

Future NEWS

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BIBLE TEACHING AND STUDY

The student of the Bible should be taught to approach it in the spirit of a learner. We are to search its pages, not for proof to sustain our opinions, but in order to know what God says.

“A true knowledge of the Bible can be gained only through the aid of that Spirit by whom the word was given. And in order to gain this knowledge we must live by it. All that God’s word commands, we are to obey. All that it promises, we may claim. The life which it enjoins is the life that, through its power, we are to live. Only as the Bible is thus held can it be studied effectively.

“The study of the Bible demands our most diligent effort and persevering thought. As the miner digs for the golden treasure in the earth, so earnestly, persistently, must we seek for the treasure of God’s word.

“In daily study the verse-by-verse method is often most helpful. Let the student take one verse, and concentrate the mind on ascertaining the thought that God has put into that verse for him, and then dwell upon the thought until it becomes his own. One passage thus studied until its significance is clear is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained.

“One of the chief causes of mental inefficiency and moral weakness is the lack of concentration for worthy ends. We pride ourselves on the wide distribution of literature; but the multiplication of books, even books that in themselves are not harmful, may be a positive evil. With the immense tide of printed matter constantly pouring from the press, old and young form the habit of reading hastily and superficially, and the mind loses its power of connected and vigorous thought.” *Education*, 189.

Future for America produces and mails out a monthly newsletter and audio presentation in English and Spanish. For information you may contact the following brethren who are affiliated with this work:

Future News

PO Box 7

Bonnerdale, AR 71933

Telephone: 888-278-7744

Circulation Manager—Kathy Pippenger

Author & Speaker—Jeff Pippenger

JeffPippenger@msn.com

Editor--Bronwyn Peck

calica4@hotmail.com

Spanish Department—Al & Lupe Perez

Futuro de America

PO Box 353

Glenwood, AR 71943

Telephone: 870-356-7049

aperez77@alltel.net

Future News—Canada

Phyllis Vallieres

RR 3, 2552 Cooper Road

Madoc, Ontario, K0K 2K0, Canada

Telephone: 613-473-5332

FAX 613-473-5630

phylv@primus.ca

Future for America—Great Britain

Russell & Charmaine Williams

29 Lascelles Close

Leytonstone, London

Telephone: 0044-208-279-6903

judicium1844@aol.com

Future-Is-Now Germany

Pietruska Family & Blaesing Family

Hoehenweg 11

D-74613 Oehringen, Germany

Telephone: 0049-07941-9148-0

FAX 0049-07941-9148-3

architekt@w-blaesing.de

MISSION STATEMENT

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

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

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

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Ministry Update

We have not finished our consideration of the trumpets of Revelation, but must address a few issues before we proceed.

Hi Jeff,

I have been reading your current *Future News* newsletter and just finished listening to your tape "Overview of Daniel 11:40–45" from CA. You sure gave us a lot in that tape. Thanks so much.

In the Newsletter Volume 9 #11 November, 2005 you said on page. 18 that "William Miller is clear and correct when he explains that if one accepts the Protestant view of the 'daily' as representing the work of Christ in the heavenly sanctuary, he destroys the twenty- three hundred year prophecy of Daniel 8:14. And you most certainly do!"

What I would like you to tell me is why and how is this so? If I can understand that, then I have an easy way to convince others when the subject comes up that the correct view of the daily is that it is referring to Paganism, or the false pagan sanctuary system. If the incorrect view of the daily as being God's Sanctuary system mitigates against the truth of the 2300 year prophecy, and this can be clearly shown, then it will be easy to show the "True" Adventists why the correct view which Miller, Bates and Loughborough held must necessarily be so.

I would really appreciate your answer when you have time to respond. Thanks. May the Lord continue to strengthen you and protect you and your family. Pastor JR

Pastor JR:

I believe in the Colton meetings, (and I think there were thirteen total meetings) that I set forth that explanation. So I think we have a vocal presentation on that recorded. But in any case the logic is as follows. There are two words translated a vision in Daniel eight. One word means snapshot and the other complete vision.

In verse thirteen the question is concerning duration. It is not concerning a point in time. If it were concerning a point in time, the

question would be: "When" shall be the complete vision concerning the daily? The question is: "How long"? The question is concerning duration.

We know the conclusion in verse fourteen is October 22, 1844. We have the answer to the question. But the question was about duration, i.e. How long? How long for what? How long is the complete vision concerning the daily and the transgression of desolation? The trampling down in the verse is simply explaining what happens by the daily and transgression, whatever they may represent.

So the question is: How long is the complete vision concerning the daily and transgression of desolation? If you believe that the daily is Christ's work in the sanctuary above, that is removed from the minds of men by the introduction of the mass by the Catholic church, then to answer the question of duration, (for that is the question)—then to answer the question of how long, you must identify when the papacy removed the understanding of Christ's work in the sanctuary from the minds of men.

Most theologians point to the fourth and fifth century for the introduction of the mass, although Samuel Bacciochi insists it was the third century. But let's start even before the third century.

Let's say that we certainly cannot teach that the papacy removed the understanding of Christ's work as the high priest before Christ began that work. Right? So let's say that the Vatican somehow removed the understanding of Christ's work as high priest in the heavenly sanctuary the very year that Christ began that work. He began His work on the day of Pentecost in 31AD. So if we use 31AD, the question is: How long if the vision of the daily and transgression of desolation that began in 31AD? How long is this vision concerning the papacy removing Christ's work as high priest from the minds of men?

If you accept the understanding of the daily as Christ's sanctuary work, then 2300 years after 31AD concludes in the year 2331, then shall the sanctuary be cleansed!

If you retain the pioneer position the question is: How long is the complete vision of the pagan desolating power and the papal desolating power? And the complete vision of Daniel eight begins with the Medes and the Persians who trampled down the sanctuary and the host. 457BC qualifies, for it takes place in the history of the Medes and Persians, which is where the complete vision of Daniel eight begins, and it correctly agrees with the premise of the question, which is a question of duration.

This has been a brief answer, and I hope you can follow the logic. Jeff

Hi Jeff,

Thank you for your quick reply. I was really fortunate to catch you by your computer so soon. Thank you so much. I do follow the logic. I just want to be more fortified to be able to stand for the truth when it is necessary. Can I ask you just a couple more questions?

Have the tapes for the Colton meetings just gone out? Because I do not have them yet as far as I know. In Daniel 8:11, is the "he" papal Rome? Who is the "Prince of the host"? And by him (him again refers to papal Rome) the "daily" (of the pagan Sanctuary system) was taken away, and the place of His sanctuary i.e., the pagan sanctuary was cast down.

Please correct me if I am mistaken.

In verse 12 the papal system again opposes the "daily" and by the amalgamation of the pagan religion into Christianity the truth was cast to the ground. Do we have any historical account of how and when the Pagan sanctuary system "the daily" was first taken away during the time of the Medes and Persians? Is this indicated in Uriah Smith's book? Thanks again for your help.
Pastor JR

Pastor J:

Am I incorrect or not: Don't you live in *****? The tape you mentioned from California is the first presentation from Colton, California. There are thirteen and here in the US, we sent out the first three in order to allow everyone an overview of the series, and then we continued on with the prophecy school series we have been doing for several months. We also offered the entire series for sale at that point. It wasn't that we were trying to sale anything, but we want to continue with the prophecy school, and also want to keep our mailing list up to date with unfolding prophecy, of which there is much coming to light at the current time.

The pioneers correctly understood verse eleven as identifying pagan Rome. They understood the verse as follows. Ye he—pagan Rome, would exalt himself (pagan Rome) against Christ (the prince of the host) at His birth, when they tried to kill Him, and at His death on the cross. And by pagan Rome, (and the word "by" is best translated as through)—so, through pagan Rome "paganism" (the daily) would be lifted up and exalted.

In Daniel 8:11 the Hebrew word translated as take away is *ruwm*. In Daniel 11:31 and 12:11 the Hebrew word translated as take away is *sur*. *Sur* means to remove. *Ruwm* means to lift up and exalt. There is a sense that something is taken away when it is lifted up and exalted, and the modern theologians try and emphasize this minor part of the definition of *ruwm*, in order to suggest that *ruwm* and *sur* both mean remove, or take away. Still, the primary definition of *ruwm* is lift up and exalt.

Both words are used in the sanctuary story within the Bible. When the priests removed the ashes from under the altars they *sur*'d the ashes. They physically removed them. When the priests lift up a wave offering the *ruwm*'d the wave offering.

Because there is a sense of removal connected with lifting up and exalting the modern theologians force the word to mean simply remove. But there is a more important definition of the word that the modern theologians always seem to ignore. That definition is in the vocabulary of Daniel. How did Daniel understand the word “*ruwm*”?

In Daniel 5:20 the king’s heart is lifted up in pride. The Hebrew word translated as “lifted up” is *ruwm*.

But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him.

Also in the same chapter, verse twenty-three Daniel uses *ruwm*, and it is translated as “lifted up”.

But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath *is*, and whose *are* all thy ways, hast thou not glorified.

Both times Daniel uses the word in chapter five he uses it exactly as it is defined. The primary definition means to lift up and exalt, and Belshazzar was lifting up and exalting himself against God in both verses.

In Daniel 11:12 the king’s heart is lifted up. The Hebrew word translated “lifted up” is *ruwm*. Daniel uses *ruwm* to identify a lifting up because of self exaltation, which is just what the primary meaning is.

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

In Daniel 11:36 the king exalts himself. The word translated as “exalts” is *ruwm*—the king *ruwms* himself. Once again this is the primary definition of the word in Hebrew, and this is just exactly how Daniel uses it.

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Daniel 11:36.

Then is Daniel 12:7 Christ held up His hand. The Hebrew word translated as held up is *ruwm*, and this is exactly the definition of the word *ruwm* and is how Daniel consistently applies it.

And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished. Daniel 12:7.

The false view of the daily suggests that in verse eleven of chapter eight the word *ruwm*, translated as “take away” means to remove. In chapters 11:31 and 12:11 the word translated as “take away” is *sur*, and it means to remove—but not so in 8:11. Daniel uses the word *ruwm* to identify a lifting up and exaltation, no matter what the modern theologians suggest!

The false view of the daily suggests that the papacy is the subject of verse eleven, whereas the true and pioneer view is that verse eleven is pagan Rome. If verse eleven is papal Rome, and it is not, then the verse would teach that through papal Rome, the daily, the work of Christ in the Heavenly Sanctuary, was lifted up and exalted! Did the papacy ever lift up and exalt Christ in any fashion?

The verse also states that the “place”, notice—it does not say the sanctuary; it states “the place” of his sanctuary was cast down. If the false view is to be believed then the verse is not saying that Christ’s sanctuary is cast down, but heaven itself is cast down, for Heaven is the place of Christ’s sanctuary. Is there another place in Scriptures that identifies the papacy casting down heaven? I don’t think so, yet the Bible teaches several times that truth is established upon the testimony of two. If the verse is truly teaching that the papacy actually cast down heaven—it is the only place where the Bible states that. The verse does not teach that.

The word sanctuary in verse eleven is *miqdash*. This word is used in the Bible to either identify God’s sanctuary or a pagan sanctuary. It is a general Hebrew word for sanctuary. In verses 13 and 14, just two verses after verse eleven, Daniel uses the word *qodesh* to identify sanctuary. This Hebrew word for sanctuary is only used in Scripture to identify God’s sanctuary, whether the earthly or heavenly, but never a pagan sanctuary.

Did Daniel make a mistake? I do not think so. The fact that Daniel chooses a Hebrew word for sanctuary in verse eleven that may or may not be God’s sanctuary and within the next three verses he twice chooses a Hebrew word that is exclusively God’s sanctuary tells us the sanctuary in verse eleven is not God’s sanctuary, but a pagan sanctuary. And this is of course how the pioneers understood this verse.

The pioneers believed the daily was paganism and in *Early Writings* page 74, Inspiration stated that those who gave the judgment hour cry were “correct” in their view of the daily. In verse eleven the pioneers understood the following.

Ye he (pagan Rome) exalted himself against the prince of the host (Christ) at His birth and death, and through pagan Rome paganism (the daily) was lifted up and exalted. Pagan Rome is the one power in history that we call pagan Rome. Babylon, Medo-Persia and Greece were all pagan, but we only call Rome—pagan Rome. Why? Because pagan Rome is the power in history that lifted up and exalted Paganism. How did pagan Rome exalt paganism? The Romans had a specific practice that exalted paganism that the historians and the pioneers acknowledge.

When the Romans conquered a country or city that had a different form of pagan religion than was already established in the Roman Empire, they would take the priests of the new worship style and the idols and the relics from the worship site and transport all to the city of Rome, and once there build an addition to the most famous sanctuary of paganism in ancient history. The temple was called the Pantheon temple. Pantheon means temple of the god’s, and it was located in the city of Rome. They would then provide support for the new arrived pagan religion to keep practices its specific form of paganism.

Verse eleven is saying: Ye he (pagan Rome) exalted himself against the prince of the host (Christ) at His birth and death, and through pagan Rome (he) paganism (the daily) was lifted up and exalted. And the place (the city of Rome) of pagan Rome’s sanctuary (the Pantheon temple) was cast down.

The pioneers correctly identify that in the year 330 Constantine moved the capitol of the Roman Empire from the city of Rome to the city of Constantinople and in this action Constantine “cast down” the city of Rome, which was the place of the Roman Empire’s sanctuary that was called the Pantheon temple.

I do not remember what Smith states historically about the Medes and the Persians trampling down the sanctuary, but there are historical sources that identify that Babylon, the Medes and Persians, Greece, pagan and papal Rome all trampled down God's sanctuary.

We have a book, but you can also find it on the internet and download it. It is called "The Mystery of the Daily" by John Peters. It is his doctrinal thesis from Andrews University. The information there would be well for you to review in terms of addressing your thoughts on verse twelve. He demonstrates from the Hebrew that from verse nine through twelve the little horn is the subject. But the little horn oscillates through the verses. Verse nine the actions of the little horn are masculine. Verse ten the little horn is feminine. Verses eleven it is masculine and verse twelve it is feminine. You can see this on the *surface* of the king James, because verse ten and twelve the little horn is called "it", whereas the little horn in eleven is "he". In any case the male manifestation of Rome is pagan Rome and the female manifestation of Rome is the papacy. Therefore verse nine is dealing with pagan Rome, verse ten papal Rome, verse eleven is pagan and verse twelve is back to papal.

Verse twelve is teaching that a host, or military strength was given to the papacy against the daily—against paganism. This is in agreement with chapter seven where the seven European kings come to the aid of the papacy to remove the Heruli, Goths and Vandals. All three were pagan, even though Arian, they were still also pagans.

Verse twelve is saying that military power was given the papacy against the Heruli, Ostrogoths and Vandals by reason of transgression. The "transgression" of the verse that accomplished that work, was when

the seven European kings, (beginning with Clovis king of France in 496 and followed successively by the other six European kings, the final being Arthur king of England in 508) came into church state relationship with the papacy. The transgression was the fact that each of these seven European kings came into a church state relationship with the papacy. Their military strength was given to the papacy against the paganism of the Heruli, the Ostrogoths and the Vandals. As each of these kings came into church state relationship they each changed the legal religious profession of each of their countries from paganism unto papalism. The last to accomplish this was Arthur in 508, and this is why the pioneers identify that in 508 the daily or paganism had been removed from the seven Europeans kings in fulfillment of Daniel 11:31 and 12:11.

Hope this helps. Jeff

Hi Jeff,

I would like to thank you from my soul to you for taking the time to explain this to me. Some of this I have read from you before but I seemed to have forgotten. Now it is fresh in my mind. Thank you for taking your precious time to explain this to me in much more detail.

The whole mess up of this comes largely from the mistranslation (even in the KJV) of the word "*ruwm*" in Daniel 8:11. Looks like Satan did a number even on the translators of the KJV. They actually wrote down the opposite of what it means probably without knowing it. Now I understand it correctly and with much more background to explain to others the reason why this is the correct understanding. Jeff, I want to thank you again.

Yes I am the guy from *****

I am continuing to listen carefully to what you say because it is very inspiring and uplifting for my curious mind, and I do not have the time to do all the research that you do. . . . I need to understand it well before I teach it. . . . Thank you for your ministry. May the Lord continue to bless you and strengthen you.

I just have a couple more simple questions that will complete my understanding of Daniel 8:9–14. I know that the sanctuary in verse thirteen is God's Sanctuary "godesh" as you explained. What is the host? I should know but I do not. Also in verse eleven Jesus is called the "Prince of the host". Is the use of the word "host" referring to the same thing in both verses?

And can you tell me who are "the people of the prince" in Daniel 9:26, which "shall come and destroy the city". That is when Rome came and captured and burned the city in AD 70, and who (his name) is "the prince" referring to?

I am looking for ward to your help on this. Thanks, Pastor JR

Pastor J:

In the Bible the sanctuary and God's people are never separated. The host is God's people who are always one component of the sanctuary—that I may dwell among them. The Prince of the host is Christ—The Prince of His people.

In Deuteronomy 28 you find one of several passages where Moses sets forth the curses and blessings against Israel for obedience or disobedience. In Daniel's prayer of chapter nine, Daniel is acknowledging that the "curse of Moses" has come upon God's people. The curse has several components. But in chapter 28 of Deuteronomy one aspect of the curse is that a nation of fierce countenance would come and destroy God's people should they be disobedient.

It states there it would be a people who spoke a different language. Latin is a different type of language than the languages spoken in the Middle East. It associates this nation with iron, and Rome is the iron kingdom. There are many specific characteristics of this nation that was prophesied as being the nation that would destroy the city and sanctuary. It associates this nation with the eagle, which is also a symbol of Rome:

Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee: And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all *things*;

Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

The Lord shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand; A nation of fierce countenance, which shall not regard the person of the old, nor show favour to the young: And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee.

And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee. Deuteronomy 28:45-53.

This prophecy is specifically identified in Daniel eight:

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

Rome captured the city and destroyed it from AD66 through 70 in fulfillment of these prophecies. Daniel also addresses this fulfillment in chapter nine:

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. Daniel 9:26.

The prince that shall come is Rome, in fulfillment of the prophecies of Moses. Notice that pagan Rome will destroy the city and sanctuary—but papal Rome is also identified, for the end of this prophecy shall be with a flood. The flood is designating the trampling down of the city and the people during the Dark Ages. The verse states that until the end of the war, “desolations” are determined. Notice the word is desolations in the plural. The verse is identifying both phases of Rome: Pagan and Papal. First pagan Rome would destroy the city in AD66 through 70 and then until the end of the war God’s people and city would be attacked by the flood of the papacy.

This is also identified in Revelation twelve.

PAGAN: And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. Verse five.

PAPAL: And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. Verse six.

Verse five is identifying the persecution of Christ by pagan Rome at the cross and the next verse identifies the 1260 years of the papacy: The following verses expand this truth:

And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*. 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. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. Revelation 12:13-16.

Satan persecuted God's people through pagan Rome and then through papal Rome. This desolating or persecution was directed against the sanctuary and host:

But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months. And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth. Revelation 11:2, 3.

In any case: From Moses to Daniel and Revelation we see that Rome is identified as the power the Lord used to exercise His indignation against Israel for disobedience, and this indignation of the Lord against Israel for breaking the covenant came in two phases—pagan and papal Rome.

In Leviticus 26 Moses also sets forth the blessings and curses against Israel should they break the covenant? In the chapter a time prophecy is set forth of how long the indignation of God against Israel would take place. Four times Moses says it would be for 2520 years. He symbolizes these 2520 years by stating seven times. A time is a year. A year in the Bible is 360 days, so seven times or years would be 360 multiplied by seven, which equals 2,520.

But if ye will not hearken unto me, and will not do all these commandments; 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: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.

And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

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.

I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate. And if ye

will not be reformed by me by these things, but will walk contrary unto me;

Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. *And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied. And if ye will not for all this hearken unto me, but walk contrary unto me;

Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. Leviticus 26:14-28.

The Millerites understood this time prophecy and portrayed it on the 1843 chart, which Sister White states was directed by the hand of the Lord and should not be altered! As a second biblical witness the Millerites pointed out the “seven times” that passed over Nebuchadnezzar as an illustration of the 2,520 years of Leviticus 26. The seven times is mentioned four times in Leviticus 26 and four times in Daniel four.

The Millerites did not however identify Daniel chapter 5 as a third illustration of this time prophecy, but it is, for “a mene, and a tekem and a upharsin” represent both weights and monies. Whether you take the weight of the mene and mene and tekem and upharsin; or their monetary value the sum total of either is once again 2,520. The message associated with “mene, mene, tekem, upharsin” is that the kingdom is divided, numbered and weighed in the balance and found wanting. Israel was numbered with time prophecies, divided into the northern and southern kingdoms, as well as literal and spiritual Israel, and they were weighed in the balances of the sanctuary, and therefore they reaped God’s indignation for 2,520 years. They were chastised with God’s indignation because of the self-exaltation that was also exhibited by Nebuchadnezzar and Belshazzar!

The Millerites had two minor problems with their calculation of the 2,520. First: Miller did not compute the year zero correctly, so when he started the 2,520 years in 677BC, when Judah was carried into captivity, he concluded the prophecy in 1843. It actually ends in 1844. The other problem is that he did not recognize that Israel, the northern kingdom was carried into captivity before Judah. In Second Kings 17 we have the record of the northern kingdom being carried away into captivity. James Ushers chronology of the Bible, which is the chronology that Sister White almost exclusively referred to states, that the carrying away of the northern kingdom in Second Kings 17 was the year 723BC.

This means that the 2,520 which begins for the northern kingdom in 723 ends in 1798. The 2,520 for the southern kingdom began in 677 and ended in 1844. The 2,520 time prophecy ties together both 1798 and 1844. That is a mind-blower! The time prophecy

establishes many important truths. One is that Rome was used by God as the tool which He used to exercise his indignation against Israel. He used both phases of Rome. The 2,520 for the northern kingdom is emphasizing the two phases of Rome trampling down of the sanctuary and host. It begins in 723 and ends in 1798. This means that when the 2,520 is divided in half, (the pagan desolating power and the papal desolating power); the first phase went from 723 until 538, and the second phase went from 538 to 1798. That is a mind-blower don’t you think!

The second phase of indignation against Judah, the southern kingdom which the Millerites portrayed on the 1843 chart emphasizes the aspect that God’s people had broken the covenant, and it concluded in 1844. This is the year when God again entered into a covenant with modern Israel. That is a mind-blower as well.

Anyway—Rome is the tool the Lord uses to attack his sanctuary and His people in fulfillment of his indignation against Israel for breaking the covenant, and Rome comes in two phases. Hope this helps. Jeff

Thanks again very much Jeff.

That answer is really amazing. I never knew about the 2,520 years that Moses predicted for Israel in the event of their disobedience, and the references in Deuteronomy 28 and Leviticus 26. I just read through it, but of course I’ll need to study it in my morning devotion to let it sink into my mind so that I can get a hold on it. I just came back in from the car and have been listening to your defending Daniel 11: 40–45 and the reference to the ten virgins and Revelation ten and the seven thunders and 1840–1844. What an inspiration it is to realize these things. What a responsibility comes with it. But our Lord is good, and He loves us more that we can imagine. Thank you so much. God strengthen you and bless you in your ministry. Pastor JR

Verse Forty of Daniel Eleven—Soviets Ordered Pope Shooting

An Italian parliamentary commission has concluded that the former Soviet Union was behind the 1981 assassination attempt on the late Pope John Paul II. The head of the commission, Paolo Guzzanti, said it was *sure* beyond “reasonable doubt” that Soviet leaders ordered the shooting.

Turkish national Mehmet Ali Agca, now 48, shot the Pope in St Peter’s Square on 13 May 1981, hitting him four times. Agca never gave a motive, and mystery has continued to surround the shooting. A link between Agca and Bulgarian agents, and through them to the Soviet Union’s KGB, has been the subject of speculation over the years.

The commission released the final draft of its report to journalists on Thursday.

“This commission believes, beyond all reasonable doubt, that the leaders of the USSR took the initiative to eliminate Pope Karol Wojtyla,” the report said.

Soviet leaders “communicated this decision to the military secret service in order that it carry out the necessary operations”, it continued.

The commission said the Soviet Union felt the Pope was a danger because of his support for the democracy-linked Solidarity labor movement in Poland, his native country. It also said that it had photographic evidence showing a Bulgarian man, one of six men acquitted in 1986 of orchestrating the assassination attempt, was in St Peter’s Square at the time of the shooting. The findings came from a commission set up to investigate Cold War secrets revealed by Vasili Mitrokhin, a KGB archivist who defected to the UK in 1992.

Agca served nearly 20 years in an Italian jail for the crime. He is currently in prison in Turkey for the murder of a journalist. *BBC*, March 3, 2006.

Dear Jeff,

I’ve been reading your February newsletter online, I just found your website. A fellow pastor had wanted me to read your material. So I’m in the process of working my way back through the newsletters.

On page 12, I notice that you have Daniel 9:23, being *chazown* rather than *mareh*. I think you must be following *Strong’s* concordance on this. *Strong’s* is mistaken here.

I recently discovered this while discussing Daniel 9 with a Baptist pastor. I was showing the connection between Daniel 8 and 9, how 9 is a continued explanation of 8, specifically of the *mareh* of the 2300 days. He pointed out that *Strong’s* has *chazown* in this verse. Since this did not agree with my notes from college, nor any comments on this subject I have read, I knew I needed to look into it more. My *Young’s* concordance had *Mareh*. So I dug out my Hebrew Bible and checked and it is *Mareh*.

So Gabriel whom he saw in the *chazown* tells him to consider the *mareh*, the 2300 days, not the overall vision. Gabriel had already interpreted the rest of the *chazown* in 8. It was only the *mareh* that Gabriel did not explain, other than to say it was true 8:26, and that Daniel did not understand 8:27.

So Daniel 9 a time prophecy explains the *mareh* a time prophecy. I look forward to reading the rest of your newsletters and the other information on your website. Yours in Christ, Pastor MC

Dear Pastor MC:

I stand corrected. In the past two months I have been redirected in my thinking and understanding of a few important points in Daniel. Your unsolicited email is an example of how the Lord has personally opened up a few understandings that I had previously not recognized or understood. You are correct in assuming I refer to *Strong’s*. After your email I went and found that the new *Strong’s* has made the correction also. Thanks for the input. I intend to present a study on the 1843 chart in California in a few weeks that will be recorded and hopefully part of that presentation will be to restate *Mareh* and *Chazown* in Daniel for the record. Jeff

Duty to Uphold Moral Law, Pope Says

Pope Benedict XVI strongly condemned anti-Semitism, and called for cooperation between Jews and Christians in defending fundamental moral principles, as he met on January 16 with the chief rabbi of Rome.

During the audience Rabbi Riccardo Di Segni invited the Pope to visit Rome's synagogue, repeating the historic visit by Pope John Paul II in April 1986. In his address Pope Benedict remarked that the Jewish people have endured many hardships, always persevering because "the favor of the God of the Covenant has always accompanied them, giving them the strength to overcome trials." In Rome today, he added, the Jewish community "can also bear witness to this divine loving attention."

As joint heirs of God's law, the Pope continued, Christians "share in the responsibility of cooperating for the good of all people, in justice and peace, in truth and freedom, in holiness and love." Christians and Jews should unite, he said, "to transmit the torch of the Ten Commandments and of hope to the younger generations." *CWNNews.com*

"Then I saw that the seven last plagues were soon to be poured out upon those who have no shelter; yet the world regarded them no more than they would so many drops of water that were about to fall. I was then made capable of enduring the awful sight of the seven last plagues, the wrath of God. I saw that His anger was dreadful and terrible, and if He should stretch forth His hand, or lift it in anger, the inhabitants of the world would be as though they had never been, or would suffer from incurable sores and withering plagues that would come upon them, and they would find no deliverance, but be destroyed by them. Terror seized me, and I fell upon my face before the angel and begged of him to cause the sight to be removed, to hide it from me, for it was too dreadful. Then I realized, as never before, the importance of searching

the Word of God carefully, to know how to escape the plagues which that Word declares shall come on all the ungodly who shall worship the beast and his image and receive his mark in their foreheads or in their hands. It was a great wonder for me that any could transgress the law of God and tread down His holy Sabbath, when such awful threatenings and denunciations were against them.

"The pope has changed the day of rest from the seventh to the first day. He has thought to change the very commandment that was given to cause man to remember his Creator. He has thought to change the greatest commandment in the decalogue and thus make himself equal with God, or even exalt himself above God. The Lord is unchangeable, therefore His law is immutable; but the pope has exalted himself above God, in seeking to change His immutable precepts of holiness, justice, and goodness. He has trampled underfoot God's sanctified day, and, on his own authority, put in its place one of the six laboring days. The whole nation has followed after the beast, and every week they rob God of His holy time. The pope has made a breach in the holy law of God, but I saw that the time had fully come for this breach to be made up by the people of God and the waste places built up." *Early Writings*, 64, 65.

The *Christian Right*—Right or Wrong?

Christians are obligated to obey the governmental authority, except when it comes into conflict with one's duty to God. Christians are not authorized to rebel against government under other circumstances, even when the government is unrighteous and corrupt. Thus seeking to control the power of civil government for the purpose of forcefully imposing one's view of religion or morality on society is not a legitimate mission for Christians. Insofar as the *Christian Right* is advocating individual and

corporate repentance and reformation, they are performing a valuable service for society. But to the extent that they attempt to use the power of the law and of government to impose their moral agenda on those with different moral and social beliefs, they are violating the principles of the God they desire to serve. *Liberty*, November/December 2005.

“The churches of America do not exist by the grace of the state; the churches of America are not mere citizens of the state. The churches of America exist apart; they have their own vantage point, their own authority. Religion is its own realm; it makes its own claims. We establish no religion in this country, nor will we ever. We command no worship. We mandate no belief. But we poison our society when we remove its theological underpinnings. We court corruption when we leave it bereft of belief.”—Ronald Reagan

“The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending. Its professions are mild and apparently Christian, but when it shall speak it will reveal the spirit of the dragon.” *Testimonies*, volume 5, 452.

Can Two Walk Together?

More than 20 Lutheran and Roman Catholic leaders in the United States are set to continue their dialogue toward unity April 20–23 in Phoenix. The leaders had their first meeting of Round XI at the Cenacle Conference and Retreat Center in Washington December 1–4. Lutheran-Catholic dialogue has been under way for the last 40 years. Its desired goal is “pulpit and altar fellowship, full communion,” and it has seen significant progress.

In 1999, the Lutheran World Federation and the Holy See signed the *Joint Declaration on the Doctrine of Justification*, which indicates an agreement on the basic understanding of the doctrine of justification and declares that certain

16th-century condemnations of each other no longer apply. The current round of talks, on the theme “The Hope for Eternal Life,” is building on the *Joint Declaration* and on talks that preceded the signing in 1999. Among the topics taken up were differences between Catholics and Lutherans over the Christian’s life beyond death, especially as regards purgatory, indulgences, and masses and prayers for the dead. *Catholic News Agency*.

“But Romanism as a system is no more in harmony with the gospel of Christ now than at any former period in her history. The Protestant churches are in great darkness, or they would discern the signs of the times. The Roman Church is far-reaching in her plans and modes of operation. She is employing every device to extend her influence and increase her power in preparation for a fierce and determined conflict to regain control of the world, to re-establish persecution, and to undo all that Protestantism has done. Catholicism is gaining ground upon every side. See the increasing number of her churches and chapels in Protestant countries. Look at the popularity of her colleges and seminaries in America, so widely patronized by Protestants. Look at the growth of ritualism in England and the frequent defections to the ranks of the Catholics. These things should awaken the anxiety of all who prize the pure principles of the gospel.

“Protestants have tampered with and patronized popery; they have made compromises and concessions which papists themselves are surprised to see and fail to understand. Men are closing their eyes to the real character of Romanism and the dangers to be apprehended from her supremacy. The people need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty.” *The Great Controversy*, 566.

World Council of Churches Meets in Brazil

A communique made public today indicates that the general assembly is the WCC's most important governing body and is held every seven years. It is expected that the Brazil meeting will be attended by 3,000 participants, including more than 700 official delegates representing the 340 churches and ecclesial communities affiliated to the WCC, organizations otherwise associated with the WCC, and non-affiliated churches. . . .

Bishop Brian Farrell, secretary of the Pontifical Council for Promoting Christian Unity, will head the official Catholic delegation, made up of 18 members who will act as observers. These include representatives from the Roman Curia, episcopal conferences and lay movements, as well as religious superiors.

The Catholic Church, the communique concludes, is not a member of the WCC, though it collaborates with the organization in various ways, particularly with its *Faith and Constitution Commission* which has the task of continuing the search for the unity of Christians by promoting common study and reflection on subjects over which division still exists, such as ecclesiology. The *Joint Working Group*, instituted in 1965, is the principal structure coordinating relations between the Catholic Church and the WCC. *Vatican Information Service*.

[**Editor's note:** "Observers" in the World Council of Churches activities implies that the position is outside the official activities of the organization. In reality, the term "observer" qualifies as a full voting member in the organization. The Seventh-day Adventist Church has also identified itself as an "observer" in the organization. Why would Protestant Churches enter into a dialogue concerning biblical doctrine with the antichrist power?]

"The Lord has pronounced a curse upon those who take from or add to the Scriptures. The great I AM has decided what shall constitute the rule of faith and doctrine, and he has designed that the Bible shall be a household book. The church that holds to the word of God is irreconcilably separated from Rome. Protestants were once thus apart from this great church of apostasy, but they have approached more nearly to her, and are still in the path of reconciliation to the Church of Rome. Rome never changes. Her principles have not altered in the least. She has not lessened the breach between herself and Protestants; they have done all the advancing. But what does this argue for the Protestantism of this day? It is the rejection of Bible truth which makes men approach to infidelity. It is a backsliding church that lessens the distance between itself and the Papacy." *Signs of the Times*, February 19, 1894.

Muslims Seek Ban to Shield Religions

Fifty-seven Muslim governments are pressing to include a ban on the mocking of religions in a planned new UN human rights body, *AsiaNews* reported. The 57 governments previously had announced their intention to have the United Nations ban such mocking of religion, the news agency said.

According to the text of the Muslim countries' proposal, the new UN body should strive to "prevent instances of intolerance, discrimination, incitement of hatred and violence arising from any actions against religions, prophets and beliefs, which threaten the enjoyment of human rights and fundamental freedoms."

In a clear reference to the Mohammed cartoons controversy, the proposal states that "defamation of religions and prophets is inconsistent with the right to freedom of expression."

To achieve this goal, Egypt, for example, is trying to persuade the *European Union* to support the ban. After talks with EU foreign

affairs chief Javier Solana in Cairo, Egyptian Foreign Minister Ahmad Aboul Gheit said the proposal on banning defamation of religions was discussed.

Al-Azhar Sheikh Mohammed Sayed Tantawi, Sunni Islam's highest religious authority, told Solana that the resolution should include sanctions. Solana refused to say whether a resolution would be presented to the General Assembly. He did note, however, that a mechanism is under study that would reconcile the principles of a common declaration made by the *European Union*, the *United Nations* and the *Organization of the Islamic Conference*. *Zenit.org*

Muslims' Predilection for Violence

Three cartoons made political points. One showed Muhammad turning away suicide bombers from the gates of heaven, saying "Stop, stop—we ran out of virgins!" which I believe was a commentary on Muslims' predilection for violence. Another was a cartoon of Muhammad with horns, which I believe was a commentary on Muslims' predilection for violence. The third showed Muhammad with a turban in the shape of a bomb, which I believe was a commentary on Muslims' predilection for violence. In order to express their displeasure with the idea that Muslims are violent, thousands of Muslims around the world engaged in rioting, arson, mob savagery, flag-burning, murder and mayhem, among other peaceful acts of nonviolence. Muslims are the only people who make feminists seem laid-back. *Patriot Post*, February 13, 2006.

Ishmael

And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him. Genesis 16:12

New Florida Town Would Restrict Abortion

If *Domino's Pizza* founder Thomas S. Monaghan has his way, a new town being built in Florida will be governed according to strict Roman Catholic principles, with no place to get an abortion, pornography or birth control. The pizza magnate is bankrolling the project with at least \$250 million and calls it "God's will."

Civil libertarians say the plan is unconstitutional and are threatening to sue. The town of Ave Maria is being constructed around Ave Maria University, the first Catholic university to be built in the United States in about 40 years. Both are set to open next year about 25 miles east of Naples in southwestern Florida.

The town and the university, developed in partnership with the Barron Collier Co., an agricultural and real estate business, will be set on 5,000 acres with a European-inspired town center, a massive church and what planners call the largest crucifix in the nation, at nearly 65 feet tall. Monaghan envisions 11,000 homes and 20,000 residents.

During a speech last year at a Catholic men's gathering in Boston, Monaghan said that in his community, stores will not sell pornographic magazines, pharmacies will not carry condoms or birth control pills, and cable television will have no X-rated channels.

Homebuyers in Ave Maria will own their property outright. But Monaghan and Barron Collier will control all commercial real estate in the town, meaning they could insert provisions in leases to restrict the sale of certain items.

"I believe all of history is just one big battle between good and evil. I don't want to be on the sidelines," Monaghan, who sold *Domino's Pizza* in 1998 to devote himself to doing good works, said in a recent *Newsweek* interview.

Robert Falls, a spokesman for the project, said Tuesday that attorneys are still reviewing the legal issues and that Monaghan had no comment in the meantime.

"If they attempt to do what he apparently wants to do, the people of Naples and Collier County, Florida, are in for a whole series of legal and constitutional problems and a lot of litigation indefinitely into the future," warned

Howard Simon, executive director of the *American Civil Liberties Union of Florida*.

Florida Attorney General Charlie Crist said it will be up to the courts to decide the legalities of the plan. "The community has the right to provide a wholesome environment," he said. "If someone disagrees, they have the right to go to court and present facts before a judge."

Governor Jeb Bush, at the site's groundbreaking earlier this month, lauded the development as a new kind of town where faith and freedom will merge to create a community of like-minded citizens. Bush, a convert to Catholicism, did not speak specifically to the proposed restrictions.

"While the governor does not personally believe in abortion or pornography, the town, and any restrictions they may place on businesses choosing to locate there, must comply with the laws and constitution of the state and federal governments," Russell Schweiss, a spokesman for the governor, said Tuesday.

Frances Kissling, president of the liberal Washington-based *Catholics for a Free Choice*, likened Monaghan's concept to Islamic fundamentalism.

"This is un-American," Kissling said. "I don't think in a democratic society you can have a legally organized township that will seek to have any kind of public service whatsoever and try to restrict the constitutional rights of citizens." *Associated Press*.

"The papal church will never relinquish her claim to infallibility. All that she has done in her persecution of those who reject her dogmas she holds to be right; and would she not repeat the same acts, should the opportunity be presented? Let the restraints now imposed by secular governments be removed and Rome be reinstated in her former power, and there would speedily be a revival of her tyranny and persecution.

"A well-known writer speaks thus of the attitude of the papal hierarchy as regards freedom of conscience, and of the perils which especially threaten the United States from the success of her policy:

"There are many who are disposed to attribute any fear of Roman Catholicism in the United States to bigotry or childishness. Such see nothing in the character and attitude of Romanism that is hostile to our free institutions, or find nothing portentous in its growth. Let us, then, first compare some of the fundamental principles of our government with those of the Catholic Church.

"The Constitution of the United States guarantees liberty of conscience. Nothing is dearer or more fundamental. Pope Pius IX, in his Encyclical Letter of August 15, 1854, said: "The absurd and erroneous doctrines or ravings in defense of liberty of conscience are a most pestilential error—a pest, of all others, most to be dreaded in a state." The same pope, in his Encyclical Letter of December 8, 1864, anathematized "those who assert the liberty of conscience and of religious worship," also "all such as maintain that the church may not employ force."

"The pacific tone of Rome in the United States does not imply a change of heart. She is tolerant where she is helpless. Says Bishop O'Connor: "Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world." . . . The archbishop of St. Louis once said: "Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes." . . .

"Every cardinal, archbishop, and bishop in the Catholic Church takes an oath of allegiance to the pope, in which occur the following words: "Heretics, schismatics, and rebels to our said lord (the pope), or his aforesaid successors, I will to my utmost persecute and oppose."—Josiah Strong, *Our Country*, chapter 5, paragraphs 2–4." *The Great Controversy*, 564, 565.

Lebanese People Confirm Their Devotion to the Pope

Given below is the text of a communique released by the Holy See Press Office following today's visit to the Vatican by Fouad Siniora, prime minister of Lebanon:

"Today, February 16, 2006, the Holy Father Benedict XVI received in audience Fouad Siniora, prime minister of Lebanon. The prime minister subsequently went on the meet with Cardinal Secretary of State Angelo Sodano.

"The visit of the head of the Lebanese government and of the official delegation accompanying him, had the aim of confirming the great devotion of the Lebanese people towards the Roman Pontiff, and towards the Holy See in general, which has always remained close to that noble country. *Vatican Information Service*.

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. Revelation 13:3.

Laura Bush Hears Pope's Concern on Terrorism

During a February 9 meeting with Laura Bush, Pope Benedict XVI expressed his concerns about terrorism, particularly in the Middle East, the American First Lady told reporters.

"He talked to me about the worries of terrorism—the worries right now about the violence in Beirut, Damascus, and other cities," Laura Bush revealed after the meeting.

The American First Lady, together with her daughter Barbara, spoke with Pope Benedict for about 15 minutes in a morning private audience. They were accompanied by the US ambassador to the Holy See, Francis Rooney.

The Pope's mention of the violence in Damascus and Beirut were references to the attacks on Danish diplomatic outposts in both cities. The embassy of Denmark in Syria, and a consulate in Lebanon, were destroyed by

angry Muslim mobs protesting the cartoons that had appeared last September in the Danish press, mocking Islam.

Laura Bush had last visited the Vatican on April 8, with her husband, for the funeral of Pope John Paul II. It was another member of the Bush family, Florida Governor Jeb Bush, who acted as the President's representative at the Mass inaugurating the pontificate of Benedict XVI. This was the first meeting between Mrs. Bush and the new Pontiff. *CWNNews.com*

America and the UN—The False Prophet and the Dragon

The UN has become the repository of all the West's sappiest illusions of one-worldism. . . . It is a shamefully squalid organization whose corruption is almost impossible to exaggerate. . . . Despite current investigations into [Secretary-General Kofi Annan's] brother, his son, his son's best friend, his predecessor's cousin, his former chief of staff, his procurement officer and the executive director of the UN's biggest-ever program, Annan insists he remains committed to staying on and tackling the important work of "reforming" the UN. Unfortunately, his *Executive Coordinator for United Nations Reform* has also had to resign. . . . The Oil-for-Food fiasco is the UN—the predictable spawn of its utopian fantasies and fetid realities— . . . The UN is no longer a permanent talking-shop for the world's powers but an alternative power in and of itself—a sort of ersatz super-power intended to counter the real one. . . . The logic of the post-Cold-War UN is to be institutionally anti-American. *Imprimis*, February, 2006.

"In these times of special interest, the guardians of the flock of God should teach the people that the spiritual powers are in controversy." *General Conference Bulletin*, March 4, 1895.

Introduction to the Articles by Josiah Litch

My wife (Jackie) and I were speaking with Steve Dickie after one his talks on the role of Islam in Bible Prophecy and he was telling us that he needed credible evidence from an historical source such as newspaper article of the day, or a record of history that would authenticate the collapse of the Ottoman empire on August 11, 1840.

This prediction of the date was made by Josiah Litch, based upon Revelation 9:15, and calculates to 391 years 15 days. He made his prediction two years before their occurrence in 1838. The fulfillment was later verified by two articles printed in the *Signs of the Times* November 1, 1840 and February 1, 1841.

The two articles are an account by Litch himself of the accuracy of the prophetic time to the very hour and day of their fulfillment. These articles are recommended to the readers as credible evidence to the leading role of the fulfillment of Bible prophecy to the remnant church. It is our wish and hope this will help some along the way to understand better the words of the great apostle Peter in 2 Peter 1:16 "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord but were eyewitness of his majesty. Verse 19 "We have also a more sure word of prophecy; whereunto ye do well that ye take heed as a light that shineth in a dark place until the day dawn and the day star arise in your hearts."

In addition to the articles by Litch, my wife found an article in the *Review and Herald*, August 5, 1858 entitled *The Sounding of the Seven Trumpets, When did Mahommedan independence in Constantinople depart?*

Although this article is not signed, because of it's date the author is most likely Uriah Smith. For at that time he was the editor of the *Review*. The writer places the events prior to and after the collapse of the Ottoman Empire in a convincing arrangement as to show the accuracy of the historical event. We believe that this is the primary source material that will help to establish the legitimacy of the historical event for all who are studying the books of Daniel and Revelation.

To other students of Bible prophecy, Duane and Jackie—

In February 2006, Jackie and Duane introduced three articles on the role of Islam in Bible prophecy as credible evidence from a historical source that would authenticate the collapse of the Ottoman empire on August 11, 1840.

In our February 2006 *Future News* issue we featured: *Review and Herald*, August 5, 1858 entitled *The Sounding of the Seven Trumpets, When did Mahommedan independence in Constantinople depart?*

In our March 2006 *Future News* issue we featured: *Signs of the Times* November 1, 1840 entitled *The Battle Begun!*

This month, *Signs of the Times* February 1, 1841 entitled *The Nations* will conclude the three part series. We hope you have found these articles useful and we thank Jackie and Duane for their contribution.

Signs of the Times February 1, 1841

The Nations

And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up.

We have had numerous questions propounded relative to the fall of the Ottoman power within the three last months, both by the friends and opponents of our cause. As we wish to give a full and distinct answer to them all, we present the following article for the satisfaction of that class of our readers. They will not only find all their questions answered, but we hope their faith in the *word of God* will be *confirmed*.

The Eleventh of August, 1840
Fall of the Ottoman Empire

The time and event above named have excited a deep interest in the public mind for more than a year past. It is therefore proper that the whole subject should be carefully reviewed, and the exact state of the case presented.

Has, then, or has not THE ORIGINAL CALCULATION IN REFERENCE TO THE 11TH OF AUGUST AND THE OTTOMAN EMPIRE BEEN ACCOMPLISHED?

The calculations are founded on the ninth chapter of Revelation. Therefore, without entering into a very minute exposition of the chapter, it will be sufficient to give the outline of the views entertained in reference to it.

1. The fifth trumpet is believed to have introduced the Mohamedan delusion, and the time of its sounding to be divided into two periods. The first devoted to the general spread and establishment of the Mohamedan religion; the second to the wearing out and tormenting of the Greek kingdom, under Othman and his successors, but without conquering it. The period of torment was to be five (prophetic) months, or 150 years; beginning when the Mohamedan powers, of which the Ottoman empire was composed, had a king over them and began under him their assault on the Greeks. But from the time of Mahomet to the days of Othman, they were divided into various factions, under different leaders. Othman gathered those factions and consolidated them into an empire, himself the chief.

2. The sixth trumpet changed the nature of the war carried on between the Turks and Greeks from torment to death, political death, which was to take place at the end of the five months, or 150 years.

With these general remarks I will present the original calculation made on these prophetic periods, that the reader may have distinctly before him what we were to anticipate, and compare it with what has actually taken place. Let it be borne in mind, this was not written in 1840 and after the eleventh of August, and so adapted to meet the events of that day; but it was written in May, 1838. It may be found in a book entitled "Christ's Second Coming," by Josiah Litch, published by D.H. Ela, Boston. Pages 153-158.

"It was given after the rise of the Ottoman empire, to torment or harass and weaken men (the Roman empire in the east) five months. If these are prophetic months, as is probable, it would be one hundred and fifty years. But when did that empire rise? Mr. Miller has fixed on A.D. 1298. Others, among whom is Gibbon, in his *Decline and Fall of the Roman Empire*, 1299. He says-Othman first invaded the

territory of Nicomedia, on the 27th of July, 1299. He also remarks on the singular accuracy of the date, a circumstance not often found in the history of those times. He says- "The singular accuracy with which this event, is given, seems to indicate some foresight of the rapid growth of the monster."

If we date the origin of this empire in 1299, the hundred and fifty years would end 1449. During that length of time, the eastern empire of Rome was harassed beyond measure by the Ottoman power, but not subjected entirely to it. The year 1448, Amurath, the Turkish Sultan, besieged Coria, one of the strongest cities in the Roman empire. The end of the five months would come the next year. We should naturally look for some great defeat of the christian emperor's army. But was it so? So far from it, that after a long summer's siege and a great loss of men, the fall coming on and the rains setting in, the Turks raised the siege and retired. The empire was not left in peace. One would be almost inclined to think the word of prophecy must now fail.

But the time came, and the word of God was confirmed by the event. "John Paleologus, emperor of Constantinople, was dead, and his brother, Constantine Deacozes, would not venture to ascend the throne without the permission of Amurath, the Turkish Sultan. He sent ambassadors to ask his consent before he presumed to call himself sovereign. This happened A.D. 1449. This shameful proceeding seemed to presage the approaching downfall of the empire. Ducas, the historian, counts John Peleologus for the last Greek emperor, without doubt, because he did not consider as such, a prince who had not dared to reign without the permission of his enemy." *Hawkins' Ottoman Empire* page 113. Gibbon, an infidel, is so struck with the singular accuracy of the record of the origin of this empire, that he attributes it to some foresight in the historian, of the rapid growth of the monster. But would it not become Christians better, to attribute it to the superintending providence of that Being who had set a bound for that and other empires, which they may not pass? Who had given them power to harass and torment the empire of Constantinople five months; and to kill or subject it to their own sway, an hour, a day, a month, and a year; the whole being five hundred and forty-one years and fifteen days.

The sixth trumpet sounded; and a voice from the four horns of the golden altar which is before God, said to the sixth angel which had the trumpet— "Loose the four angels which are bound in the great river Euphrates." And the four angels were loosed which were prepared for an hour, a day, and a month, and a year, for to slay the third part of men. The four angles denote ministers of judgment. They refer to the four nations of the Seljukian Turks of which the Ottoman empire was composed, located near the river Euphrates, at Aleppo, Iconium, Damascns, and Bagdat. Up to the period of 1449, they had indeed tormented the Christian empire, but could not subject it. When the sixth trumpet sounded, God seems to have overawed the Greek emperor, and all power of independence seems, as in a moment, to have fled. He, in a most strange and unaccountable manner, voluntarily acknowledged that he reigned by the permission of the Turkish Sultan. The Turks very soon after addressed themselves to the work of reducing Constantinople. This they effected, A.D. 1453, four years after the emperor obtained permission to ascend the throne. The last third of the ancient Roman empire was now reduced by Turkish arms. The number of horsemen were two hundred thousand thousand; what this number means, expositors have been at a loss to determine. But I am inclined to believe with Mr. Miller, that it means two hundred thousand twice told, making 400,000, in all. What makes this probable is the fact, that the Turks usually had from three to four hundred thousand horsemen in their army. They had, when Constantinople was taken, three hundred thousand, and some say, four hundred thousand horsemen, beside many foot, and a fleet.

Since the fifth trumpet sounded, there has been an astonishing change in the arms of the Turks. They then had breastplates of iron, and were armed with dirks and scimitars. Now the scene is changed, and they are prepared with breastplates of fire, and of jacinth and brimstone. And out of the mouths of the horses, proceeded fire, smoke, and brimstone. Their power was in their mouth and tail; their tails were like serpents; long, cylindrical instruments like serpents with heads in them, (bullets) with which they did hurt. This description has long been considered by expositors as a description of fire arms and gunpowder. And, indeed, I do not know how any one who knew noth-

ing of such instruments could describe them more clearly. The design of these plagues is stated in the twentieth verse. It was to lead the people on whom these plagues were inflicted, to repent of their sins, and break them of devil worship, etc. But they did not repent, neither of their murders, nor their sorceries, nor fornications, nor of their thefts. They, like most on whom the judgments of God fall, remain impenitent to this day; and the Turks continue to oppress them.

But when will this power be overthrown? According to the calculations already made, that the five months ended 1449, the hour, fifteen days, the day, one year, the month, thirty years, and the year, three hundred and sixty years; in all, three hundred and ninety-one years and fifteen days, will end in A.D. 1840, some time in the month of August. The prophecy is the most remarkable and definite, (even descending to the days) of any in the Bible, relating to these great events. It is as singular as the record of the time when the empire rose. The facts are now before the reader, and he must make what disposition of them he thinks best.

From the foregoing extract it will be perceived,

1. That the 150 years began by a simple invasion of a Greek province, by Othman, July 27, 1299.

2. That at the termination of 150 years from that date, the Greeks voluntarily parted with their supremacy and independence, by virtually acknowledging they could not maintain their throne without the permission of the Mahomedans. Thus, from that time the Christian Government of Greece was under Turkish domination; and about three years after, fell a victim to Turkish arms.

3. But what termination of Ottoman power were we to expect, in view of the manner of the origin of the Ottoman power in Constantinople? *Most certainly, if we reason from analogy, a voluntary surrender of Turkish supremacy in Constantinople, to Christian influence.*

4. What is the history of the Ottoman power for the last year? The Sultan has been engaged in a quarrel with Mehemet Ali, Pacha of Egypt. The Pacha had rebelled against his master, the Sultan, declared his independence, and conquered a considerable portion of the Sultan's dominion, together with

his fleet. These he refused to surrender.

“Subsequent to the occurrence of the disputes alluded to, and after the reverses experienced, as known to all the world, the ambassadors of the great powers at Constantinople, in a collective official note, declared, that their governments were unanimously agreed upon taking measures to arrange the said differences, and the Sublime Port, with a view of putting a stop to the effusion of Musslemen blood, and to the various evils which would arise from a renewal of hostilities, accepted the intervention of the great powers. His Excellency Shekih Effendi, the Bey Likgiz, was therefore, dispatched as plenipotentiary to represent the Sublime Port at the conference which took place in London, (July 15, 1840) for the purpose in question.” (Extract from a translation of an official article from the *Moniteur Ottoman*, August 22.)

This conference was composed of England, Russian, Austria, and Prussia. The following extract from the same official document above quoted, shows the decision of the conference.

“It having been felt that all the zealous labors of the conference of London in the settlement of the Pacha’s pretensions were useless, and that the only public way was to have recourse to coercive measures to reduce him to obedience in case he persisted in not listening to pacific overtures, the powers have, drawn up and signed a treaty, whereby the Sultan offers the Pacha the hereditary Government of Egypt, and all that part of Syria extending from the Gulf of Suez to the Lake of Tiberius, together with the province of Acre, for life; the Pacha on his part evacuating all the other parts of the Sultan’s dominions, now occupied by him, and returning the Ottoman fleet. A certain space of time has been granted him to accede to these terms, and as the proposals of the Sultan and his Allies, the Four Powers, *do not admit of any change or qualifications, if the Pacha refuse to accede to them*, it is evident that the evil consequences to fall upon him will be attributable solely to his own fault. His Excellency, Rifant Bey, Musteshar for Foreign Affairs, has been dispatched to Alexandria in a government steamer, to communicate their ultimatum to the Pacha.”

From the foregoing extracts it appears the Sultan felt his weakness and most gladly accepted the intervention of the great christian powers of Eu-

rope, to assist him in maintaining his empire. In case war was the result of the decisions of the London conference, it, to all intents and purposed threw his dominions into the hands of those powers. As long as the *decision of that conference was in his hands, he maintained his independence: but the ultimatum once suffered to pass from him into Mehemet’s hands, and the question of war or peace between Mehemet and his Allies was beyond his control*; and if it did result in war, it must throw him entirely into the hands of the great powers. If Mehemet acceded to the ultimatum and the difficulties were peacefully adjusted, he would still remain independent, and support his own throne. When then was the question put officially within the power of Mehemet Ali?

The following extract of a letter from a correspondent of the London Morning Chronicle of September 18, 1840, dated Constantinople, August 27th, will answer the question. Let it be understood Rifaat Bey left Constantinople for Egypt, August 5th, with the ultimatum.

“By the French Steamer of the 24th, we have advices from Egypt to the 16th; they show no alteration in the resolution of the Pacha. Confiding in the valor of his Arab army, and in the strength of the fortifications which defend his capital, he seems determined to abide by the last alternative; and as recourse to this is, therefore, now inevitable, all hope may be considered at an end of a termination of the affair without bloodshed. Immediately on the arrival of the Cyclops steamer with the news of the convention with the Four Powers, Mehemet Ali, it is stated, had quitted Alexandria to make short tour through Lower Egypt: the object of his absenting himself at such a moment being partly to avoid conferences with the European Consuls, but principally to endeavor by his own presence to rouse the fanaticism of the Bedium tribes, and facilitate the raising of his new levies. During the interval of this absence, the Turkish government steamer, which had reached Alexandria on the 11th, with the envoy, Rifaat Bey, on board, had been by his orders place in quarantine, and she was not released from it till the 16th. Previous, however, to the Port’s leaving viz. on the very day on which he had been admitted to pratique, the above named functionary had had an audience of the Pacha, and had communicated to him the command of the Syrian Prov-

inces, appointing another audience for the following day, when in the presence of the consuls of the European powers, he would receive from him his definite answer, and inform him of the alternative of his refusing to obey, giving him the ten days which have been allotted him by the convention to decide on the course he would thing fit to adopt. But though this period must still elapse before his reply can be officially received, it may be said, in fact, to be already known, for, nothing daunted by the presence of the Bellerophon, which, with four other vessels, whose names are not given, is stated to have anchored off the port on the 14th, he had at once expressed to Rifaat Bey his resolution of confiding in the success of his army; and the preparations he is making for a determined resistance are a sufficient earnest of his intentions to keep to it.”

From this letter, it appears, Rifaat Bey arrived at Alexandria on the 11th of August, and threw the decision of the affair into the hands of Mehemet Ali. And from that time it was out of the Sultan’s power to control the affair. It lay with Mehemet Ali to say whether there should be war or peace. True, the Turkish envoy did not have an audience with the Pacha until the 14th, and did not receive his answer until the 15th, yet it was entirely under Mehemet’s control, and not the Sultan’s, after the 11th.

But was the Sultan’s throne in danger from Mehemet, that he needed the support of the great powers, and thus threw himself into their hands for support? Let the following extract from a manifesto he had put forth about the 20th of August and caused to be read in the Mosques, day after day, answer. It was taken from the same letter with the above extracts.

“The Port, in order to counteract this (the pretensions of Mehemet) has deemed it necessary to publish a manifesto, laying before its subjects a statement of affairs from the commencement of the quarrel up to the present period, and proving to them by the clearest arguments, that the Pacha himself is the enemy of their religion, and that the object he is aiming at is to DETHRONE THE SULTAN, *and warning them, under the severest penalties, against receiving and circulating the doctrines he (Mehemet) is preaching to them.*” If we can give any credit to the sincerity of the Sultan in putting forth this manifesto, he did consider his throne in danger from Mehemet. The truth is, the Ottoman power in Constantinople was impotent, and could do nothing toward sustaining itself; and it has been since the 11th of August, entirely under the dictation of the great christian powers of Europe. Nor can it longer stand at all, than they hold it up. Finally, the London Morning Herald is right when it says, (See the Signs of the Times, January 1, 1841) “*The Ottoman government is reduced to the rank of a puppet, and that the sources of it’s strength are entirely dried up.*”

In conclusion: I am entirely satisfied that on the 11th of August, 1840, *The Ottoman power according to previous calculation, DEPARTED TO RETURN NO MORE.* I can now say with utmost confidence, “The second woe is past and behold the third woe cometh quickly.” “*Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.*”

Josiah Litch

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