain different periods that are especially essential for God's people to know and understand. Through these time prophecies, we can know exactly where we are in the timeline and anticipate the beginning of Christ's second coming. From the time prophecy announcing Christ's second coming, we must rely on events to guide us in the time leading up to His return in the heavens. This is because Christ's second coming in the heavens is a secret. There is also no time prophecy leading to the discovery of the Ark of the Covenant, as this signifies God's siege on the kings of this world. The Ark of the Covenant belongs to a different timeline connected to heaven, which we will address at the end of this document.

### **The Two Babylons**

The Babylon symbolized by the head of the statue and the Babylon mentioned in Revelation are not rulers from the same territory. Instead, they are rulers who follow in each other's footsteps. The last Babylon is a continuation, as shown by the statue. By depicting even conflicting powers as different body parts of the same body, God is not suggesting that the empires are identical or even allies. Instead, He is indicating that they share the same mentality and behaviours.

# The 2520 Curse/prophecy

As we will see with other time prophecies, when something is important for God's people to understand, He often repeats the prophecy multiple times and in various ways. One such time period is the 1260 years, which appears in several forms. In contrast, the 2520 prophecy is not repeated in either the Book of Daniel or Revelation, and many believe it should not be counted at all.

Over the last few decades, the 2520 prophecy has gained popularity, making it necessary to explain it within a broader context. This prophecy also serves as a "third witness" to the end date of the 2300 prophecy. Since this time prophecy is the longest and encompasses all others, we will begin with it. I am not presenting a "new" revelation but restating the studies of the reformers of the past.

The starting point of the prophecy is the year 677 BC. The fall of Jerusalem occurred in stages—both morally and physically. Although the moral decline began well before 677 BC, it reached a disturbing new phase during this time, ultimately contributing to the fall of Jerusalem, which we will examine in more detail.

## **Where the 2520 comes from:**

The 2520 is not strictly a time prophecy; it represents a curse. When God made a covenant with Israel to establish them as His people in an earthly kingdom, there was a condition: it was not enough to be His people by lineage alone; they needed to remain faithful to God and nothing else. If they were unfaithful, they would become unprotected and face defeat, leading to prolonged struggles. We find this curse in the book of Leviticus:

“[Lev 26:14](#) But if ye will not hearken unto me, and will not do all these commandments;

[Lev 26:15](#) And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant:

...[Lev 26:18](#) And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

....[Lev 26:21](#) And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

...[Lev 26:24](#) **Then will I also walk contrary unto you, and will punish you yet seven times for your sins.**

....[Lev 26:28](#) **Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.**

In biblical prophecy, “a time” is equivalent to one year, which consists of 360 days. A biblical year is understood as 360 days, as evidenced in various time prophecies. Moreover, all prophecies translate a day into a year, following the model shown in Ezekiel. Therefore, 360 days equal 360 years, and multiplying 360 years by seven yields 2520 years.

This prophecy, therefore, begins with the punishment of God's people—the loss of privileges they would have enjoyed had they remained faithful. The 2520 is thus connected to their moral decline, culminating in the onset of consequences.

## **The sins of King Manasseh**

During King Hezekiah's reign Jerusalem had seen a great deliverance. King Sennacherib of Assyria had dispersed the northern Israeli tribes and destroyed several Judean cities. When he came to Jerusalem to destroy it he mocked God. But Hezekiah sought to reform to God and prayed for deliverance. God saved Jerusalem and sent angels to destroy the Assyrian army. He also prolonged Hezekiah's life when he cried to God later on. His son Manasseh took over his reign and he knew all of what had happened. Still he rejected God and restored once again idol worship in the land. Only this time the fall was greater than ever. The Bible During King Hezekiah's reign, Jerusalem experienced a great deliverance. King Sennacherib of Assyria had already dispersed the northern Israeli tribes and destroyed several Judean cities. When he came to Jerusalem with the intent to destroy it, he mocked God. However, Hezekiah sought to reform his people and prayed for deliverance. In response, God saved Jerusalem by sending angels to destroy the Assyrian army. Additionally, He prolonged Hezekiah's life when he prayed later on.

After Hezekiah, his son Manasseh ascended to the throne, fully aware of the miraculous events that had occurred during his father's reign. Despite this knowledge, Manasseh rejected God and restored idol worship in the land, leading to an even greater spiritual decline than before. The Bible recounts: "Moreover, Manasseh also shed so much innocent blood that he filled Jerusalem from end to end—besides the sin that he had caused Judah to commit, so that they did evil in the eyes of the LORD" (2 Kings 21:16).

Manasseh is said to have had the prophet Isaiah, who had assisted his father, sawed in two. He permitted child sacrifices and placed pagan idols in God's temple. The Ark of the Covenant was removed from the temple, which subsequently became a site for idol worship. This removal signified God's withdrawal during Manasseh's reign. From that point forward, there was no chance of reverting to the previous state of favor, a message God conveyed to Manasseh's grandson. Despite his efforts to reform the land, he was informed that the curse placed upon them during Manasseh's rule would not be lifted (2 Kings 22:16-20).

After all that God had done for Judah and Israel, He was rejected and dismissed by His own people. They robbed God of His temple, desecrated it and dedicated it to idols. Removed the nation's chance of receiving atonement through the sanctuary system. God expressed great concern for all the blood that had been spilled and the pain and suffering resulting from the significant decline in godly morality. "He also built altars in the house of the LORD, of which the LORD had said, 'In Jerusalem I will put My name.' And he built altars for all the host of heaven in the two courts of the house of the LORD" (2 Kings 21:1-7).

This period signaled the real end of the Judean kingdom, and it was during this time that God announced the curse of Leviticus upon Jerusalem:

"Because Manasseh king of Judah has done these abominations (he has acted more wickedly than all the Amorites who were before him, and has also made Judah sin with his idols), therefore thus says the LORD God of Israel: 'Behold, I am bringing such calamity upon Jerusalem and Judah, that whoever hears of it, both his ears will tingle. I will stretch over Jerusalem the measuring line of Samaria and the plummet of the house of Ahab; I will wipe Jerusalem as one wipes a dish, wiping it and turning it upside down. So I will forsake the remnant of My inheritance and deliver them into the hand of their

enemies; they shall become victims of plunder to all their enemies, because they have done evil in My sight, and have provoked Me to anger since the day their fathers came out of Egypt, even to this day.” Moreover, Manasseh shed very much innocent blood, filling Jerusalem from one end to another, besides the sin by which he made Judah sin in doing evil in the sight of the LORD” (2 Kings 21:10-16). Ultimately, Manasseh was taken captive and imprisoned in Babylon, becoming the first ruler to be subdued by Babylon. This marked the beginning of the curse. recounts: “Moreover, Manasseh also shed so much innocent blood that he filled Jerusalem from end to end—besides the sin that he had caused Judah to commit, so that they did evil in the eyes of the LORD” (2.Kings.21:16).

He is sat to have had the prophet Isaiah, that had helped his father, sown in two. He allowed child sacrifices. In addition to all of this, he placed idols in God’s temple.

So this is the first time the Ark of the Covenant is removed from the temple, and the temple is used for idol worship instead. The Ark being removed also meant that God withdrew under the Kings rule.

“He also built altars in the house of the LORD, of which the LORD had said, “In Jerusalem I will put My name.” And he built altars for all the host of heaven in the two courts of the house of the LORD” (2.Kings.21:1-7)

This was the real end of the Judean kingdom. And this is when God announces the curse of Leviticus upon Jerusalem:

“Because Manasseh king of Judah has done these abominations (he has acted more wickedly than all the Amorites who *were* before him, and has also made Judah [sin](#) with his idols), therefore thus says the LORD God of Israel: ‘Behold, *I* am bringing *such* calamity upon Jerusalem and Judah, that whoever hears of it, both his ears will tingle. And I will stretch over Jerusalem the measuring line of Samaria and the plummet of the house of Ahab; I will wipe Jerusalem as *one* wipes a dish, wiping *it* and turning *it* upside down. So I will forsake the remnant of My inheritance and deliver them into the hand of their enemies; and they shall become victims of plunder to all their enemies, because they have done evil in My sight, and have provoked Me to anger since the day their fathers came out of Egypt, even to this day.’” Moreover Manasseh shed very much innocent blood, till he had filled Jerusalem from one end to another, besides his sin by which he made Judah sin, in doing evil in the sight of the LORD” (2.Kings.21:10-16). Manasseh himself was taken captive and placed in prison in Babylon as the first ruler to be subdued by Babylon.

The curse began during the time of Manasseh for several reasons. One of the most significant was the dedication of God’s temple to idols, which indicated a shift in the religion of the Judean state. Other factors included their great sins and moral decline. The book of Jeremiah addresses the last forty years of Jerusalem before it was destroyed by the Babylonians. In this narrative, we see that God was still actively trying to save them—not from the curse upon the land, but as individuals. He advised them not to rise against Babylonian rule but to settle into their current situation, thereby saving their lives. God knew they would be subdued by many nations since He would no longer rule from Jerusalem. Their lives and prosperity now depended on respecting their new rulers.

The message to Judah would extend to God’s people living throughout all eras of rulership: to respect and obey in all matters except in religion, where they were to remain faithful to God. A notable example of this commitment is found in the story of Daniel and his friends. They endeavored to be good citizens under Babylonian rule, but when they were asked to bow to idols or kings in a religious context, they remained steadfast in their faith and were ultimately rewarded by God.

Once the curse began in Manasseh's era, this was the guidance that God recommended they follow till God's kingdom was restored.

The early Advent pioneers calculated that Manasseh's imprisonment occurred in 677 BC. By counting 2520 years from this date (noting that there is no year 0), we arrive at the year 1843. William Miller, who also determined that the 2300-day prophecy concluded in 1844—a year later—was convinced, based on three time prophecies, that Christ would return in 1844. If the curse began with the fall of God's earthly kingdom, then the restoration must signify its end. However, Christ told His disciples that such a time prophecy had not been revealed to His people, indicating that the restoration of God's kingdom was meant to be a secret. Thus, the meaning of the end of the curse must imply something different.

The conquest of Jerusalem occurred in two main ways — cause and consequence. The first method was a religious conquest during the reign of King Manasseh. There had been apostasy before, but not on such a large scale. Earlier righteous kings were able to undo some of the damage caused by bad rulers, but after the religious chaos that ensued during Manasseh's reign, the curse that God warned about could not be reversed. Truth and falsehood became so intertwined that the people could no longer distinguish between them, despite God sending them several prophets. This inability to discern right from wrong became their curse. The consequence was the loss of independence and the physical destruction of the city and its inhabitants.

If we follow this same pattern, the ultimate conclusion should not be the restoration of the city or an earthly kingdom, but rather the restoration of truth in the hearts of God's people, untainted by pagan lies. An elevation and restoration of pure truth would signify the end of the curse, leading to deliverance and eventual physical restoration. This follows the principle of cause and effect. By restoring truth, God's people can be prepared to enter the New Jerusalem, as prophesied in the book of Revelation. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Revelation 22:14). God's law represents God's truth, morality, and standard. The rejection of this law is what caused the curse, according to Leviticus, and it must be restored in people's hearts. God's end-time people are told to have the "faith of Jesus" in Revelation 14:12, which encompasses more than just belief in Christ's death and resurrection. It emphasizes living His truth and following His example of true religion. Following Christ means adhering to His teachings—He kept God's law not in a legalistic way, but from the heart (John 15:10). Whenever the laws of religious leaders conflicted with God's laws, Christ consistently chose to follow God's way. The book of Revelation clearly indicates that God's end-time people practice a form of Christianity that is very different from what we see from mainstream Christianity today.

Most Christians have continued to mix idolatry practices with christianity. They continue to mix the rituals of pagans with "the temple of God". They observe ancient pagan festivals, man-made holy days, and worldly morals and practices, all while claiming to be followers of Christ. However, Christ did not live as they do. It was this mixing of truth and error that caused the curse, and only by returning to Christ example, can christians hope to escape the consequences of the curses that follows this behaviour. They make Christ appear to have their faith, when God asks us to have Christ faith. So the Bible is clear, for God's people to be restored physically in His kingdom, they have to first be spiritually restored. That happens when unfalsified truth and God's law is restored in man's heart. Only then will God have a people lifted by the curse. Such a restoration would be the end of the 2520 curse.

### **Under King Manasseh:**

- Religious confusion (The law in the Ark rejected) → Physical demise (Ark hidden, Jerusalem destroyed)



**Restoration:**

- Restoration of truth (The law in the Ark received) → Physical restoration (Ark revealed, Second Coming)

Since God or Christ do not provide us with a specific date for the physical restoration, the end of the curse should begin with the start of this restoration, which ultimately culminates in physical restoration. The beginning of the restoration is going from "cursed" to "blessed". And this is also explained in the 1335 prophecy as we will see.

Within the 2520 all the other time prophecies fit in, telling about why the curse has continued for so long and what has caused it for both Jews and Christians.

**Wouldn't all curses be lifted by Christ's sacrifice?**

It is, of course, important to address why there would be a curse beyond the cross at all. According to the law, a curse results from breaking God's law (Leviticus 26:14-26). God's law defines what sin is: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law" (1 John 3:4). Salvation has two goals: to save the individual and to restore them to God's physical kingdom. This is why Christ said that the kingdom begins within (Luke 17:21). It starts in the heart and culminates in living under Christ's rule in the New Jerusalem.

In Leviticus chapters 1 to 5, we see that there are different atonement's for different sins. One is for an individual who has sinned, another is for a leader who has sinned, another is for sin committed by the people unknowingly, and then there is the sacrifice for collective sin. Although Christ is the redemption and fulfillment of all these sacrifices, there is also a demand for collective admission of sin as a nation or people to obtain certain privileges.

One of the time prophecies, the 70 weeks, reveals God giving the Jewish nation a time limit for their collective sin and the sins of their leadership. He does the same for Christian churches. However, in the midst of collective sin within a church, synagogue, or congregation, individuals within them can still be saved. The prophet Daniel exemplifies this. He was from Judah, lived under their curse, and was personally affected by it. He was taken captive, likely lost most of his family, and died in a strange land. He lost the temple as well. Yet Daniel was blessed because he dealt with his sin on a personal level. In fact, God called Daniel righteous: "Though Noah, Daniel, and Job were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness" (Ezekiel 14:20). He was also told by the angel Gabriel, "for thou art greatly beloved" (Daniel 9:23). Still, his life was greatly influenced by his people's sins; Daniel did not restore the temple, nor could he change the fate of his people.

In Daniel 9, we can see Daniel praying for the sins of his people as one body, acknowledging their collective sins, and praying for restoration. Upon this prayer, Daniel receives the vision of the 70 weeks, which is given for his "people" and his "holy city" (Daniel 9:24). The consequences of a collective rejection of God's truth and messengers resulted in the continuation of suffering under Roman rule, leading to the temple's destruction once again. This time the faithful Jews who received Jesus suffered as well, they lost a homeland too. (Acts.8:1; Matt.24:16)

Even though Christians can receive atonement through Christ's blood and have their sins removed, the state of the physical kingdom has not changed. No earthly kingdom has been restored for God's people to live in; they remain scattered, living as they have since the Babylonian era. They are caught between accepting earthly governance and remaining faithful to God. As a result, a curse remains, the lingering consequences of God's people's failure to represent Him as a nation, continuing until Christ returns. Individually, we can be like Daniel and other faithful individuals, such as the apostles, knowing that our sins are forgiven while we await the restoration of God's kingdom among humanity. Until that day, it begins in the heart, and the physical gathering will occur at Christ's second coming. To understand what happened in 1843-1844 and its relation to Christ's second coming we therefore have to explore the two complementary time prophecies closer.

### **The interruption**

God does not change His mind, but He ultimately prolongs Jerusalem's destruction. He declares that the end will come because of Manasseh's actions and influence; however, Manasseh's grandson, Josiah, slows down the doomsday clock for a time. Josiah attempts to reform the nation and lead it back to God. During this reformation, while they are tidying God's house, the priest discovers the Book of the Covenant. Upon realizing that they are now under a curse and that Jerusalem is facing imminent destruction, just as the curses predict, Josiah's heart is completely broken. He weeps and pleads with God, and God grants the king a reprieve from Jerusalem's destruction during his reign. Instead, the city is destroyed and the people are taken captive under the reigns of his sons.

God tells Josiah that judgment is already set and cannot be undone even by his prayers: "2 Chronicles 34:24: Thus says the LORD, Behold, I will bring evil upon this place and upon its inhabitants, even all the curses that are written in the book which they have read before the king of Judah."

Josiah continues to seek a way to lift the curse over the city, cleanses the temple, and asks the priests to move the Ark back into the temple. Since Ezekiel later sees the Shekinah leaving the temple before Jerusalem's destruction, it is evident that due to Josiah's actions, atonement for the people's collective sins was prolonged. Despite Josiah's efforts, God still has significant issues with the people, which are elaborated upon throughout the book of Jeremiah. Their sins had become increasingly strange; even though the king restored some of God's institutions, they persisted in pagan practices, complicating matters further. God remarks about them: "The sin of Judah is written with a pen of iron; with the point of a diamond it is engraved upon the tablets of their heart and on the horns of your altars" (Jeremiah 17:1).

Furthermore, God speaks of His quarrel with them and why Josiah's attempts did not save the city: "Moreover, they have done this to Me: They have defiled My sanctuary on the same day and profaned My Sabbaths. For after they had slain their children for their idols, on the same day they came into My sanctuary to profane it; and indeed, thus they have done in the midst of My house" (Ezekiel 23:38-39).

Their downfall stemmed from their efforts to please themselves and their adherence to worldly customs and gods alongside their worship of God. They did not abandon their religion; instead, they paganized it and falsely labeled it with God's name: "Jeremiah 7:9-11: Will you steal, murder, commit adultery, swear falsely, burn incense to Baal, and walk after other gods whom you do not know? And then come

and stand before Me in this house which is called by My name, and say, ‘We are delivered to do all these abominations’? Is this house, which is called by My name, become a den of robbers in your eyes? Behold, even I have seen it, says the LORD.”

When God had to end His earthly kingdom in Jerusalem, a new era began, referred to as “the time of the heathens.” To understand the end of this era, we must grasp its meaning. The beginning signifies the removal of God's kingdom on earth, leading to heathen rule until Christ's reign begins. This means no country will rule as a theocracy with God on a throne until Christ's kingdom is restored after a thousand years. (Revelation 21-22)

# The Time of the Heathens and the 70 week prophecy

A lesson we learn from the temptation of Christ is that Satan uses scripture to deceive us. Initially, he acknowledged that Christ was the Son of God but then tempted Him to confirm this by performing a miracle. The second time, Satan quoted Psalm 91 in an attempt to trick Christ into testing God's love for Him. Jesus warned us about "wolves in sheep's clothing," referring to deceivers who masquerade as followers of Christ. These are Satan's angels pretending to be ministers of God. This warning is crucial because it reminds us that scripture can be distorted to support Satan's plans and intentions.

Not everyone who misrepresents scripture is a "wolf in sheep's clothing"; some may have been deceived themselves. A notable example is Peter, who, when tempted by Satan, thought that the right Christian action was to prevent Christ from going to Jerusalem, where He would ultimately sacrifice Himself on the cross. Peter was not a wolf in sheep's clothing, but he was influenced to believe that his seemingly righteous thoughts were from God. However, no matter how noble his intentions appeared, they were still a deception.

In Mark 8:33, we see Jesus respond: "But when he had turned about and looked on his disciples, he rebuked Peter, saying, 'Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.'"

The third temptation of Christ involved Satan offering Him an earthly kingdom. In Luke 4:5-7, it is written: "And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, 'All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it. If thou therefore wilt worship me, all shall be thine.'"

Here, Satan offers Christ all the kingdoms of the world in exchange for His submission to him and his cause. This implies that one act of submission would enable Satan to relinquish his hold on the world. However, Christ knew that all of this would ultimately be granted to Him by God—He just needed to wait for the right time and follow the proper procedures.

Currently, Christians and Zionists who seek to establish Jerusalem as the kingdom of God before its appointed time may find themselves making compromises with the deceiver. This is because, at present, ungodliness and apostasy control the world.

Jerusalem was once under God's rule. God established this for multiple reasons, one of which was to provide a place on Earth where His people could be safe and practice their faith in peace. In a world dominated by sin and evil, having a country and a sanctuary where God's people could be free was essential. It served as a center where the truth, uncorrupted, could always be present; this was God's will for the benefit of mankind.

Today, we can see how chaotic it is when there isn't a clear center for truth. Confusion arises as people drift from one religion to another and from church to church, seeking understanding but often finding only disarray.

Various Jewish, Islamic, and thousands of Christian denominations claim to represent God. The truth is hidden in this chaos, leaving many unsure where to find peace. Jews scattered the Christians from the land, they were themselves scattered by Rome, and both have suffered severe persecution and force,

pressure in the places they were scattered. They all dreamed of living in peace and following their convictions without conflict. It is clear that God's original plan to establish a kingdom on Earth was a good one and beneficial for everyone. However, He could not achieve this plan without human cooperation.

Unfortunately, it became impossible for God to provide humanity with a safe place on Earth where truth could be preached unmingled with lies. Instead of working alongside Him, they ended up fighting against Him.

God had already told that a curse would befall the Jews if they pursued this course. "Seven times" they would see the consequences that would come upon God's people. However, God is a God of forgiveness and love. Once "the curse" had begun, He demonstrated His willingness to forgive and offer new chances to His people. This leads us to the 70-week prophecy.

Matthew 18:21-22: Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven." Seventy times seven is 490 times (years).

The prophet Daniel is given the time prophecy which is very fitting with Christ words:

Daniel 9:24: 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.

Once again, we observe God employing the principle of a year for a day. One week consists of 7 days, which translates to 7 years. Therefore, 70 weeks multiplied by 7 equals 490 years. Notably, 490 years equates to exactly 10 Jubilee cycles.

This period represents a time when God offers His people forgiveness and mercy. It is not a restoration of God's kingdom from Jerusalem; rather, it serves as a time of probation and grace, with the possibility of leading to the restoration of the kingdom. Throughout these 490 years, the people would endure the rule of various pagan nations over their lands, and God or the Ark would not be present in the new temple. Thus, the 490 years was not a restoration of God's kingdom, but rather a time of probation.

He instructed Daniel on when to start counting this prophecy: "from the going forth of the commandment to restore and to build Jerusalem" (Dan.9:25)

The nation's second chance was not guaranteed; it resulted from repentance and prayer.

God had promised to forgive His people when they were scattered or in captivity if they turned their faces towards Jerusalem and showed true remorse.

Leviticus 26:41 - 42: "And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land"

King Solomon got a confirmation from God that He would be merciful if they were under the curse but pleaded for a new chance:

1 King 8:46-50: "If they sin against thee, (for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;

*Yet* if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness;

And so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause,

And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them"

The prophet Daniel did what Solomon prayed for, and God accepted that prayer. Daniel turned his face toward Jerusalem and pleaded for the sins of himself and his people. In response to this prayer, God revealed the prophecy of the 70 weeks/490 year prophecy.

It begins appropriately with the commitment to restore and rebuild Jerusalem. By God's grace, His people in Babylon and other places were allowed to return to Jerusalem for this purpose. However, the Ark of the Covenant was not returned to them, and the Shekinah glory did not reappear to reign. They also did not regain their independence, as they had to live under the authority of pagan powers.

Despite these challenges, a temple was constructed, and a significant promise was given with it. In Haggai 2:9, it states, "The glory of this latter house shall be greater than that of the former, saith the LORD of hosts."

Remarkably, near the end of the 490 years of prophecy, during the last seven years, the one who had embodied the Shekinah glory came to the temple in human form. This was an extraordinary transformation. The greatest sacrifice a divine ruler could make was to relinquish His divine nature for a human one and to risk entering a hostile world as a fragile being.

The prophet Daniel was informed that within the 490-year prophecy, the Messiah would come and be killed. Daniel 9:25-26 states, "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. 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."

With this prophecy, God reveals that despite the curse in Leviticus, God is more than ready to forgive. And the mixed group of Israelis now called Jews had sought to reform and keep God's ordinances. Although not committing the same sins as their forefathers, they chose a different path of apostasy. They overstated God's commandments and added numerous traditions, making Him seem unreasonable and demanding. They did not show mercy or cherity and continued to persecute those God sent to them. They also believed they would be saved because of whom they descended from and not because of what they themselves chose to do. (Luke 3:8-9) They even called the Master of the Sabbath a Sabbath breaker. They did not want Christ to save them. They rejected the Messiah they claimed to

long for. Instead of seeking salvation through Him, they killed Him and turned away from His atonement.

God's mercy continued even 3,5 years more after Christ's crucifixion before the 490 years of extended mercy commenced.

God was not trying to get revenge. He was hoping to give them a little more time to reflect on what they had done and to repent. The apostles were given the holy assignment to try and convince them to repent and receive Christ. Yet when they picked up stones to stone Stephen, the church leader, the 490 years of their probation reached its end. God could not restore a kingdom with the Jews, because they were still fighting Him and could not represent the truth when they did that.

God was forced to remove His protection, and they were defeated again and scattered once more after the curse. Just like the first time, the faithful among them were scattered too, as everyone suffers from the majority's actions.

Jesus said when He was about to be crucified:

**John 18:36:** "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence".

Jerusalem would have remained the center of truth if they had not rejected Him. Now Jesus said:

**John 4:21 & 23:** "Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. ...But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

In the Bible, we learn about the coming of Christ's Kingdom. In the book of Daniel, there is a significant ceremony where Christ comes, not to earth, but to the Father. The scripture states: "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven and came to the Ancient of Days; and they brought him near before Him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom is that which shall not be destroyed" (Daniel 7:13-14).

This passage describes a divine ceremony in which Christ is officially granted dominion and a kingdom prior to His return to Earth. The reign of the heathens does not conclude with the restoration of Christ's Kingdom on Earth; rather, it ends with this heavenly ceremony and the official inauguration of Christ's kingdom in heaven. As part of His role as ruler, Christ also serves as a judge. As He begins His reign, judgment will simultaneously befall the Earth. During this same period, He is spiritually gathering His followers to Himself. The Bible also reveals that, at this time, another gathering is occurring—the gathering of Christ's enemies on Earth. Ultimately, this final period will lead to a confrontation between Christ and His adversaries.

### **Jerusalem was taken from God**

God reserved one tree for Himself in the Garden of Eden after giving mankind everything else. This tree became a symbol of loyalty and love towards the Creator's supremacy. Eating from it would signify rebellion; it was not meant for man to consume.

Jerusalem is referred to in the Bible as God's land, a piece of territory that He has reserved for Himself.

**2Chronicles 7:19-20:** But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them; Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb and a byword among all nations.”

He says He gave Israel to live in His land, but it remained His land all the same. If they rebelled, it would therefore cease to be their land, but still continue to remain His.

Jeremiah 2:7: And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination.

Jeremiah 16:18 And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things.

Next thing He calls His is the mountain Jerusalem is built upon:

Joel 3:17 So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

(See also Isa 11:9, Isa 56:7 , Isa 57:13, Isa 65:11, Isa 65:25, Isa 66:20, Joe 2:1, Joe 3:17, Oba 1:16, Zep 3:11

From many verses, we learn that God considers the mountain as belonging to Him and His faithful followers (Rev.14:1). Any act against it is perceived as warfare against Him. The mountain is where God's throne remains, symbolizing the evidence of our redemption. It is the place where He was rejected, but from which He will reign again. All of this indicates that God will reclaim the land. Since the time the Ark was removed, the mountain has seen repeated suppression and attacks from various nations. Some of these nations are represented in the statue mentioned in Daniel 2, others have been at war and competing against those nations. The stone that strikes the statue at the end symbolizes Christ's kingdom, which will ultimately reclaim His dominion.

The era of the heathens began when the Ark was taken away, leading to the temple being filled with idols. This was confirmed when Jesus was rejected and will continue until the end. Any kingdom established in Jerusalem before this time operates under the influence of the heathens, meaning it is governed by the will of nations rather than the will of God.

These nations have set up a system of lies on His mountain, where the truth should be shared. Every attempt to establish an apostate faith on this mountain is an effort to sanctify deception or falsehood.

### **What the time of the heathen is and isn't.**

Many have been taught that the time of the heathens is when pagan rules Jerusalem and it will end as Jews move back to Israel. This is an example of how Satan uses the Bible by twisting its teachings to make us believe that certain doctrines are biblical. This has led to doubt about who God's people are, what Christ's kingdom will look like, and when it will begin.

Satan has confused these things, and now it appears that the time of the heathens ended.

This is not true. It is Christ's return that marks the end of the rule of the heathens. At that time, God's people will not be centered in one land; rather, they will be physically scattered from one end of the earth to the other. They are first gathered in the books of heaven before they are physically gathered. Currently, God's people remain physically scattered, and they will be gathered to Christ and taken to



the New Jerusalem, which has been prepared for them in heaven. This city will later descend to earth and be established on the site where Jerusalem currently exists. It is stated that God will dwell among them again, and in the future, Jerusalem will remain the center of God on this earth forever. This will not be a city built by men as we see today, but a city built by God.

If 2520 years speak of a curse upon the Jewish people, why do not the end of this time signify their assertion? The Bible is clear, if they have not repented for their sin against God, they will not be taken back. (Lev.26:40-43) The 'seven times' curse resulted in two consequences: it left them scattered or suppressed, and it also meant that God could not rule from Jerusalem.

Satan makes parallels to Gods word, to confuse the truth. At the end of this time, he worked through ministers to get Jews to return to the land, unconverted, still rejecting Christ their king. This is one of Satan's unholy gatherings to confuse and deceive the whole world who are fooled into thinking the return of the Jews is a “sign and wonder” from God.

It is one of Satan's biggest counterfeits, mimicking God and using scripture to appear as if he is just fulfilling it. But this gathering of Jews in Israel is a great deception meant to confuse to the world who God’s people are, what Christ kingship is about and what the condition for salvation is.

By creating a counterfeit gathering of people unwilling to confess their sins and turn to God, yet making them “priests” of God’s word, the truth is once again under attack.

At the end of the 2520 years, another event took place, as we will see in the 2300 mornings and evening prophecy.

# The Time Prophecies regarding Rome.

## THE 360-YEAR PROPHECY

In the book of Daniel, God explains in greater detail the power that comes after Babylon, which simplifies the timeline represented in the statue. The kingdoms are depicted as beasts, providing more information about their characteristics. Notably, the details surrounding the last beast are especially significant.

The Iron Kingdom, represented by the legs of the statue, is the Roman Empire. In Daniel 11, we see how the Greek Empire falls and is divided into four regions to four Greek generals: north, south, west, and east. The areas are then divided into the North (Syria, Iraq, Turkey) and the South (Egypt), who both wish to control Judea and Jerusalem. The territory from the two Greek generals was named after them and became the Seleucid and **Ptolemaic dynasty**. The conflict between the two competing powers is seen in Daniel 11.

A new powerful authority arises from the west: Rome. Rome initially took control of the western part of the Greek Empire before moving into the Middle East. They first conquered the "king of the north" and then the "king of the south."

Given the importance of Rome's role leading up to Christ's second coming, God takes the time to help us identify this power early on. In the statue, it is represented by the legs of iron; in Daniel 7, it is depicted as the terrible beast; in Daniel 8, it appears as a horn emerging from the west; and in Daniel 11, it is referred to as the King of the North once it acquires the northern territory in addition to the western regions.

The last of the Greek states to be defeated is the King of the South, which represents Egypt. Rome did not immediately conquer Jerusalem; instead, they made a treaty with the Jews in the year 161 BCE. This is described in Daniel 11 as follows: "Verse 23: And after the league made with him, he shall work deceitfully; for he shall come up, and shall become strong with a small people." This reflects how Rome initially gained influence through agreements and treaties.

The Jewish agreement with Rome ultimately proved to be a significant mistake in the long run. However, it took nearly a hundred years before Rome, under Pompey, took Jerusalem in 63 BCE after a prolonged conflict.

Daniel 11 also provides a prophecy concerning the downfall of Rome, which is vital for God's people following the biblical timeline.

Here, we have a time prophecy regarding the Roman Empire:

"Dan 11:24: He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strongholds, even for a time.

Dan 11:25: And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him."

These verses describe the battle in which Rome defeated the last of the Greek Empire, the Egyptian Empire, known in history as "the Battle of Actium." This battle was fought on September 2, 31 BC, at

the mouth of the Gulf of Ambracia, resulting in a victory over the "king of the south," led by Antony and Cleopatra, the last rulers of the south. This battle marks the final end of the Greek kingdom and the beginning of Rome's supremacy.

The reason we are to count the "time" from this battle is that it is the only event presented with a time prophecy in these verses. In prophecy, a time equates to a year, which consists of 360 days. This results in a period of 360 years.

Starting from 31 AD and adding 360 years gives us AD 330. While the Roman Empire did not end in AD 330, this year marked the beginning of the decline of its influence. This was the year when Emperor Constantine rejected Rome as the capital and moved his seat of reign to Constantinople (modern-day Istanbul). He also changed the Roman religion. After him, the Roman Empire was divided into three parts for each of Constantine's sons: Constantius, Constantine II, and Constans. Although the empire was divided into three, various conflicts resulted in it being under the control of only two of the sons.

### **Daniel 7: The Iron empire**

In Daniel 7 we see Rome rise as a beast out of the water having ten horns. We later learn that these horns represent the same as the feet on the statue. They point to the future when the Roman empire is divided between the European tribes.

Daniel described the beast as: "dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns" (Dan.7:7)

Here Daniel note the link of the iron teeth used to conquer. The iron was the material of the legs on the statue. He also explain that another horn comes up among the ten, push three aside and grow big. This is an important detail explaining what will happen once Rome fall.

### **Daniel 8: Rome is changing.**

This chapter is often widely misunderstood. Evangelicals have historically interpreted the prophecies about Rome and applied them to the King of the North, Antiochus Epiphanes a seleucid ruler. This misinterpretation has prevented evangelicals from heeding the significant warning in the prophecy.

For hundreds of years, this prophecy was understood correctly until modern evangelical movements introduced a new "villain" to focus on. The verses that false teachers misinterpret are as follows:

"Daniel 8:8: 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 8:9: And out of one of them came forth a little horn, which waxed exceedingly great, toward the south, and toward the east, and toward the pleasant land."

The Book of Daniel explains that this goat represents Greece, which was divided into four parts. Many interpret "out of one of them" as referring to the horns, believing it pertains to one of the four Greek divisions, leading them to conclude that the following verses relates to Antiochus Epiphanes, who ruled over one of these divisions.

However, Daniel 8 moves quickly past both the Medo-Persian and Greek empires to focus on the Roman Empire. The phrase "out of one of them" actually refers to the preceding context of "the four winds of heaven." This is clear in the original grammar which shows it points to the wind-direction and not one of the horns. Therefore, it is evident from the original text that it does not speak of one of the horns of the goat but rather a horn coming from one of the wind directions. About the power of the two, the Greek goat with four horns and the horn from one of the wind directions the bible say the first is "waxed very great" and the second "waxed exceeding great" showing the horn from west becomes a much larger power than the Greek empire and its division did. This only fits on Rome. Antiochus Epiphanes was one of twenty-six rulers in the same dynasty, not the first nor the last and he was never anything but one of the horns on the goat together with the others.

We learn the direction of the horn when it states it grows toward “the south, the east” and “the pleasant land,” or Holy Land. If it grows toward the east, it originates from the west. Rome took Syria in 65 BC where it took over being the king of the north upon taking the territory of the Seleucid's. It took "the south" in 30 AD.

The change from the Greek states to the Roman Empire is explained well enough in other chapters of Daniel, clearly showing that the power in question is Rome. Jesus confirmed this when he spoke of the armies of Rome surrounding Jerusalem, directly exposing that this was the power Daniel prophesied about. And with Christ clarification, all the four powers mentioned in Daniel are identified by scripture itself.

When chapter 8 is understood correctly, we can see the future clearly depicted regarding this power. Another attack from Satan against the prophecy in Daniel 8 involves the addition of the word “sacrifice” to the text, which confuses its meaning. This addition makes it appear as if it pertains to God’s temple and the sacrifices made there.

About the Roman power it is written:

**Dan 8:11** *Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.*

GADAL (magnified) AD (before) SAR (head person) TSABA (of multitudes) MIN (after) TAMYID (daily) RUM (rise, lifted) MAKON (base) MIKDASH (his consecrated place/base of religion) SHALAK (throw out)

What this text really says is that this power is magnifying himself against “the head person of multudes”. And by him (the horn) the DAILY is thrown away and the base of his religion or religious house is thrown out.

So when this verse is understood correctly it completely exposes the Roman empire and the church and all of Satans deceptions. It tells us that this horn coming from the west, makes himself bigger than God. And he throws away his own religion. The word “daily” which has falsly been added the word sacrifice in almost all bibles, really means something that is constant and continues. Rome had since its beginning been pagan. Not only Rome, But all the kingdoms in the timeline was. Babylon, Medo Persia, Greece, they were all pagan. It was the constant and continues religion competing with God. But this power “changed” its game, threw away its own religious place. The consequence might to many seem like a win for God, but God says it was not. It was a tragidy unlike anything before it.

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

TSABA (a multitudine) NATHAN (give) ‘AL (him against/into ) TAMIYID (Daily) PESHA (Transgression) SHALAK (throw out) EMETH (truth/trust) ERETS (ground) ASAH (TO DO) TSALACH (prosper, push forward)

So this verse continue to expose Rome and explains how this power gets a multitude to follow him against the daily transgression. Note that it does not say against the daily sacrifice, no it was the daily/continues transgression of paganism. And by changing religion, Rome went from pagan to papal. And this was an attack and caused great harm to God’s truth. So he replaces his own religion, pagan, with something that destroy God’s truth.

This change Rome underwent and the great damage following it is mentioned several places. In Daniel 7 the angel explains it like this:

“**Dan 7:25** And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

Here we see the power changing God’s law and trying to rule over God’s people and subdue them.

In Daniel 11 the change is explained like this: “**Dan 11:31** And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily, and they shall place the abomination that maketh desolate.

**Dan 11:32** And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.

Here the word sacrifice is added again to confuse who it is speaking of, and I removed it from the context here. As you can see these verses speak of the same event as Daniel 8:11.

Daniel 8 says: “ the daily was taken away, and the place of his sanctuary was cast down.

And 11:31 says: they shall pollute the sanctuary of strength, and shall take away the daily, and they shall place the abomination that maketh desolate.

From this we learn that “the abomination that maketh desolate” is the same as the change of religion. The sanctuary that is cast down is the pagan Roman. Which had been a constant religion in the empire, and among the people before it always. Few understand the great and strange this was.

This change started with the conversion of Constantine in 330 who also moved the capitol from Rome to Constantinople. And although they started to replace pagan temples with christian, the “abomination that makes desolate” that was set up was a special crime.

The importance of what happens is repeated again in Daniel 12 when the angels sums up the most important parts of what he has been shown. Again the word “sacrifice” has been wrongfully added. It is not in the original transcript. It is systematically added all the places to avoid correct interpretation. “And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days” (Dan 12:12)

Here we are presented with a time prophecy of 1290 days. God also ads another time containing a blessing. He says: “Dan 12:12 Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

So we have 1290 days and we have 1335 days.

### **DESOLATION**

What do "abomination that makes desolate" mean? Desolation is a word often used in the bible to describe a state where God has left. Jesus used it about the temple in Jerusalem when they rejected Him:

“Lukas 13:35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

The incorrect interpretation of Daniel 8 is the belief that it refers to the sacrifices in the temple in Jerusalem, suggesting that this is the temple left desolate. This is partly why deceptions can be so hard to expose sometimes, because they are so close to scripture that it successfully confuses what is what. However the Jewish temple was not left desolate by God when Rome destroyed it. It was left desolate in the last week of the 490 year prophecy. Like Jesus said, it was because they would not receive him it was left desolate not because Rome destroyed it. He was the Lord of the temple, and upon rejection, their temple was desolate. They had rejected him and had now nothing left but an “empty house” that no longer had God’s special blessings or Spirit. Even Jewish historical books describe the time leading up to Jerusalem's destruction as full of signs and omens which showed that God no longer blessed the temple service. God no longer received their sacrifices.

This was part of the curse given them:

**Leviticus 26:31** "And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours".

He also says the same about the land:

Leviticus 26:32 "And I will bring the land into desolation”

The expression is also used by God when speaking to Josiah:

“when thou heardest what I spake against this place, and against the inhabitants thereof, that **THEY** should become A DESOLATION and a curse, and hast rent thy clothes, and wept before me; I also have heard *thee*, saith the LORD”.

And when the king of Judah wanted Israel to turn to God he said to them: 2.Chronicles 30: 7 "And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore gave them up to desolation, as ye see." (2.Ch.30:7)

The book of Psalm speak of the ungodly this way:

**Psalms 73:19** How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.

And in Isaiah:

Isaiah 17:10 "and there shall be desolation. Because thou hast forgotten the God of thy salvation (ELOHIM YESHA)

What is consistent among everyone and the places that are left desolate is their blending of God with idol worship. This combination is an abomination. Additionally, the sins of pagans are also considered abominations.

There are, therefore, two types of abominations: one is pure paganism, and the other is paganism mixed with truth. The first type is deceiving, while the latter is also misleading but leads to confusion and distortion of the truth.

God has tolerated paganism from nations that have chosen to turn away from Him. But when israel tried to mix the truth with lies, they were especially judged for corrupting the truth.

It's this sin Rome ends up doing. By blending truth and lies, they destroy and confuse the truth. King Manasseh placed idols in and around God's temple, Rome's sin is similar as they stole the things belonging to God and blended it with their practices and religion. Then they called their mixture the truth and real christianity a lie.

<p>“<b>Dan 8:12</b> And an host was given <i>him</i> against the daily by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.</p>	<p>TSABA (a multitude) NATHAN (give) ‘AL (him against/into ) TAMIYID (Daily) PESHA (Transgression) SHALAK (throw out) EMETH (truth/trust) ERETS (ground) ASAH (TO DO) TSALACH (prosper, push forward)</p>
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He convinces people to abandon their pagan religion, distorting the truth in the process. In the following verse, the term "sanctuary" is mentioned again, specifically referring to God's holy "qodesh." A few verses earlier, when discussing the Roman sanctuary, the word "MIKDASH" was used without the inclusion of "qodesh." In the Bible, only God is referred to as "qodesh" and has the ability to make something "qodesh." Therefore, although the word "sanctuary" is frequently used in English Bibles, the original biblical texts reveal a distinction in terminology as we approach the end of the vision.

<p><b>Dan 8:13</b> Then I heard one saint speaking, and another saint said unto that certain <i>saint</i> which spake, How long <i>shall be</i> the vision <i>concerning</i> the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?</p>	<p><b>SHAMA (hear) ECHAD QADOSH (someone holy) DABAR (speak) ECHAD QADOSH (another holy) AMAR (Say) palmônîy (to him that speak) AD MATHAY (how long) CHAZON (vision) TAMIYID (daily/continually, always, ever, constant) PESHA (transgression) SHAMEM (desolation) NATHAN (give) QODESH (holy) TSABA (a mass of persons) MIRMAS (stepped on)</b></p>
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Dan 8:14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

AMAR (to say) 'EL (towards). 'EL ELEPH (Two thousand) SHALOSH (three) MEAH (a hundred) EREB (evening) BOKER (morning) QODESH (Holy) TSADAQ (to be right/ made right/ cleanced)

Here we observe that one holy speak to another holy who speaks, asking how long the daily transgression and desolation will step upon the holy mass of people. He says its 2300 evenings and mornings til the holy place is made right, cleansed. Again a different word than the one used on the Roman sanctuary a few verses before.

Daniel 8, 11 and 12 speak about the same event and we are given three time prophecies in connection with these events. The 1290, the 1335 and the 2300. The 1290 days/years speak about a time truth is disregarded for a lie. While both 1335 and 2300 speak about a blessing and a restoration of truth. The 1335 prophecy and the 2300 prophecy therefore belong together and against the "the abomination of desolation" which is given 1290 years.

This gives us four time prophecies where two belong to the one who steps on the truth and the two others belong to the restoration of truth:

1260 and 1290 -- → Time for the rule of the desolation of abomination

1335 and 2300 -- → Time for restoration of God's people and sanctuary

In conclusion. The reason an "abomination that leaves desolate" is happening, is that the pagan-christian system that is set up, leaves the christian churches "desolate". Just like Christ left the Jewish temple "desolate", so would the christian churches doing this sin be left "desolate". By choosing a leader in Christ position here on earth, they have chosen an Antichrist, a fraud and his law, over Christ and God's law and are left desolate as a result. It is therefore "Rome" and the "multitudes" he won over that leaves the churches desolate by placing the Pope as the head of the church.

# The 1260 years

Emperor Constantine converted to Christianity but "a multitude" of pagans in the Roman empire was not ready to do the same. Constantine did not prohibit paganism, but he sought to influence a transformation within the empire, contributing to the growing acceptance of Christianity. He is also noted in biblical prophecy for moving the capital from Rome to Constantinople, an action that signified the beginning of the decline of traditional Roman culture. His decisions are seen as the culmination of the 360-year prophecy.

However, he does not represent the start of the 1260-year prophecy. The Book of Revelation helps us locate this prophecy on the timeline. The Book of Daniel focuses on all the powers represented in the statue, including Babylon, Medo-Persia, Greece, Rome, and the divided and changed Rome. The Book of Revelation, written during the Roman era, provides more detailed insights into the Roman Empire, its fall, division, transformation, and its role until the end of time.

Revelation 12 depicts Rome as a dragon with seven heads and ten horns. In Revelation 13, this same beast is reborn and appears in a different form, yet it retains the seven heads and ten horns. Here, the 1260 years is mentioned again, this time expressed in months:

“Rev 13:5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.”

In biblical prophecy, a month is considered to be exactly 30 days. Thus, 30 days multiplied by 42 months equals 1260 days, which can also be interpreted as 1260 years. In this way we know it is speaking about the same power as in Daniel.

The seven heads represent Rome's seven different governmental forms. They began as a kingdom with seven kings, followed by the consular, decemvirate, dictatorial, triumvirate, imperial, and finally papal forms of government. The Roman beast in Revelation 13, along with the accompanying time prophecy, indicates a new governmental structure and a new religion. This transition began when the pope adopted the titles of the emperors and placed himself in Rome as the ruler over all Christians, including those who opposed him. Daniel 7 tells us where to begin counting by saying: "they shall be given into his hand until a time and times and the dividing of time". Thus the time prophecy starts with the Pope ruling over the church from Rome, which took place in 538 AD.

We can also determine that this prophecy begins with a “mouth speaking great things and blasphemies.” To place oneself in a position of authority above God's law, Christ's own words, and as a ruler over God's people in God's name is to blaspheme. But the Papal head did more than that, he also persecuted and killed God's true followers who were obedient to God in cases where God's law and the pope's laws conflicted. And he killed them in while claiming to do God service. Once the Roman emperor gave the Pope the rights to be judge over Christians and punish heretics from Rome, this time prophecy went into effect.

**Dan 7:25** And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

[3,5 years = 1260 days/years)

“**Rev 13:5** And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

(42 months a 30 day months = 1260 days/years)



The "words against the most high" also refer to the Pope's claim to speak on God's behalf, to be viewed as God on earth, or God's representative. Changing God's laws as if God did it wrong and need a human to correct His mistakes.

The time is further explained in the first verses of chapter 13: "and the dragon gave him his power, and his seat, and great authority" (v.2)

The emperor Justinian declared in a document that the Pope should be head of the church and be allowed to punish heretics (those who will not follow papal authority). The Pope became a continuation of the Roman pagan high priest, only now as head of the church. As the Eastern Roman Empire continued to decline, all that would eventually remain was the Papacy, which retained imperial titles but had significantly reduced territory.

In AD 533, Justinian granted the Pope the authority to exercise civil power from Rome. However, at that time, Rome was occupied by the Arian Ostrogoths, who opposed the Papacy. The Ostrogoths were expelled from Rome in 538, which enabled the Pope to govern from the city as intended from that point onward.

The Pope became the dark force in a divided Europe, crowning the royals and dictating the religion in all lands with his religious and civil power. Those who refused to comply were met with interdicts, curses, and threats from neighboring rulers. Individuals who did not adhere to papal Christianity faced persecution from their nation's leaders, who cooperated with bishops representing the pope. Ultimately, it was all about money, influence, and religious control.

If we add the time prophecy of 1260 years from the year 538 we come to year 1798. The same year French general Berthier dethroned the Pope and sent him in exile. From that point on, the Pope's civil power was weakened and never again reached its previous heights. Later, the Papal States were lost to the Kingdom of Italy, which eventually became the Republic of Italy. The only territory that remains under papal authority today is the Vatican. In 1929, the Papacy was granted independence, and the Vatican is now the smallest country in the world. However, the Catholic Church is the largest Christian denomination, with over 1 billion followers worldwide, which allows the Pope to remain a significant influence on the global stage.

In Revelation the damage to the Papacy is described in this way: "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast" (Rev.13:3)

The harm caused by 1260 years of suppressing God's truth while falsely claiming to represent Him was substantial. Even the protestant movements had up till then struggled with the reform because of all the confusion the Papacy had created around the scriptures. Reformers often disagreed with one another and ultimately separated to establish different churches. The significant revival of God's truth, which had been suppressed, occurred 45 years later at the end of the 1335 prophecy. However, before we explore that, it is important to understand why the 1290 and 1260 prophecies are interconnected.

# The 1290 prophecy

The 1260 years, also referred to as 3.5 years in Daniel 7 and 42 months in Revelation 13, represent the same time period. However, God does not use the Roman system of time reckoning when giving time prophecies; He employs His own system of time. While we typically count years using the Roman method of 365 days per solar year, the Roman Empire initially used a lunar calendar before Julius Caesar changed it to the solar calendar.

God, being the creator of the heavens, sun, and all systems, utilizes a lunar calendar. The reason why Rome and other nations rejected the lunar calendar is that it is shorter, causing the seasons to shift over many years. However, the lunar calendar can be nearly identical in timing to the solar calendar when leap months are accounted for. Every 19 years, the solar and lunar calendars align accurately.

God instructed that the month of the grain harvest should always be considered the first month. By doing this, the lunar calendar remained aligned with the seasons, using the maturity of the grain to establish the first month. Once the grain was mature, they could declare the start of the first month.

This month included the Feast of Passover, where the grain was to be presented in the temple.

Therefore, they could not manipulate the start of the month if they wished to adhere to God's law.

Since God required them to wait for the grain, they had to add a thirteenth month approximately every three years. Consequently, every 19th year, God's lunar calendar and the solar calendar would align accurately in terms of days.

This is why we can use Gregorian years when counting Bible prophecy; the accuracy is remarkably close. God's lunar calendar does seem to be more perfectly aligned with the seasons than even the solar calendar. A leap month occurs approximately every three years, but it cannot always be precisely predicted.

The 1290 days is 30 days longer than the 1260 days. In biblical time it is the same time period only one has a leap month added. Usually a leap month was before or after a three year time period. So if we understand God's times, we can easily see that the 1260 and 1290 is the same time period, only one adds a prophetic leap month. A leap month signifies a delay in the expected season. If this month is added at the end of the 1260 prophetic years, it suggests a postponement of another forthcoming time period. Conversely, if the leap month is positioned before the 1260 years, it is associated with the season of that 1260-year period. The importance of the leap month is linked to future events, ensuring that it aligns with the appropriate timing.

The 1260 years begin with the Pope's rule over the Church in Rome in 538 and end with the Pope's exile in 1798.

To find the starting point for the 1290-prophecy, we need to go back thirty years from the beginning date of the 1260-prophecy, which brings us to the year 508 AD. Both prophecies should have the same end date, but different start dates. Start dates should be related, one preparing the way of the other.

538 AC + 1260 years = the year 1798 AC

508 AC + 1290 years = the year 1798 AC.

Did something happen in 508 that paved the way for the Pope? For a long time, Roman rulers sought to combat paganism and replace it with Roman Christianity. This proved challenging, as many people

clung to their pagan beliefs, making it difficult to control and cooperate with the nations in former Roman territories.

The rulers faced significant opposition from tribes resistant to this new form of Christianity. To enhance the Pope's power, it was crucial to defeat the stronghold of paganism in the divided regions of Europe, particularly in France and the northwest of Rome. In 496, the King of France, Clovis, converted to Christianity and received the titles of "Most Christian Majesty" and "Eldest Son of the Church." This conversion facilitated Roman influence and control over other regions in the West, including Brittany, the Burgundians, and the Visigoths. Clovis helped to save the Church from both the Pagan and Aryan influences favoring Roman Catholic Christianity as the main Christian direction. By 508, the Papacy had made significant progress against paganism, and the path to Rome was nearly clear, culminating in a more powerful position for the Pope by 538. The Pope could not serve as the religious leader if the people of Europe did not adhere to his faith. Thus, the Pope fought against the old pagan religion and sought to undermine its influence over the populace. By converting influential leaders, he was able to gain the control necessary to promote Christianity.

Between 508 and 538, the Papal Church was more than ready to assume its role as a judge but still lacked the necessary power. The path to Rome was not yet secure. After cooperating with Emperor Justinian I, the Pope was granted the authority he needed. However, Rome was under the control of the Ostrogoth Kingdom of Italy, which regarded the Pope as an enemy and did not respect him as a church leader. Immediately after granting the Pope his authority, Justinian waged war against the Ostrogoths in a conflict known as the Gothic War. This war began in 535 and continued until 554 AD, but the Romans recaptured Rome in 538, achieving their first major goal.

In Daniel 7, we see Rome presented as "a beast." A horn breaks off three other horns, allowing it to rise to a position where it blasphemes and rules over God's people. The last of these horns to be broken off was the Ostrogoth's. So the Bible explains to us four hindrances to the Papal 1260 year rule. One was "the daily", paganism. The other was the three horns, who were in part Christian but refused to accept the Pope. This was the Vandals, the Heruli and the Ostrogoth's. Scandinavian tribes settled in Europe and North Africa. The Pope needed their power in Europe to be quenched.

The beginning of the 1290 represents Papal win over paganism, but the 30 years in the 1290 period represents a delay in the Papal rule from Rome because of one of the other "horn" have occupied Rome. There can be many reasons why God provides the Papal-beast timeline in different stages. One important reason is that when the enemy is delayed in taking control, God's true followers have a chance to escape. Several times in Bible history, God causes the enemy of His people to fight another enemy to save them. God's people's escape is illustrated in Revelation 12:

*\*Revelation 12:14\*:* "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

Here, we see the 1260 years again only explained from a different view, explaining how God's people have to hide during this time.

By causing an additional month of delay where the Pope dealt with his other enemies, God allowed His faithful people to recognize what was happening and find a place to escape or hide before the 1260 years of suppression began.

We find that God has granted His people similar opportunities in the past. Before Jerusalem was destroyed both times—especially the last time—the enemy besieged the city, and God orchestrated a disruption allowing His people to escape during it. The time given for God's people to flee before the Pope's attention would come to them was especially in this extra "month" between 508 and 538. God delayed the Pope, enabling His people to seek refuge in less populated areas, many escaped to the mountains. Justinian's appointment of the Pope as judge over the church in 535 served as a last sign and warning. Yet, God further restrained his rule from Rome another three years.

Christ connects several prophecies when instructing His people to flee to the mountains when "the abomination of desolation, spoken of by Daniel the prophet, stands in the holy place" (Matt. 24:15). Once the Jewish temple was left "desolate" after their rejection of Christ, it was no longer holy; however, the mountain remained sacred. One can ask why. The "holy place" Christ referred to was associated with the church and Himself. This is proven in the events that took place.

“As for me, I have set my King on Zion, my holy hill.” (Psalm 2:6)

In Daniel, this mountain is described as the "glorious holy (qodesh) mountain" (Dan. 11:45). The only location where the Roman army could position itself on God's mountain, prior to conquering the city, was the northern part of the mountain, which was outside the city walls. They besieged Jerusalem, and during this time, God created a distraction and Rome left their siege to solve this situation.

Subsequently, they re-laid siege to Jerusalem before its fall. The opportunity for God's people to escape occurred between these two sieges. This indicates that the Roman army never entered the walls of Jerusalem and the mountain until after God's people had fled. Therefore, we understand that the reference to "the holy place" pertains to the section of God's mountain that is outside the city gates.

Outside the city wall was Golgotha, where Christ died, and where the Ark of God was located in a cave beneath. Once the Romans reached this area of God's mountain and laid siege to it, His people comprehended that they needed to escape. This foreshadowed what the Roman power would do to God's other holy Zion—His church. Once the Roman pontiff was granted civil power to rule over the church, Rome had effectively conquered it.

In this way, the "abomination of desolation" transformed into the "abomination that makes desolation." In both cases, both holy places were under siege, and God provided a pathway for His people to escape into "the wilderness," where they could find refuge from the Roman beast and its horn.

We can also uncover additional symbolism in the 1290 period that provides important insights. While the 1260 years deal with the Pope ruling over the church through civil power, the 1290 describes the fall and rise of another enemy as well.

The beginning of the 1290 marks the end of paganism and the replacement of this religion among the European tribes with Papal Christianity. By defeating pagan strongholds with the help of the King of the Franks, the Papacy was able to ascend to power and control the monarchs amid a fractured Rome. The Pope's rise to a position of power is depicted in Daniel 7, where the Roman beast is described with ten horns, and then: “and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things” (Dan. 7:8).

- The start of 1290 describe pagan defeat to Roman Christianity in Europe.
- The start of 1260 describe the Papal state and church power ruling from Rome.

If the beginning of the 1290 describe pagan defeat, the end might signify it rising to power once again. This is exactly what has happened. One of the last great strongholds of paganism in Europe was in the territories around what we today call France. The Pope flattered the French king to convert by granting him great titles, which helped the Pope succeed. Interestingly enough, after 1,290 years, the French rulers' rejection of the Papacy caused its downfall. In 1798, France exiled the Pope, declared "There is no God," and became the first atheist state in Europe. Subsequently, they began to revert to pagan roots, morals, and practices. It is a new form of paganism, but it remains paganism nonetheless. Just as paganism was defeated before 508 AD, it has risen again after 1798 and now spreads throughout the world in different forms and shapes. Paganism is a religion in which nature is worshiped as the creator. Atheism similarly credits nature with creating itself. Child sacrifices is still made, only now in the womb. Fairy tales about magic and the supernatural have replaced biblical history. Sorcery, witchcraft, and spiritualism have returned. The sexual "liberation" is just a return of the old pagan sexual morale where same sex relations was accepted and even practiced by the gods. Even transgenderism can be found in the pagan religions. Religious sports from other pagan nations are imported. The Olympic Games, originally created for the Greek gods, have returned and still bear the name of the god Olympus. Propaganda through theater has been reestablished. Pagan culture continues to thrive in holiday practices and dating customs. There is much to discuss about the state of the world today. However, in the Western world, we observe a mixture of pagan and Christian cultures that are often intertwined and expressed in similar ways. In large part, new paganism is becoming the prevalent "faith" of Northern Europe. And so on both ends of the 1290-prophecy we see the fall and rise of paganism and how it effects the Papal church. Several may have noticed how when the Papal church rose to power it eliminated paganism and once the papacy was "wounded" paganism rose again, and thereby believe the Papacy is a good force that once again can eliminate heathenism if given power. For God's people, both the pagans and papal authorities persecute them; however, the papal authorities confuse and harm in a different way. They are two enemies of God striving for control, not one hero and one villain.

In the Bible Roman paganism is called "the daily" and "the abomination of desolation" and Papal rome is called: "the abomination that maketh desolate". Both are a desolation and both are the same beast only with different "heads" or governmental systems. In Daniel 7, all the horns are "horns of the beast" whether it is the pagan or the papal. However knowing the difference is very important and this is why God is explaining the changes that will happen to the Roman power and how it will effect God's people. One openly opposes God's people, while the other seeks to lead them by distorting God's truth. Sometimes one is stronger then the other, sometimes on causes one to run over to the other, but in the end we learn that both will be strong and persecute God's people together. John writes: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. (Rev.16:13)

There are different ways to persecute and deceive and Satan will employ them all.

"And from the time *that* the daily shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. (Dan 12:11)

To conclude, this verse speaks about the pagan stronghold in Europe taken away and replaced with Papal Christianity. For 1290 years it would be dominant until the rise of New Paganism in France.

Although little is said about the end of the 1290 years in Daniel 12, it is explained in Daniel 11: 36 to 39 which speak about the confusing new paganism that takes over as one that "exalt himself, and magnify himself above every god" and do not "regard the God of his fathers". However, at the same time as rejecting the religion that had existed in the land for 1,290 years, he still had his gods; only God is calling it the god of money and power: "a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

Thus shall he do in the most strong holds with a strange god" The "strong holds" means the capitol or governmental institutions. And so this power that comes into effect after the Pope loses his governmental power in Rome, openly rejects all gods, yet follow a "strange god". And the god of money and power is Lucifer himself.

"Mat 4:8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

Mat 4:9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me"

In Revelation 12 the dragon with the seven horns are both pagan Rome and Lucifer at the same time. In Revelation 16 right before Christ comes, we see the dragon gathering together with the "beast and the false prophet", showing us that the rise of paganism. While "the beast" represents deception disguised as Christianity, Satan has various methods to lead people astray. When one approach fails or weakens, he employs other tactics to gain control. When Christianity became popular in Rome spite Satan's attempts to destroy the church, he planted a leader inside the church. When the world desired paganism again, tired of the religious chaos Satan had created, he use paganism. He manipulates emotions and desires from both sides, ensuring that no matter your choice, you remain under his control in some way. Only Christ can save us, and only if He return to His kingship, law, throne and atonement.

### **The abomination that makes desolate: what does it mean?**

In both Daniel and Revelation the Roman Papacy is described as either "a horn " growing out of the Roman beast or as a "head of Rome". In biblical prophecy, both horns and heads symbolize the same thing. This is demonstrated in the prophecy that the angel Gabriel explained to Daniel. The division of Greece is initially described as four heads on a beast, while in the subsequent vision, they are represented as four horns on a goat.

In Revelation, the Roman beast has seven heads and ten horns, while in Daniel, it is described as one beast with ten horns. In Daniel chapter 2, the vision goes from one Iron kingdom to ten toes, where the iron is mixed with clay. This indicates that God categorizes Papal Rome as another form of government and an extension of the Roman Empire.

The pope holds the same political and religious titles as the Roman emperor that destroyed Jerusalem and its temple, and by it confessing he is a continuation of that same power.

Let us repeat once again an important verse in the Bible. Jesus had said about the Roman power, the beast with its seven heads:

**Matthew 24:15-16:** When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

Then let them which be in Judea flee into the mountains

Jesus delivers multiple prophecies about Rome conquering Jerusalem, the church, and the end of the world. The same power is at work only in its changed form. Jesus recognizes it as the same power.

Jesus refers to Daniel chapter 9 where we can read:

**Daniel 9:27:** And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.

Jesus is the one who confirmed the covenant the last week of the 70 week prophecy. With his sacrifice, he abolished the animal sacrifices because they were no longer going to give man atonement. Only His sacrifice can. Note many continued with animal sacrifices even until our own time, but he abolished them as means for atonement. The verse then refers to the Roman power that will be able to destroy Jerusalem because of the “overspreading of abominations”, but the Roman power itself is called “desolate” and will be destroyed in the end.

Over and over again in the Bible we see that the only thing that can lead someone desolate is the rejection of God’s law and atonement and the engaging in pagan moral and rituals. From the first book in the bible to the last, this is the only definition of what leads to a “desolation”. When the Jews rejected their God and God’s law in its pure form, they became desolate. When they blended paganism with God’s truth, even placing pagan gods in God’s temple, Israel was left desolate.

Likewise when the christian church blended paganism with Christianity and unified church with the roman state, the church was left desolate.

Ironically, Christians often with horror read the Jewish people saying:

John 19:15: "But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar".

At that time the Emperor of Rome was called **Tiberius Julius Caesar Augustus. He was a Roman leader and high priest. When the church excepted that the Pope sat in Christ place as leader of the church they chose Roman rule. Rejecting the "faith of Christ" with a roman version of Christianity. And by doing so they too chose "Caesar" over Christ, making themselves guilty of a similar crime. Both led to desolation.**

God would not stay in such a church any less then he would stay in his temple when He had to share it with pagan gods.

God called the mixing of truth and error an abomination

Ezekiel 8:6 "He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations".

In this scene, God shows Ezekiel how His people are turning away from His law and engaging in pagan rites in the temple courtyard and at the entrance to His house. Babylon fell on the very night they took the cups from God's temple and used them to praise the gods of silver and gold. God inscribed a message on their wall, declaring that the empire had been weighed and found wanting, which ultimately served as their death sentence.

The phrase "the abomination that makes desolate" indicates that certain behaviors can lead to desolation. This does not refer to pagan nations, as they are already in a state of desolation. God is not present in pagan rituals or temples, and He never has been. You cannot leave someone desolate if you were never there to begin with. It is not the Jewish temple or people, because their "house" were left "desolate" before the temple was destroyed during the last "week" of the 70-week prophecy, over thirty

years before Jerusalem was destroyed. This is why it is important to examine each prophecy individually, while also connecting all the time prophecies, as one will explain another. If we come to the wrong conclusion, another time prophecy will reveal that.

God was in the first Christian church through His Spirit. In the first temple, He was there in the Shekhinah glory, but in the church, He came through His Holy Spirit. As Jesus said:

"John 14:15-18 If ye love me, keep my commandments.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

I will not leave you comfortless: I will come to you".

As long as they were obedient to Him, Christ would dwell among them through the spirit. Although not as big of a display as when the Shekhinah entered Solomon's temple, the outpouring of the Spirit was perhaps an even greater event. Because in the Shekhinah glory, God dwelled in the Most Holy in the temple, where only the high priest could enter. But when the spirit was out-poured, it filled the hearts of each individual, women as well as men. Servants and handmaids. (Acts.2:17-18) Everyone was offered a close relationship to God because of Christ's sacrifice.

"And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest" (Hebrews 8:11) The gift was given to both Jew and Greek (Rom.10:12; Gal.3:28, Col.3:11, Acts 10:44-48) God had specially visited His church writing His law upon their hearts. The great tragedy of the church, therefore, was God withdrawing His spirit from them, and this would leave the church desolate. When the church was led to dismiss God's law, they placed themselves outside of His atonement. God's special spiritual presence in the church would cease. By rejecting God's law and abusing Christ's blood the church leaders led the church into desolation. As the spirit withdrew they had to use pagan gimmicks to win people over, like imagery to pray in front of, rich decorations, impressive buildings, and grandeur and pompous rituals. Instead of everyone knowing God themselves, they claimed you needed to go to the church's priests to know God. Although they were being deceived, it was their own falling away that had led them to that point.

2. Thessalonians 2:3-4: "Except there come a falling away first, and that man of sin be revealed, the son of perdition;

Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

When a large part of the church aligned its forces with Roman civil power and blended pagan rites with the gospel, God for a long time tried to make the Christians see reason. God always warns before He leaves. When they placed a living icon to act as their King in Christ's place as a mediator between themselves and God, and rejected God's law, this act left the church desolate. Once desolate, other spirits take over. (Matt.12:43-45)

The Roman power itself is that which makes desolate, which contributes to Daniel seeing it as "dreadful and terrible, and strong exceedingly" He explains further "it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it" (Daniel 7:7)



Daniel had no problem describing the lion, the bear, or the leopard. But he had no animal to compare the Roman empire with. This is very fitting as Rome would change its appearance and its behavior several times, making it impossible to describe it as one thing. Yet Daniel did describe it as a destroyer who left things ruined and in pieces wherever they went. It's a bad beast, but not easily described as one thing. In Daniel 8 we don't even see the beast, just a horn coming out from it. God seems to want to wait with a fuller description until he can reveal its changes over time which He does to John in the book of Revelation. Here we see the same beast changing appearance three times. The dragon in Revelation 12, the beast in Revelation 13, and the beast in Revelation 17 are all the same beast with seven heads and ten horns. Yet it changes colors and behaviors. But it always destroys that which belongs to God. In its first form, it persecutes, in its second form it wants worship and in its third form it carries a prostitute upon its back.

Christ, the true head of the church, saw the great crime the Roman empire would do towards Him and His people. First, they would take part in his own killing, then they would destroy Jerusalem, the temple, and scatter His people. Then they would persecute and kill his people who would not take part in pagan rites. Then they would start to flatter the church, give them positions, and make them meet them halfway. Then they would reject their own religion and claim to be Christ's vicar, chosen to lead the church on God's behalf. Then they would abolish and change God's laws in Christ's name and replace them with the same pagan rituals and traditions the Christians first rejected. The Sabbath in honor of the creator would be replaced with the day of the sun as the sabbath, to symbolize the Pope's right to rule the church. An act placing human laws above God's laws.

Now all was claimed to be approved by Jesus Himself through the Roman pontiff. All Christians who would not accept this new pagan Christian Roman leader would be hunted down, killed, persecuted, and even tortured. They banned Bibles, claiming only priests could understand and interpret them correctly. This continued for 1260 years until a few faithful people were left and few knew what the truth and God's will really were. No one really knew who Christ really was, instead, Christ had been reduced to a Roman icon.

And after all of this, even when the Roman pontiff received "a deadly wound" after 1260 years, they would make sure people forgot history and make them think they had changed into something better. Being the biggest church denomination in the world, getting back their civil power, and their state, and being adviser to kings and rulers all over the world. Being acknowledged as Christ's highest leader on earth.

Jesus saw all of this when he said:

**Matthew 24:15-16** When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains".

Jesus revealed that it was Rome that would commit this act of abomination against His Church.

Once it stood on the place where Christ had been crucified and brought salvation to mankind, where also God's throne was hidden, it was a physical step foreshadowing what would happen to the church. Secondly by conquering Jerusalem and dispersing God's people, even the faithful, it laid the groundwork for a new center of worship, which they claimed should be Rome.

# The 1335 years and 2300 prophecy

These two prophecies reveal that truth will ultimately prevail despite the confusion caused by Rome. The 1335 days extend from the 1290 years, culminating in 1843, a year of significant importance as it marks the time when the announcement of the second coming of Christ was heard throughout the world.

This event represents the first phase of Christ's second coming, referred to as the "warning." While many erroneously believed that Christ would return the following year, the movement benefitted from this expectation. People were leaving churches that still adhered to the laws, traditions, and rituals originating from Rome. Many protestant churches had only undergone a partial reformation and continued to rebel against God's law and order while uplifting church ordinances.

The call to prepare for Christ's second coming was preached worldwide in 1843 and 1844, resulting in significant spiritual fruit. Many individuals realized they were not prepared and began to open their hearts, returning to God's law and acknowledging Him as their King. They left behind pagan-Christian traditions and false ideas as they slowly realized they had been in the wrong. Christ's second coming was foretold long before it occurred so that God's people would have time to return to Him.

The conclusion of the 1335 prophecy states, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days" (Daniel 12:12). Why should they wait from 1798 to 1843 to turn back to God's law and pure atonement? The word "wait" also means to long or tarry. They were not to delay in being faithful or in choosing God as their only lawgiver and King, but they were to look forward to the blessings that would come from that time onward if they remained faithful. God's church would again receive spiritual gifts and guidance.

God promised to especially bless His church if they returned to His law and His sanctuary. This is precisely what occurred in 1843: people began to sanctify themselves, confess their sins, and educate themselves about God's law in a way rarely seen. By fully distancing themselves from the teachings and laws of the Roman pontiff in search of true Christianity, they became recipients of God's special blessings.

Furthermore, God needed to call a people to the special assignment to prepare the world for the second coming of Christ.

Those who prepared at the conclusion of the 1335 years were uniquely blessed and chosen for this mission, mirroring the works of Noah, Elijah and John the Baptist. Their role was to prepare the way for Christ by urging people to turn from their ways and prepare. Those who were ready to receive instructions from God at the end of this time period were given this holy assignment.

The 1335 prophecy serves as an extension of the 1290 prophecy, illustrating how the 1335-blessed people needed to reform from the errors of the previous time period. The 1290 years left followers of the Roman pontiff "desolate," having followed a blend of pagan traditions and a figure the Bible describes as one who "blasphemed God". In contrast, those who reached the 1335 mark were the opposite of "desolate"; they were "blessed."

These two contrasting states reflect how one path leads to desolation while the other leads to God's blessings. Desolation arises from violating God's law and rejecting Christ's atonement, while blessings come from honoring God's law and accepting His atonement. (Both the Torah and the gospel confirm

this)

Christ indicated that the houses of the Jews were left desolate when they rejected His atonement. Similarly, Christian houses have become desolate when they followed a false leader who sought to "change times and laws." For the people in the 1335 prophecy to be blessed, they therefore had to respect God's law and practice "the faith of Jesus", which is the example of Jesus.

The curse is desolation, the deliverance from such a curse is a blessing and that is why the 1290 prophecy and the 1335 prophecy is bound together. They both tell a story and it is the same story. One has a bad ending and the other a good ending.

Scriptural references showing us the meaning of being "blessed":

- Psalm 40:4: "Blessed is that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies."
- Psalm 32:2: "Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile."
- Psalm 65:4: "Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple."
- Psalm 94:12: "Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law."
- James 1:25: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

The influence of the Papacy that still engulfed Protestant churches was lifted for those who sought the Lord when the announcement of Christ's second coming was made.

The nature of the blessed people of the 1335 prophecy is further explained in the 2300 prophecy.

# The 2300 Evening and Mornings

The 2300 prophecy, like the 1335 prophecy, is a prophecy that follows a mention of the sins of Rome. Daniel 8 describes how Rome changed its religion, resulting in a new belief system that would "give both the sanctuary and the host to be trodden underfoot."

Established in 753 BC, Rome was already a pagan power when the 2300 prophecy was given. Their initial contact with God's people occurred in 161 BCE, and from that time onward, they would be involved in attacks against God until Christ's second coming. The primary focus of Daniel 8 is the damage inflicted on the truth due to Rome "changing its religion."

This act ultimately robs God's followers of the "truth" and leads them into a false religion while they mistakenly believe they are honoring God. They believed they were saved through the blood of Christ while listed as a rebellion in the books of heaven. The angels of God are depicted as deeply concerned about these actions and the significant harm caused by Rome.

One angel asks another holy angel, "How long shall be the vision concerning the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?" (Dan. 8:13). This inquiry reflects a concern about how long Christian believers will be left desolate and deceived, subdued under a false Christ-like figure and for how long God will allow truth to be destroyed, leaving people in ignorance as a result.

The other holy being responds that it will be 2300 mornings and evenings. In previous prophecies, we have seen references to weeks, months, "times" and days; however, here we are instructed to count the mornings and evenings.

Everything happens for a reason, and understanding the use of expressions is especially important in deciphering this time prophecy. Unfortunately, some translators have made corrections that shouldn't have been made. Some have translated the original text into days, which removes important clues. Others have translated it as "mornings and evenings," but it actually says "ereb" and "boker," which means "evenings and mornings."

As we know from the Genesis creation account and the Day of Atonement, God's days are counted from evening to morning, not the other way around. The mention of evening and morning refers to the daily rituals in the sanctuary service, where there were sacrifices made every evening and every morning throughout the year. This has led many to believe that the previous verses refer to the daily temple sacrifices. However, God ensures we do not misunderstand this by using different terms in the original text, even if they are often translated into the same words in English.

The specific terms used in the verses discussing the Roman transgression are "daily," or "tamid," which means continual or "to stretch." This is how it is typically translated elsewhere in the Bible. In Daniel 8, when God begins speaking about His holy things, He uses different wording to clarify that the events in that verse are not meant to be confused with the preceding ones.

Regarding His timing for restoring the truth, God uses the phrase "evening and mornings," clearly referring to the sanctuary service. For example, in Exodus 27:20-21, it is stated:

"And you shall command the children of Israel to bring you pure olive oil, beaten for the light, to keep the lamp burning continually. In the tabernacle of the congregation, outside the veil, which is before the

testimony, Aaron and his sons shall tend it from evening (ereb) to morning (boker) before the LORD; this shall be a perpetual statute for their generations on behalf of the children of Israel."

Another event that takes place during the evening and morning is the burning of incense on the altar of incense, as described in Exodus 30:7-8:

"Aaron shall burn fragrant incense on it every morning when he tends the lamps. He shall burn incense upon it in the evening, a perpetual incense before the LORD throughout your generations."

In the book of Revelation, we see Christ in the temple in heaven amid the menorahs and the altar of incense:

"Revelation 1:13: And in the midst of the seven lampstands, one like a son of man, clothed with a long robe and with a golden sash around his chest. Revelation 1:14: The hairs of his head were white, like white wool, like snow; his eyes were like a flame of fire."

Additionally, in Revelation 8:3-4, it states:

"And another angel came and stood at the altar, with a golden censer, and he was given much incense to offer, along with the prayers of all the saints on the golden altar before the throne. And the smoke of the incense, along with the prayers of the saints, ascended before God from the angel's hand."

This richly woven imagery highlights the significance of the evening and morning rituals in both the Old and New Covenant.

The evening and morning sacrifice is represented by Christ as a lamb:

"Rev 5:6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth"

The third item in the Holy Place was the table of showbread, which was to always have bread upon it. As stated, "And thou shalt set upon the table showbread before me always" (Exodus 25:30).

Once a week, the showbread was to be renewed, even though it was to remain on the table every day.

This renewal occurred on the Biblical Sabbath, and the bread symbolized Christ and His word. This is why we see "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass," happening "on the Lord's day" (Revelation 1:1 & 1:10).

According to sanctuary symbolism, Christ provided this new word to John on the Biblical Sabbath, and not Sunday as many Christians claim in a way to legitimize Sunday as the "Lord's day".

The 2300 evenings and mornings represent the sanctuary service. The evening and morning sacrifices culminated once a year on the Day of Atonement when the "sanctuary" and the "altar" were cleansed. Therefore, a prophetic evening and morning ritual year of atonement should always conclude on the Day of Atonement, marking a new beginning. This is also why this date was chosen as the beginning of the Sabbath years and the Jubilee years.

The Day of Atonement is observed on the tenth day of the seventh month. Each year from the 2300 prophecy must coincide with the Day of Atonement, as indicated in Daniel 8:14: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." The sanctuary was only cleansed when the tabernacle or temple was dedicated and on the Day of Atonement. As the evening and morning witness that the sanctuary service is at work during the 2300 period, it can't refer to a dedication but to the conclusion of the service.

What made it unclean? The answer is found in Leviticus 16:16: “And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel and because of their transgressions in all their sins.”

It is important to note that God did not include the word “sacrifice” in this prophecy, and there is a good reason for that. By omitting the term “sacrifice” in this context, God emphasizes the service conducted in the Holy Place when the sacrifice was already made. This included the Menorah, the Altar of Incense, and ensuring that the bread remained on the Table of Shewbread. If God intended to only refer to the evening and morning sacrifices, He would have used the word “sacrifice” in this context. We will understand why God did not use the term "sacrifice" in the 2300-prophecy in the following chapter of Daniel.

### **When to begin counting**

In chapter 9, the angel helps Daniel understand that everything begins with the decree to rebuild Jerusalem. From the book of Ezra, we see that they started sacrificing at the foundation of the temple before it was fully constructed. Thus, the morning and evening sacrifices were resumed early on, but the service in the Holy Place began only after the temple was built. The rebuilding of the temple and Jerusalem happened over a long period of time. God choose a historical date to make it easy to have a year to count from. An official decree by the Medo-Persian ruler is the starting point (Dan.9:25)

In Daniel 9, the angel explains that only 70 prophetic weeks (490 years) are given to earthly Jerusalem to perform these daily and yearly sacrifices "to make reconciliation for iniquity" (Dan.9:24). The angel states that at the end of this time period, the Messiah will come and put an end to these sacrifices (Dan.9:27).

Jesus was slain during the morning sacrifice; that is when he was put on the cross, but he did not die until the evening sacrifice. This means he embodies both the morning and evening sacrifices in one. His blood was applied to the Mercy Seat of the Ark beneath the cross, providing atonement for the Day of Atonement as well. However, he did not physically enter the Holy of Holies at that time. He represents all sacrifices in one. His blood is to be considered sufficient atonement throughout Earth's remaining time.

The Bible, particularly the book of Hebrews, tells us that Christ went to heaven and continues the sanctuary service there, not by dying again, but by pleading the blood he already shed for us. In revelation we see the giving of bread or "the word" on the Sabbath. Then we see him in Revelation, near the Menorah, ministering there. The oil on the lamp symbolize the spirit manifested in the church. This should be considered why the text only mentions "evenings and mornings," and doesn't use the word “sacrifices”. It refers to Christ’s service in the heavenly sanctuary rather than physical sacrifices. If the word “sacrifice” had been included with "evenings" and "mornings," it would have undermined Christ's atonement, suggesting that sacrifices would continue for over 1,800 years after his death on the cross.

The evening and morning now also represent our prayers through the blood of Christ, illustrated by the Altar of Incense. (Rev 8:3)

The angel told Daniel to ensure there was no confusion regarding God’s will in this matter: “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” (Daniel 9:27).

According to the book of Hebrews and Revelation, Christ is ministering on our behalf in the heavenly sanctuary. He is not only seen by the menorahs, keeping them lit, he is also presented as the Lamb slain, offering his blood shed for us as our daily prayers ascend to Him. The book of Revelation itself represents the bread on the table of showbread, as well as the rest of the Bible, God's preserved word, and His messages through the prophets. We can see in Revelation chapter 5:5 that only Christ can provide us with insight and enlightenment regarding the future.

The 2,300 years thus represent Christ's ministry for us, with 490 of those years being part of the Old Covenant and the earthly ministry and 1,810 years part of the New Covenant and the heavenly ministry. This special preserving ministry continues for 2,300 evenings and mornings, reaching a point in time where a necessary change of ministry takes place. In the Gregorian calendar, this culminates in the year 1844, but according to God's calendar, it corresponds to a different date, approximately 5,850 years after creation, not exact, but close.

It is significant to note that when the foundation of the second temple was laid and the temple itself was constructed, there was no Shekinah glory. The Shekinah did not lead the Jews out of Babylon, nor did it enter the Most Holy Place of the second temple. This glory was lost when the Ark of God was removed from the temple and replaced with idols, except for a few years of added mercy.

From that time on, there was no Day of Atonement according to the law, as God's throne and law were taken from the Most Holy Place. Chapter 8 of Daniel discusses a time when there was no Ark in the temple, and consequently, no real Day of Atonement was performed by God's throne.

No sacrifice was done "into the door of the tabernacle of the congregation before the LORD", because the Lord did not dwell in the Holiest any longer. Everything was done "in faith" during the second temple period.

The only assurance provided is that there is a tabernacle in heaven and a ministry there, and that one day the "sanctuary" will be "cleansed" (Daniel 8:14).

### **The 2300 days and the 70 weeks**

Every prophecy has a starting point that can be identified in the context in which it is written. The prophecy mentions Rome's abomination and the changes it brings, which other verses indicate will last for 1,260/1,290 years, ending in 1798. The prophecy in Daniel 8 regarding the 2,300 days is said to conclude after this period, signifying that the 2,300 years must end sometime after the 1,260/1,290 years.

God provides a starting point for every prophecy. In chapter 8, the vision begins with the kingdoms of Persia, Greece, and Rome, suggesting that the timeframe will encompass these kingdoms. This indicates that the 2,300 days start at some point during the rule of Persia. In other time prophecies, God tends to be more specific, which leads us to anticipate that the start date will be provided later or in a parallel prophecy.

Daniel did not understand the 2300-day prophecy and wanted to know its meaning, but he was denied this knowledge and instructed to seal it. The text states:

"Daniel 8:26: 'And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.'

Daniel 8:27: 'And I, Daniel, fainted, and was sick certain days; afterward, I rose up, and did the king's business; and I was astonished at the vision, but none understood it.'

This continued to bother Daniel. In chapter 9, we see Daniel pleading for his people. He reads the book of Jeremiah and comes across the prophecy regarding their return to Israel after 70 years. He starts pleading with God, uncertain if this prophecy will even be fulfilled because of their sins. The 2300 days/years might have contributed to Daniel's confusion, leading him to think the restoration of a Jewish temple was not going to happen anytime soon.

While Daniel is praying, an angel is sent to him to provide an explanation. The angel says:

“Daniel 9:23: 'At the beginning of thy supplications, the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.'

The angel continues:

“Seventy weeks are determined upon thy people and upon thy holy city...” (Daniel 9:24).

The word translated to “determined,” means in the original language “to cut off.” Thus, the angel reveals that the seventy weeks mark the beginning of the 2300 years and are related to the Jewish nation and the city of Jerusalem.

Seventy prophetic weeks equal 490 years, meaning that 490 years of the 2300 years are allocated for the Jews to repent and receive God's atonement and the Messiah. The start of the 70 weeks is to be counted “from the going forth of the commandment to restore and to build Jerusalem,” which took place in 457 BC.

As previously discussed, this prophecy culminates with Christ's first coming and the subsequent rejection of both Christ and His messengers. The 490 years, which could have concluded with the restoration of the Jewish nation, instead ended with their desolation.

Since the angel returns in response to Daniel's concerns after the previous vision and states that 70 weeks are given to his people, we are provided with the starting date of the 2300 years. This resulted in 490 years being given to the Jewish nation for repentance, followed by 1810 years for the followers of Christ in their scattered state.

From 457 BC, when we add 2300 years, we arrive at 1844 (year 0 is not counted).

This date falls one year after the conclusion of the 1335-day prophecy.

### **Why is a day of atonement needed?**

So why is not the cross enough, why does a sanctuary in heaven need to be cleansed? The cross is enough to bring man salvation. Everyone's salvation is tied to the cross. The Day of Atonement ensured that God's offer of forgiveness was not abused. The sanctuary service itself tells the conditions that comes with the blood. Repentance and willingness to rehabilitate from the same sins. The yearly Day of Atonement worked as a sort of a judgement day. God is not blindly forgiving and offering heaven and a new earth to someone just because they claim Christ blood. Some of the most cruel and heartless people throughout the past couple of thousand years have claimed Christ atonement without showing any remorse for their sins or willingness to change.

Jesus set the record straight and said:

“**Mat 7:21** Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Mat 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

Mat 7:23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.



Using Christ name, doing things in Christ name, do not get anyone saved. Christ name or blood is not a magic spell. It is a relationship, where a sinner is united with God. In the sanctuary service there were not just sacrifices. There has to be repentance.

On the Day of Atonement it was written: "And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people" (Lev 23:30)

The result, if God had accepted their plea for atonement throughout the year, was determined upon the Day of Atonement. If the bells on the High Priest were heard, he was moving through the tent, and to the Most Holy, and once there before the Ark of the Covenant as he placed the blood there, it was determined if God had forgiven them or not. If not, the priest would not be able to enter before the throne. And even then it was "the blood" that saved, but it was the people's heart that determined if the blood would atone for them personally. When the priest carried the blood to the Most Holy, God would judge whether the blood was being misused to conceal sin or if it truly represented a confession of sin. The priest then went to the altar and cleansed it as well. And this was called a "cleaning of the sanctuary".

When Christ shed his blood for man and has worked for us in the sanctuary ever since, it shows that the parallel to the service in the Most Holy would have to happen as well. A significant Day of Atonement where individuals' cases and churches are assessed to determine which churches will be "cut off" and excluded from being considered part of spiritual Israel.

The parallel prophecy is found in Daniel chapter 7, which speaks of the same event in different terms. "Dan 7:9 I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

Dan 7:10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened".

The placement of this prophecy indicates that it does not refer to a judgment occurring at the time of Christ's first coming. Instead, it is said to have taken place during the era of divided Rome, while Papal Rome was still in power. Therefore, we learn that a significant investigation will happen during the same time period that Christ is prophesied to come, specifically during the era of "the feet of the statue," yet before His actual return.

The book of Revelation also reveals this same era. It shows us Christ ministering in the Holy Place at the seventh and final trumpet, just before His second coming. At this moment, the Ark of the Covenant becomes visible once again. This is the first time the Ark has been seen "active" since it was removed from the temple. Revelation 11:19 states, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, voices, thundering's, an earthquake, and great hail." Furthermore, right before the plagues, Revelation 15:5 notes, "And after that, I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened."

In these passages, we see the sanctuary reaching its final stages in the Most Holy Place. However, Revelation tells us that this is not where Christ's work in heaven began; the Ark is only seen in what appears as the final stages. By combining insights from Daniel 8, Daniel 7, and the testimony from the book of Revelation, we gain a glimpse into what is actually taking place.

Daniel 8, particularly in the 2300-day prophecy, indicates when the Day of Atonement in heaven begins, whereas Revelation tells us when it ends. This creates a time prophecy, but the end of it does not signify the same thing. We will explore this further, as the appearance of the earthly Ark is connected to the heavenly sanctuary and provides us with another significant clue.

### **Why are Christ followers given 1810 years of the 2300?**

The numbers assigned to the Jews are challenging to quantify. However, they were not only given 490 years; these years represent the final period during which God sought to plead with and reach them. God chose this nation, starting with Abraham, Isaac, and Jacob. Jacob and his sons marked the beginning of Israel, symbolizing God's laws and truth.

It appears that God divided time fairly evenly between Israel and the scattered Israelites, as well as the pagan converts who followed Christ. Christians seem to have followed a similar path, repeating the mistakes made by Israel. Through Christ, they experienced an exodus from paganism and fanaticism. While Israel learned God's law at Sinai through Moses, Christ's followers learned to understand God's law correctly through His life and teachings. In both cases, there was a mixed group involved. Witnessing the great miracles God performed in Egypt, many people of varying ethnicities and backgrounds joined Israel during their exodus: "Exodus 12:38: And a mixed multitude went up also with them; and flocks, and herds, even very much cattle." The first Christians were Jews who followed Christ, but as they were instructed to reach out to others, many pagans converted.

In both instances, these groups became a trial for God's people as many started to intermingle their former beliefs and traditions with the truth. Both Israel and the early Christian church faced conflict. God helped Israel conquer the land, while Christians were persecuted by Rome and left without a homeland. Both Israel and the Christian church began to mix truth with error, and paganism with the worship of God.

Both Israel and the Christian church appointed their own leaders while rejecting God's leadership. They also rejected God's law. Therefore, it is reasonable to assume that the Christian church, like the Jews, would receive 490 years of extra time to repent. God appeared to be compelled to extend His patience with the Christian church just as He had with Israel.

The 490 years of grace given to Judah to reconcile with God began with the decree to rebuild Israel after the Babylonian captivity. Upon returning to Israel, they began to teach God's law again, promoting reform and understanding of His ways.

Likewise, God's Christian people were under the influence of spiritual Babylon and the Roman pontiff for many years. If we subtract 490 years from 1844, we reach the year 1354. Although this is not a time prophecy, it highlights the parallel between the history of Israel and God's enduring patience with His people.

While we don't have a specific prophecy regarding 1354, we do know that this period marked the beginning of the Reformation. Figures like John Wycliffe were determined to translate the Bible, even when it was banned, to ensure that people knew the truth. His bravery inspired many others, including Hus, who preached in a language that the churchgoers could understand, so they could access the truth. He was ultimately burned at the stake by the Pope and the king.

Others, like Tyndale, translated and smuggled Bibles. He famously declared, "I defy the Pope and all his laws," adding that if God spared his life, he would ensure that even a plowboy would know more of Scripture than he did. (Foxe, Actes and Monuments (1570), 1264.) He too was executed by burning. Following him, reformer after reformer emerged, until Rome could no longer control the movement's outcome. Martin Luther's courage could not be contained, and within a few years, people across Europe began translating the forbidden Bibles and spreading them, leading to a major Reformation, particularly in Northern Europe.

However, the Reformation progressed slowly. Once one aspect was reformed, many grew apprehensive about pursuing further changes. Often, reformers ended up in conflict with each other, as some groups advanced while others chose to remain satisfied with their current state. Very few groups returned to God's law.

In the 1840s, at the announcement of Christ's second coming, a group emerged with a strong spirit, entirely rejecting papal authority and slowly opening up to God's law. This was the Great Advent Movement. People from different churches felt compelled to move forward and continue the reform from Rome.

The relevance lies in God's long-suffering nature and Christ's ministry for His deceived and broken people. Christ could have easily given up on His followers when they strayed. However, just as He did not abandon Israel and gave them repeated chances and calls to return to Him, His law, and atonement, He extends the same grace to the Christian church. Desolation refers to the false church system and leadership. God would not be there and lead with them. But God will always reach out to the people. Anyone who reaches out for Christ during these many years of apostasy, their prayers would still matter. Just because God had to leave many Christian churches desolate does not mean He did not work for the sake of the people within them. God responds to a person's faith and is patient with ignorance. He rightly expects that we act and move forward with the knowledge we do have, without demanding that we act on what we don't know. By expecting us to act on the light we possess, God is able to see where our hearts and priorities lie. Once God "enlightens" His people and reveals the truth to them, He will expect more from them. Such was the case when Christ came to the Jews and such was the case when the Advent movement was enlightened. God expected them to return to His law now that He had provided them with great light and knowledge about the true gospel.

When the probation of the Jewish nation ended after the 490 years it was because God had done everything He possibly could and they rejected Him anyway.

Although their house of worship was left desolate and he could no longer work with or bless the congregation of the Jews, he would still seek to save the individual Jews. Christ assigned His Jewish followers the task of prioritizing the salvation of Israel before preaching to the Gentiles. (Matthew 10:5-6)

When Christianity fornicated with the Roman state and created their church-state baby with a blasphemous leadership, Christ could not be in that church anymore. But he would still reach out to individuals and small groups, hoping they would hear his call for reformation and come to him.

Many "escaped" the Roman deception and God nurtured them throughout the whole time they had their great reign (Revelation 12:14)

The book of Revelation reveals that not all Christians were apostates; God always had a faithful people. However, they lived under pagan rule and were therefore suppressed and endangered.

## **The 2520 and 2300**

If the 2520 started with the curse at the time of Manasseh in 677, it too ended in 1843. That gives us two prophecies ending in 1843 and one in 1844. And there might be a good reason for that which we are about to explore. It is important to note that the 2520 prophecy is not a time prophecy, but rather "a curse" that describes the consequences of Israel's unfaithfulness to God's earthly kingdom. If God ceased to have an earthly kingdom, God's people would suffer suppression under pagan nations, whether they were Jews or Christians.

Although many question the significance of 2520, let us accept it as many people describe it: a curse resulting from the blending of paganism with the worship of God. This understanding leads us to recognize that God is continually striving to atone for and save those who find themselves in a desolate and cursed state.

The existence of intercession, both in the evening and morning, throughout the era referred to as "the time of the heathens" and the time of "desolation" demonstrates God's mercy even in moments of apostasy. As we see in Leviticus, the curse does not prevent anyone from turning to God; rather, it encourages individuals to seek Him, even when they are displaced, scattered, or suffering the consequences of their own sins or the sins of others.

For example, Daniel and Ezekiel were innocent yet were taken captive to Babylon due to the sins of their people. Similarly, the Christian church faced consequences as well. The unfaithfulness of Israel led to their scattering, showing that sin and apostasy have collective effects.

If the curse did indeed end in 1843, it does not mean the scattered people of Israel would automatically return to the land of Israel. The condition for their return was that they must convert from their sins, even while in a state of scattering. Israel still rejects Christ and often aligns itself with the treatment He received.

This indicates that God's people, upon accepting His law and returning to His truth, were freed from the curse, largely due to Christ's work in the Most Holy Place on the Day of Atonement. The High Priest entering the Most Holy Place in the Old Testament largely represented forgiveness for the sins of the congregation. Churches that repented and returned to God's law were relieved of the curse of church apostasy, while those that refused were "cut off" in accordance with the rules of the Day of Atonement. The sins of the churches that rejected God's law were separated from those that accepted it. As stated in Leviticus 23:29, "For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people."

Christian churches that continued in apostasy would find their claims to Christ's blood unacceptable for atonement; Christ would not remain in those churches.

## **Of Curses and Cleansing**

It is also an interesting observation that 2,520 years consists of two time periods of 1,260 years each. The 1,260 years represent the time period during which Christians were subdued under Papal Rome. The 2,520 years consist of seven "times," and in Leviticus, we see how a period of seven is also associated with a time of cleansing.

Whether it was a house infected with a plague, clothing, or a person, they were "quarantined" for seven days, after which a priest would conduct an "inspection" to determine whether the plague had cleared.

If it was not cleared after the seventh day, the building, clothing, or person would be isolated for another seven days. If there was still no change, the infected part of the building would be removed and discarded, the person would remain isolated from others, and the clothing would be burned.

Christ illustrated the importance of building one's faith in the word and law of God through the parable of a foolish man who built his house on sand (Matthew 7:24-27). Jesus also used clothing as an example of His righteousness, stating that those who do not wear it will be "cast out" (Matthew 22:12). He noted that an evil heart is what makes a person unclean (Mark 7:14-23).

In this way, we can understand how Christ, as our High Priest, inspects His people. This inspection is reflected in the messages to the seven churches, where only two are found to be right with God: the Church of Smyrna and the Church of Philadelphia. The other churches—Ephesus, Pergamum, Thyatira, Sardis, and Laodicea—are all called to repent. Some are worse off than others, yet all are found with "infected stones" in their "building."

Thus, we see Christ amidst the Menorah, His churches, inspecting them as part of His priestly duties. The presence of seven churches signifies seven time periods, emphasizing that the prophetic significance of the number "seven" is tied to inspection and cleansing or rejection at the end. Throughout the messages to the seven churches, Christ is "removing infected stones" to see if He can save the structure itself. The final rejection is proclaimed at Christ's second coming, but the investigation occurs before anything is "cast into the fire." Christ will eventually declare "the house" impossible to save because the "infected" stones keep contaminating the "other stones."

The seven-time periods of the churches reflect Christ's continual effort on behalf of His people, even during their most impure states, in the hope of saving them. In the message to the Church of Thyatira, we see Christ having to separate His church into two, rejecting one part completely. This represents Christ's rejection of the Roman church while continuing with the Christians who did not follow the Roman pontiff. The Church of Sardis symbolizes the Reformation movement, although Christ declares that they are not fully reformed.

The Philadelphia church has returned to God; it is not called to repent but rather is given a blessing. They are told to "hold fast to what you have" and not change their doctrines (Revelation 3:11). The next church shows a congregation in great peril, where Christ is left on the outside, knocking. This church represents the state of believers at Christ's second coming.

By instructing the Church of Philadelphia to "hold fast what they have," it shows that the truths were not given to the last church, but rather to the sixth church. Only by holding onto what has already been revealed to them will those living in the last church be where they need to be. This challenges the common belief among many Christians that the final church is always the most advanced. In this case, God's people must return to the teachings of that earlier church. The Church of Philadelphia symbolizes the Spirit of Prophecy granted to the Adventist Church after 1844. The church prior to this was urged to reform and repent, as was the church that followed. However, the church during that period was on the right track. This is why the last church needs to revisit the previous church and adhere to the foundational principles established at that time.

The point here is that, similar to the priest's cleansing of a house as seen in Leviticus, Christ is in a constant cleansing process with His church, continually removing infected stones to save the structure until it is declared either clean or rejected.

The seven "times" mentioned can refer not only to a curse but also to God's patience, which culminates in a final inspection to determine whether purification is possible. In the context of the 2,520 years, it refers not to the sanctuary but to the people. God uses this term regarding His end-time people, expressing His expectation to see them "cleansed."

Daniel 12:10 states, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

We see that Christ has been successful in cleansing a group—one congregation—when we read about them in Revelation 14:12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." The term "saint" means "sacred" or "holy." Since only God is holy, if His people are described as holy, it indicates that they are reflecting God's righteousness, not their own. This is demonstrated by their return to God's law and their practice of the faith exemplified by Christ.

From this, we understand that those spoken of to the prophet Daniel, who would be "purified" in the end times, are the same ones who return to God's law. Those who are not in conflict with the law are not under its curse; the blood and righteousness of Christ cover them. The sanctuary service illustrates that the blood must be combined with repentance for rebellion against God. Even if one has broken the law, for a repentant person, the blood removes the sin, and they are declared "clean" or "justified." In the Bible, a house represents His congregation, clothing symbolizes righteousness, and a person represents an individual (see Leviticus 14). Understanding this perspective can transform the notion of "curse" into a blessing, as the priest's inspection may declare both "the building" and "the people" clean.

However, although God's people were sanctified through the blood, there remained a day of inspection on the Day of Atonement. This day represents an inspection that begins at the end of the 2,520, 1,335, and 2,300-year periods, preparing for the Lord's coming. Some will be declared "unclean" and "still infected," while others will be declared "cleansed." The result of this investigation is articulated when Christ states, just before descending to earth:

Revelation 22:11: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

Revelation 22:12: "And, behold, I come quickly; and my reward is with me, to give every man according to his work shall be."

No one can make themselves holy; it is a gift granted to those who accept Christ's "cleansing."

It is important to note again that the 2,520 years is not a time prophecy given to either Daniel or John in Revelation. In fact, it is never mentioned as a time prophecy at all. I reference it here to illustrate its correct context. The significant time prophecies are the 2,300, 1,260, 1,290, and 1,335 years, which are the timeframes that God has provided His people to use to track time. While the 2,520 years reflect curses and cleansing.

### **The Great Day of Atonement and the Jewish people and the churches**

The "cutting off" of the Jewish nation and leadership happened at the end of the 70 prophetic weeks, in the year 34 AD. Stephen was been chosen by God to deliver the message that they have been rejected and that their time is up.

Stephen was called to both witness the event and preach it to the Jewish leadership and congregation. He received this assignment from God because he was a leader in the church—specifically, in the Jewish congregation that had remained faithful. From this point onward, God would continue to work with this congregation of faithful individuals and would no longer consider the Jewish nation as His representative or congregation.

The word for "church" used in the New Testament is "ekklesia." The prefix "ek" or "ex" means "out of" or "from," which reflects the church's true beginnings as a group that emerged from the Jewish nation and continues as the chosen line. "Ekklesia" means "those who are the called-out ones."

Stephen delivered a powerful speech about the Jewish nation's historical infidelity and how God had continually tried to reason with them over the ages. Much like Christ later did with the church, God sent messages for them to "repent" and "reform." Stephen concluded his speech with strong words: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have your fathers not persecuted? They have slain those who foretold the coming of the Just One, of whom you are now the betrayers and murderers. You have received the law by the disposition of angels, and yet you have not kept it" (Acts 7:51-53).

Stephen was not only inspired to give this speech, but he was also called to witness what was happening in heaven: "But he, being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God. And he said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God" (Acts 7:55-56).

The audience could not bear what Stephen proclaimed, and they sealed their fate by stoning him immediately. This act demonstrated their unwillingness to accept the accusations made against them, choosing instead to kill the messenger God had sent. Jesus prophesied this when he said:

Matthew 12:41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

If they would not repent even when they saw their Lord and Savior among them, directly speaking to them, healing their diseases, raising the dead, and pleading for their salvation, then nothing more could be done for them.

The number seven is significant once again, as the "last week" of the 70-week prophecy represents both a week and a period of seven years. Christ preached for 3.5 years, was crucified, and another 3.5 years were given to the people to repent. At the end of the 7 years, they were declared "unclean," and their house was removed:

Leviticus 14:45: "And he shall break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry them forth out of the city into an unclean place".

At the beginning of this final week of inspection, John the Baptist delivered the following message to them:

Luke 3:8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

Luke 3:9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

John warned about the impending judgment, while Stephen announced the conclusion of the inspection. God is just as orderly in informing His people about what is happening in the end times. We will also learn about the investigations and their conclusions in regard to the Christian churches. After the judgment upon the Jewish nation, a new house was constructed with Christ as the cornerstone, as explained by a devoted Jewish man:

Ephesians 2:20-22: "Together, we are his house, built on the foundation of the apostles and the prophets. And the cornerstone is Christ Jesus himself. We are carefully joined together in him, becoming a holy temple for the Lord".

The name of this group changed from Israel, the name of Jacob, to signify someone greater than Jacob: Christ. As prophesied: "Thou shalt be called by a new name, which the mouth of the LORD shall name" (Isaiah 62:2). Consequently, the group that emerged from this was known as the followers of Christ, or "Christians."

At the end of the 2520 days (curse/cleansing), 1335 days (blessing), and 2300 days (cleansing of God's temple), the churches and their leadership who refused to repent were also "cut off," similar to how the Jewish nations once had been. Their religious houses were "left desolate" and evil spirits imitating God's spirit took over using these same churches to confuse and deceive the world. Even "the very elect if it were possible" (Matt.24:24) They are Babylon and her daughters, the beast, and the false prophet, and spirits are said to come out of her mouth (Rev.16:13-14). One of the daughters of "the harlot" has horns like a lamb, appearing to be a Christian nation, but "speaks like a dragon" (Rev.13:11, Rev.17:5 ). In the bible, speaking is often a symbol of a command. It points to legislation and order. They don't follow God's law, but a change law. Christ is not their leader, religious men are. They don't practice the faith exemplified by Christ, their rituals and lives are a continuation of pagan philosophy rebranded. They manifest a spirit of defiance against God's order. They claim to represent Christ while they are really helping Satan's rebellion against God's law. God recognizes that many are deceived and in earnest, and although Christ left the churches that would not repent and continue to reform, He still worked to save the people in them.

Once again, I want to emphasize that this concept is often misunderstood. While church institutions may be desolate, the individuals within them can still be inspired by God and speak words of truth. God works through each person individually, answering their prayers apart from the institution itself. This happens because God meets people where they are and guides them toward the truth from that point. He begins to work on the heart of a Muslim while they are still a Muslim, on the heart of a Jew while they are still a Jew, on the heart of a Catholic while they are still a Catholic, and in the heart of anyone within any congregation while they remain there.

Therefore, a person attending the churches of Babylon may still receive inspiration from God as they journey toward the truth. However, if they reject the calling of the Spirit and turn away from the truth, they risk becoming one with Babylon. The warning states that if they do not "leave" the apostate and desolate churches, they may ultimately believe a lie.

This explains why there are still men and women of God within the Babylonian churches. Some are ignorant, some are just beginning their journeys, some have not yet heard the call, and some are called



to preach to others before leaving. Ultimately, however, they must leave to survive.

The desolation indicates that the church leadership in these congregations does not speak on behalf of God, nor can they provide priestly services in His name. They are in the books of heaven a "lawless" church.

Just like he tries to reach Jews after the Jewish Nation was abandoned, he still tries to reach Christians from the abandoned churches.

This is reflected in the plea and message:

Revelation 14: "Babylon is fallen, is fallen, that great city"

Revelation 18:4: Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Rev 18:5 For her sins have reached unto heaven, and God hath remembered her iniquities."

For several centuries, the call for reform back to God has been heard in all these churches, but they have settled into their ways. The protestants tried to save those who followed the Roman pontiff, but they would not repent. They believed they were saved through the Papal church and not through Christ's temple service. Reformers were then sent to the protestants, but they would not return to God's law and sanctuary in heaven.

The protestant churches that would not repent and continue the reform would be "cut off" and no longer be considered part of God's church. They had remained faithful to their "their mother" "the harlot" by continuing "her sins" in mixing truth and error. When they rejected the messengers God sent them and refused to repent as Christ entered the Most Holy place, the churches were "cut off". When a church do not return to God's law and order they become part of the confusion, part of Babylon.

Once again the true "ekklesia" is those "called out": "come out [ek/ex] of her, my people".

The event of the Day of Atonement, which began in heaven, was witnessed by only one man. Similar to Stephen, he was among those rejected and cast out from the house of God. This man, named Hiram Edson, was ostracized for preaching that the end of the 2300-day prophecy had arrived. As the prophecy concluded, much like the 70 prophetic weeks, Edson, like Stephen, witnessed an event in heaven. He saw Christ leave the Holy Place and enter the Most Holy Place, marking the beginning of the final phase of Christ's ministry in the temple in heaven.

In the book of Revelation, we see an examination of all seven churches, culminating in the grand finale where each individual's case will be reviewed. During this time, only those who are patient, cleansed, and who keep the commandments of God and have the faith of Jesus will be safe and prepared for Christ's return (Rev. 14:12). As long as Christ is in the Most Holy Place in heaven, every living human being can respond to Christ's call to "come out of her" and be part of His kingdom. The close of probation for individuals occurs when Christ completes His mediating work in heaven. It is essential to understand that the close of probation for a congregation and for an individual is not the same. An individual may still be within the time of probation while attending a church that has been rejected. If that were not the case, there would be no call to come out. It is important to recognize this difference. When God rejects a congregation or church, it means He does not work through it and it does not represent Him.

Now that the world has gained enlightenment, with Bibles translated into most languages and history easily accessible, God expects more from His people. He wants us to understand the truth. If we choose to reject it, it is only because we do not love it or that we don't want to give up the life we have to pursue true religion (Rev. 18:1; 2 Thess. 2:10).

But when does this period of judgment, which began in 1844, come to an end? When is the work Christ is doing there complete? We will see that a third witness will emerge, which we will explore further when we study the Ark of the Covenant and its role in all of this.

# What happened in 1843 and 1844?

## The Announcement of Christ's Second Coming.

Christ's Second Coming is a significant event with many occurrences both before and after His arrival. The events surrounding Christ's Second Coming began at the conclusion of the 2300-day prophecy. The "cleansing" of the sanctuary in heaven involves Christ and the angels working to separate the "wheat" from the "chaff" (Luke 3:17) or the tares from the wheat (Matthew 13:29).

Some may think that Christ indicated this separation would occur at His coming. However, the decision is made before His return. The first step involves a separation through investigation, while the second is the physical "harvest."

The 2300-day prophecy that ends in 1844 leads to the Day of Atonement. However, before the Day of Atonement, there had to be a Feast of Trumpets, which served as a forewarning of judgment, and the harvest feast, as they are both interconnected. Only five days after the Day of Atonement comes the harvest feast. The Day of Trumpets was meant to announce these events. Therefore, 1843 likely refers to the fulfillment of this day of warning, with the following year marking the Day of Atonement. While I cannot say this with absolute certainty, this may explain why one prophecy is tied to 1843 and the other to 1844. Notably, 1843 was also the year when many who received the announcement of Christ's Second Coming left their apostate churches.

The last time prophecy to God's people ended in 1844. After that, no new time prophecies were to be expected. One reason for this is what 1844 signified. Just as the spring feasts were fulfilled at Christ's First Coming, the fall feasts are associated with His Second Coming. At His first arrival, the feasts were fulfilled toward the end of Christ's life on earth. He fulfilled the tenth day, during which the priests "investigated and picked out the lamb." He re-instituted the Passover meal as the Lord's Supper, died on the 14th day when the lamb was to be slain, rested on the Sabbath day during the Feast of Unleavened Bread, and rose again on the Day of First Fruits. On that day, He gave the disciples the Holy Spirit. During the days of counting between First Fruits and Pentecost, Christ appeared to the disciples and educated them to prepare them for their mission. At Pentecost, a greater outpouring of the Spirit was bestowed upon the early church. Thus, Christ fulfilled all the spring feasts within the same year.

This leads many to expect that Christ will fulfill all the fall feasts in the same year as well or that the fall feasts will begin with His Second Coming in heaven. However, it is often our expectations that can cause us to reject the truth.

Christ's First Coming was foretold through the 70-week prophecy, with events publicly announced. He entered Jerusalem riding on a donkey, and the people laid their clothes and palm leaves in front of Him, singing His praises (Matthew 21:1-11). It was a pronounced event.

In contrast, while the Second Coming is illustrated through the fall feasts, it will be shrouded in mystery, and the timeline will not be understood in the same way. Jesus told His apostles, "It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:7). The fall feasts represent a "season," yet He claimed that the timing of the restoration could not be discerned

simply by observing the season, not even regarding the seventh-month feasts. This suggests that the end times would unfold differently. Moreover, Christ stated, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32).

If they could not know the season or the specific day and hour, it implies that there is no certainty Christ would return in the heavens on any of the days in the seventh month. This lack of assurance leads us to understand that while the fall feasts relate to Christ's Second Coming, they do not provide us with the season or exact day of His return. Instead, the fall feasts represent other events associated with His Second Coming.

The Feast of Trumpets is relatively straightforward to understand; it signifies a warning of judgment before Christ's arrival. The Day of Atonement represents a work that Christ performs in the heavenly sanctuary, which will determine who will be regarded as "tares" and who as "wheat." Finally, the Feast of Tabernacles symbolizes the harvest. While it could represent the coming of Christ, it does not necessarily provide a definitive season or day for the Second Coming.

At Christ's first coming, He fulfilled the prophecies day by day within one year. In contrast, during the fall feasts, it appears that each day represents a longer period of time and different phases. This suggests that the Feast of Tabernacles could refer to Christ's second coming, but it may also represent a time period after the Day of Atonement when the door of mercy is closed.

On the first day of this feast, branches from fruitful trees were gathered and placed on a temporary tabernacle. This day was marked by joy and peace, as the people had been accepted on the Day of Atonement, and their cases were closed.

The Tabernacle can symbolize either Christ gathering His people at His second coming or a period after the close of probation, during which God's people will be protected and shielded from the plagues that will come upon the earth until Christ's return. The book of Revelation speaks of the "sealing" of God's people, indicating that they will not experience any of the plagues, even though they may find themselves at odds with the world's governments. This situation may compel them to seek shelter while waiting for Christ. (Rev.7:1-3, Rev.14:9-10, Rev.16:2)

God will not reveal in advance the exact timing for either the close of probation, the end of the sealing period, or the coming of Christ. Therefore, He cannot fully explain the Feast of Tabernacles or when it occurs in the present time. However, He has provided us with the assurance that once the Day of Atonement concludes, a feast of great joy awaits.

We don't know for certain when Christ will return, and God does not want us to know because He is keeping the date of Christ's second coming a secret from Christ's enemy, Satan. Due to Satan's plans, we read in Revelation 16:15: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

Some Christians believe that this statement is only for the ungodly, but Christ speaks this message to His servants (Revelation 1:1). The Apostle Paul also addresses this in 1 Thessalonians 5:4, saying, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." Paul echoes the warning in Revelation 16:15, reminding us that we should not let the day "overtake" us as a thief.

We are warned not to be "naked," and this does not imply that God's people will know the exact time and seasons when the ungodly do not. The timing is concealed because of Satan, and he will know everything we know. Rather than suggesting that we will know the time, it emphasizes that if we are spiritually prepared and clothed, Christ will not come to us as a thief since we will be ready at all times.

Christ is not coming to take our lives but to give us life. Therefore, if we are one with Christ, He does not come to steal but to bless us. For us, Christ is not a thief in the night; He is a hero and a savior. The distinction between whether He comes as a thief or not depends entirely on our spiritual state.

These verses do not imply that God's people will know the exact time of His coming. Knowing the time does not guarantee salvation, as evidenced by Christ's first coming when people had the correct season and time but were still unprepared. Being aware of the time does not ensure preparedness. Truly preparing ourselves means obeying God's commands and heeding His warnings, allowing us to be ready no matter when He arrives. It is crucial to understand this difference.

Since God is not revealing the timing of Christ's second coming through the feasts, we understand that the feasts serve as warnings and preparations for His return.

The Feast of Trumpets signals that the "last month" or "seventh month" has begun, meaning that the events leading up to Christ's coming are underway. Just as John the Baptist prepared people for Christ's ministry, the Feast of Trumpets prepares us for Christ's second coming.

The Day of Atonement represents the work that begins shortly thereafter in heaven, separating those who have abused Christ's blood from those who have repented according to the law. Once this work is complete, Christ will come.

### **The Day of Atonement has three angels messages:**

The book of Revelation presents three messages that prepare the way for Christ's second coming. The first message is a warning about the onset of judgment:

**\*\*Revelation 14:6-7\*\*** states, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, 'Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.'"

The phrase "the hour of His judgment" implies a specific time. This is similar to the time frame mentioned in Daniel 8, indicating the end of the 2300 evenings and mornings, which refers to the "cleansing" of the sanctuary. Since Christ provides no further time prophecies leading up to His second coming, we should focus on counting events rather than time to understand the approach of His return. Among these events are the three messages and their unfolding in churches on Earth.

The second angel highlights the ongoing work in the Most Holy Place in heaven:

**\*\*Revelation 14:8\*\*** says, "And there followed another angel, saying, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'" This refers to how God is absent from the apostate churches on Earth due to their failure to return to Him. These are "fallen churches," severed from God's people. In Revelation 18, there is an urgent call for people to abandon these churches and their apostasy—this is a final opportunity for repentance.

The third angel's message describes the consequences of Satan uniting church and state to persecute those who remain faithful to the Lord.

**\*\*Revelation 14:9-12\*\*** warns, "And the third angel followed them, saying with a loud voice, 'If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and

in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

This passage teaches us that Christ's people are those who have returned to God's law while following Him. In contrast, the apostate churches have sought support from the government to impose laws that pressure the faithful. This has occurred throughout history, and while it happened in the past, this time God will save His people.

The reason the outcome will differ this time is due to Christ's work in the Most Holy Place, where He receives all power:

**\*\*Daniel 7:13-14\*\*** states, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days; and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

This illustrates a scene that occurs before Christ returns to Earth, following the investigative judgment, in which He comes before God to receive all authority. The sins of His people have been cleansed from the records in the sanctuary through Christ pleading His blood, allowing Him to come for His people.

Next, following the three messages:

**\*\*Revelation 14:14-15\*\*** describes, "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, 'Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe.'"

The last chance for repentance for the people of Israel during the Day of Atonement was to humble themselves. Christians and churches that do not engage in this work during this time will be "cut off from among His people."

### **Christ Kingdom – where and how?**

It began when Christ was given dominion and a kingdom. From the commencement of His coming until His actual return, the citizens of the New Jerusalem, still here on earth, are to fight for Christ and for the souls of people—not with swords or weapons, but by the word.

Christ said to His followers: "Matthew 24:14 - And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

He also stated before He was crucified: "John 18:36 - Jesus answered, 'My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.'"

The kingdom that God's people were to share and fight for is not an earthly Jewish kingdom. It is the kingdom of Christ, which begins in a person's heart when they receive love for God and the truth, and it continues with Christ's second coming. Before receiving Christ in the clouds of heaven, we must first appreciate the commencement of His coming and invite His kingdom into our hearts.

Luke 17:20 - "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, 'The kingdom of God cometh not with observation.'"

Luke 17:21 - "Neither shall they say, 'Lo here!' or 'Lo there!' for, behold, the kingdom of God is within you."

Luke 17:22 - "And he said unto the disciples, 'The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.'"

Luke 17:23 - "And they shall say to you, 'See here!' or 'See there!' go not after them, nor follow them."

Luke 17:24 - "For as the lightning, that lighteneth out of one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day."

Here, Christ explains that His kingdom will not be something observable, such as the Jews returning to modern-day Israel. It is not "here" or "there"; you cannot point to it. This emphasizes that it is not represented by the modern State of Israel, which would be considered a "lo here" or "lo there" scenario. The kingdom starts in the heart; no kingdom physically established on earth prior to Christ's second coming is His kingdom. When Christ returns, He will not restore His kingdom on earth but rather bring His people to the New Jerusalem in heaven. After a thousand years, He will then bring this city back to earth, meaning there will be no millennial kingdom on earth, only in heaven.

Christ warned against the misinterpretation of the State of Israel as His kingdom:

Matthew 24:24 - "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

Matthew 24:25 - "Behold, I have told you before."

Matthew 24:26 - "Wherefore, if they shall say unto you, 'Behold, he is in the desert,' go not forth: 'Behold, he is in the secret chambers'; believe it not."

Matthew 24:27 - "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

The word translated as "desert" is the Greek "eremos." This term is used previously to describe the judgment over the Jewish nation:

Matthew 23:37 - "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Matthew 23:38 - "Behold, your house is left unto you desolate [eremos]."

The Jewish "house" is left in "eremos." Therefore, if a false prophet claims that Christ's kingdom started with the State of Israel, do not believe it; do not go to the Jewish house to find God. It's not Christ's kingdom nor will it be. This deception is so profound that Jesus states it could even deceive the very elect if it were possible. Modern Israel is seen as a sign and a wonder by Christians all over the world. It is a grand deception to think that God's kingdom will rise from a house He has left desolate. There is no restoration of God's kingdom among the Jews before Christ's second coming, nor will it happen then, as God's people are moved to the New Jerusalem in heaven.

Luke 13:35 - "Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, 'Blessed is he that cometh in the name of the Lord.'"

Remember, Paul was a Jew (from the tribe of Benjamin):

1 Thessalonians 4:16 - "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

1 Thessalonians 4:17 - "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

This was written by a Jew to another Jew. The destiny of any believer—whether a Jew who believes in Christ or a Gentile who has converted to Christ—is the same. There is not one salvation for Jews and another for Gentiles; it is not about flesh but spirit.

Colossians 3:11 - "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all."

If Jews weren't to be taken with Christ to heaven, why is a Jew telling another Jew they will?

In the book of Revelation, there is no other kingdom described for the saved. Christ will not return to rule from an earthly Jerusalem built by human hands. This belief is a deception propagated by false prophets, which has misled much of the world and contributed to the ongoing wars in the Middle East. Neither is Christ's kingdom found within the "secret chamber." This term comes from the Greek word "tameion," which literally means a storage chamber, storeroom, or inner chamber. These spaces were typically used to store valuable items or food. At first glance, it might seem odd to think of Christ being in a storeroom.

For a long time, secret societies have claimed to control finances and resources. The modern state of Israel has been established with the involvement of several Freemasons, and the U.S. economy is controlled by the independent Federal Reserve. Today the banks are people's storerooms.

It is safe to say that money and trade significantly influence the whole world, making it tempting to view the treasure holders as potential saviors or to expect a Messiah presented by them. However, Christ's kingdom will not emerge from worldly "storerooms" or "secret clubs."

Today, this message is perhaps more relevant than ever.

Christ gave us no reason to be deceived. His kingdom will arrive like "the lightning cometh out of the east, and shineth even unto the west"; He will come in the clouds of heaven in great glory to gather His people to Himself. Those who remain will face destruction, and the earth will be left desolate (Revelation 14:19-18; Isaiah 24).



# The Events of Christ's Second Coming and the Earthly Ark

In the 1840s, the second coming of Christ was proclaimed all over the world. However, the movement faced a major setback because many believed that the 2300 prophecy indicated Christ's second coming instead of His preparatory work for that coming. This event represented the beginning of the end times, rather than the end itself. The preaching about Christ's coming was still valid, as this was the time to start proclaiming it. It served as the "midnight cry" to proclaim the arrival of the bridegroom.

Unfortunately, their mistake was assuming it would happen immediately; the "bridegroom" would tarry, as noted in Matthew 25:5. William Miller, who first uncovered that the 2300 prophecy, along with the 1335 and 2520 prophecies, concluded within a short time, was so certain that it indicated Christ's second coming. Yet, God attempted to help him see reason. He remarked, "Various difficulties and objections would arise in my mind, from time to time. Certain texts would occur to me that seemed to weigh against my conclusions, and I would not present a view to others while any difficulty appeared to militate against it. I therefore continued the study of the Bible to see if I could sustain any of these objections. My object was not merely to remove them, but I wished to see if they were valid.

Sometimes, when at work, a text would arise, like this one: 'Of that day and hour knoweth no man,' and how then could the Bible reveal the time of the advent?' (William Miller, *The Advent Herald and Morning Watch*, August 13, 1845, No. 223).

Miller's dismissal of the scriptures that God provided to prepare him for disappointment at the end of the time prophecy can be compared to the disappointment the disciples endured. Christ warned them repeatedly that He would be killed in Jerusalem and then resurrected. Yet, when it occurred, they were in shock, grieving and unable to believe the reports of His resurrection. Their hope and expectation of Christ's kingdom were so intense that it blinded them to what He was trying to convey. They struggled to understand why Christ would have to suffer and die when all they wanted was for Him to lead them into a kingdom of peace. Similarly, many who recognized that the time prophecies were concluding ignored Christ's warnings, believing it was the time for His coming. They too longed for the deliverance that His arrival would bring, ignoring the still voice reminding them that God needed to prepare them for His coming. They were not ready, as more events would unfold.

The revelation of what the 2300 and 1335 prophecies entailed led to enlightenment for the church, with many returning to God's law. The movement began preaching the three angels' messages in line with the Day of Atonement to prepare people for the second coming of Christ, urging them to leave the apostate and desolate churches and gather under Christ's authority.

Just as in the time before Jerusalem's first destruction, before the flood, and before any significant event, God proclaims the end and then waits as long as possible to give people a chance to repent. As God told Ezekiel:

Ezekiel 18:32: "For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye."

Therefore, with the proclamation of His coming, God delivered three messages to try to save and prepare as many people as possible. Christ would not give up on mankind easily. This is the primary reason for proclaiming His coming well in advance.

The call for God's people to leave the churches and the ways of man was issued throughout this period. Many churches were rejected as houses of God after 1844, and those who wished to be saved and seek the truth and strength to practice it must depart from these churches. Once God's Spirit leaves them, they become "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (Rev. 18:2).

This does not mean that a good person cannot be part of it, but it does mean that a good person cannot remain there without ultimately harming themselves and God's cause. Many evangelicals have successfully reached others with the gospel, and in doing so, have introduced them to Christ, which is a positive outcome. However, if they lead these new believers to a desolate church, those individuals may become trapped in lies and lose their way again. This is why anyone who hears the voice from heaven to leave their churches should do so before they are consumed and deceived by the evil spirits present there.

Those who shared the "Feast of Trumpets" message about Christ's return and judgment were called to preach the three angels' messages to other Christians in order to save them. This reflects how God typically works, as seen at Mount Sinai after the Israelite's made the golden calf. Those who remained faithful during the conflict surrounding the idol were given the responsibility to address those who had not been faithful.

In relation to the three angels' messages, the group that received God's call to prepare was tasked with warning their Christian brethren that God had left the churches that had not returned to His law and authority, and that they needed to separate from those churches. In retaliation, Satan has done everything possible to increase the number of desolate churches.

Christian denominations have multiplied into the ten-thousands, even as this warning has been issued, creating further confusion. Satan has created any church anyone could desire, leading people to choose churches based on desire rather than discernment. Others are deceived by the emphasis on tradition over God's word.

Those who proclaimed the desolation of the churches were quickly met with hostility from those who refused to heed the message. They faced hatred akin to what the Jews directed at Stephen when he delivered a similar message about the Jewish nation. No one wants to hear that God has abandoned their place of worship. Typically, those who are resistant to conversion desire God to change instead; they do not want to change themselves. Unfortunately, after the Advent movement in 1844, many individuals grew weary from the ongoing ridicule and hostility.

Satan caused the churches to experience desolate spiritual manifestations that appeared to be healings. He introduced false speaking in tongues, which was often either gibberish or the result of demonic influence. The congregants believed their deceased family members had become angels and that they were communicating with them, again falling for Satan's tricks. What seemed like great revivals in evangelical churches was actually a deception created by Satan to make them believe that God was still present in their churches and in their doctrines, thus preventing them from leaving.

Among God's messengers, Satan instigated inner conflicts and inspired a lukewarm attitude, causing their love for others to grow cold.

Satan succeeded in making even the messengers question their assignment. How can they preach that a church is desolate when it has great spiritual manifestations?

As a result, some began to reject the message altogether, while others returned to the doctrines of their former churches, claiming that God was present in all churches.

God had given many instructions to His messengers and revealed to them everything Satan would do in these churches. Many were still deceived, and those within the churches, experiencing manifestations, felt certain that God was with them and would not even consider that they were being manipulated.

Very few people answered the call to return to God's authority and culture.

The statue shown to Nebuchadnezzar and Daniel, along with the time prophecies given to Daniel, provide God's people with some guidance on where they stand in time. However, from the last date, while Christ's second coming was announced and messages to prepare and leave apostate churches were given, no further timelines were provided. The gathering under Christ and His law and blood began, but beyond that point, God only provided events to monitor for guidance. It is important not to set any further dates or to apply previous time prophecies to future events. God now communicates in a different way concerning these events. If we fixate on the wrong signs, we risk becoming blind to the true signs. Instead of counting specific dates, we need to look at the waymarks that Christ has set before us.

The proclamation that an investigative judgment has begun, along with the call to leave the churches of Babylon, are significant signs that Christ has provided. One notable sign is the Ark of the Covenant.

The parallel to the past is quite evident. As God's people were about to enter the promised land, they had been misled by the false worship surrounding them and, upon repenting, were instructed to follow the Ark of the Covenant. It was to lead them. Additionally, the river Jordan symbolically illustrates the crossing into the promised land. The Ark was to go before and after them into the river, ensuring their safe crossing. In the end times, a similar event occurs. The Ark of the Covenant in heaven becomes visible as Christ enters the Most Holy Place to begin His work there. This was witnessed by Hierom Edson, the prophetess Ellen White, and is supported by Scripture. However, during the event as it unfolded, Hierom Edson was the only one to witness it. The appearance of the Ark inspired people to return to God's law and led them back under His rule, which would provide both blessing and protection as the final conflict between earthly kingdoms and Christ's kingdom reached its climax. The Ark would shelter them from false prophets and kingdoms that claimed to be of God.

Moreover, the Ark would not only lead them through the river but would remain until all of God's people had crossed, before following them into the Promised Land. While Christ ministered in the Most Holy Place, He served as a spokesperson and redeemer for His people. However, there will come a time when Christ must leave the Most Holy Place and His ministry for humanity in order to return to Earth and bring His people home. Just as Christ promised in John 14:1-3: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." It is essential to note that Christ spoke these words to His twelve Jewish apostles. There is no kingdom on Earth designated for the Jews; they are to join Christ in heaven as well. In fact, this promise was first given to the Jews who accepted Christ.

Between the time Christ leaves the Most Holy Place and His return to gather His people, there is a brief time gap. During this period, no further conversions will occur; there is no ministry in heaven. Those who are saved will remain saved, and those who are not will remain lost (Rev. 22:11).

God has not provided a specific time prophecy for the end, which means we must observe the signs, one of which is the Ark of the Covenant. In Revelation, we are told at the very end: “And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail” (Rev. 11:19).

To understand what Christ is doing, we must study the sanctuary service. We have previously seen Christ ministering before the candlestick, using the “bread” from heaven and the incense mentioned in the Book of Revelation. Now we focus on the Ark of the Covenant. If Christ’s ministry is reaching a new stage, we can expect to see it reflected in two ways: through the sanctuary service, which is “the example and shadow of heavenly things” (Heb. 8:5), and through witnesses like Stephen and Edson, who testify to the changes in the ministry. However, we cannot expect another time prophecy, as all such prophecies have concluded. Therefore, the only way to understand where we are in the timeline of Christ's ministry in heaven is by studying the sanctuary service.

The Great Day of Atonement did not conclude with the High Priest entering the Most Holy Place; there were additional rituals to perform. One of these involved revisiting the altar of incense and carrying out a specific act at the altar of burnt offering. The purification process was not limited to the sanctuary; it also extended to the “front yard” of the tabernacle, particularly the altar located there. This aspect is not distinctly outlined in the Day of Atonement described in Leviticus chapter 16, but when we piece the details together, we gain greater clarity.

One detail provided in chapter 16 is that both the goat and the ox were designated as sin offerings. To fully understand the ritual associated with these sin offerings, we must refer to Leviticus chapter 4, where a sequence of events is presented. The blood from the offerings is brought into the holy place, but afterward, the remaining blood is handled as follows: “And he shall put some of the blood upon the horns of the altar which is before the LORD, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation” (Leviticus 4:18).

Therefore, on the Day of Atonement, the remaining blood, after the rituals in the Most Holy Place, needed to be poured at the base of the altar as well as on its horns.

Although Leviticus 16 does not elaborate on this process, the instructions regarding the treatment of the remaining blood from sin offerings have already been clarified in chapter 4. The only unique element for the Day of Atonement was that this time, the blood would be taken all the way into the Most Holy Place. However, this does not alter the established instructions for handling the remaining blood of the sin offering.

The conclusion is drawn from Leviticus 16:20: “And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat.” This suggests that when the text refers to “the holy place” and “the tabernacle,” it is addressing the interior area, while the mention of “the altar” pertains to the altar located outside.

The altar represents Christ's sacrifice here on earth. This signifies that the place where Christ died and where His blood was shed will once again be significant in the final phase of His ministry. Christ poured His blood on the altar on earth when He died, prior to entering the heavenly tabernacle. In all

the rituals symbolizing Christ's salvation, the blood was poured at the base of the altar at the end of the ceremony. This act likely symbolizes that Christ, as both the sacrifice and the High Priest, performed this action Himself. The blood being poured at the end may represent how the altar and the significance of Christ's sacrifice will be revealed to the world as His ministry in heaven concludes.

It's important to note that since the blood has already been poured, there is no need for Christ to return to earth to repeat that act. Instead, He can simply point to this event or reveal its significance while remaining in heaven. Additionally, the priest was instructed to place blood on the four horns of the altar. In the Bible, horns symbolize power and strength. Thus, Christ's death on the cross embodies the power and strength of the salvation plan. This sequence of events, occurring after the service in the tabernacle, further emphasizes the location of Christ's sacrifice and the significance of His blood throughout His priestly ministry.

#### The Possible Scary Truth

The discovery of Christ's blood on the Mercy Seat here on Earth has been mocked by Christians all over the world. Many fail to recognize the significant sign that accompanies Ron Wyatt's testimony: that Christ's last phase as a High Priest has arrived and that the Day of Atonement is about to close. Since God does not provide time prophecies regarding the final stages of Christ's work, we cannot know the complete picture at this time. However, we do know that when a major change occurred in Christ's ministry—specifically, when probation closed for the Jewish nation—Stephen was called to be a witness. He saw Christ standing as a judge in the heavenly sanctuary. This moment, when Christ entered the Most Holy Place during the Great Day of Atonement, was recorded by Hiram Edson, who testified to what he witnessed. This marked the closing of probation for Christian churches that had failed to reform in accordance with God's law. It is important to note that individual Christians and Jews could still be saved; it was the religious institutions that were ultimately rejected by God.

The last part of the Day of Atonement involved the sanctification of the altar before the tabernacle. This altar is not in heaven; it is here on Earth, where Christ died. Thus, if Christ is about to complete the Great Day of Atonement in heaven—signifying another final close of probation—there must be a witness to this event. However, this witness needs to observe the blood at the altar on Earth, not merely a vision of heaven, because this is where the final phase takes place. Whether Ron Wyatt is this witness or whether the entire world will be is open to speculation. Ron Wyatt has testified to seeing the blood at the feet of the cross, but it seems he is alerting the world to this occurrence, and it may be that the world itself witnessing it will signal the beginning of this final stage.

Once the blood on "the horns" of the altar has been "uplifted" and given its strength, Christ will leave the Most Holy Place, and the door of probation will close for good. The duration of this period remains unknown to us, and we have not been given insight into it.

What we do know is that once the blood on Earth draws attention from heaven, we will be entering the final stage of the Day of Atonement, and Christ's work for man's salvation will be nearing its end. The altar on Earth represents the Ark of the Covenant because Christ fulfills the roles of High Priest and sacrifice simultaneously, embodying many symbols all at once.

When comparing the fall feasts to the spring feasts, we observe that tasks during the fall feasts can take a considerable amount of time. This suggests that the focus on the altar and the remaining blood also requires time, which is part of the Day of Atonement—a process that has historically taken a long

while. Consequently, the concluding aspects may also require their due time. However, a shift in focus does indicate that the time is drawing to a close.

The Ark of the Covenant is central to the events surrounding the second coming of Christ. It begins with the proclamation of Christ's return, followed by His entrance into the Most Holy Place in heaven and His official ceremony of receiving the kingdom. An investigative judgment occurs to determine who will be citizens of the New Kingdom and the New Jerusalem, and who will be "cut off." Once this judgment is complete, blood will be placed on the altar of innocence and the altar of burnt offering to protect God's people's prayers amid the chaos that ensues on Earth as Christ exits the Most Holy Place. This blood on Earth serves as a final invitation to "enter the ark," so to speak, before the end comes. After this last opportunity is presented, Christ leaves the Most Holy Place and the ark in heaven. The Ark moves both ahead of and behind during the end times, and God's people must "follow the Ark," as exemplified by the Israelite's.

"Rev 11:18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. Rev 11:19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. The Ark is also revealed when the angels bear plagues upon the Earth, signifying the end of probation for those who are lost. Meanwhile, God's people will be sealed and protected from these plagues. Revelation 15:5-6 states, "And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened; and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles." The wording in Revelation 11 and Revelation 15 is somewhat different. It has been suggested that the Ark mentioned is the heavenly Ark because no discovery of the earthly Ark had yet been made. However, upon examining the details, it may be possible to see that these passages refer to two different Arks: one in heaven and one on earth. Both events have effects on earth.

In Revelation 11:19, the Ark is called "the Ark of the Covenant." The Greek word used is "diathēkē," which means "covenant." As we know, the covenant was confirmed on earth, not in heaven: "Hebrews 12:24: And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

According to Hebrews 9:19, we learn that to confirm a covenant, blood was sprinkled upon it. Christ fulfilled all the types of confirming a covenant during His time on earth, and the act of sprinkling the Ark was part of that process. In Matthew 26:28, it states, "For this is my blood of the new testament, which is shed for many for the remission of sins." Here, "diathēkē" is also used, although translators sometimes choose to render it as "testament" instead of "covenant." This is because "testament" sounds more appealing in reference to Christ's sacrifice. The key point is that the Ark on earth is the Ark of the Covenant; a covenant cannot exist without confirmation, which took place at the cross, not later in heaven. Furthermore, by law, a covenant must be in effect before a High Priest can operate in the sanctuary.

So, why does it say, "the temple in heaven was opened"? The Bible often contains layered meanings, especially when two events are connected. When the temple in heaven is opened, the Ark of the Covenant can be seen on earth. This may be a more accurate way to interpret this sentence. The

meaning can be multifaceted: the temple in heaven must be opened for the Ark to be visible on earth. It does not necessarily imply that these events occur at the exact same time, but rather that they are interconnected. The earthly Ark should be the focus during the end of the Day of Atonement, as it is part of the work designated for this time period.

By stating that the temple in heaven is opened before mentioning that the Ark is seen, it emphasizes the connection between the two events—the earthly Ark and the heavenly Ark. The phrase “was seen” comes from a Greek word meaning “to gaze” at something. If the Ark were consistently seen in heaven, there would be no point in stating that someone now sees it. Thus, the opening of the temple in heaven leads to the Ark being seen on earth.

In Revelation 15, which addresses the end of probation for the world, the wording is different from previous passages. It states: “Rev 15:5 And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened.” This passage does not describe two related events as seen earlier; instead, it presents a single event. The Ark is referred to not as the Ark of the Covenant but as the dwelling place of the "marturion," which means testimony or witness. This connects to the idea that the law serves as a witness against humanity, and the plagues unleashed upon mankind are a curse for violating God's law. In this context, the law testifies against them, while Revelation 11 associates the Ark with the "covenant," which contains the offer of salvation. This difference may arise because Revelation 11 pertains to the Day of Atonement in heaven and the judgment occurring there, whereas Revelation 15 deals with the execution of that same judgment.

It is a common belief that the seventh trumpet signals Christ's second coming, but few understand that His return does not begin with His actual appearance in the sky.

When we compare Daniel and Revelation, we can pinpoint when the first event of the seventh trumpet takes place:

Daniel 7:13 states, “I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days; and they brought him near before Him.” Daniel 7:14 continues, “And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed.”	Revelation 11:15 adds, “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever.” Revelation 11:16, “And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshiped God.”
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Being given the kingdoms is not about Christ coming to Earth, but rather about His presence in heaven before the Father for an official ceremony.

Revelation 11:18 describes a judgment: “And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth.”

The confusion may arise from the fact that these events are presented as a single great occurrence, which is accurate, but for us, these events unfold over time. Therefore, God says, “Here is the patience of the saints” in reference to the final years of this Earth’s history. Things often take longer than we expect or think.

The last sentence appears to echo the description of the last plague, which involves a great earthquake and hail:

Revelation 11:19 states, “And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.”	Revelation 16:18 follows with, “And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.” Additionally, Revelation 16:21 notes, “And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.”
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This indicates that after the temple of God is opened and the Ark is observed—seemingly referring to the earthly ark in its earthly dwelling place—the plagues will follow. This also suggests that the seventh trumpet does not commence with Christ’s return to Earth, but rather with a judgment in heaven, an official ceremony of Kingship, and the Ark being revealed.

The book of Revelation is written in a puzzling manner, intentionally unclear in some details, primarily due to confuse Satan and his followers. They are not meant to fully understand the times. As stated in Revelation 16:14, “For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty.”

In Revelation 16:15, it says, “Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.” Jesus further explains this in Matthew 24:43-44: “But know this: if the goodman of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to be broken up. Therefore, be ye also ready: for in such an hour as ye think not, the Son of man cometh.”

The timing is not favorable for God's people either. God does not want individuals to pretend to be “holy” or do good merely because they are convinced by a specific date of His return. By not providing a fixed date, following Christ becomes a lifestyle and a conscious choice. When a date is set, it can feel forced. Christ does not come as a thief to those who choose Him daily, as they are always prepared for His arrival. Instead, He comes as a thief to those who try to set the time, thinking they can change at the last minute.



# The Ark is the central theme of all time prophecies

The Ark of the Covenant represents God's throne in heaven and on earth, and the law inside as the foundational law in God's kingdom. Through it, all will be judged or justified based on merits. The law measures and accepts Christ's atonement on our behalf and also measures the unrepentant sinner to determine their punishment.

## **2520 and the Ark**

Since the Ark is God's throne on earth, it symbolizes His kingship among humanity. When Man placed idols in God's temple, the Ark was removed, leading to an era dominated by heathen pagans.

The 2520 curse began at this point and ended with Christ reclaiming His territory and initiating a "gathering" of God's people, separating them from "Babylon." Christ is reigning over His people, serving as both Priest and King after the order of Melchizedek.

## **70 weeks and the Ark**

The first waymark is the 70 weeks, which outlines the time frame when the "covenant" was confirmed, culminating in Christ's sacrifice and closing with the probation period for the Jewish nation. The Ark receives the blood, which represents the provision for humanity's salvation.

## **2300 and the Ark**

Thus, at the beginning of the 2520 period, the Ark is removed. By the last week of the 70 weeks, the Ark is sprinkled with Christ's blood. At the conclusion of the 2300-day prophecy, Christ enters the Most Holy Place before the Ark in heaven and sprinkles the Ark, restoring His reign from the beginning before the curse, this time as King over the New Jerusalem.

## **The 1335 and the Ark**

Similarly, the 1335 prophecy points to the proclamation of Christ's second coming and the beginning of the events that will prepare the way for His return to gather His people.

## **The 1260 and 1290 and the Ark**

The 1260 and 1290 prophecies represent a period of counterfeit sanctuary service established by Satan to confuse and harm believers. During this time, attempts are made to change God's law.

God's people, and the truth is trampled underfoot. Man assumes titles and positions that rightfully belong to Christ, offering a false atonement. This system represents "Mother Babylon," and her "daughters" are the Protestant nations and churches that continue the sins of their mother, but do not return to God's law.

The 1260 days signify a false sanctuary service, while the 1335 days mark a return to Christ as High Priest. This period represents the gathering of God's people as they leave "Babylon" and prepare for Christ's return. It is important to note that this gathering occurs first in the heavenly books, with individuals coming to Christ as their High Priest and King, rather than physically congregating at the same location on earth. The process begins with Christ gathering people to Himself and later building the New Jerusalem.

The 1260 therefore represent an attack upon God's Ark, throne and sanctuary. It's antichrist as God sitteth in the temple of God, shewing himself that he is God" (2.Thessalonians 2:4)

### **The end of time prophecies marks the era of the Ark.**

The repeated mention of the Ark of the Covenant in Revelation indicates that the earthly Ark serves as a witness to what is happening in heaven. The presence of the Ark on earth signifies that the final phase of Christ's work as High Priest is about to begin, as He completes His role in the Most Holy Place in heaven.

The last phase of Christ's work as High Priest involves the sanctification of the "altar" on earth. Therefore, the blood on the Ark on Earth needed to be witnessed here, rather than through a vision. The work is to be completed at the altar on Earth. Ron Wyatt's discovery of the blood on earth as a sign that Christ is preparing to leave the Most Holy Place in heaven.

Throughout history, significant changes have often been revealed to only one individual, supported by scripture. Stephen witnessed the close of Jewish probation alongside scriptural evidence. Hierom Edson observed Christ's movement into the Most Holy Place, also with scriptural backing. Similarly, Ron Wyatt's discovery of blood on earth, corroborated by scripture, is an accepted witness of the final phases of the Day of Atonement.

In each instance, these revelations were rejected by God's people. Stephen was stoned by the church, Hierom Edson faced rejection from many in his own community, and Ron Wyatt was dismissed from the church that claimed to uphold the last light regarding the sanctuary and Christ's service.

There is no specified time prophecy for how long this closing phase will last. Christ will return

thief” to those who have not understood or accepted the signs God has provided, indicating harvest is near.

# The False Prophecy, the counterfeit-gathering

As the second coming of Christ began, it was marked by Him initiating an investigative judgment along with the “gathering” of His people to Himself and being crowned as King. In response, Satan launched a counterfeit gathering aimed at deceiving “the very elect, if it were possible.” Satan’s attempt to thwart Christ is to ensure that no one waiting for Him is free from condemnation. He desires for all humans to remain in rebellion against God's law. By doing this, he hopes to use the authority of the Pope that, since no one is on Christ's side, the universe should reject His claim over the earth. In His quest for victory, he believes he must unite the entire world against Christ's authority to make his triumph complete. Satan's greatest enemies on earth are those "who keep the commandments of God and have the true testimony of Jesus Christ." By seeking Christ's atonement and admitting that breaking His law, they are acquitted and cleansed by Christ's blood. They stand as witnesses that Christ has a right to rule and as promised, they will inherit the earth. Therefore, "the dragon... went to make war with the remnant" (Revelation 12:17).

The 1260 and 1290 prophecies address a similar “gathering” that was established as a counterfeit sanctuary. This structure claims to be of God, offering Christ’s atonement and gathering “Christians” into a counterfeit sanctuary. To this day, many follow this Papist religion, believing they are gathered to Christ. However, it cleverly mixes powerful Christian principles with falsehoods. This mixture can confuse even the most educated theologians. However, it becomes apparent who is behind it when one sees the Pope’s authority and church legislation placed above God's authority. All Satan needs to do is lead people to believe in God’s law while they believe they are defending it. He knows that they will be under condemnation according to the books of heaven, regardless of what they believe they are, if they do this. The counterfeit sanctuary is always founded on God’s law. Yet, Satan is adept at using numerous scriptures to create the appearance of divine endorsement for something that is not from God. Even when he attempted to deceive Christ in the wilderness, he quoted the Bible in two of the temptations to confuse him.

By positioning himself as close to the truth and scripture as possible, Satan achieves great success. His goal is to deceive God’s people, those who will inherit the earth, making his greatest deceptions resemble biblical truths.

The papacy received its "deadly wound" and would no longer have the same authority it once held. The beast that emerges from the earth in Revelation 13 represents the USA and its Protestant apostasy. Those churches that Christ “cut off” during the Day of Atonement did so for failing to choose His law over the Pope’s law. For those who argue that there is too much emphasis on the Pope, it is essential to realize that only by acknowledging the validity of God’s law can Christ’s blood

offered for atonement. This means that if one remains in defiance and does not recognize the law, they will not receive pardon. This is because God's law is the only standard that can define sin in heaven—neither church law nor religious leaders have that authority. When religious leaders alter the law, they also change what people need to repent of and seek forgiveness for. They assume God's role in the conscience, which is the human temple. The blood of Christ given as a forgiveness for church laws. Therefore, when a Catholic priest raises the cup they have been transformed into Christ's blood, they are holding a lie. Similarly, the bread given at communion is also a lie. No divine atonement is extended to those who follow human laws over God's law.

When Protestant nations and churches continued to adhere to the Pope's counterfeit laws, they were "cut off" on the heavenly Day of Atonement. This is because, when Christ enters the Most Holy Place, He can only represent those who respect the law that exists there. Christ's work is to offer His blood as atonement for us, while He represents our case in judgment, stating that we have repented for breaking God's law.

When God's Spirit departed from these churches—who had hundreds of years to reform but instead to prioritize Papal decrees over God's commands—they became akin to Babylon.

As God was gathering people to Himself and back to His laws, Satan started a counterfeit gathering. Protestant nation and church leaders, as well as church members in England and the USA, have collectively been misled by the false teaching of a Jewish kingdom of God in Jerusalem. They were sending money and assisting Jews in their return.

Cleverly Satan made them forget how the Papacy had placed himself as high priest in a counterfeit sanctuary, and now they believed the Antichrist was to come in a new build Jewish temple. The gathering of the unconverted Jews is the counterfeit gathering and was considered sacred, though they were unconverted, the Jews were still regarded as God's people on Earth. This shifted the focus away from Christ's gathering and the conditions for salvation, as well as the identity of God's people.

The Jews interpreted the scriptures in a way that suggested Christ would establish an earthly kingdom and rebuild a new temple. This is another counterfeit by Satan to distort biblical teachings. By utilizing conditional prophecies and already fulfilled prophecies from the return after Babylon, they created a seemingly biblical foundation to justify why unconverted Jews were to return and rebuild Jerusalem. It appears Biblical, but it is a lie. Just like the Papist religion caused the "truth to be trodden under foot", the new Jewish nation is doing the exact same. All eyes are upon them, viewing them as God's chosen nation, not realizing it is a counterfeit.

They offer a counterfeit salvation, atonement, community, covenant, and king. Many believe unlike the Papacy, the Jews uphold God's law and are therefore the "real deal." However, the Israel does not respect God's laws, and God is not reigning in their midst. Upon rejecting Christ's blood they have no atonement for their sins, and they are noted as lawbreakers in the books of heaven.

The State of Israel is currently obscuring the truth about the Ark of the Covenant and the blood of Christ, hindering its revelation and witness to humanity. While treating their distant relatives in their land, oppression and aggression make the God of Israel appear tyrannical. Stephen accused the Jewish nation of claiming to keep God's law while, in reality, breaking it. It is the rabbinical Judaism that is represented in modern Israel today, and they are therefore not practicing God's law. It is a counterfeit and a significant deception designed to confuse God's true people and distract from them and their message.

Billions is sent from christian churches to modern Israel. Money and weapons has been sent from former christian nations to Froggy. Their growth seems like a wonder and a sign from God that they are still the chosen people. Yet, it is a result of apostate christians and Christian nations that allowed modern Israel to rise so quickly in strength. Zionists also helped the Jewish nation to rise. A large parts of the land was gifted by rich European Jews, and the sustained by American Jews.

### **Why is modern Israel a counterfeit?**

In Revelation we are told that "all the world followed the beast" and those who do not take "the mark of the beast" and "worship his image" are categorized as those who have "the faith of God and the commandments of God". This means that a Jew who rejects Christ, are among those following the beast, taking the mark or worshiping the image" in one shape or form. The State of Israel has denied Christ as the Jewish messiah in its state religion, and thus we know they are part of the beast-group.

Christ warned against anyone claiming that we could see His kingdom before His second coming. There will be no gathering of God's people under one nation until that time, and even then, they will be taken to heaven while the earth remains desolate.

At Christ second coming His people are still spread around the world: "Mar 13:26 And then shall they see the Son of man coming in the clouds with great power and glory.

Mar 13:27 And then shall he send his angels, and shall gather together his elect from the four corners of the earth to the uttermost part of heaven.

Any assertions of a kingdom of God or a restoration of Israel before this event are deception. Christ cautions us against following or participating in.

Just like the Pope replaced God's law with his changed version, and God's truth with a corrupted version so has the Jews.

These three significant threats and deceptions continue to exist in our time. The Roman beast, the Protestant beast (USA) also called the false prophet, and the counterfeit Israel. All of this is a rebellion against God and seeks to confuse His people, diverting their loyalty from Him.

In the end times, God's true followers are also described as having the "patience of the saints." The term "saints" refers to those who are made holy through Christ's atonement for their sins. The "patience" signifies that the end times may last longer than anticipated, indicating that these followers do not try to establish a kingdom for Christ on Earth before the appropriate time. Such an action is the opposite of patience.

When the Israelites were at Mount Sinai and Moses had ascended the mountain, they could not wait for him to return. They rebelled against God and sought to create a counterfeit leadership.

Exodus 32:1 "And when the people saw that Moses delayed to come down out of the mountain, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, who brought us up out of the land of Egypt, we wot not what is become of him".

They made the molten calf and claimed it represented God Himself: "These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD" (Exodus 32:4-5).

They wanted a leadership they could see and control because they didn't have the patience to wait. And so they created a counterfeit claiming it was in honor of the same God they would worship for.

Judaism teaches that it is the Messiah that is to gather them and establish the kingdom. Yet when they rejected Christ and no other Messiah came, they ended up being the Messiah themselves and creating a state. The result is an "unholy gathering". Those who converted to Judaism were not allowed to return, and the preaching of Christ to Jews are still forbidden as it was when they stoned Stephen.

Yet calling a believer in Christ a "dead Jew" they did allow the immigration of atheistic Jews, communist and socialist Jews, fanatical Jews and liberal Jews. They are demonstrating a continued rebellion against Jehovah through this behavior.

Nothing has changed since the Jewish congregation were left desolate, but man's perception of the Jewish state.

# Christ Second Coming

The second coming of Christ is an event that extends from 1843 AD until His return. During this period, there are no specific time prophecies, but there are signs to observe. The signs related to Christ's ministry, particularly the significance of The Ark of the Covenant, Christ's blood, and the altar on earth, are important.

In 1843 the second coming is warned, and people are urged to repent to be prepared. In 1844 Christ began His rule as King and Priest in the Most Holy Place, determining who is to be gathered and who is to be “cut off” because they have not repented the rebellion against God's law. Lastly, the phase will bring focus to the “altar” here on earth and the blood. The close of probation will occur, at which point God will begin to punish those who have not repented through the plagues, as described in Revelation 14:9-10 and Revelation 16. The plagues will be interrupted by Christ's second coming when God's people will be taken to meet Him in the air, while those who have not repented will face death (1 Thessalonians 4:17). The final judgment will take place after a thousand years. During this time, God's people in heaven will have an opportunity to review the cases of the lost before the final execution of judgment. Once those individuals are lost forever, they cannot be revived, resurrected, or exist any longer. The punishment for them is eternal and irreversible.

Christ's second coming parallels the events of the flood and the destruction of Sodom and Gomorrah. In all these instances, there were warnings issued ahead of time, an investigation carried out by heaven, and a safe haven prepared for God's people before judgment was executed. For the past 180 years, mankind has been largely unaware that they are living in a time reminiscent of the period before the flood—leading ordinary lives while the great judgment unfolds and Christ separates apostate Christianity from the truth. Every day since 1844, a human being's case is revived and determined. The people living before the flood received about 120 years of warning from God regarding the investigative judgment until the actual judgment took place. It is speculated that there may have been around 750 million people living during that time. From the creation of man until the flood, there were 1,656 years. Each of those individuals was subject to investigation, yet only one family was saved. In contrast, there are currently 8 billion people alive today. This population explosion occurred rapidly after 1844. It was God's intention that His people share the truth about His coming before this significant population increase to effectively reach a greater number of people in a shorter time frame. “Baseline estimates suggest the world population grew by 123%, from just above 1 billion in 1800 to **2.2 billion** in 1938” (<https://cepr.org/voxeu/columns/how-many-people-earth-world-population-1800-1938>)

With such a small number of people compared to what was to come, had God's people completed their mission, the truth would have been known by most of the world later on. The knowledge that 1 to 2 billion people gained may have influenced their descendants, who now number 8 billion. However, Satan shifted the focus by bringing entertainment into homes through media. The evangelism of false Protestantism, and Catholicism, and the rise of the state of Israel have further confused the truth which today is almost unknown.



Even the basic biblical truths understood by figures like Isaac Newton and Abraham Lincoln are now often misunderstood. Sain interpretations have been changed to make way for new doctrines and the doctrines of devils.

For a deeper understanding of the time prophecies and the events surrounding them, the following books are recommended:

1. **\*\*Daniel and Revelation\*\*** by Uriah Smith - This book provides a detailed examination of each chapter in the books of Daniel and Revelation.
2. **\*\*The Great Controversy\*\*** by Ellen G. White - This work explores the ongoing conflict between good and evil throughout history.
3. **\*\*Patriarchs and Prophets\*\*** by Ellen G. White - This book sheds light on significant biblical events, including the Flood, the destruction of Sodom and Gomorrah, the Exodus, the covenant at Sinai, and God's law.

This series summarizes the conclusions drawn from the hard work and revelations given to those who preached about Christ's second coming in 1843 and returned to God's law. They serve as the foundation of the last church and have provided insights into the book of Daniel, as referenced in Revelation 10. Rev 10:2 And he had in his hand a little book open, : and he set his right foot upon the sea, and his left foot on the earth.

Although the foundation of the interpretation of time prophecies is explained here, the author has added everything related to the Earthly Ark to this understanding. The pioneers would not have received knowledge about the blood on the Ark here on Earth, as this revelation pertains to the concluding work rather than the beginning, which was their focus. God reveals knowledge in stages, with each revelation intended to build upon the previous one. Whenever a new phase of the same service begins, his people are informed as it occurs.

Ron Wyatt is considered the last witness given us so far, who, by observing the blood on earth, points to Christ's final stages of the Day of Atonement prior to His coming. For many, the revelation of the blood of Christ upon the earthly Ark may be new and intertwined with teachings from various churches. If you have belonged to a church that disregards God's law and the true Sabbath, you may have been misled regarding prophecy. Therefore, it is strongly recommended that you read the books suggested here to uncover the truth that Satan has attempted to conceal.

Even within churches that embrace the truth, apostasy has crept in, and false prophecies have often overshadowed the genuine message. It is essential to return to foundational teachings and heed God's messengers.

The Church of Philadelphia, which received enlightenment about the time prophecies and their meanings, was instructed to "hold that fast which thou hast" (Rev.3:11) This means that their existing teachings were not to be replaced by a new doctrine. Rather, truth could only be added to their foundation, not substituted for it.

Most importantly, do not trust any teachings from churches or synagogues that do not embody "the patience of the saints, who keep the commandments of God and the faith of Jesus." This includes the trait of patiently waiting for God's kingdom instead of trying to create it before its time.

The false churches and synagogues often confuse excitement and emotional highs with the Holy Spirit, filling themselves with deceptive influences. They might mistake formalism for godliness. Emotions

can be manipulated, while truth remains an unchanging fact. God's truth and the foundations of His governance remain consistent, regardless of who we are or the era we live in. This is why Revelation 14 speaks of God's judgment: "and to every nation, and kindred, and tongue, and people, Rev 14:7 Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

This message is for everyone—not just Jews or Christians, but for all nations, languages, and peoples. It is a truth that concerns all of humanity. Everyone is currently undergoing evaluation in the ongoing judgment that takes place before Christ's return. Each person has the opportunity for salvation, which continues until Christ leaves the Most Holy Place. At that point, every case will be determined.

The whole world is called to worship the God of the Bible, the Creator of all things. This is not limited to one group; everyone is invited to worship God and receive salvation. As Jesus said in Matthew 24:14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

This kingdom was promised to Christ, as seen in the prophecies of Daniel. The book of Revelation also confirms that this kingdom is given to Christ. The judgment, the blood on the altar, and Christ's second coming all bear witness to this kingdom.

The truth is no longer hidden. Although Satan has created many distractions around it, it still there. It can be found by anyone searching, and they shall know the truth, and the truth will set them free.