

April 2017
Revised July 2017

Daniel 11: Trump Not the Last President

Part 1: Time of the End

Verse 1

Search the Scriptures

How shall we search the Scriptures in order to understand what they teach? We should come to the investigation of God's word with a contrite heart, a teachable and prayerful spirit. We are not to think, as did the Jews, that our own ideas and opinions are infallible; nor with the papists, that certain individuals are the sole guardians of truth and knowledge, that men have no right to search the Scriptures for themselves, but must accept the explanations given by the fathers of the church. We should not study the Bible for the purpose of sustaining our preconceived opinions, but with the single object of learning what God has said.

Some have feared that if in even a single point they acknowledge themselves in error, other minds would be led to doubt the whole theory of truth. Therefore they have felt that investigation should not be permitted, that it would tend to dissension and disunion. But if such is to be the result of investigation, the sooner it comes the better. If there are those whose faith in God's word will not stand the test of an investigation of the Scriptures, the sooner they are revealed the better; for then the way will be opened to show them their error. We cannot hold that a position once taken, an idea once advocated, is not, under any circumstances, to be relinquished. There is but One who is infallible—He who is the way, the truth, and the life.

Those who allow prejudice to bar the mind against the reception of truth cannot receive the divine enlightenment. Yet, when a view of Scripture is presented, many do not ask, Is it true—in harmony with God's word? but, By whom is it advocated? and unless it comes through the very channel that pleases them, they do not accept it. So thoroughly satisfied are they with their own ideas that they will not examine the Scripture evidence with a desire to learn, but refuse to be interested, merely because of their prejudices.

The Lord often works where we least expect Him; He surprises us by revealing His power through instruments of His own choice, while He passes by the men to whom we have looked as those through whom light should come. God desires us to receive the truth upon its own merits—because it is truth.

The Bible must not be interpreted to suit the ideas of men, however long they may have held these ideas to be true. We are not to accept the opinion of commentators as the voice of God; they were erring mortals like ourselves. God has given

reasoning powers to us as well as to them. We should make the Bible its own expositor.

All should be careful about presenting new views of Scripture before they have given these points thorough study, and are fully prepared to sustain them from the Bible. Introduce nothing that will cause dissension, without clear evidence that in it God is giving a special message for this time.

But beware of rejecting that which is truth. The great danger with our people has been that of depending upon men and making flesh their arm. Those who have not been in the habit of searching the Bible for themselves, or weighing evidence, have confidence in the leading men and accept the decisions they make; and thus many will reject the very messages God sends to His people, if these leading brethren do not accept them.

No one should claim that he has all the light there is for God's people. The Lord will not tolerate this. He has said, "I have set before thee an open door, and no man can shut it." Even if all our leading men should refuse light and truth, that door will still remain open. The Lord will raise up men who will give the people the message for this time (TM 105-107).

Introduction

It is currently taught in the Latter Rain Movement that based on Daniel 11:2, 3, 20, and 21, Donald Trump is the last president of the United States, and that he will be the one to usher in the Sunday Law. This entire document (consisting of eight parts) will attempt to show that Daniel 11:1-21, particularly, verses 2, 3, 6, 10, 20 and 21, reveal that the last president will not be Trump (45th president), but that it will be the one following him (46th president). This document will maintain that Daniel 11:6 is the verse that makes plain the reason why Trump won't be the last president, and that it reveals who the last president will be. It will assert that Daniel 11:1-21 focuses on the 45th and 46th presidencies, for this is the period in which the United States makes the final transition from a democracy to an autocracy. It will also be demonstrated that just prior to Midnight, the 45th presidency will be when the foolish Priests are bound as tares, and that probation will close at the 46th presidency. Most importantly, it will be shown that probationary time for Priests will be shorter than first believed, for the 45th president will not complete his

term (“destroyed within few days”, Daniel 11:20), and when the 46th president takes office, Midnight will be imminent (“when he shall stand up, his kingdom shall be broken”, Daniel 11:4).

It is acknowledged that not every point in this document may be correct. However, based upon multiple evidence from Daniel 11, it is firmly proposed that Trump is not the last president, but that the last president will be the one who follows. Since mid-May of this year, all parts of the original document, as well as most of the revised, were repeatedly shared with the leading teacher in the Latter Rain Movement. There has been no response. After much prayer and consideration, and particularly due to the shortness of probationary time, and the significance of Daniel 11’s message to the people of this movement, it is now being made public.

“The First Year of Darius” and “The Third Year of Cyrus” Represent the Time of the End

Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him (KJV, Daniel 11:1).

This verse is currently taught in the Latter Rain Movement as symbolizing the Time of the End. This is based on the understanding of Daniel 11:40b (1989), which had to first be unsealed and understood in order for the rest of Daniel 11 to be unsealed and understood. Daniel 11:1 references a Time of the End by using the symbol, “the first year of Darius”. An explanation of this symbol as it relates to the symbol, “the third year of Cyrus”, follows.

A 70-year prophecy ended in the first year of Darius. Babylon’s power as world leader ended when the Persians conquered it, and Darius was placed on the throne (Smith 97).

And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations (KJV, Jeremiah 25:12).

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

In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem (KJV, Daniel 9:1, 2).

It is understood that the vision of Daniel 11 is a continuation of the vision of Daniel 10, which was given in the third year of Cyrus.

In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing and had understanding of the vision (KJV, Daniel 10:1).

This verse (Daniel 10:1) introduces the last recorded vision of the prophet Daniel, the instruction imparted to him at this time being continued through Daniel 11 and 12. The death of Daniel is supposed to have occurred soon after this, he being at this time, according to Prideaux, not less than ninety years of age (Smith 226).

The fast of Daniel in chapter 10 occurred in the third year of Cyrus, the year that he released the Jews to rebuild the temple in Jerusalem. Yet, Ezra states that this event occurred in the first year of Cyrus.

Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah (KJV, Ezra 1:1, 2).

Based upon these references, it is understood that the first year and the third year of Cyrus are the same years. Cyrus co-reigned with Darius, and two years later, when he died, Cyrus reigned alone. Therefore, his third year of actual rule was the first year that he ruled alone. This was the year when the seventy-year prophecy of Judah's captivity came to an end.

Therefore thus saith the LORD of hosts; Because ye have not heard my words, Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing,

and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years (KJV, Jeremiah 25:8-11).

Mrs. White compares the 1260 years of papal persecution to the 70 years of captivity of God's people:

The darkness of error and superstition threatened to blot out a knowledge of true religion. God's church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile (PK 714).

The captivity of God's people is represented as a period of "darkness of error and superstition" that "threatened to blot out a knowledge of true religion." When God's people are released from captivity, this darkness is dispelled. The end of the 1260 years of papal persecution ended in 1798, which was a Time of the End. Since the 1260 years parallel the 70 years, then the end of a seventy-year period also marks a Time of the End. Babylon fell after 70 years in the first year of Darius. Judah's captivity ended after 70 years in the third year of Cyrus. So when Gabriel mentions the first year of Darius in the vision of Daniel 11:1, which was given in the third year of Cyrus, he is referencing a Time of the End.

Multiple Times of the End

"The first year of Darius" in Daniel 11:1 can be considered to be 1989, the anchor Time of the End from which the presidents in the following verses can be located. Symbols can have more than one meaning, so the two Times of the End specified in Daniel 11:1 and 10:1 (first year of Darius, third year of Cyrus) can also represent other Times of the End waymarks. It is proposed that these two Times of the End waymarks are set forth to emphasize the pattern for the Times of the End throughout Daniel 11.

In various writings, Mrs. White refers to the Time of the End as several different points, as well as progressive periods. Some of the points and periods which she marks in history as the Time of the End are listed below:

- 1) a time of successive events in process of fulfillment (RH May 13, 1902, Art. A, Par. 9, Ms 17-1901.6)
- 2) when the visions of Daniel and other prophets are unsealed (DA 235.1)
- 3) the time in which we live, the last days, when the judgments of God are in the land (CET 239.2, Cch 37.1, 5T 9.2, AUCR April 15, 1912, par. 18, Lt 350-1907.31)
- 4) when the message of judgment is proclaimed, when the third angel's message goes forth (HF 221.3, AUCR, April 15, 192, par. 19)
- 5) the time of judgment (CH 227.1)
- 6) when church and state unite, at the Sunday Law (RH December 15, 1904, par. 1, 18MR 178.2)
- 7) when God's work in earth is closing (AA 54.2)
- 8) when probation has closed (PUR November 6, 1902, par. 2)
- 9) when the world is divided into two classes (18MR 88.2, 18MR 177.1, 2)
- 10) when the signs of Christ's coming are given (Ev 613.1)
- 11) when God's people are delivered at His coming (VSS 462.2, RH December 15, 1910, par. 6)

As can be seen from these references, Mrs. White identifies several Times of the End, progressing from a point in history when the prophecies of the last days are unsealed, all the way to Christ's second coming. More than one Time of the End exists for a generation, and the purpose of identifying a Time of the end waymark is to show God's people the time of judgment, the sign of the end, the separation of two classes, the close of probation, and their deliverance.

Anchor Time of the End is Followed by Two More Times of the End

The multiple Times of the End referenced by Mrs. White are noted throughout Daniel 11, and provide a pattern to recognize the nearness of certain events. The fact that a Time of the End waymark (first year of Darius) is the first element to be mentioned in Daniel 11:1, and is repeated throughout the entire chapter, suggests that this particular waymark is very important to understand.

... Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence. —Manuscript 107, 1897, 1, 2. (Search the Scriptures," undated.) (8MR 413).

Not only are God's people required to understand the things that He repeats, but there is a great consequence to not understanding them. As already established in the Latter Rain Movement, the pattern of repeating and enlarging a particular prophetic sequence of events occurs throughout all of Daniel 11. Therefore, there will be "great consequence" if God's people do not correctly understand the order of these events, as well as the events themselves. The first subject mentioned in Daniel 11 sets the theme for the entire chapter, and this must be correctly understood in order to understand the events portrayed in the following verses.

Just as Daniel 11:1 begins with a Time of the End, Daniel 11:40 also begins with a Time of the End. Daniel 11:40-45 is the foundation for understanding the entire chapter of Daniel 11. Therefore, the pattern of the Times of the End noted throughout Daniel 11 should follow the pattern laid out in Daniel 11:40-45. The pattern that is found within the foundation includes an anchor Time of the End, followed by two additional Times of the End that are associated with each other. The characteristics for each Time of the End waymark are listed below:

- 1) anchor Time of the End: time from which the two following Times of the End are measured, downfall of a nation or church organization, unsealing of prophecies of latter days, increase of light
- 2) first Time of the End: downfall of a nation or church organization, sign of approaching deliverance, and nearness of close of probation
- 3) second Time of the End: actual deliverance, close of probation, literal or spiritual temple lifted up

The anchor Time of the End is marked by a downfall of a nation or church organization, and a prophecy begins or is unsealed. This downfall can either be the actual time that the nation or church falls, or the beginning of the falling process. The first Time of the End following the anchor is also marked by a downfall of a nation or church organization. This downfall signifies that a release from the darkness of error and superstition, and the close of probation for God's people are soon to come. The second Time of the End from the anchor marks the actual

deliverance from the darkness of error and superstition, and the close of probation. At this point, a literal or spiritual temple is lifted up.

The Time of the End pattern established in Daniel 11:40-45 is also found in 11:1 (with 10:1), 11:6, and 11:13 and 14. These verses show that the three Times of the End occur in all four generations of Adventism:

1st generation: Millerites to Seventh-day Adventists (Daniel 11:40-45)

2nd generation: Seventh-day Adventists to Latter Rain Movement (Daniel 11:1 and 10:1)

3rd generation: separation of wise and foolish Priests (Daniel 11:6)

4th generation: wise Priests (Daniel 11:13, 14)

It is not to controvert the Latter Rain Movement's current teaching of the four generations of Adventism that the generations are laid out differently here. The history of Adventism is laid out as such in this document because this is what is noted in Daniel 11 in reference to the Times of the End. In this illustration, it is within the third generation that the wise and foolish Priests are developed and separated, and it is within the fourth generation that the two classes of Priests are demonstrated.

Daniel 11:40-45 is the Parent Fractal for the Time of the End Pattern (1st Generation)

The Time of the End pattern found in Daniel 11:40-45 encompasses the entire history of the Millerites and the Seventh-day Adventists from 1798 to the Sunday Law. Therefore, it will be referred to as the parent fractal. This history includes multiple Times of the End:

1) 1798: downfall of papacy, unsealing of Daniel; 11:40a

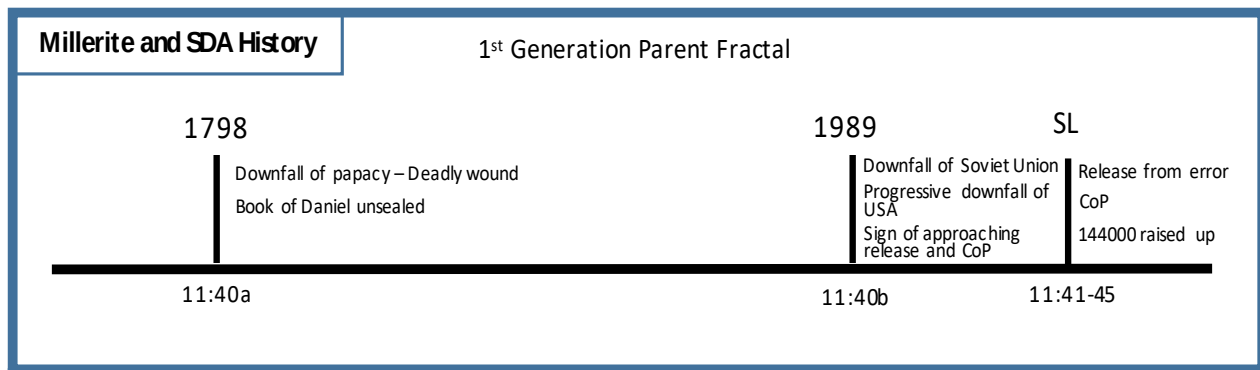
2) 1989: downfall of Soviet Union, progressive downfall of United States, sign of release from darkness for Seventh-day Adventists, sign of approaching close of probation at Sunday Law; 11:40b

3) Sunday Law: release from darkness, close of probation, 144,000 lifted up; 11:41-45

The downfall of the papacy in 1798 marks the anchor Time of the End. Thereafter, Daniel was unsealed within the Millerite Movement. Since then, prophecies for the latter days have been progressively unsealed.

The downfall of the Soviet Union marks the first Time of the End, and it was this event that was a sign that God's people would be released from the darkness of error and superstition of the conference's teachings, and that the close of probation was approaching. It is also marked by the progressive downfall of the United States, for this is when a secret alliance was made with the papacy.

The Sunday Law marks the second Time of the End. This is when God's people will be completely released from the darkness of error and superstitious teachings, probation will close, and the 144,000 will be lifted up as an ensign.



Daniel 11:1 (with 10:1) is the Daughter Fractal for the Time of the End Pattern (2nd Generation)

The Times of the End referenced in Daniel 11:1 (with 10:1) are as follows:

- 1) 606BC: beginning of 70 year prophecy, downfall of Judah, Jeremiah's prophecies; 10:1
- 2) 538 BC: downfall of Babylon, sign of approaching release from darkness for Jews, and nearness of close of probation typified; 11:1
- 3) 536 BC: release from darkness, close of probation typified by those who remained in Babylon, temple in Jerusalem raised up; 10:1

These Times of the End illustrate a more specific history than the parent fractal, and parallels the history of the Seventh-day Adventist Church and the Latter Rain Movement that began on 9/11. Daniel 10:1 marks the anchor Time of the End by a reference to the third year of Cyrus. This is the year that the Jews were released from captivity; so by implication, the year

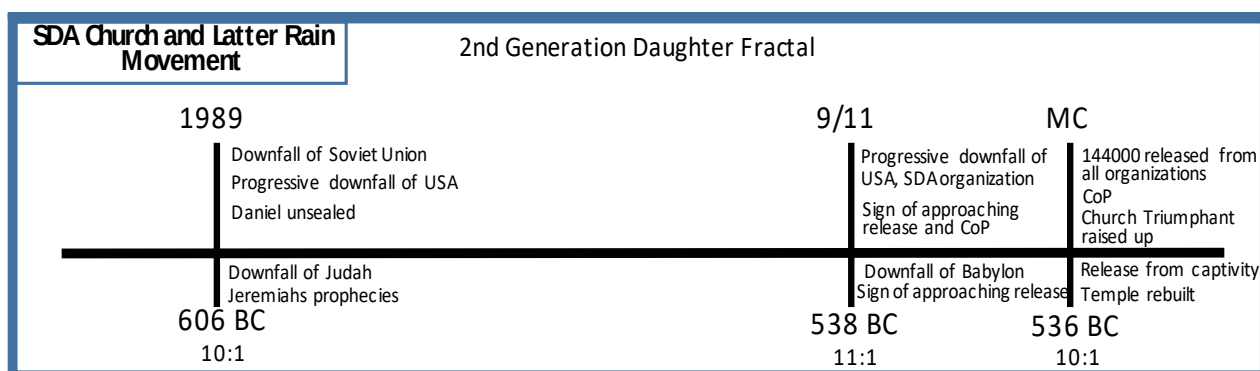
that the Jews went into captivity is also marked (606 BC). This year marks the downfall of Judah, and is the point from which to measure the 70-year prophecy. At that time, Jeremiah continued to prophesy about future sieges and the eventual destruction of Jerusalem. 606 BC parallels 1989, when the Soviet Union fell and the progressive downfall of the United States began. The unsealing of Daniel also began with the eventual understanding of Daniel 11:40-45. After 1798, when the book of Daniel was unsealed to the Millerites, it was eventually sealed to the Seventh-day Adventists (due to darkness of error and superstition). Then in 1989, God unsealed the book again, in preparation for the change in dispensation to the judgment of the living.

The first Time of the End is represented in Daniel 11:1, when Babylon fell in the first year of Darius. This was the sign that the Jews would soon be released from the darkness of error and superstition of the Babylonians (Daniel 9:1, 2). This parallels 9/11, the downfall of the United States when the Patriot Act was passed, which virtually violated the Fourth Amendment (which protects citizens from unreasonable searches and seizures). The progressive downfall of the Seventh-day Adventist organization is also marked here, as this is when the leadership of the church was passed by. The beginning of the judgment of the living was a sign that the Seventh-day Adventists would soon be released from the darkness of error and superstition of the conference's teachings, and that at the first Sunday Law, probation would close for the Seventh-day Adventist organization.

Daniel 10:1 also marks the second Time of the End, when the Jews were released in the third year of Cyrus, and the lifting up of the temple occurred. This parallels Midnight Cry, when the 144,000 are completely released from the darkness of error and superstition from the

Seventh-day Adventist organization (whose probation has closed), and the Church Triumphant is lifted up as an ensign.

Daniel 11:1 (with 10:1) illustrates the second generation daughter fractal of the Time of the End pattern:



“Years” and “Times” Signify More Than One Time of the End, and Represent the First and Second Times of the End

In Bible prophecy, “day” and “time” can symbolize a “year”:

Figures sometimes have two or more different significations; as day is used in a figurative sense to represent three different periods of time.

- Indefinite.
- Definite, a day for a year.
- Day for a thousand years.

If you put on the right construction it will harmonize with the Bible and make good sense, otherwise it will not. Ecclesiastes 7:14; Ezekiel 4:6; 2 Peter 3:8 (Miller, Rule 10).

Prophetic Dates.—An important principle in prophetic interpretation in connection with time prophecies is the year-day principle, under which a day of prophetic time is counted as a calendar year of historic time. Before the Israelites entered the land of Canaan they sent twelve spies ahead to investigate. The spies were gone forty days, and upon their return the Hebrews, frightened at their report, refused to go up and occupy the promised land. The result was a sentence the Lord passed upon them: “After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years.” Numbers 14:34. A similar method of computing future time is indicated through the prophet Ezekiel. Forty years of punishment for iniquities awaited the kingdom of Judah. The Lord said through the prophet: “Lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I

have appointed thee each day for a year.” Ezekiel 4:6. This year-day principle has an important application in interpreting the time of the prophecy of the “two thousand and three hundred evenings and mornings” (Daniel 8:14, R.V.) and the 1260-day period, variously indicated as “a time and times and the dividing of time” (Daniel 7:25), the “forty and two months” (Revelation 11:2; 13:5), and the “thousand two hundred and threescore days” (Revelation 11:3; 12:6). (GC 681).

In referencing a particular point or period of time, Daniel 11:6, 13 and 14 appear to interchange the words “years” and “times”. In Daniel 11:6, the narrative begins with the phrase, “in the end of years”, then ends with the phrase, “in these times”. Daniel 11:13 and 14 utilize this same pattern. Verse 13 ends with the phrase, “after certain years”, which in the marginal reference means, “at the end of times, even years”; or simply put, “at the end of years”. Then verse 14 begins with the phrase, “in those times”. These phrases are not used again after verse 14. Thereafter, a reference to a particular point or period of time is singular, and not plural, and the word “time” is used, as in, “for a time” (11:24), “time appointed” (11:27, 29), and “time of the end” (11:35, 40).

As has already been shown, multiple Times of the End exist for a generation, and Daniel 11 references these Times of the End with various terms. It is suggested that the phrases using the singular form for “time” (“for a time”, “time appointed”, “time of the end”) reference either the end or the beginning of religious persecution. It should also be noted that the phrase, “time appointed”, additionally signifies the establishment of a Sunday Law. The singular form of the Time of the End waymark can generally symbolize the anchor Time of the End. But symbols can have more than one meaning, so these various Time of the End waymarks can transfer from an anchor Time of the End to the first or second Time of the End, depending on the context.

1798: end of papal persecution (Time of the End; Daniel 11:40a)

1989: end of communist persecution (Time of the End; Daniel 11:40b)

Midnight: beginning of Priests’ persecution (Time of the End; Daniel 11:40a)

Midnight Cry: beginning of Church Triumphant’s persecution, first Sunday Law (Time of the End, time appointed; Daniel 11:40b, 29)

Sunday Law: beginning of 11th hour workers' persecution, Sunday Law enforced (Time of the End, time appointed; Daniel 11:27, 35)

The words in plural form (“times” and “years”) suggest that there are more than one Time of the End waymarks, and that they are linked with one another. In the pattern of the parent fractal, the last two Times of the End are associated together by a sign of an event shortly to come, then the actual arrival of the event itself. It is suggested that the phrases utilizing “times” and “years” represent these last two Times of the End (first and second Times of the End).

The narrative in Daniel 11:6 occurs in the context of “in the end of years” and “in these times”. The present tense of the phrase, “in these times”, suggests that the events of verse 6 occur in present time. In verses 13 and 14, the events are discussed in past tense form (“after certain years”, “in those times”), suggesting that the events referred to at that point have already passed. These particular verses will be discussed in more detail in Part 4 of this document and in a separate document, but for the purpose of outlining the understanding of the Times of the End, only a brief explanation of these verses will be made here.

Daniel 11:6 is the Granddaughter Fractal for the Time of the End Pattern (3rd Generation)

It is currently taught in the Latter Rain Movement that Daniel 11:6 represents 1797, when the Treaty of Tolentino was made, and eventually broken, between the papacy and Napoleon Bonaparte. It is proposed that this verse also represents another layer of history, the present one. The narrative of verse 6 begins “in the end of years” when an agreement is made between the kings of the North and South. Then it ends with the dissolution of this agreement “in these times”.

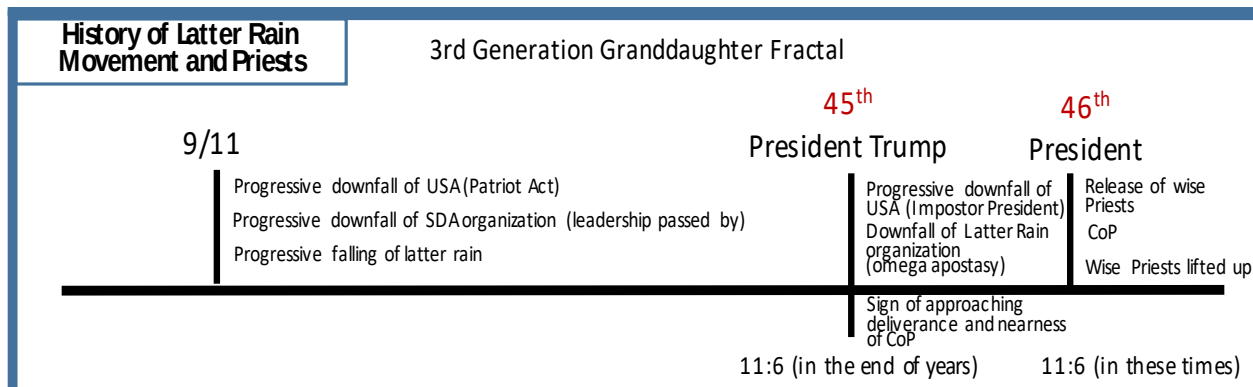
Daniel 11:6-9 is a repetition and enlargement of the history of Daniel 11:1-5, which presents the history of the 45th and 46th presidencies. Therefore, verse 6 also represents the same history. It will only be briefly stated here that Daniel 11:6 reveals that Trump obtained his

presidency illegally through a secret alliance with Russia, that the secret alliance will be discovered and broken, that Trump will be removed from office, and that the rightful and legitimate president will be put in place. These events occur within the history of the 45th and 46th presidencies, in the final phase of the separation and sealing of the Priests, which is occurring now. This is the reason that these events are placed in present tense context.

The anchor Time of the End for the history of the Latter Rain Movement and the Priests is placed at 9/11. This is when the judgment of the living began. The progressive downfall of the United States (Patriot Act) and the progressive downfall of the Seventh-day Adventist organization are also marked, as this is when the leadership of the church was passed by. This is also when the latter rain began to fall, which parallels the unsealing of latter day prophecies and increase of light.

The phrase, “in the end of years”, marks the 45th presidency (Trump), as the first Time of the End. His presidency also marks the progressive downfall of the United States, due to Russian interference of the 2016 election, and as Daniel 11:6 specifies, Trump having illegally taken office. His presidency also marks the downfall of the Latter Rain organization, for this is when the omega of apostasy begins. It is also the sign for Priests that their deliverance from the darkness of error and superstition, and the close of probation are very near.

The phrase, “in these times”, marks the 46th presidency, represented by the second Time of the End. This is when the close of probation will occur for the Priests. The wise Priests will be completely delivered from the darkness of error and superstition that has entered the Latter Rain organization, and will be lifted up at Midnight, shortly after the 46th president is placed in office.



Daniel 11:13 and 14 is the Great-Granddaughter Fractal for the Time of the End Pattern (4th Generation)

It has already been established in this movement that Daniel 11:11 symbolizes Midnight, when Russia attacks the United States. Therefore, verses 13 and 14 illustrate the period after Midnight, when the United States is building up its forces to retaliate against Russia at Midnight Cry, which occurs in verse 15. The phrases used in Daniel 11:13 and 14 are, “after certain years” (“after the end of years”), and, “in those times”; basically the same phrasing as Daniel 11:6, but with the tenses changed. And Just as in Daniel 11:6, these phrases represent the first and second Times of the End.

Since Daniel 11:13 and 14 represent the history after the granddaughter fractal, it will be referred to as the great-granddaughter fractal. In these verses, Midnight has just occurred, the wise Priests have been completely delivered from all darkness of error and superstition, their characters have been perfected and sealed, and they have been lifted up. Probation for Priests has also closed at this time.

It should be noted that the time period between the assumption of office of the 46th president and Midnight is very short, so much so that Daniel 11:3 refers to this period as “when he shall stand up, his kingdom shall be broken.” For the purpose of illustrating the fourth generation, this extremely short gap between the 46th president and Midnight will be expanded,

and the close of probation will be placed at both these points. However, it should be kept in mind that probation actually closes for Priests when the 46th president takes office, just prior to Midnight, so that by Midnight, probation has already closed. Based on these events, Midnight represents the second Time of the End. Because it has already occurred at this point in the narrative, it is referred to in the past tense (“in those times”, verse 14).

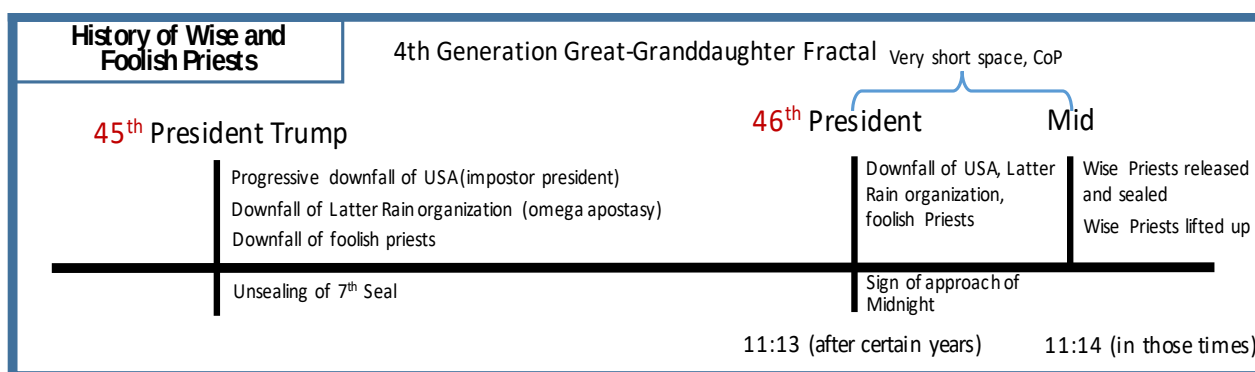
The first Time of the End precedes the second, so it must be represented by an event preceding Midnight. Daniel 11:6 outlines the history of the 45th and 46th presidencies, and verse 7 describes the event following the placing in office of the 46th president. Though it will be explained in more detail in a separate document, it will simply be stated here that verse 7 also represents Midnight. Therefore, verse 6 shows the event just prior to Midnight, which is the placing in office of the 46th president. This is the event that represents the first Time of the End, referred to in verse 13 as, “after certain years”. It is after the 46th president is placed in office, and after Midnight that the events of verses 13 and 14 happen; therefore, the phrases used to describe these Times of the End points are in past tense.

At this first Time of the End waymark (46th president), the wise and foolish Priests have already been separated, and the wise Priests have been gathered. The assumption of power of the 46th president is a sign for the wise Priests that Midnight is imminent. The downfall of the Latter Rain organization and foolish Priests are marked here, as well as at the anchor Time of the End, because by the time that Trump is removed from office, the foolish Priests are bound, and the Latter Rain organization has fallen. By the 46th presidency, this process is completely over. Just as the gap between the assumption of power of the 46th president and Midnight is very short, so is the gap between the 45th president’s removal and the placing in office of the 46th president.

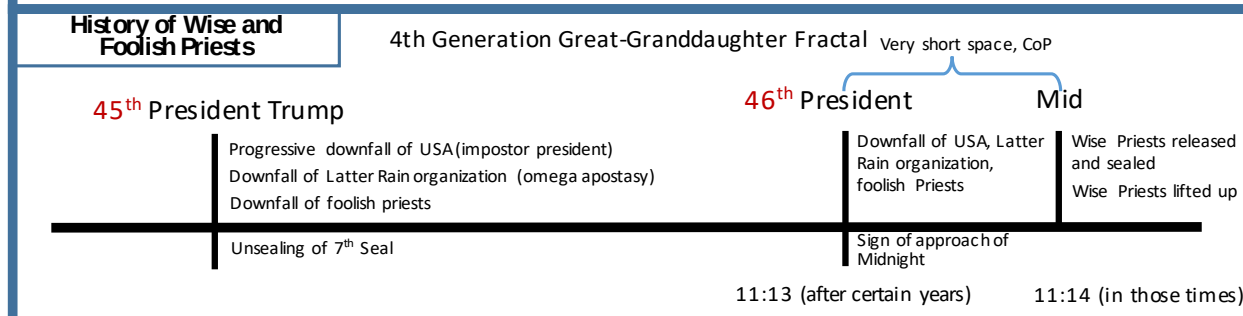
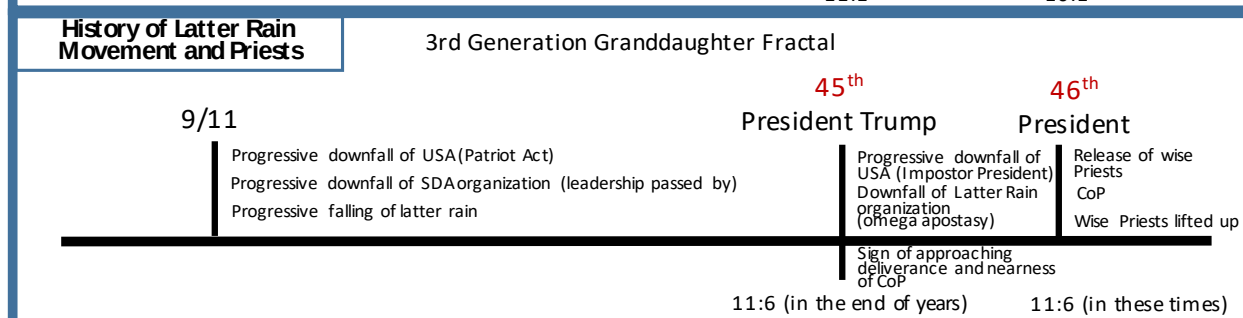
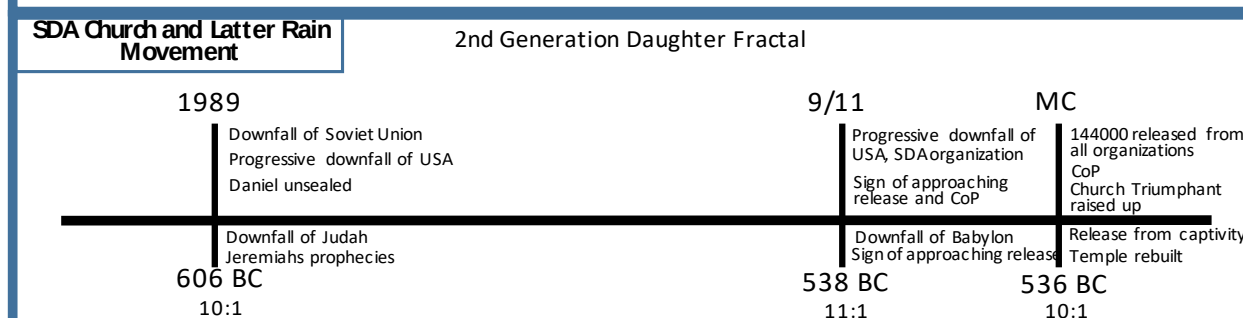
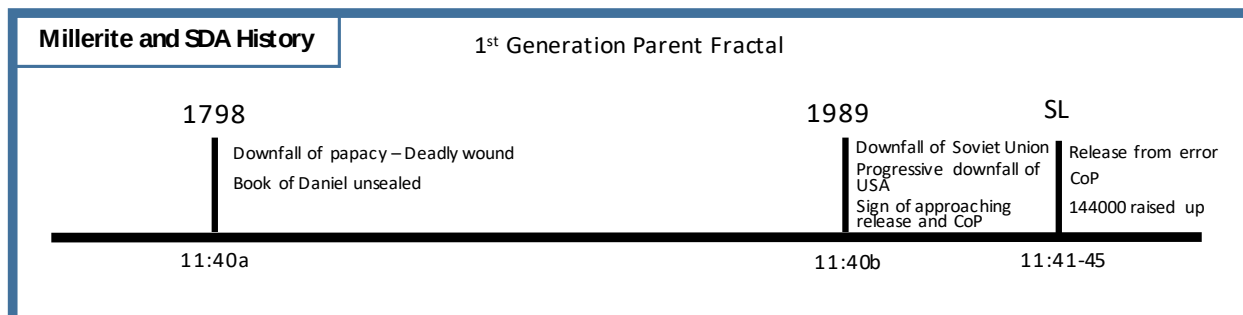
Therefore, just as a form of illustration, the characteristics of these points are shown as being the same.

The anchor precedes the first Time of the End, so it must be an event prior to the placing in office of the 46th president. The anchor Time of the End at the great-granddaughter fractal level is the period of the 45th president, Trump. This marks the progressive downfall of the United States, as Trump has been illegally placed in office. It also marks the downfall of the Latter Rain organization (due to the omega apostasy). By the end of Trump's presidency, the Latter Rain organization has completed its fall, and the foolish Priests are bound as tares. It is also within the anchor Time of the End that the unsealing of the seventh seal occurs.

The 45th and 46th presidencies represent the closing work of the separation and sealing of Priests. Events are progressive, and do not necessarily occur at just a point in time. The foolish Priests are bound within Trump's presidency, and by the time that the 46th president takes office, the wise Priests are gathered and probation closes. These progressive events show that the period of the 45th and 46th presidencies are extremely important to consider and understand.



Times of the End for the Four Generations of Adventism



Time of the End Pattern Repeats in the Four Generations of the History of God's Church

The Time of the End pattern set forth in Daniel 11:40-45 is also seen in another representation of four generations of God's church throughout history. The four generations to be illustrated are:

- 1) beginning of ancient Israel (Jews)
- 2) end of ancient Israel (early Christians)
- 3) beginning of modern Israel (Millerites)
- 4) end of modern Israel (Latter Rain Movement)

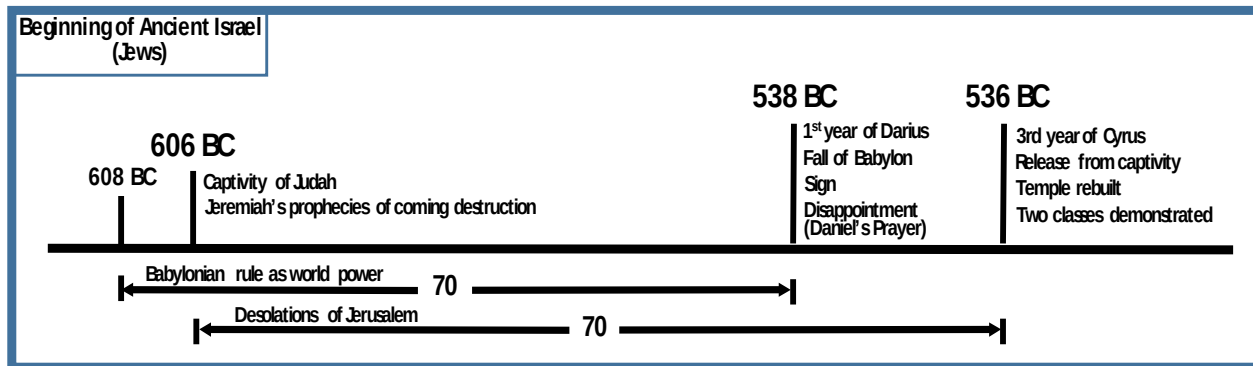
The characteristics of each Time of the End are reviewed again below, and a few additional characteristics to each are added to enhance the illustration:

- 1) anchor Time of the End: time from which the two following Times of the End is measured, downfall of a nation or church, unsealing of prophecies of latter days
- 2) first Time of the End: downfall of a nation or church, sign of approaching deliverance and nearness of close of probation, disappointment, false "peace and safety" message, spiritualism, covetousness
- 3) second Time of the End: actual deliverance, close of probation, temple or church lifted up, demonstration of two classes

These characteristics are outlined in each of the generations of God's church:

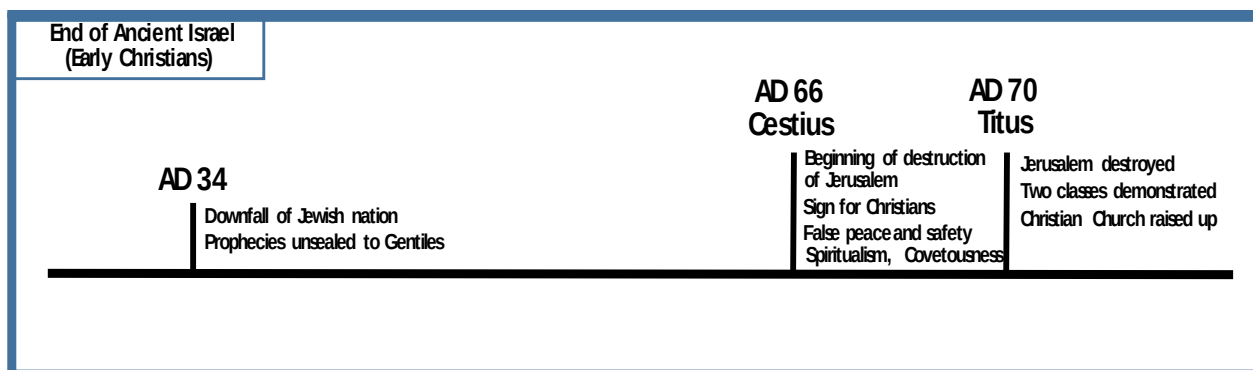
1) Beginning of Ancient Israel (Jews):

- anchor Time of the End = 606 BC, beginning of 70-year captivity, downfall of Jerusalem, Jeremiah's prophecies of coming destruction
- first Time of the End = 538 BC, downfall of Babylon, sign that captivity is nearly at an end (Daniel 9:1, 2), disappointment regarding apostasy (Daniel 9), Babylon's spiritualism adopted by Jews, covetousness and false peace and safety message demonstrated by Jews who are comfortable in Babylon
- second Time of the End = 536 BC, released from captivity, temple rebuilt, demonstration of two classes: those who left Babylon, and those who stayed



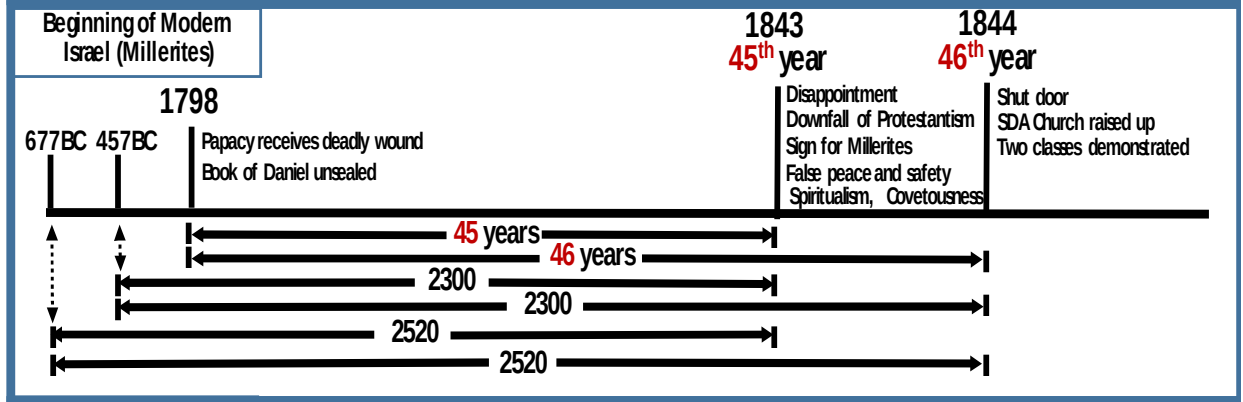
2) End of Ancient Israel (early Christians):

- anchor Time of the End = AD 34, downfall of Jewish nation at stoning of Stephen, prophecies unsealed to Gentiles
- first Time of the End = AD 66, Cestius' siege, beginning of destruction of Jerusalem, sign for Christians to flee and escape final destruction, false "peace and safety" message and covetousness demonstrated by chasing Cestius' army and taking spoils, spiritualistic practices continue within Jerusalem
- second Time of the End = AD 70, Titus' siege, Jerusalem destroyed, Christian church raised up, demonstration of two classes: those who fled, and those who stayed



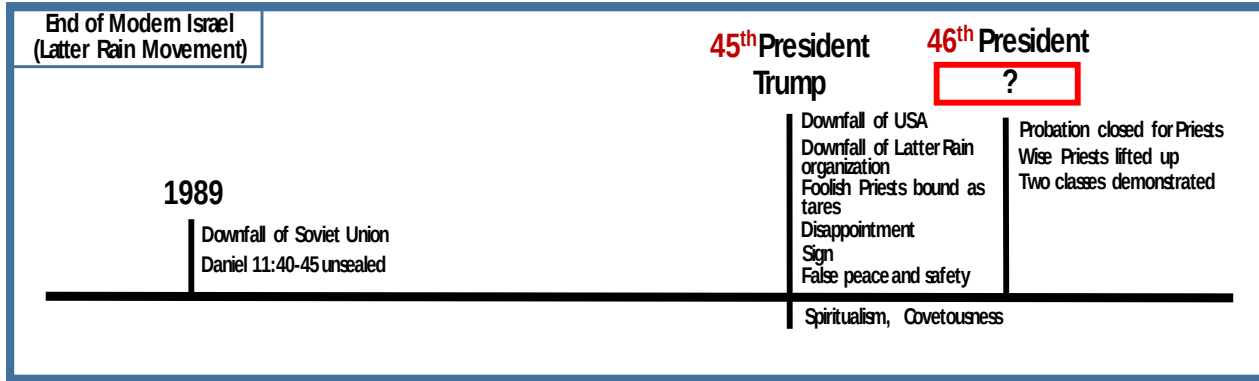
3) Beginning of Modern Israel (Millerites):

- anchor Time of the End = 1798, year from which to measure 1843 and 1844, downfall of papacy, Daniel unsealed
- first Time of the End = 1843 (45th year), downfall of Protestant Church, disappointment due to mistaken understanding of "fullness of time", sign for Millerites to leave fallen churches, false "peace and safety" message, spiritualism (reject state of the dead), covetousness (stay in world)
- second Time of the End = 1844 (46th year), door shut, raising up of Seventh-day Adventist Church, demonstration of two classes: those who entered the Most Holy Place, and those who stayed in the Holy Place

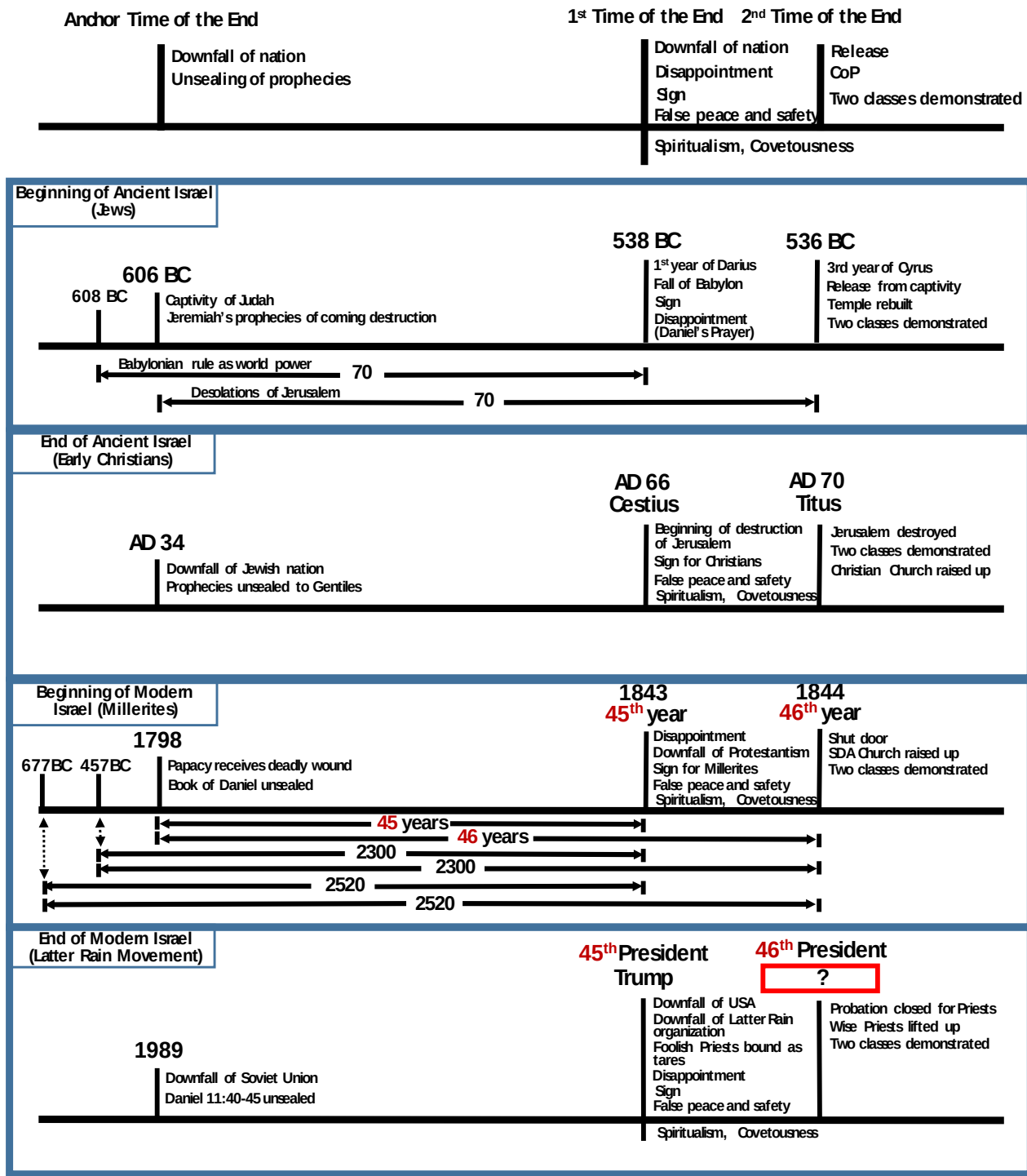


4) End of Modern Israel (Latter Rain Movement):

anchor Time of the End = 1989, year from which to measure last two presidents, downfall of Soviet Union, Daniel 11:40-45 unsealed
 first Time of the End = 45th president (Trump), beginning of downfall of United States due to illegal election and presidency, downfall of Latter Rain organization (omega apostasy), wise Priests leave error and superstition of spiritualism and sin, foolish Priests hold on to error and superstition of spiritualism and sin, foolish Priests stay comfortable in the world, foolish Priests bound as tares (see Early Writings, pp. 262-273, chapters titled “Spiritualism”, “Covetousness”, and “The Shaking”)
 second ToE = 46th president, close of probation for Priests, raising up of wise Priests, demonstration of two classes: wise and foolish Priests



Times of the End for the Four Generations of God's Church



The 45th Presidency is the Last Sign that Probation will Close

The Times of the End lines of the four generations of God's church illustrate that the 45th and 46th presidencies parallel the fall of Babylon and the release from captivity (538 BC to 536 BC), as well as the siege of Cestius and the siege of Titus (AD 66 to AD 70). As 538 BC and AD 66 were signs to God's people that the "end" was near, so the 45th presidency is also a sign for Priests that the "end" is near, that all error and superstition must be removed from their prophetic understanding, and that character must be perfected by the time that the 46th president assumes office.

The subject of the last two presidents of the United States, the 45th and the 46th, is repeated throughout Daniel 11, and ends at verse 21. Thereafter, the theme shifts to the 46th president and the papacy. The focus on "the first year of Darius" in Daniel 11:1 not only pinpoints a waymark from which to measure the following presidents (1989), but it also places an emphasis on the period of the last two presidents of the United States, which is the closing scene of probation for Priests within the Latter Rain Movement.

God always shows His people what is about to happen before it happens:

Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets (KJV, Amos 3:7).

Therefore, God will give a specific sign prior to one of the most solemn and important events for His people: their close of probation. It has been established in the Latter Rain Movement that Midnight marks the close of probation for Priests, and the sign that Midnight has arrived is the attack by Russia. If it is believed that Trump is the last president, and that there is a possibility that his term in office may extend to a second term, there is no particular sign or warning that the close of probation is imminent. In fact, this belief actually provides a "peace and safety" message, because eight years is rather a long period of time to "stay awake", "be ready", and still

live in this world. Of course, Enoch “walked with God three hundred years” (Genesis 5:25), but men lived close to a thousand years at that time, and God took Enoch before the flood. The closing of probation is part of the final movements of this earth’s history, and Mrs. White states that the final movements will be rapid ones:

We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

The agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones (CCh 37).

In the history of the antediluvian world, Noah gave warning for 120 years of a coming flood (MS 35, 1906). Just prior to the flood, Noah gave a final appeal, and God gave a miraculous sign of the animals entering the ark. Then the door was shut.

The period of their probation was about to expire. Noah had faithfully followed the instructions which he had received from God. The ark was finished in every part as the Lord had directed, and was stored with food for man and beast. And now the servant of God made his last solemn appeal to the people. With an agony of desire that words cannot express, he entreated them to seek a refuge while it might be found. Again they rejected his words, and raised their voices in jest and scoffing. Suddenly a silence fell upon the mocking throng. Beasts of every description, the fiercest as well as the most gentle, were seen coming from mountain and forest and quietly making their way toward the ark. A noise as of a rushing wind was heard, and lo, birds were flocking from all directions, their numbers darkening the heavens, and in perfect order they passed to the ark. Animals obeyed the command of God, while men were disobedient. Guided by holy angels, they “went in two and two unto Noah into the ark,” and the clean beasts by sevens. The world looked on in wonder, some in fear. Philosophers were called upon to account for the singular occurrence, but in vain. It was a mystery which they could not fathom. But men had become so hardened by their persistent rejection of light that even this scene produced but a momentary impression. As the doomed race beheld the sun shining in its glory, and the earth clad in almost Eden beauty, they banished their rising fears by boisterous merriment, and by their deeds of violence they seemed to invite upon themselves the visitation of the already awakened wrath of God.

God commanded Noah, “Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation.” Noah’s warnings had been rejected by the world, but his influence and example resulted in blessings to his family. As a reward for his faithfulness and integrity, God saved all the members of his family with him. What encouragement to parental fidelity!

Mercy had ceased its pleadings for the guilty race. The beasts of the field and the birds of the air had entered the place of refuge. Noah and his household were within the ark, “and the Lord shut him in.” A flash of dazzling light was seen, and a cloud of glory more vivid than the lightning descended from heaven and hovered before the entrance of the ark. The massive door, which it was impossible for those within to close, was slowly swung to its place by unseen hands. Noah was shut in, and the rejecters of God’s mercy were shut out. The seal of Heaven was on that door; God had shut it, and God alone could open it. So when Christ shall cease His intercession for guilty men, before His coming in the clouds of heaven, the door of mercy will be shut. Then divine grace will no longer restrain the wicked, and Satan will have full control of those who have rejected mercy. They will endeavor to destroy God’s people; but as Noah was shut into the ark, so the righteous will be shielded by divine power (PP 97, 98).

A sign was also given to the early Christians just before the destruction of Jerusalem by Titus. That sign was the arrival of Cestius. It warned the Christians that once Cestius suddenly left, they were to flee Jerusalem and leave all their possessions. This symbolizes not just a leaving of worldly possessions, but also a leaving of all error and superstition of prophetic understanding, as well as sin. Jesus told the disciples about this sign before it happened, so that they would be aware of it and look for it (Matthew 24:15).

The sign for God’s people today is in Daniel 11, particularly verse 6. The 45th president, Trump, represents the sign that God’s people in this movement need to recognize. He will be the last president before probation closes, but he will not be the last president of the United States. It is within Trump’s short presidency that God’s people have to flee all sin and spiritualistic understanding of prophecy. Daniel 11:6 and 20 reveal that he will not even complete one term in office, and that he will be president for a very short period of time (“within few days”, Daniel 11:20). Once his presidency “suddenly” terminates, and once the 46th president assumes the

presidency, probation for Priests will have closed, and Midnight will be imminent (Daniel 11:3, 6). Trump's presidency is God's last warning for His people to remove all darkness from their lives; darkness of sin, as well as darkness of error and superstition. If this isn't accomplished, the disappointment will be tremendous

The 45th Presidency Marks a Disappointment

The 45th and 46th presidencies are represented by the Jewish years 1843 (45th year) and 1844 (46th year). The Millerites first believed that the "time of the end" would arrive in the Jewish year 1843. Yet, they were mistaken and sadly disappointed when Jesus did not return that year. Then they believed that the second "time of the end" would occur in the Jewish year 1844. Though Jesus did not return, they were certainly correct about the date when Jesus entered the Most Holy Place to begin the work of the investigative judgment.

The history of the Millerites will be repeated to the very letter. It is currently taught in the Latter Rain Movement that the 45th president is the last president (1843, 45th year). Yet, the lines of the Time of the End pattern reveal that there will be a 46th president (1844, 46th year), who will be the last president. The Times of the End lines are only the precursor to the multitude of evidence found in Daniel 11 that Trump is not the last president. But many Priests in the Latter Rain Movement will grapple with and resist this evidence, particularly because the understanding that Trump is the last president was introduced and is currently taught by the leading teacher in this movement, and because the evidence laid out in this document that Trump is not the last president has been ignored by him. This will lead to a disappointment when it is evidenced that Trump truly is not the last president.

September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people ... and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people. In the scattering, efforts

made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than He did then, Israel would never be gathered. I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed. [This applies to the chart used during the 1843 movement, and has special reference to the calculation of the prophetic periods as it appeared on that chart. The next sentence explains that there was an inaccuracy which in the providence of God was suffered to exist. But this does not preclude the publication of a chart subsequently which would correct the mistake, after the 1843 movement was past, and the calculation as then made had served its purpose.] (EW 74.).

It is currently taught in the Latter Rain Movement that the removing of the Lord's hand from the mistake is in reference to Daniel 11:10, because it was once thought that Russia had been removed when the Soviet Union fell in 1989/1991. Though it is true that the Lord removed His hand from Daniel 11:10, it will be explained in Part 6 of this document that the removing of the hand is in the understanding that Trump is not the last president (as it pertains to verses 6 and 10). Just as God removed His hand from the faulty understanding that the 45th year (1843) was the "time of the end of the world", God has removed His hand from the faulty understanding that the 45th president is the "time of the end of U.S. presidents". God showed the Millerites that the correct year was the 46th year (1844). This is exactly what is occurring in present history. He removed His hand from the incorrect understanding of the 45th president, and has shown that the correct understanding is that the 46th president is the last president of the United States.

Mrs. White associates the removing of the hand with the gathering time. Once the Millerites understood the correct year, those who rejected the correct understanding, or those who remained in a Laodicean condition, were shaken out. This process was designed to prove and test them. This parallels the current history. The mistaken understanding that Trump is the

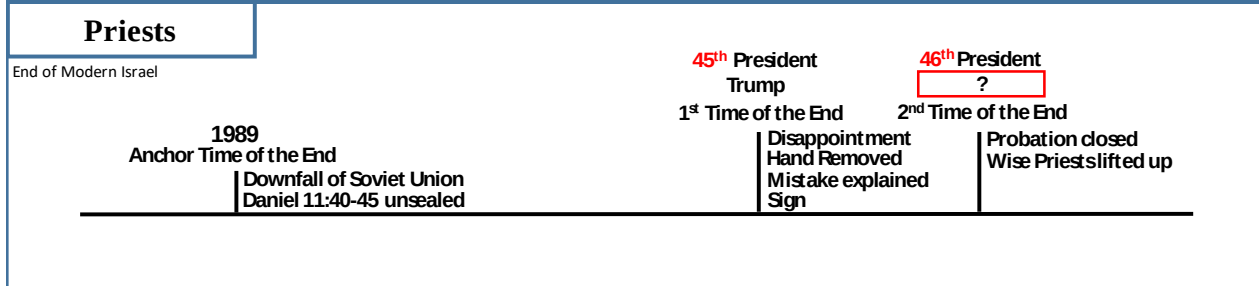
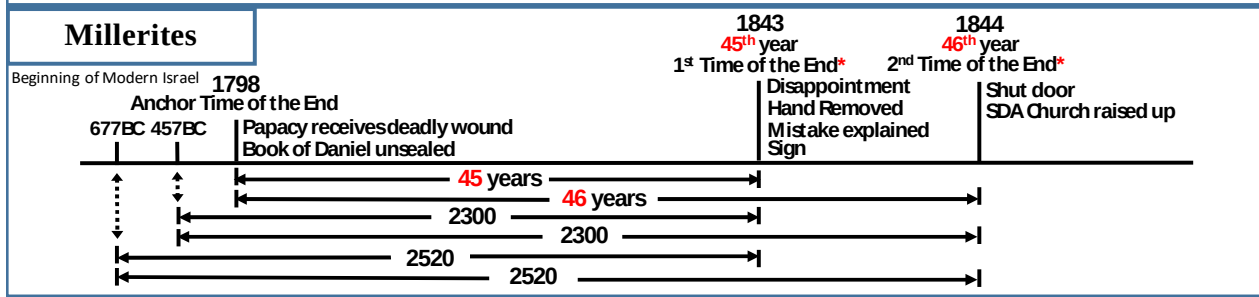
last president is now being addressed, not by the leading teacher of the Latter Rain Movement, but by students of prophecy who are not recognized in any capacity within this movement. This is designed by God to test and prove Priests. This will show whether they are following after man, or after God.

Mrs. White notes that this gathering time is the second time that the Lord is recovering the remnant of His people. This pertains to the two shakings that have occurred within this movement. First, the “false disciples of 9/11” were shaken out from the Latter Rain Movement, and God recovered the remnant at that time. Recently, those following the “Tree of Life” and “Living Waters” ministries were shaken out from this movement, and God is now in the process of recovering His remnant for the second time.

Trump’s presidency is the final gathering time, and God has warned that the governing structure during the scattering should not be used as examples to govern us now. This is the organizational structure of the Latter Rain Movement; and the reason that it should not be governing us now is because the omega of apostasy has entered it through the leadership. The disappointment is not only in the understanding that Trump is not the last president, but it also relates to the understanding that error and superstition of spiritualism have entered the teachings in this movement, which threaten to blot out the pure truths of the latter rain message.

Trump Not The Last President of the United States

1st Time of the End First believed that the Lord would return in 1843 at the termination of the 2300 days of Daniel 8:14.	2nd Time of the End The same evidence would later point to the Lord's return in 1844 at the termination of the 2300 days of Daniel 8:14.
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