

# Future NEWS

Volume 7, No. 7

July 2003

## TAKE THE WORD OF GOD

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. Jeremiah 6:16.

**T**he Holy One has given rules for the guidance of every soul so that no one need miss his way. These directions mean everything to us; for they form the standard to which every son and daughter of Adam must conform. We can not turn aside from any of these divine rules, and be found guiltless. We are required to make the will of God paramount in our lives, and to have the faith that works by love and purifies the soul. I would warn you to keep from the dangerous ground on which your feet would naturally be inclined to stray. . . .

Take the Word of God, and kneeling before God, ask, What has God spoken to me from His Word? Wait before the Lord to learn the way in which you are to go.... You may learn of the heavenly Teacher His meekness and lowliness of heart. In His strength be steadfast, and stand in opposition to all that is displeasing to God, and encourage all that is right, and pure, and true. Live a life that Jesus, your heavenly Father, and the angelic host can look upon with favor. . . .

The Lord will be your helper, and if you trust Him, will bring you up to a noble, elevated standard, and will place your feet upon the platform of eternal truth. Through the grace of Christ, you can make a right use of your entrusted capabilities, and become an agent for good in winning souls to Christ. Every talent you have should be used on the right side.

Those of the youth  
Who put on the whole armor of God,  
Who will devote time every day to self-examination,  
Who will seek the Lord in earnest prayer, and  
Who will diligently study the Scriptures,  
Will have the help of the angels of God,  
And will form characters that will fit them  
For the society of the redeemed in the kingdom of glory.

*Our HighCalling, 206.*

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*Future for America* is a self-supporting 501-C3 non-profit corporation; funded by readers like you. The cost of this newsletter and audio-tape reaching a home is approximately \$3.50.

This publication is sent out free of charge. Your donations are greatly appreciated.

## MISSION STATEMENT

**T**he 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.

*Future for America* intends to print and distribute truth-filled literature, while helping to establish lay-printing operations in parts of the Lord's vineyard where faithful brethren do not have the means to raise up a printing operation with their own resources.

Dear Jeff:

Greetings! Thanks for your mailings. Today I want to suggest that we need to find a precedent in Daniel's prophecies to justify the 190-year time gap between the "push" of the king of the south and the reaction of the king of the north. This time gap is the chief objection against your interpretation. . . . David Lin

Dear Pastor Lin:

I like the question you raise. I think the answer is clear and strengthens the whole understanding of Daniel eleven. Why one hundred and ninety years in verse forty of Daniel eleven? When given opportunity to share Daniel eleven with the brethren, I try to present the simple over-view of the most important parts of the verses as I understand them. There never seems to be enough time to take up some of the other important side-questions of the last passage of Daniel eleven. The answer to the question of why 1798 until 1991 is the history portrayed in verse forty—is grounded in the correct understanding of Daniel's last vision of chapters ten through twelve and particularly chapter eleven verses forty to forty-five:

And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.

He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. Daniel 11:40-45.

These verses teach that in 1798, which is the "time of the end", a war begins between "the king of the south" and "the king of the north". War is identified by Daniel with the word translated as "push"—which means to war against; and which, Daniel uses previously in Daniel 8:4, to describe warfare. There the same word is translated as "pushing".

I saw the ram **pushing** westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great. Daniel 8:4.

The king of the south in verse forty is at first identifying atheistic France in the 1798 time period. The king of the north in this verse is the papacy. A war begins between these two entities in verse forty, and within the same verse we see the ultimate victory of the king of the north over the king of the south as he enters into the "countries" of the southern king while he "overflows and passes over".

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Verse forty is the first of three victories for the papacy before it comes to his end with none to help.

In verse forty-one the papacy conquers “the glorious land”, when it spiritually conquers the USA at the time when the Sunday law is enforced there. This is the second “spiritual” conquering. The first spiritual conquering was when the “**modern**” king of the south, that is to say; the former Soviet Union, collapsed in the 1989 to 1991 time-period. In the prophetic war of verse forty we find the history of the spiritual battle between the philosophy of Catholicism versus the philosophy of atheism or communism. Verse forty-one then identifies the victory of the philosophy of Catholicism over the philosophy of apostate Protestantism in the USA. The third and final spiritual victory for the papacy is when she conquers “Egypt” in verses forty-two and forty-three. At this point, the papacy has spiritually conquered the entire world. She has it all. She sits a queen.

Egypt represents the world in these verses, and once conquered—warfare and persecution is portrayed in verses forty-four and forty-five.

#### REINSTATED IN HER FORMER POWER

The verses under discussion identify three areas of spiritual conquest before the papacy returns to its **former position of power**:

“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.**” *The Great Controversy*, 564.

“Revival” signifies a return of life. Therefore when the papacy returns to life—persecution begins.

Verses forty through forty-three precede the persecution of God’s people on a world-wide scale in the “latter days” as portrayed in verses forty-four and forty-five.

Rome’s **deadly wound is healed** when Rome can once again persecute those who she identifies as heretics, and; Rome **returns to her former position of power** when she can once again persecute those she identifies as heretics:

“God’s word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which **her former persecutions will be repeated.** Stealthily and unsuspectedly she is strengthening her forces to further her own ends when **the time shall come for her to strike.** All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God **will thereby incur reproach and persecution.**” *The Great Controversy*, 581.

The “time for her to strike” is when her deadly wound is healed. Her deadly wound is healed when she can once again persecute those who she identifies as heretics—with full cooperation from the kings of the earth symbolized by the ten horns of Revelation seventeen and thus representing—the civil authorities of planet earth.

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“**Kings and rulers and governors** have placed upon themselves the brand of antichrist, and **are represented as the dragon** who goes to make war with the saints—with those who keep the commandments of God and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ.” *Testimonies to Ministers*, 38.

The political rulers of the earth as represented in the United Nations of today, accept the brand of antichrist. That brand is Sunday legislation. Those kings are symbolized by the dragon in Bible prophecy at the end of the world.

#### THE DRAGON AS A SYMBOL

The “dragon” must be identified by the context of where it is located in any given prophecy. In Revelation twelve the “dragon” was Satan primarily, but pagan Rome in a secondary sense:

“The line of prophecy in which these symbols are found begins with Revelation 12, with the dragon that sought to destroy Christ at His birth. The dragon is said to be Satan (Revelation 12:9); he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian Era was the Roman Empire, in which paganism was the prevailing religion. Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome.” *The Great Controversy*, 438.

At the end of the world, the dragon power of Revelation sixteen, where we see the union of the beast, dragon, and false prophet, is the same dragon power representing the “kings, governors, and rulers”—the world politicians that today pursue their one-world government agenda through the United Nations.

We know the dragon is the same in chapter sixteen and seventeen, because they both take place at the same point in history—the end of the world.

The healing of the deadly wound of the papacy must be defined by inspiration. To many in Adventism incorrectly point to the *Lateran Treaty* of 1929, when Mussolini signed a treaty allowing the papacy to once again operate as a civil government as the point when the deadly wound of the papacy was healed. The treaty in 1929 was certainly an important step in Rome’s growth to power, but at that point could not persecute whoever she identified as a heretic with cooperation of the civil powers of the whole world.

The unlawful relationship between the whore of Rome and the ten kings in Revelation seventeen is identifying the combination of church and state. The church is Catholicism, the state is the ten kings—not the civil government of the papacy that was returned in 1929. This is what Revelation seventeen addresses.

She doesn’t simply become a civil power again, she controls the persecution that takes place throughout the whole world through the “fornication” between her and the “ten kings”. “Fornication” means: an unlawful relationship. The unlawful relationship of Revelation seventeen is the combination of church and state.

In Revelation seventeen the church is the papacy, the ten kings are the civil governments represented in the United Nations. Nevertheless—the papacy will be in control:

#### THE PAPAL POWER

“The world is filled with storm and war and variance. Yet **under one head—the papal power**—the people will unite to oppose God in the person of His witnesses.” *Testimonies*, volume 7, 182.

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## A UNIVERSAL BOND OF UNION

In Revelation seventeen, when the world unifies—the head is the papacy and the unity is world-wide:

“These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful’ Revelation 17:13, 14.

“These have one mind.’ There will be a universal bond of union, one great harmony, a confederacy of Satan’s forces. ‘And shall give their power and strength unto the beast.’ Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, as was manifested by the papacy, when in the past it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanists.” *Selected Messages*, book 3, 392.

The union between the papacy and all the governments of the world is identified with the word “universal”. “Universal” is not—the modern day counter-parts of the countries that made up the ten-horns of pagan Rome. “Universal” is worldwide—not Europe-wide! Notice the inspired emphasis that when this unification takes place, persecution begins.

When Rome takes its position as head of the modern world, persecution takes place. This persecution did not happen following the 1929 *Lateran Treaty*. The deadly wound must be understood where it is first identified in Bible prophecy. That passage is not Revelation thirteen—it is Daniel 11:40–45. Those verses begin with the very event that brought about the deadly wound in 1798 and then they describe the steps taken by the papacy as it returns to power.

The deadly wound is healed when “Egypt” is conquered by “the king of the north”.

There is a parallel with modern Rome’s return to power and her first rise to power. (There are many parallels there.) One of the most significant points in the history of the papacy’s rise to power at the beginning of the 1260 years of papal authority was when the Roman civil powers gave “authority” unto the Roman church. “Authority” representing civil authority in prophecy. “Authority” is one of three things pagan Rome gave to papal Rome.

And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. Revelation 13:2.

“Power” is military power:

And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Daniel 8:7.

The power of Alexander the Great which the ram lacked was military power. The USA has the power of the best before it:

And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. Revelation 13:12.

The military power of the USA will be the same type of power as the power of the first beast of Revelation thirteen. The first beast of Revelation thirteen is the papacy. What was the power of the papacy? There are more than one power of the papacy, but in the context of the prophecies of Daniel and Revelation power is military power.

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Military power is one of the main characteristics of the papacy identified in Bible prophecy. When we believe, as the pioneers of Adventism did, that the “daily” in the book of Daniel represents paganism in general and pagan Rome specifically—we then recognize that the history identified in the four places in Daniel where the “daily” is mentioned, is identifying the military power supplied to the papacy by the seven horns of pagan Rome as they went to war against the three horns that needed to be uprooted before the man of sin would stand up.

The power of pagan Rome was its military. Consider the history of pagan Rome: Pagan Rome disintegrated into east and west, and ultimately into ten nations—followed by the removal of the three horns, in order to place the papacy on the throne of the earth.

When that history is dealt with in prophecy—the power of pagan Rome was military power, and that military power was supplied to the papacy by nations that had been formerly part of the empire of pagan Rome. Power is military power. Pagan Rome also gave papal Rome its seat. A “seat” in Bible prophecy is where a nation or power rules from.

The “seat” of authority for pagan Rome was the city of Rome. The pioneers correctly identify that when pagan Rome moved its capitol from the city of Rome to the city of Constantinople in the year 330, the time period for pagan Rome to rule the world came to an end—in fulfillment of pagan Rome’s time prophecy symbolized with the words, “even for a time” in Daniel 11:24:

He shall enter peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers’ fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.

“Power” is military power—“seat” is where a nation rules from—and, “authority” is the ability to legislate laws. The ability to legislate laws is also one of the main characteristics of the papacy in prophecy. We are told that when a nation passes laws—it “speaks”.

“The lamblike horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented. **The ‘speaking’ of the nation is the action of its legislative and judicial authorities.** By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak ‘as a dragon’ and exercise ‘all the power of the first beast’ plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopardlike beast. And the statement that the beast with two horns ‘causeth the earth and them which dwell therein to worship the first beast’ indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy.” *The Great Controversy*, 442.

Notice the “authority” of the USA is “exercised” at the Sunday law—and it is also when the USA “speaks”! Authority is the ability to impose laws. These laws will be imposed because military power will stand behind them. At the point in time when the papacy becomes the “one head” that all the apostate powers surrender to—the papacy will have the ability to once again pass laws (to speak great words against the Most High) that will be enforced by the civil powers that are committing fornication with her. At that point in time—the deadly wound is fully healed. The entire world will be caught in Rome’s snare.

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The capturing of the entire world is what is portrayed in Daniel eleven verse forty-two and forty-three. These two verses are portraying the time when the papacy has returned to power! Verse forty began at the very point in history when the deadly wound was delivered—1798.

The last six verses of Daniel eleven are portraying the final conflict in terms of human probation. One of the most important points is that the history recorded in Daniel is connected with what happens to God's people at the end of time:

Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision *is* for *many* days. Daniel 10:14.

The inspired testimony connected with the king of the north, is that, among other things, it is a prophetic symbol of the papal power persecuting God's people at the end of time. In this sense the final six verses of Daniel eleven are telling the story of the "deadly wound". This is the story from the wound in 1798, until the healing that takes place when Egypt is captured, and then on in history until the final end of the man of sin, when the beast is thrown into the lake of fire. But what does all this have to do with the one hundred and ninety years of history found in verse forty? Isn't this too much history for one verse? No. Daniel 8:14 has twenty-three hundred years of history in one verse. Certainly one hundred and ninety years is not too much time.

The history in verse forty must be understood within the context and purpose of Daniel eleven. The pioneers correctly point out that in Daniel eleven verse fourteen, that "the robbers of thy people shall exalt themselves to establish the vision" is identifying Rome by the term, "robbers of thy people" and, that it is Rome that "establishes the vision".

There are forty-five verses in Daniel eleven. The first thirteen identify history before Rome. This means over two-thirds of the vision deals with Rome. Pagan Rome is described from verse fourteen until verse thirty-one. That is eighteen verses for pagan Rome and fourteen or so for papal Rome. In eighteen verses pagan Rome starts at the birth of Rome, when the country was brought about by becoming a safe haven for pirates that worked the Mediterranean Sea a few centuries before the time of Christ. Eighteen verses—over two thousand years of history, averaging over one hundred years per verse.

The story of Rome establishes the vision. The story of Rome is how the papacy returns to her former position of power. There is few, if any, more complete and precise descriptions of the papal power in all of Scripture.

We think of what Paul says in 2 Thessalonians 2:3–12:

Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things?

And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth *will let*, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:



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*Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*

With all that is identified about the papacy in these verses from 2 Thessalonians—they are nowhere close to the testimony about the papacy found in Daniel 11:31–45. In those verses we see the relationship between pagan and papal Rome as the papacy first rise to power. After being established as the king of the world in the year 538, verses thirty-two through thirty-five identify the persecution which followed the establishment of the papacy. This persecution lasted until shortly before 1798.

Verse thirty-six and thirty-seven identify the primary characteristic of the papal power—self-exaltation:

*And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.*

Verse thirty-eight and thirty-nine introduce us to the satanic influence that guides Catholicism today—the worship of the virgin Mary:

*But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.*

The worship of Mary connected with the history of the so-called apparitions of Mary cannot be separated from the struggle between atheism and Catholicism that began in the 1798 time period. The history of the papacy begins in verse thirty-one with pagan Rome placing the papacy on the throne the earth. Then begins the persecution. Then the description of the arrogance of popery, followed by a description of the spiritualistic influence that uses to direct Catholicism. That influence being the mythology and false prophecies connected with belief in and the apparitions of—the so-called virgin Mary. The history and attributes of the papacy that is set forth in verses thirty-one through thirty-nine develops the setting for understanding the dynamics of the history involved in verse forty.

The fact that verse forty covers the history from 1798 until 1991 is in agreement with the entire presentation of the history of the papacy in Daniel eleven. These verses establish the vision, for the vision is about modern Rome as typified, or prefigured, or symbolized, or paralleled in the histories of both pagan Rome and the papacy of the Dark Ages. The history of the struggle between atheism and the papacy in the French Revolution time period until the collapse of the Soviet Union is as relevant to the testimony of the papacy, as is the identification as a persecuting power or of its self-exalting nature.

## THE BEAST, DRAGON AND FALSE PROPHET

According to Revelation sixteen modern Babylon is made up of three powers—the beast, the dragon, and the false prophet. These three powers lead the world to Armageddon. Therefore the inspired information concerning these three powers is solemn and important.

The beast we know is Catholicism, the dragon we have previously identified as the “kings and rulers and governors”—the geo-politicians that push for the new world order under the civil authority of the United Nations. The false prophet is the good-old, gone bad—USA. All three have their own part to play within the composition of the final unification of Satan’s forces to persecute the faithful at the end of the world. The beast will be once again assume the role as the “corrector of heretics” as it did in the early part of the sixth century until 1798. The dragon will supply the necessary civil structure to implement the passage of world laws and decrees. The false prophet will supply the military power necessary to uphold the laws of the land. (Those armies are today perfecting their ability to enforce laws in the streets of Iraq and Afghanistan.)

The history revealed in the last six verses of Daniel eleven is the most important passage of prophecy concerning several prophetic themes. It is not the most important for all prophetic themes, but it is the most important for several. It is the point of reference if we are to understand the process and history connected with the healing of the deadly wound. It is the most significant in addressing the characteristics of the papacy. No other place has as many attributes of the papacy set forth as Daniel eleven. The others, but consider this: In verse forty we see the alliance between the USA and Catholicism identified by the “chariots, horsemen and ships”. The USA is already connected with the king of the north—when the USSR is swept away in 1991. “Chariots and horsemen” represent military power. This is one of two attributes of the USA in Bible prophecy. The other attribute is economic strength. Economic strength is what “ships” symbolize in prophecy. The prophetic sign that Rome and the USA have come together just prior the passage of a Sunday law in the USA is when the Protestants of the USA forget who Rome is. Verse forty identifies a time when the USA has forgotten who Rome is.

Ronald Reagan believed the USSR and its communism was the antichrist of Bible prophecy. He publically stated this. He was an actor—he professed being a Protestant, but he demonstrated he was not. To be a Protestant is to protest Rome. That is the only definition. Reagan and the USA became confused about who and what is the antichrist.

“Instead of becoming like the world, we are to become more and more distinct from the world. Satan has combined and will continue to combine with the churches in making a masterly effort against the truth of God. Everything that is done by God’s people to make inroads upon the world will call forth determined opposition from the powers of darkness. The enemy’s last great conflict will be a most determined one. It will be the last battle between the powers of darkness and the powers of light. Every true child of God will fight bravely on the side of Christ. Those who in this great crisis allow themselves to be more on the side of the world than of God, will eventually place themselves wholly on the side of the world. **Those who become confused in their understanding of the word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist.** There is no time now for us to assimilate with the world. Daniel is standing in his lot and in his place. The prophecies of Daniel and of John are to be understood. They interpret each other. They give to the world truths which every one should understand. These prophecies are to be witness in the world. By their fulfilment in these last days, they will explain themselves.” *The Kress Collection*, 105.

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What brought Rome and the USA together according to verse forty of Daniel eleven was the ploy of a “common enemy”. In communism symbolized as the king of the south in verse forty, Reagan and the USA recognized an enemy. The historical champion against the enemy of communism was the papacy. The papacy had been in a warfare with atheism since prior to the French Revolution. Many of the papal encyclicals that came out since the French Revolution time period are dealing specifically with their hatred of communism. They battled this philosophy for over one hundred years before the USA began to worry about it. To understand the dynamics of this history is to understand the dynamics of verse forty—and these dynamics are developed over a time period that covers about one hundred and ninety years.

In verse forty, the king of the south becomes Russia at the Bolshevic Revolution and then after World War II expands to the USSR. In the verse we first see France as the southern king identified by its acceptance of the philosophy of atheism which becomes not only the symbol of the southern king during that time, but the catalyst for the history of the French Revolution and capture of the pope by France in 1798. Notice that a characteristic of the king of the south here is “revolution”. He begins in the French Revolution. Later the southern king establishes his new capitol in Russia with another revolution. After WWII the countries that came under the direct control or influence of the USSR were primarily, formerly Catholic countries; and the way communism impacted these countries was to foment unrest and discord against the existing civil and social structures in order to incite a—revolution. This is the history of verse forty—the war between the king of the south and the king of the north. It was a struggle that lasted until an alliance was brought about between the USA and the Vatican to bring down communism. That alliance signalled that the USA no longer understood who the antichrist was and that they had begun to fulfill their role as the false prophet of Bible prophecy. The history of verse forty is present truth! It has just happened in our lifetime. Verse forty-one is about to be fulfilled.

Inspiration teaches that the prophets are used to illustrate the end of the world. We are familiar with John symbolizing the birth of Adventism in Revelation ten. Daniel also illustrates God’s people at the end throughout his book. One instance is as he stands before Belshazzar and reads the writing on the wall. Daniel here represents God’s people at the end of the world who are being used as messengers to indentify end-time events to those in Babylon just as Babylon is falling. The handwriting on the wall was not a foreign language to Belshazzar, it was simply cloked in a riddle. Daniel is portraying God’s people at the end of the world. These people use Bible prophecy to explain what is happening in the world today is that, “Babylon is falling—and it is now time to escape for your lives”. Bible prophecy is written as was the handwriting on the wall. It is written in a way to prevent God’s enemies from fully understanding it. If we are to be among those who Daniel represents—we must have a clear and complete understanding of the events that are taking place in fulfillment of prophecy in order to allow the Holy Spirit to empower the message more fully than He can with someone who only has a superficial knowledge of the prophecies.

In the book of Daniel it is the wise who shine, and the “wise” in Daniel twelve is synonymous with “teachers”. The “wise” are those who “understand”. The unwise in Daniel twelve are those who Hosea says are destroyed from a lack of knowledge. We have a full responsibility to understand the full message to the best our personal capabilities.

The one hundred and ninety year history of the battle between aethism and Catholicism that is set forth in verse forty is a history that produces the foundation to intelligently understand and explain the books of Daniel and Revelation while pointing to the events and stories that are daily presented in the magazines, newspapers, radio and television news programs and magazines.

It was atheism that was the catalyst for the French Revolution, which in turn prepared the environment to bring about the deadly wound in 1798. It was communism that brought about the alliance between the Vatican and the USA. It was the collapse of communism in 1991 that catapulted the USA to its position as the only super-power in the world in fulfillment of the last part of Revelation thirteen. It is the history of verse forty that identifies that the USA is now fulfilling its role as not only the false prophet of Revelation sixteen, but also as the lamb-like beast that speaks as a dragon commanding the entire world to do as it says. The history in this verse changes what we have understood to be truth for over one hundred and fifty years into **present truth**.

The one hundred and ninety years in one verse forty question—is not valid!

One: The entire passage of Daniel eleven is set within a broad expanse of time. It is not out of context to have that many years covered in this verse.

Two: the dynamics of the struggle that took place in the history from the French Revolution to the collapse of the USSR produces an abundant amount of light directly related to the purpose of the over all vision, i.e.—what shall befall thy people in the latter days? It also produces abundant light in connection with the papal narrative found in verses thirty-one and onward.

Three: The history in verse forty develops the geopolitical conditions that exist in the time period when end-time Bible prophecy arrives in history. When you see Russia, France, the USA and the papacy in verse forty—you see the political landscape that is currently leading the world to Armageddon.

Four: The history of verse forty provides the philisophical foudation to correctly analyse the process that takes place as the deadly wound is healed.

And these four are not all of the important truths connected with verse forty's history. As one example: Consider the apparitions of Mary within Catholicism—the king of the north.

Verses thirty-eight and thirty-nine introduce the history of Catholicism worshipping the so-called virgin Mary. After developing Satanic doctrines to support the worship of Mary in Catholicim, Satan then orchastrates manifestations of the so-called virgin Mary and other saints at different places and different times around the globe.

This agrees with what inspiration says about Satan's last deceptions, for spiritualism is based upon demons pretending to be dead people who have returned from death to communicate with living men. This is what takes place in the apparitions of Mary which have increasingly occured around the world for many decades now. At these sites miracles are observed by many to confirm the authenticity of the apparitions. The appearances, (“apparitions”) of Mary and other dead people is accompanied with prophetic messages.

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These prophetic messages are developed upon a Satanic myth about the Catholic church, the end of the world, the struggle between two factions within the Catholic church—one faction being under the influence of atheism versus the other side who upholds traditional Catholic doctrine, including the worship of Mary. This foundational end-time prophetic scenario for Catholicism is found in the history and messages connected with apparition of Mary in Fatima, Portugal in the second decade of the twentieth century. The story of Mary of Fatima is the basis for most current Catholic understanding of end-time events.

The actual history that takes place when the apparitions in Fatima took place was set within the context of a struggle between the Portuguese authorities, who were that time communist, and the Catholic church. In the terminology of verse forty—these are the king of the north and south. The messages that were received from the Fatima apparitions dealt specifically with the ongoing struggle between the atheism that began in the French Revolution time period and all the way up to the then current, struggle between Marxism (atheism) and Catholicism. (Granted: communism and Catholicism are both Satanic concepts and powers, but never-the-less, inspiration specifically points to this struggle as part of the providential preparation of mankind that takes place at the very end of time.) Any competent historian that would honestly address the history of the papacy from 1798 and onward, would spend much time identifying the battle that has taken place between Catholicism and atheism from the time of the French Revolution through 1991. The struggle that has taken place between these two philosophies is a matter of public record. The understanding of the verse is not brought into uncertainty or doubt by recognizing the one hundred and ninety years of struggle that took place between atheism and Catholicism—the verse is sustained by this history.

God’s signature is throughout this historical struggle. (By “God’s signature” I mean: enough historical evidence is available to support the understanding of the verse, and that the evidence is so abundant or profound, that it is beyond the realm of accident or coincidence; and therefore—must be recognized as the providence of God, not simply God’s providence as He controls history, but His providence in developing the history to confirm the verse or passage under consideration.)

In the one hundred and ninety years of this verse, over and over again, there is significant events in history that directly support the understanding of the verse. The apparition at Fatima is simply one.

Consider that the messages that came to Catholicism from the Fatima apparitions were confirmed by a miracle in the heavens—just as inspiration warned satanic manifestations would occur.

The miracle occurred in October 1917. The messages spoke specifically about Russia, later to be the Soviet Union. The messages burden was that Russia needed to be converted to the so-called virgin Mary, or it would spread the deadly doctrines of atheism far and wide. Born at the Bolshevik Revolution, Russia began its time as the king of the south. Another name for the Bolshevik Revolution was the October Revolution, for it took place in October, 1917. Is it a coincidence that the miracle that most influences the direction of Catholicism today took place in the very month and year that the new atheistic southern enemy arrived in history? Was it coincidence that the messages of Fatima dealt with this new southern king?

Is it coincidence that though Moslems will not worship idols, there is one statue of a woman that Moslems are allowed to reverence? It is a statue that represents one of two women. The one woman represents the perfect mother and the other woman represents the perfect daughter. The perfect mother was Mary the mother of Jesus and the perfect daughter was Fatima, Mohammed's niece who served him as a daughter. Is it a coincidence that Mary of Fatima has such an appeal for the Moslem world? And there is much more evidence in the historical record.

The historical record identifies that the time period in verse forty begins in 1798 and continues until the collapse of the Soviet Union in the 1989 to 1991 time period. It perfectly identifies the events that lead up to the passage of a Sunday law—which is the primary event identified in the very next verse. It provides information identifying the unification process that takes place between the beast, dragon, and falseprophet. It begins the story of the “deadly wound” in Bible prophecy. Perhaps this is enough about the question of the one hundred and ninety years, although there is more than could be pointed out. My apologies for being so long-winded on this subject. Jeff

P.S. Many times I pass by the following type of news information because I don't like giving time to the Catholic nonsense, but notice the next news item. Those who are being disciplined in the article are the Jesuit, athistic leaning side of the Catholic church who oppose the pope's side of the church that attempt to uphold traditional Roman Catholicism. Verse forty even adds understanding to things such as the newsquote, but notice also the word “mystery”.

#### POPE'S ENCYCLICAL ON EUCHARIST

Vatican, April 18—Pope John Paul II released his 14<sup>th</sup> encyclical, *Ecclesia de Eucharistia*, on Thursday, April 17. The text, comprising six relatively short chapters, is a reflection on the Eucharistic **mystery** in the Church. In his introduction the Pope says that the encyclical is intended to “banish the dark clouds of unacceptable doctrine and practice” regarding the Eucharist. The text reaffirms the Catholic prohibition against sharing the Eucharist with Protestant groups, insisting that Christians must be in full communion with the Church in order to participate in the Eucharist. The Pope also calls for greater unity within the Catholic Church, asking the faithful to adhere to the proper liturgical norms and to follow the guidelines set forth by competent ecclesiastical authorities.

After devoting three chapters of the encyclical to current abuses, the Pope makes the announcement that the Vatican will soon issue new, more specific guidelines for the celebration of the Mass. “Liturgy is never anyone's private property,” he cautions, and priests who fail to observe the Church's norms are showing both their lack of reverence and their disrespect for the unity of the faithful. He reminds his readers that Saint Paul “had to address fiery words to the community of Corinth because of grave shortcomings in their celebration of the Eucharist.” To ensure a greater degree of compliance with liturgical norms, the Pope says, he has directed the Roman Curia to prepare “a more specific document, including prescriptions of a juridical nature,” regarding liturgical conduct. That document is now being prepared by the *Congregation for the Doctrine of the Faith*, [**Editor's note:** Formerly titled the *Office of the Inquisition*] and its appearance is expected imminently.

“No one is permitted to undervalue the **mystery** entrusted to our hands,” the Pope writes as he finishes his treatment of disciplinary issues. The Eucharist, he explains, “is too great for anyone to feel free to treat it lightly and with disregard for its sacredness and its universality.”

“The Church draws her life from the Eucharist,” the encyclical begins. In his introduction the Pope remarks: “For this very reason the Eucharist, which is in an outstanding way the sacrament of the Paschal **mystery**, stands at the center of the Church's life.” He observes that every Eucharistic celebration captures the central **mystery** of Redemption, and recalls to the faithful the suffering, death, and resurrection of Jesus. So he argues that the liturgical observances of Holy Week should lead Catholics to a deeper appreciation for the Eucharist.

The Pope observes that at the consecration of each Mass, when the priest proclaims: **"Mysterium fidei—The mystery of faith—"** the Church, while pointing to Christ in the **mystery** of his passion, also reveals her own **mystery**: *Ecclesia de Eucharistia*."

A realization of what the Eucharist is should cause "profound amazement and gratitude" among the faithful, the Pope continues. "I would like to rekindle this Eucharistic 'amazement' by the present encyclical letter," he writes. He explains that *Ecclesia de Eucharistia* is a continuation of his attempt to help the faithful contemplate the face of Christ, **with the Virgin Mary as companion and tutor**.

The encyclical notes that the magisterium has always emphasized the importance of the Eucharist, and the Church has encouraged frequent participation at Mass and reception of the Eucharist. However, he also notes that there are "shadows" developing in the Catholic world: signs of improper attitudes toward the Eucharist. The Pope writes:

"In some places the practice of Eucharistic adoration has been almost completely abandoned. In various parts of the Church abuses have occurred, leading to confusion with regard to sound faith and Catholic doctrine concerning this wonderful sacrament. At times one encounters an extremely reductive understanding of the Eucharistic **mystery**. Stripped of its sacrificial meaning, it is celebrated as if it were simply a fraternal banquet. Furthermore, the necessity of the ministerial priesthood, grounded in apostolic succession, is at times obscured and the sacramental nature of the Eucharist is reduced to its mere effectiveness as a form of proclamation. This has led here and there to ecumenical initiatives which, albeit well-intentioned, indulge in Eucharistic practices contrary to the discipline by which the Church expresses her faith. How can we not express profound grief at all this? The Eucharist is too great a gift to tolerate ambiguity and depreciation.

The Pope concludes his Introduction by saying that *Ecclesia de Eucharistia* is intended to "banish the dark clouds of unacceptable doctrine and practice, so that the Eucharist will continue to shine forth in all its radiant **mystery**."

Careful observers of the Vatican scene might have predicted two of the disciplinary themes contained in the encyclical. In recent weeks the Jesuit journal *Civiltà Cattolica*—which is generated and regarded as authoritative, since its articles are vetted in advance by the *Vatican Secretariat of State*—has published two strong statements on the Eucharist: first warning against the practice of "Eucharistic hospitality" with other denominations, then insisting that a Christian body cannot accurately be called a "Church" unless it has the Eucharist, assured by priests who are ordained by bishops tracing their line of succession back to the original apostles. The Pope devotes one chapter of his encyclical to each of these important themes. But in his effort to rekindle reverence for the Blessed Sacrament the Pope adds a third important disciplinary message, in another chapter devoted to *The Dignity of the Eucharistic Celebration*. CWNews.com

"The Scriptural ordinance of the Lord's Supper had been supplanted by the idolatrous sacrifice of the mass. Papal priests pretended, by their senseless mummery, to convert the simple bread and wine into the actual 'body and blood of Christ.' --Cardinal Wiseman, *The Real Presence of the Body and Blood of Our Lord Jesus Christ in the Blessed Eucharist, Proved From Scripture*, lecture 8, sec. 3, par. 26. With blasphemous presumption, they openly claimed the power of creating God, the Creator of all things. Christians were required, on pain of death, to avow their faith in this horrible, Heaven-insulting heresy. Multitudes who refused were given to the flames." *The Great Controversy*, 59.

And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. Revelation 17:5.

Dear Jeff and Kathy,

I am now back in Australia and I just wanted to say “Hi” and wish you God’s blessing on your ministry. I have had a chance to listen to some of your tapes Jeff and appreciate your emphasis on the foundation laid by our pioneers. I have been studying Daniel and Revelation on and off for the past 15 years, and have often had to come to my own conclusions as to the meaning of certain passages. I have also been led astray many times in areas which are difficult to fathom, such as the time lines of Daniel 12 and the ‘daily.’ From listening to your tapes I have now discovered what the problem was—I did not know our foundational teachings! These teachings, especially those in regard to prophecy, are not taught now, and the Bible student is left floundering without a firm foundation from which to launch into further study. I appreciate your clear presentation of truth, and I will endeavor to continue studying these things while time lasts. May God bless and keep you safe. JD—Australia PS I know Kathy does not ‘do’ email, so maybe you will have to print this out for her to read!

“The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as nothing the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin and rob the people of God of their past experience, giving them instead a false science.

“‘Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein.’ Jeremiah 6:16.

“Let none seek to tear away the foundations of our faith--the foundations that were laid at the beginning of our work by prayerful study of the word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way and that they can lay a stronger foundation than that which has been laid. But this is a great deception. Other foundation can no man lay than that which has been laid.

“In the past many have undertaken the building of a new faith, the establishment of new principles. But how long did their building stand? It soon fell, for it was not founded upon the Rock.

“Did not the first disciples have to meet the sayings of men? Did they not have to listen to false theories, and then, having done all, to stand firm, saying: ‘Other foundation can no man lay than that is laid?’ 1 Corinthians 3:11.

“So we are to hold the beginning of our confidence steadfast unto the end. Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched with holy fire, God’s servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed.

“The Lord calls for a renewal of the straight testimony borne in years past. He calls for a renewal of spiritual life. The spiritual energies of His people have long been torpid, but there is to be a resurrection from apparent death.

“By prayer and confession of sin we must clear the King’s highway. As we do this, the power of the Spirit will come to us. We need the Pentecostal energy. This will come, for the Lord has promised to send His Spirit as the all-conquering power.



“Perilous times are before us. Everyone who has a knowledge of the truth should awake and place himself, body, soul, and spirit, under the discipline of God. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armor of God. We must follow the directions given through the spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His word. He has spoken to us through the testimonies to the church and through the books that have helped to make plain our present duty and the position that we should now occupy. The warnings that have been given, line upon line, precept upon precept, should be heeded. If we disregard them, what excuse can we offer?

“I beseech those who are laboring for God not to accept the spurious for the genuine. Let not human reason be placed where divine, sanctifying truth should be. Christ is waiting to kindle faith and love in the hearts of His people. Let not erroneous theories receive countenance from the people who ought to be standing firm on the platform of eternal truth. God calls upon us to hold firmly to the fundamental principles that are based upon unquestionable authority.

“Into the hearts of many who have been long in the truth there has entered a hard, judicial spirit. They are sharp, critical, faultfinding. They have climbed upon the judgment seat to pronounce sentence upon those who do not conform to their ideas. God calls upon them to come down and bow before Him in repentance, confessing their sins. He says to them: ‘I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.’ Revelation 2:4, 5. They are striving for the first place, and by their words and acts they make many hearts sore.

“Against this spirit, and against the false religion of sentimentalism, which is equally dangerous, I bear my warning. Take heed, brethren and sisters. Who is your leader--Christ or the angel that fell from heaven? Examine yourselves and know whether you are sound in the faith.

“Our watchword is to be: ‘To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.’ Isaiah 8:20. We have a Bible full of the most precious truth. It contains the alpha and omega of knowledge. The Scriptures, given by inspiration of God, are ‘profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works.’ 2 Timothy 3:16, 17. Take the Bible as your study book. All can understand its instruction.

“I call upon our ministers, physicians, and all church members to study the lessons that Christ gave His disciples just before His ascension. These lessons contain instruction that the people need.

“Eternal life is obtained only by eating the flesh and drinking the blood of the Son of God. ‘Verily, verily, I say unto you,’ Christ declared, ‘he that believeth on Me hath everlasting life. . . . I am the living Bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world. . . . Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. . . . It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.’ John 6:47-63.

“Christ calls upon His people to believe and practice His word. Those who receive and assimilate this word, making it a part of every action, of every attribute of character, will grow strong in the strength of God. It will be seen that their faith is of heavenly origin. They will not wander into strange paths. Their minds will not turn to a religion of sentimentalism and excitement. Before angels and before men, they will stand as those who have strong, consistent Christian characters.

“In the golden censer of truth, as presented in Christ's teachings, we have that which will convict and convert souls. Present, in the simplicity of Christ, the truths that He came to this world to proclaim, and the power of your message will make itself felt. Do not present theories or tests that Christ has never mentioned and that have no foundation in the Bible. We have grand, solemn truths to present.’ It is written’ is the test that must be brought home to every soul.

“Men may still learn the things that belong to their peace. Mercy’s voice may still be heard calling: ‘Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.’ Matthew 11: 28–30. It is only when spiritual life is given that rest is found and lasting good secured. We must be able to say, in storm and tempest: ‘My anchor holds.’

“Let us go to the word of God for guidance. Let us seek for a ‘Thus saith the Lord.’ We have had enough of human methods. A mind trained only in worldly science fails to understand the things of God; but the same mind, converted and sanctified, will see the divine power in the word. Only the mind and heart cleansed by the sanctification of the Spirit can discern heavenly things.

“Brethren, in the name of the Lord I call upon you to awake to your duty. Let your hearts be yielded to the power of the Holy Spirit, and they will be made susceptible to the teaching of the word. Then you will be able to discern the deep things of God.

“May God bring His people under the deep movings of His Spirit! May He lead them to arouse, to see their peril, and to prepare for what is coming upon the earth!

“To John the Lord opened the subjects that He saw would be needed by His people in the last days. The instruction that He gave is found in the book of Revelation. Those who would be co-workers with our Lord and Saviour Jesus Christ will show a deep interest in the truths found in this book. With pen and voice they will strive to make plain the wonderful things that Christ came from heaven to reveal.

“The revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.’ Revelation 1:1–3.

“The solemn messages that have been given in their order in the Revelation are to occupy the first place in the minds of God’s people. Nothing else is to be allowed to engross our attention.

“Precious time is rapidly passing, and there is danger that many will be robbed of the time which should be given to the proclamation of the messages that God has sent to a fallen world. Satan is pleased to see the diversion of minds that should be engaged in a study of the truths which have to do with eternal realities.

“The testimony of Christ, a testimony of the most solemn character, is to be borne to the world. All through the book of Revelation there are the most precious, elevating promises, and there are also warnings of the most fearfully solemn import. Will not those who profess to have a knowledge of the truth read the testimony given to John by Christ? Here is no guesswork, no scientific deception. Here are the truths that concern our present and future welfare. What is the chaff to the wheat?” *Testimonies*, volume 8, 296–302.

## CHRISTIANITY & DEMOCRACY

“When Abraham Lincoln spoke in his famous Gettysburg speech of 1863 of ‘government of the people, by the people, and for the people,’ he gave the world a neat definition of democracy which has since been widely and enthusiastically adopted. But what he enunciated as a form of government was not in itself especially Christian, for nowhere in the Bible is the word democracy mentioned. . . . Ideally, when Christians meet, as Christians, to take counsel together, their purpose is not (or should not be) to ascertain what is the mind of the majority but what is the mind of the Holy Spirit—something which may be quite different. . . . Nevertheless I am an enthusiast for democracy. And I take that position, not because I believe majority opinion is inevitably right or true—indeed no majority can take away God-given human rights—but because I believe it most effectively safeguards the value of the individual, and, more than any other system, restrains the abuse of power by the few. And that is a Christian concept.”—Margaret Thatcher

About two years ago Steve Dickie and I traveled together to Ukraine to hold a prophecy seminar. During the school Steve traveled on to Uzbekistan and Kurgistan to accomplish some work in connection with an evangelistic effort being held for the Moslems of that area. Providentially, Steve was led into a few circumstances that brought conviction to his heart to reach out to the Moslem world through the book of Daniel. When he shared his convictions with me, I concurred that I also saw that the book of Daniel is the key to the Moslem mind. This conviction launched us both into a study of the Quoran, Mohammed, and the Moslem culture and religion. Steve went much further in his studies than I, but he kept me abreast of the different insights and directions his studies were going. One of the most significant avenues of study that he was led into investigating was “the three woes”, of Revelation eight and nine.

In our monthly audio series we have begun to address this study as well, and in conjunction with our audio presentation on the subject of the three woes we have chosen to ask Steve some questions concerning his new understandings on this subject. We are hoping the discussion in the newsletter will bring additional light to our monthly audio study. The study and the concept of a question and answer column in the newsletter is new ground for us, so we are moving carefully through both efforts. We have solicited seven other friends to help us in developing the question and answer column. They will help critique the study, and hopefully allow the Lord to guide us into all truth.

The pioneers of Adventism believed the third “woe” was the second coming of Christ. With this we agree, but we see the third woe as including the events that immediately lead up to the second coming of Christ. The first two woes were judgments brought about through the forces of the Moslem religion. We believe the third woe is once again the judgments brought about through the Moslem world. We therefore conclude that the current problems that are the focus of the entire world today, that have been brought about through the so called, “radical fundamental Moslem world” are evidence of the soon return of Jesus Christ. The role that the Moslem world plays in end-time Bible prophecy is part of the message that Seventh-day Adventist are to understand and proclaim, yet by and large it appears that Adventism is recognizing no connection with these events and the third and final woe.

*And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound! And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. Revelation 8:13; 9:1.*

Brother Steve:

The fifth angel introduces the first woe as a star falling from heaven that is given the key to the bottomless pit. What is the star, the key, and the pit?

The star is Mohammad. He apparently fell after being used of God for a period of time. For something to fall, it must be previously elevated. The key must be understood in the light of Revelation 1:18 and 20:1–3,

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Revelation 1:18.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. Revelation 20:1–3.

Notice that the key was given to the star that fell. Revelation 9:11 tell us that it is a king that was the angel of the bottomless pit:

And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

The angel of Revelation 20:1–3, already has the key when he comes to the earth to bind Satan. Jesus already had a key in Revelation 1:18.

The key was given to the king of the bottomless pit. In Revelation 20:1–3, the angel had the key in order to bind the devil. The key is the “power to bind”.

This understanding raises the question; What did the followers of Mohammad have power to bind? They bound the papacy to the geography of Central Europe, thus preventing the spread of its darkness, apostasy and persecution. Within one hundred nineteen years after the death of Mohammad, the Muslim armies controlled southern France, down through the Iberian Peninsula, across North Africa, up through Palestine, all of the Middle East, north of the Black Sea, east to western China, and down through northwestern India. This God ordained power of Revelation nine contained the Roman apostasy to Central Europe for the remainder of the twelve hundred sixty years, and most certainly was used to preserve the Biblical manuscripts used to translate the King James version of the Bible, and allowed the Protestant Reformation to be established through sapping the strength of the papal military efforts. The Moslem world bound the papacy to Europe, provided an environment for the Protestant Reformation to be established, and preserved the Word of God.

The word “pit” is also found in Revelation 20:1–3 and identifies the desolate earth where Satan will be bound for one thousand years after the second coming. This gives us some idea of what the pit is in Revelation 9:1. On some maps from the middle of the twentieth century the country of Saudi Arabia’s interior was call the desolate quarter, meaning there was nothing but sand and waste. This is where Mohammad was born, in the sand dunes of Saudi Arabia. Uriah Smith say this:

“The Bottomless Pit.—The meaning of this term may be learned from the Greek, which is defined ‘deep, bottomless, profound,’ and may refer to any waste, desolate, and uncultivated place. It is applied to the earth in its original state of chaos. Genesis 1:2. In this instance it may appropriately refer to the unknown wastes of the Arabian desert, from the borders of which issued the hordes of Saracens like swarms of locusts. And the fall of Chosroes, the Persian king, may well be represented as the opening of the bottomless pit, inasmuch as it prepared the way for the followers of Mohammed to issue from their obscure country, and propagate their delusive doctrines with fire and sword, till they had spread their darkness over all the Eastern empire.” *Daniel and the Revelation*, 498.

Does Sister White comment on these two verses?

From my study I have not come across anything in her writings about the three woes or the seven trumpets.

How did the pioneers of Adventism understand this verse, and; Does your understanding differ from the pioneers, on these two verses?

The pioneers understood this verse as identifying Satan as the star that fell. But; if you take that logic and make the same application for Revelation 20:1–3 you end up with the devil tying up the devil. Another part of the answer is found in Revelation 9:11, where this fallen star is called a king and the angel of the bottomless pit. You ask a Muslim who is the king of their religion and culture and they will tell you it is Mohammad. Josiah Litch also pegged this power to be Mohammad in his writings. From my personal study I have come to understand that the personage in verse one is beyond question Mohammad.

And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. Revelation 9:2-3.

What is the smoke out of the pit? What is the sun and the air? What are the locusts? What does power represent in prophecy? What was their power and how is it symbolized by scorpions?

I accept the pioneer position on these verses. They identify the “smoke” as the influence of Moslems: the “sun and air” identify the purity of the gospel truth; and the “power” was their military strength. Uriah Smith commented on these verses as follows:

“Like the noxious and even deadly vapors which the winds, particularly from the southwest, diffuse in Arabia, Mohammedanism spread from thence its pestilential influence,—arose as suddenly and spread as widely as smoke arising out of the pit, the smoke of a great furnace. Such is a suitable symbol of the religion of Mohammed, of itself, or as compared with the pure light of the gospel of Jesus. It was not, like the latter, a light from heaven, but a smoke out of the bottomless pit.

“A false religion was set up, which, although the scourge of transgressions and idolatry, filled the world with darkness and delusion; and swarms of Saracens, like locusts, overspread the earth, and speedily extended their ravages over the Roman empire from east to west. The hail descended from the frozen shores of the Baltic; the burning mountain fell upon the sea from Africa; and the locusts (the fit symbol of the Arabs) issued from Arabia, their native region. They came as destroyers, propagating a new doctrine, and stirred up to rapine and violence by motives of interest and religion.

“A still more specific illustration may be given of the power like unto that of scorpions, which was given them. Not only was their attack speedy and vigorous, but the nice sensibility of honor, which weighs the insult rather than the injury, shed its deadly venom on the quarrels of the Arabs; an indecent action, a contemptuous word, can be expiated only by the blood of the offender; and such is their patient inveteracy, that they expect whole months and years the opportunity of revenge. *Daniel and the Revelation*, 499.

## How do you understand verse four?

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. Revelation 9:4.

I basically accept the pioneer position as identified by Uriah Smith:

“After the death of Mohammed, he was succeeded in the command by Abubekr, A.D. 632, who, as soon as he had fairly established his authority and government, dispatched a circular letter to the Arabian tribes, from which the following is an extract:—‘When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women and children. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit-trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. And as you go, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way; let them alone, and neither kill them nor destroy their monasteries. And you will find another sort of people that belong to the synagogue of Satan, who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mohammedans or pay tribute.’

“It is not said in prophecy or in history that the more humane injunctions were as scrupulously obeyed as the ferocious mandate; but it was so commanded them. And the preceding are the only instructions recorded by Gibbon, as given by Abubekr to the chiefs whose duty it was to issue the commands to all the Saracen hosts. The commands are alike discriminating with the prediction, as if the caliph himself had been acting in known as well as direct obedience to a higher mandate than that of mortal man; and in the very act of going forth to fight against the religion of Jesus, and to propagate Mohammedanism in its stead, he repeated the words which it was foretold in the Revelation of Jesus Christ that he would say.” *Daniel and the Revelation*, 499–501.

## ON FREE SPEECH

Each time the US becomes imperial it betrays the very keystone upon which its greatness rests. It suppresses dissent and suggests that national interest is more important than free speech. In the wake of its primacy after World War II, this became so pernicious that lives were ruined, not only by Communist Party membership, but also by third hand suggestions of it. Only a decade that put the lid on discourse as tightly as the '50's did could have exploded into the free association of the '60's. Dwight D. Eisenhower said, “May we never confuse honest dissent with disloyal subversion” at a time when the Constitution was mutilated by McCarthy and his minions, and dissent and subversion were constantly confused. And so it is in our time. If, in the shadow of the unilateralist power the US will occupy in the foreseeable future, its citizens are pressured by their government, their communities and their neighbors to speak with one cautious voice, we will have saved Iraq and damned ourselves. In a democratic society, the only treason is silence. *Newsweek*, April 21, 2003.

## PEOPLE TALK: THE LEAST SHALL BE MOST

Do you know what people talk about during the week? Four out of ten adults discuss religious beliefs or spiritual issues during a typical week. Of the seven topics explored, religion/spirituality was the least common topic of conversation. People are more likely to discuss what they saw in a movie or television show than any other topic measured in the survey. The adults most likely to discuss religious matters were some of the least expected, such as Baby Boomers and college graduates. *The Barna Update*, June 9, 2003.

## CONSERVATIVE JEWS CONSIDER SAME-SEX MARRIAGES

Though Reform Judaism sanctioned same-sex marriages in 2000, the conservative movement has not. But that could be changing. Conservative leaders have agreed to revisit a 1992 decision reaffirming the ban on same-sex weddings and the ordination of openly gay or lesbian clergy. No decision is expected from the *Committee on Jewish Law and Standards*, a 25-rabbi council, until 2004. But if the pro-gay side gets six votes, rabbis will be allowed to decide for themselves whether to perform same-sex ceremonies and seminaries will be permitted to admit openly gay clerical candidates. Rabbi Elliott Dorff, vice chair of the Committee, expects gays and lesbians to become "participants in the full spectrum of Jewish life" soon. *Newsweek*, March 24, 2003.

as it was in the days of Sodom . . .

## FOLLOW THE LIGHT

"Religion consists in doing the words of Christ; not doing to earn God's favor, but because, all undeserving, we have received the gift of His love. Christ places the salvation of man, not upon profession merely, but upon faith that is made manifest in works of righteousness. Doing, not saying merely, is expected of the followers of Christ. It is through action that character is built. 'As many as are led by the Spirit of God, they are the sons of God.' Romans 8:14. Not those whose hearts are touched by the Spirit, not those who now and then yield to its power, but they that are led by the Spirit, are the sons of God.

"Do you desire to become a follower of Christ, yet know not how to begin? Are you in darkness and know not how to find the light? Follow the light you have. Set your heart to obey what you do know of the word of God. His power, His very life, dwells in His word. As you receive the word in faith, it will give you power to obey. As you give heed to the light you have, greater light will come. You are building on God's word, and your character will be builded after the similitude of the character of Christ.

"Christ, the true foundation, is a living stone; His life is imparted to all that are built upon Him. 'Ye also, as living stones, are built up a spiritual house.' 'Each several building, fitly framed together, groweth into a holy temple in the Lord.' 1 Peter 2:5, R.V.; Ephesians 2:21, R.V. The stones became one with the foundation; for a common life dwells in all. That building no tempest can overthrow; for--

"That which shares the life of God,  
With Him surviveth all.'

"But every building erected on other foundation than God's word will fall. He who, like the Jews in Christ's day, builds on the foundation of human ideas and opinions, of forms and ceremonies of man's invention, or on any works that he can do independently of the grace of Christ, is erecting his structure of character upon the shifting sand. The fierce tempests of temptation will sweep away the sandy foundation and leave his house a wreck on the shores of time.

"Therefore thus saith the Lord God, . . . Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.' Isaiah 28:16, 17.

“But today mercy pleads with the sinner. ‘As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?’ Ezekiel 33:11. The voice that speaks to the impenitent today is the voice of Him who in heart anguish exclaimed as He beheld the city of His love: ‘O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not! Behold, your house is left unto you desolate.’ Luke 13:34, 35, R.V. In Jerusalem, Jesus beheld a symbol of the world that had rejected and despised His grace. He was weeping, O stubborn heart, for you! Even when Jesus' tears were shed upon the mount, Jerusalem might yet have repented, and escaped her doom. For a little space the Gift of heaven still waited her acceptance. So, O heart, to you Christ is still speaking in accents of love: ‘Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.’ ‘Now is the accepted time; behold, now is the day of salvation.’ Revelation 3:20; 2 Corinthians 6:2.

“You who are resting your hope on self are building on the sand. But it is not yet too late to escape the impending ruin. Before the tempest breaks, flee to the sure foundation. ‘Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, of sure foundation: he that believeth shall not make haste.’ ‘Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else.’ ‘Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.’ ‘Ye shall not be ashamed nor confounded world without end.’ Isaiah 28:16, R.V.; 45:22; 41:10; 45:17.” *Thoughts from the Mount of Blessing*, 150–152.

#### **IT IS IMPORTANT THAT THE PEOPLE UNDERSTAND . . .**

“Will those who have charge of the flock of God, awaken to their duty? ‘Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.’ When the church is properly instructed, there will not be so great dependence and weakness. Believers in the truth will not come and go as the door upon its hinges. They will not sit complacently and listen to sermon after sermon, and fail to bring the instruction into practical life. Many a minister does present the truth with force and clearness, but the members of the church fail to reap benefit there from, because the word is not mixed with faith in them that hear it. The mind is occupied with worldly interests, and as soon as they leave the church door, the impression is lost; for as water flows from a leaky vessel, so the truth leaks from the heart. The more preaching they have, the less they do to carry out the truth in practical godliness. They are glutted with sermons, and the truth fails to arouse them to a sense of their condition.

“It is important that the people understand that they cannot depend upon a minister, or expect that one will be stationed among them to do all the work in their community. Were this done, it would result in spiritual death to those who are content to look on while another bears the burden. Let the people understand that it is by diffusing their light that they will have light more abundantly. But if they fail to impart light, they will lose even that which they have, and will walk in darkness.” *Review and Herald*, March 7, 1893.