

FUTURE NEWS

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My heart aches as I see men—even those who profess to be looking for Christ's coming, devoting their time and talents to circulating books that contain nothing concerning the special truths for our time,—books of narrative, books of biography, books of men's theories and speculations. The world is full of such books; they can be had anywhere; but can the followers of Christ engage in so common a work when there is crying need for God's truth on every hand? It is not our mission to circulate such works. There are thousands of others to do this, who have as yet no knowledge of anything better. We have a definite mission, and we ought not to turn from it to side issues, employing men and means to bring to the attention of the people books that have no bearing upon the present truth.

“Do you pray for the advancement of the truth? Then work for it, and show that your prayers rise from sincere and earnest hearts. God does not work miracles where he has provided means by which the work may be accomplished. Use your time and talents in his service, and he will not fail to work with your efforts. If the farmer fails to plow and sow, God does not work a miracle to undo the results of his neglect. Harvest-time finds his fields barren—there are no sheaves to be reaped, no grain to be garnered. God provided the seed and the soil, the sun and the rain; and if the agriculturist had employed the means that were at his hand, he would have received according to his sowing and his labor.

“There are great laws that govern the world of nature, and spiritual things are controlled by principles equally certain; the means for an end must be employed, if the desired results are to be attained. Those who make no decided efforts themselves, are not working in harmony with the laws of God. They are not using the provisions of the heavenly Father, and they can expect nothing but meager returns. The Holy Spirit will not compel men to take a certain course of action. We are free moral agents; and when sufficient evidence has been given us as to our duty, it is left with us to decide our course.” *Christian Education*, 116.

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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.

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.

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

MINISTRY UPDATE

The School of the Prophets:

In the second week of September I participated in a Spanish-speaking camp meeting. The meeting was held at a Christian campground, in the hill-country of western Arkansas. The facilities were very nice, and the staff had rented their camp out to different Seventh-day Adventist groups over the years, and was therefore proficient in preparing vegetarian meals.

During the months preceding the camp we had been seeking a place to hold an English-speaking prophecy school. Through the years we have held several prophecy schools, but they were all translated into Chinese, Malaysian, Spanish, Korean, or German. I had a burden to hold a prophecy school where we could get the whole presentation professionally recorded in English, on VHS, DVD and audio. Though not expecting to find the camp when I went to speak at the meeting, I was immediately impressed that this particular campground met all the needs we had been looking for. My wife had not intended to attend that particular camp meeting, but I phoned her shortly after I arrived and asked her to come and join me, so we could both consider the campground. She too, saw that the camp met all the needs. We then compared the open dates on our itinerary with the schedule of the camp and found that the week of November 7 through 14 was the only available slot until 2005. We decided to move forward with our first English prophecy school.

One dilemma we faced was that the camp would only comfortably handle about 75 people. The camp will hold more, but we had to deal with all the variables of managing a weeklong school, and determined that 75 would be the maximum. We decided that we could not send out an open invitation to our mailing list, for there would be potential of more people wanting to attend than we were able to serve. We therefore selected a group of brethren and began to invite them by telephone. About sixty-five percent of those we invited ultimately attended. If this percentage held true for our entire mailing list we could have had about four hundred participants. As it turned out forty-two brothers and sisters attended from Sunday afternoon until the following Sunday morning. These included one from Malaysia, one from Switzerland, three from Germany, eight from England, two from Mexico and one from Venezuela. The rest came from the USA.

Up to this point we have heard nothing but positive feedback about the school. We apologize to those of you who may have desired to attend, but the timing and limitations involved forced us to act quickly and to act within the scope of the limitations involved.

We ended up with forty hours of presentations. This includes seven hours of material by Russell Williams from London.

The price for the audio presentations is one hundred and twelve dollars. The price for the VHS presentations is one hundred and forty dollars. The price for the DVD presentations is one hundred and twenty-eight dollars. If you would like the notes for the presentations, they are an additional fifteen dollars. There is also the regular shipping and handling fee for these materials as well.

The presentations on VHS and DVD have all the Bible and Spirit of Prophecy quotations. We believe this material will be of great benefit when sharing these truths with other Seventh-day Adventist friends and family members.

The production of the VHS and the DVD will be done by the end of December, so we can begin to ship orders in January. Of the forty-two people that attended, almost every one ordered

either a set of VHS, DVD or audios. A few even ordered some of each. I state this to give you an idea of what those who attended thought of the material. The prophecy school is broke up into sections. We first establish some basic, but important rules of prophetic study. We then took time to establish the sequence of end-time prophetic events. We then deal with Daniel eleven. After that we deal with the subject of the “daily” in the book of Daniel. We then address the book of Revelation with special time on Revelation seventeen and the trumpets of Revelation eight and nine. We then deal with the prophetic pattern of Bible prophecy.

Brother Jeff:

I just want to thank you again for the *School of the Prophets 2004*, it was such a blessing and learning experience for me. I want to encourage you to continue forward in giving this message even though hardships will come, but “in God’s service obstacles must be met and difficulties encountered. Events belong to God; and His servants must meet with difficulties and opposition; **for they are His chosen methods of discipline and His appointed conditions of sure progress, advancement, and success.**” *Evangelism*, 445, If you ever want to hold a *School of the Prophets 2005* in California (hint, hint), *Breach Builders Ministry* would be glad to host it (find the venue, work out the cost, provide whatever is needed). As you know final events are rapidly taking place, and as I stated in Arkansas, I hope that we will meet each other again this side of eternity. May your name remain, JS—CA

Hello Kathy:

I am so envious of my friends Steve and Vickie having the opportunity to be at your camp meeting last week. I would have loved to be there to learn all that they learned too. But I am so grateful that they were able to come, cause now I will be able to learn from them—when we see each other again. She did tell me that you will have DVD ready soon for all the

meetings. I would like to get a copy of all of them. Please let me know when they are ready, ok?

Vickie also told me that you would like to have one of our cookbooks, is that correct? If so we will send it out along with the book, *God’s Nutritionist* by Robert Cohen. Hope you will enjoy them. We are sending out our donations to your ministry along with these books.

I prayed for you all last week and it sounds like the Lord truly blessed. We are so grateful as we believe that the Lord is really coming quickly and the signs are in the air and all around us. . . . I want to be balanced in my beliefs and approach to others and don’t want to turn people off, but I also want to be able to share present truth with them to wake them up. We really appreciate Jeff’s approach to truth and his presentations.

Last month’s newsletter really had some incredible and exciting information in it that is very apropos to the time in which we live. The article on Islam was excellent. I had received similar information in an email about all the attacks from Islam since 1979 just recently, so this just affirmed what I already knew. The information about the *Federal Reserve* was not new to me, just affirming what we’ve known for years. But it still boils my blood to read it again.

Thank you both for your big hearts and willing spirits to share the present truth with as many as will receive it. You are a blessing to us. I pray for you that God will continue to keep you safe and give you wisdom to share with others. He IS coming soon. Praise His Holy name! J&NR—

Hi Jeff,

I am working on the following chart [from the prophecy school] and would appreciate it if you would review it. One area that concerns me is the rejection of the message by the churches. I was reading Loughborough, and he indicated it was in March of 1844. Where else is it described? JM—TN

THE FINAL EVENTS SHOW A MIRROR EFFECT

On the following chart, take note of the events, which show a mirroring effect around the time between 1844, the beginning of the Third Angel's Message, to the beginning of the Fourth Angel's Message. The events occurring on lines A-a, B-b, C-c, etc, parallel each other. This is one example of repeating patterns occurring in Revelation, Daniel and the whole Bible.

(See Page 24 for Chart)

Dear Brother JM:

The date when the second angel's message arrived in history is 1842. I am making that claim based upon the time when the organized churches began to close their doors upon the Millerites. There was a time gap between that point and the time when the Millerites recognized this event as the second angel's message, but we are told it took place in 1842:

“In **June, 1842**, Mr. Miller gave his second course of lectures in Portland. I felt it a great privilege to attend these lectures, for I had fallen under discouragements and did not feel prepared to meet my Saviour. This second course created much more excitement in the city than the first. **With few exceptions the different denominations closed the doors of their churches against Mr. Miller.** Many discourses from the various pulpits sought to expose the alleged fanatical errors of the lecturer; but crowds of anxious listeners attended his meetings, while many were unable to enter the house.” *Testimonies*, volume 1, 21.

Jeff,

Happy Sabbath. How have you and the family been? There is a teacher at Hartland that viewed the video of my Daniel presentations,

and he stated that there are a lot of things he doesn't agree with. He wants to sit down and study his position and our position on the glorious land Friday, December 3. He shared with me his hermeneutics study, which to me contains not a bit of common sense. I'm able to address all his points except Malachi 3:12. Other than the Biblical principle of two or more witnesses establishing a truth, do you have any other insight as how to address this verse? Your insight is MUCH appreciated. God bless, RF—VA

Brother RF:

Dueteronomy 12:8—12 identifies the blessing of the land in connection with the obedience of the people. The fact that nations shall recognize that the people are a delightful land is not identifying the people as the land—it is identifying the promised blessing of the land where the people live and that due to the obedience of the people God will cause His glory to be recognized in everything connected with His people. The spirits of the prophet's are subject unto the prophets.

If this brother insists are combing the land and the people, then he has the responsibility to deal with all the passages that make a clear distinction between the two entities. There is nothing so blind as one who will not see. Jeff

Bless the people and the land:

Look down from thy holy habitation, from heaven, and bless thy people Israel, and **the land which thou hast given us**, as thou swarest unto our fathers, **a land that floweth with milk and honey.** Dueteronomy 26:15.

The land is given to the people:

And **hast given them this land**, which thou didst swear to

their fathers to give them, **a land flowing with milk and honey**; Jeremiah 32:22.

The land is a possession:

And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect.

And I will make my covenant between me and thee, and will multiply thee exceedingly.

And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and **I will make nations of thee**, and kings shall come out of thee. And **I will establish my covenant between me and thee and thy seed after thee** in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, **all the land of Canaan, for an everlasting**

possession; and I will be their God.

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; **Every man child among you shall be circumcised**. Genesis 17:1-10.

Possession: 1. a. the act of having or taking into control b. control or occupancy without regard to ownership c. OWNERSHIP. 2: something owned occupied or controlled: PROPERTY. *Webster's Ninth Collegiate Dictionary*, 918.

Property: 2 a: something owned or possessed; specifically: a piece of real estate b: the exclusive right right to possess, enjoy or dispose of a thing: OWNERSHIP c: something to which a person has legal title. *Webster's Ninth Collegiate Dictionary*, 943.

The land is an inheritance:

And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; And give thee the blessing of Abraham, to thee, and to thy seed with

thee; that **thou mayest inherit the land** wherein thou art a stranger, which God gave unto Abraham. Genesis 28:1-4.

Inherit: 1: to come into possession or receive esp. as a right or divine portion (and every one who has left houses or brothers and sisters . . . for my name's sake, will receive a hundredfold, and—eternal life—Matthew 19:29.) 2: a: to receive as a right or title descendible by law from an ancestor at his death b. to receive as a device or legacy 3: to receive from ancestors by genetic transmission (a strong constitution) 4: to have in turn or receive as if from an ancestor (—ed the problem from his predecessor) —vi: to take hold of possession or rights by inheritance—**inheritor\ inheritress\ or inheritrix.** *Webster's Ninth Collegiate Dictionary*, 622.

The land is an heritage:

And gave their land *for* an **heritage**, an **heritage** unto Israel his people. Psalms 135:12.

Heritage: 1: property that descends to an heir 2 a: something transmitted by or acquired from a predecessor: LEGACY. INHERITANCE b: TRADITION 3: something possessed as result of ones natural situation or birth: BIRTHRIGHT *Webster's Ninth Collegiate Dictionary*.

And gave their land *for* an heritage: *for* his mercy *endureth* *for* ever: *Even* an heritage unto Israel his servant: *for* his mercy *endureth* *for* ever. Psalms 136:21, 22.

Distinction between the congregation and the land:

And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. Numbers 20:12.

Hi Jeff and Kathy. Hope all is well. I had a few questions:

1. Please tell me if this is correct. The seven heads of the beast in Revelation thirteen and seventeen are the same (pagan Rome with 3 plucked up). The ten horns in Revelation thirteen refers to pagan Rome and the ten horns in Revelation seventeen refers to the United Nations, both of which represent civil powers.

2. The ten horns of Revelation seventeen, and the ten toes of Daniel two are the same. The Bible, nor the Sprit of Prophecy, actually says there are ten toes. Is this implied? And is it OK to make that assumption? For example the Bible never says there are three wise men, but we assume it because there were three gifts.

3. Revelation 17:9 says: the seven heads are seven mountains. What does that mean? Does it refer to the seven hills upon which Rome sits?

4. The ten regions of the world on the UN map are based on what? Economics?

GL—CA

Brother GL:

Let me begin with question number four. In our recent prophecy school, I was given a letter from the United Nations disavowing any ten-fold map, although the disavowal was not very specific. It was written in response to a letter concerning the map I often refer to, and both the enquiry and the response are as follows:

QUESTION: “Has the United Nations divided the world into ten divisions? And if so, in what context, and for what purposes? Thank you.”

ANSWER: “I apologize for this late reply. I am not aware of such divisions. It would help if you could tell us where you got your information. We regret that we could not help you at this time. Thank you for writing to the United Nations. Public Inquiries Unit, United Nations”

I have used the ten-fold map for years. It comes from a book written by Gary Kah. When we received this letter and response during our prophecy school, a friend emailed Gary Kah for his clarification.

“Dear Gary Kah:

I agree with your position of the United Nations dividing up the world into ten parts. But how do you prove that position? I believe it from other positions in the Bible, but I cannot prove it. SD”

“Dear SD,

Your question involves the fulfillment of a biblical prophecy—something yet to occur. Therefore “from a purely scriptural standpoint” we cannot “prove it”; we can only consider the possibilities until this prophecy is actually fulfilled. However, there are current earthly events that give us an idea of what the ten kingdoms could end up being. The United Nations Charter, for example, calls for the rationalization of the planet. And, the powerful Club of Rome, which is supportive of global government measures, in the early 1970s, directly called for the world to be divided into ten political/economic regions as part of a future world government. I documented this proposal in my book *En Route to Global Occupation*.

Another possibility, not discussed in my book, is that ten of the world’s most powerful nations could assume the top positions at the UN or another global government entity yet to emerge (such as an empowered/expanded European Union which theoretically could replace the UN if something happened to New York City). For example, the current G-7 nations could become the G-10, and gain full veto (or governing)

power—assuming the right to represent the rest of the countries of the world within a world government structure. In such a scenario, these ten countries would likely come from different parts of the world to create the impression of a fair, equally distributed global representation. Discerning students of Bible prophecy will know when this prophecy of ten kings is fulfilled. But until then, as mentioned, we can only contemplate as this event draws near. I hope this is helpful! In Christ, Gary Kah”

Brother GL:

In connection with your question: I would suggest that the ten-fold division is a “political and economic” division. I don’t suggest this simply because it is Gary Kah’s conclusion, but it is also consistent with identifying these ten kings as the civil authorities at the end of time. Their civil power will include political and economic authority.

Whether a suggested division of ten regions by the G-7 group qualifies as a plan of the United Nations, or as a fulfillment of prophecy is still another subject. I believe the evidence is available to make this application, though it is a minor point, and may cause those who oppose the truth unnecessary ammunition as they attempt to refute the final warning message. Let each man be fully persuaded. Why I believe that it still qualifies will be further developed as we take up your other questions.

Let me now repeat and take up your second question, concerning the ten toes.

“2. The ten horns of Revelation seventeen, and the ten toes of Daniel two are the same. The Bible, nor the Spirit of Prophecy, actually says there are ten toes. Is this implied? And is it OK to make that assumption? For example the Bible never says there are three wise men, but we assume it because there were three gifts.”

One of the questions that ran through our prophecy school was “the ten toes” of Daniel two. I understand the “toes” as Daniel’s

representation of the ten horns of Revelation seventeen, based upon a few rules of prophecy. First is 1 Corinthians 10:11:

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

The history of the Bible is illustrating the end of the world. I therefore apply Bible prophecy at the end of the world. It is in the context of the end of the world that I seek to understand the symbolism of a given prophecy.

In Daniel two, the end of the world is identified in verse forty-four:

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Prophetically the end of the world begins with the judgment. By that I mean that all the prophecies arrive or lead down to the opening of the judgment:

"The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal 'to the time of the end.' Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, 'many shall run to and fro, and knowledge shall be increased.' Daniel 12:4." *The Great Controversy*, 355.

Whether you identify the setting of up of Christ's kingdom at the opening of the judgment, or the second coming is not significant to our discussion of Daniel 2:44, for in either case, pagan Rome had been gone from history for hundreds of years. The "kings" of verse forty-four were "kings" that arrive in history somewhere around the opening of the judgment, or thereafter.

And in the days of these kings shall the God of heaven set up a kingdom, and it shall stand for ever.

Another rule of prophecy should be considered at this point. Pagan Rome establishes the story of Rome, but it does so from the perspective of the civil authority of Rome. Papal Rome establishes the story of Rome, but it does so from the perspective of the ecclesiastical authority of Rome. Why do I say the both Rome's establish the story of Rome?

It is by employing the Biblical rule that teaches that upon the testimony of two a thing is established:

It is also written in your law, that the testimony of two men is true. John 8:17.

And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass. Genesis 41:32.

Along with this rule we should consider prophecies that are fulfilled three times. Pagan Rome and then papal Rome establish the story of modern Rome. In the Bible we find some prophecies that are fulfilled three times. There are three Elijahs, three abominations of desolations, three woes and three Rome's. In prophecies that are repeated three times we find that the characteristics of the third and final fulfillment are set forth and identified in the first two fulfillments. These triple applications of prophecies are built upon the rule of the testimony of two establishes a thing!

The three Romes are pagan, papal and modern Rome. In the first two stories of Rome we find all the characteristics of modern Rome. In Daniel chapter two we see all three phases of Rome represented. The two legs of Daniel two emphasize the first two phases of Rome.

The two phases of Rome are illustrated in every prophecy of Daniel. Chapter seven deals with both phases of Rome under the summation of the diverse kingdom:

Pagan Rome is diverse—After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* **diverse** from all the beasts that *were* before it; and it had ten horns. . . . Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be **diverse** from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. Verse seven and twenty-three.

Papal Rome is diverse—And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and **he shall be diverse** from the first, and he shall subdue three kings.

Chapter eight incorporates both phases of Rome under the little horn from verse nine through twelve. Chapter eleven covers both phases of Rome under the story of the king of the north. All of Daniel prophecies portray two phases of Rome. We identify and establish one kingdom that comes in two phases, when we identify the Medes and the Persians. We make this application by identifying the two shoulders of Daniel chapter. This type of reasoning is no different than identifying both phases of pagan and papal Rome in the two legs—especially when every other prophecy in the book of Daniel, also identifies Rome in two phases.

More information about modern Rome is illustrated in Daniel chapter two, through the symbolism of the iron and clay. Iron represents civil authority and clay represents man's relationship to his Creator. This is easily established in the Bible, and is confirmed by Sister White's following quotation:

"We have come to a time when God's sacred work is represented by the feet of the image in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But **statesmen** will uphold the spurious sabbath, and **will mingle their religious faith with the**

observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. **The mingling of churchcraft and statecraft is represented by the iron and the clay.** This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God's forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves." *The Seventh-day Adventists Bible Commentary*, volume 4, 1168.

Not only does inspiration here confirm the iron and clay symbolize church and state, but it teaches that "we have come to a time" when the iron and clay of the statue have arrived in history.

The first two phases of Rome were first: civil or pagan Rome, followed by second: ecclesiastical or papal Rome. These two phases are represented in the legs, and then confirmed in the history of pagan and papal Rome. Together they represent two witnesses that identify the characteristics of modern Rome!

In the midst of the testimony of Daniel two, during the days of these kings, we find ten toes. Perhaps the ten toes should be treated as insignificant? If there was not other Biblical testimony that confirms the

significance of the ten toes, then we should pass them by. Fortunately though, there is other Biblical testimony. What is that testimony about?

We know the final earthly kingdom has been symbolized by John in Revelation sixteen as being composed of three parts—the beast, the dragon and false prophet. This kingdom is modern Rome. Modern Rome has been identified with the characteristics established in pagan and papal Rome. Upon the testimony of two, a thing is established.

The two phases of Rome were civil and ecclesiastical. This is symbolized throughout Bible prophecy, but in Daniel two, it is represented by the iron and clay. In Daniel two, we see the combination of church and state in the iron and clay, but we also see the time frame that these kings arrive being identified as when Christ sets up His kingdom. This time frame was confirmed by a second witness, when Sister White stated that, "we have come to a time when". Sister White wrote that statement in 1899. In Daniel two, this time frame is in "the days of these kings". So, who are the "kings"?

These are the politicians that unite with the papacy during this time period. Sister White said it this way: "This investing the church with the power of the state will bring evil results. Men have almost passed the point of God's forbearance. They have invested their strength in politics, and have united with the papacy."

Daniel two identifies "kings"—in the plural. These "kings" are represented by, the "ten toes". What Biblical justification do we have to make such a claim? It is based upon the testimony of two.

In Revelation seventeen, we see "ten horns", that are "ten kings" who ultimately destroy the papacy with fire and eat her flesh. This is obviously the end of the world time frame. These ten kings have committed

fornication with the whore prior to her destruction. The fornication is representing the same truth as the iron and clay, which Sister White said was, "The mingling of churchcraft and statecraft is represented by the iron and the clay."

In Daniel two, the iron and clay describes the inability of iron and clay to cleave one to another, and even though the ten kings commit fornication with the whore, they ultimately destroy her with fire. The ten kings represent the civil power at the end of time that comes into agreement with the papal power. In Daniel two, this same time period portrays the combination of church and state by employing the iron and clay, but it also portrays ten toes. Ten toes—ten kings.

"Many ministers make no effort to explain **Revelation**. They call it an unprofitable book to study. They regard it as a sealed book, because it contains the record of figures and symbols. But the very name that has been given it, 'Revelation,' is a denial of this supposition. Revelation is a sealed book, but it is also an opened book. It records marvelous events that are to take place in the last days of this earth's history. The teachings of this book are definite, not mystical and unintelligible. **In it the same line of prophecy is taken up as in Daniel**. Some prophecies God has repeated, thus showing that importance must be given to them. The Lord does not repeat things that are of no great consequence." *Manuscript Releases*, volume 8, 413.

Revelation seventeen is repeating the same line of prophecy as Daniel two, and they both identify the number ten in conjunction with the civil power that aligns with the papacy at the end of the world. One of the characteristics of the ten kings in Revelation seventeen is that they are of "one mind", which Sister White informs us that this represents a "universal bond of union". Universal, meaning worldwide, in fact she tells us, "every nation will be involved" in the same passage:

'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.

In Psalm 83 we see an illustration of the end of the world:

A Song or Psalm of Asaph. Keep not thou silence, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee. Verses one through five.

The “one consent” of this unholy confederacy is “one heart” in the marginal reference. One heart is one mind. Psalm 83 is identifying the last confederacy against God that will attempt to oppose Christ by destroying His people. As the passage continues we find the Psalmist specifically identifying that this final confederacy is composed of ten tribes:

The tabernacles of **Edom**, and the **Ishmaelites**; of **Moab**, and the **Hagarenes**; **Gebal**, and **Ammon**, and **Amalek**; the **Philistines** with the inhabitants of **Tyre**; **Assur** also is joined with them: they have holpen the children of Lot. Selah. Verses six through eight.

The “children of Lot” in the passage is a generalization of the whole confederacy, for the children of Lot were Ammon and Moab, which have both been individually listed in the ten nations that compose the final confederacy against God and His people. These ten tribes are Daniel’s ten toes, and they are John the Revelator’s ten kings that receive one kingdom and give it unto the papacy at the end of time. With the witness of John and the Psalmist we can have confidence about the ten toes representing the ten-fold universal confederacy at the end of time.

There are those in Adventism who refuse to understand this simple truth, primarily for some, because the pioneers of Adventism did not recognize the ten toes in this fashion. It must be remembered that the pioneers were attempting to find the conclusion of all the prophecies by 1844. The logic of their understanding of Daniel 8:14, placed them in a difficult position to recognize some prophetic application beyond 1844.

Let me now repeat and take up your first question.

“1. Please tell me if this is correct. The seven heads of the beast in Revelation thirteen and seventeen are the same (pagan Rome with 3 plucked up). The ten horns in Revelation thirteen refers to pagan Rome and the ten horns in Revelation seventeen refers to the United Nations, both of which represent civil powers.”

Brother GL:

A key to Revelation thirteen and seventeen is found in recognizing that in both passages John is placed at a specific point in history. In chapter thirteen, he is placed on the seashore, between the sea-beast and the earth-beast. This is locating John in the history between the fifth and sixth kingdoms of Bible prophecy—the fifth being the papacy and the sixth being the United States. At that point in history, John looks backwards at the sea-beast. He looks backwards into history, for the earth-beast is already rising. When John looks backwards into history and sees the sea-beast, and the characteristics of the sea-beast are portrayed in a historical reverse order.

The kingdoms of Bible prophecy are Babylon, Medo-Persia, Greece, pagan Rome which divided into ten kingdoms, and then three kingdoms were removed, leaving seven in order to place the papacy.

As John looks back, he first sees the sea-beast, which in relation to the earth-beast is the papacy.

He then sets forth the characteristics of the sea-beast. As he does so, he moves backwards into history. Before the papacy was the beast, the three horns had to be removed. He therefore sees seven heads.

He next sees the ten horns that existed before the three were removed. He then sees the leopard of Greece, the bear of Medo-Persia and the mouth of Babylon. So for me, I identify the seven heads of Revelation thirteen as the seven European kingdoms that bowed to and then placed the papacy on the throne of the earth. I try not to be dogmatic about this, because I firmly believe that prophetic truth has primary and secondary meanings:

“Thus while the dragon, primarily, represents Satan, it is, **in a secondary sense**, a symbol of pagan Rome.” *The Great Controversy*, 438.

When it comes to Revelation seventeen John is carried to the very end of the 1260 years of papal rule to receive the vision, for he is carried to the wilderness:

So he carried me away in the spirit into the **wilderness**: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. Revelation 17:3.

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. Revelation 12:6.

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. Revelation 12:14.

We know John is not simply carried away to the twelve hundred and sixty years, but to the very end of that time period, for when he looks and sees the papacy riding the beast she has already become drunk with the blood of persecution. She has already become the mother of harlots, thus identifying that some of the early reformers had already ceased to progress with the unfolding light of their times.

John is placed at the point in history necessary to solve the mystery of Revelation seventeen. Revelation seventeen is identifying the transition of power that takes at the end of time by employing the different kingdoms of Bible prophecy. This is recognized by the riddle within the passage:

And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. Verses 10-12.

The five that had fallen are Babylon, Medo-Persia, Greece, pagan and papal Rome. The one that “is”, is the United States, and the one that “is not yet come” is the ten kings, for they are identified as having not yet received a kingdom. These ten kings are the ten horns. They are also, therefore the seventh head. The eighth head is modern Rome. The point is this: In this passage “the beast” is portraying a different prophetic truth—than in chapter thirteen. Here the seven heads are the kingdoms of Bible prophecy, and the ten horns are the seventh of those kingdoms.

I do agree that the ten horns in both passages represent civil authority, in the sense that the ten horns of Daniel seven represent pagan Rome, which historically is associated with the development of civil government, and that the ten horns of the United Nations in Revelation seventeen are symbolizing the civil authority at the end of the world that comes into agreement with the papacy for a short space.

Now to state and address your third question:

“3. Revelation 17:9 says: the seven heads are seven mountains. What does that mean? Does it refer to the seven hills upon which Rome sits?”

Once again, prophetic truth has primary and secondary meanings. The seven hills are identifying the “seven-hilled” city of Rome. This is the pioneer and Protestant understanding, and it is sound. The story of where Rome is seated runs throughout Bible prophecy, and this verse is simply the concluding statement of where the Papacy comes to its end, with none to help. Yet there is another important meaning here.

Paganism began on the plains of Shinar in the rebellion symbolized by Nimrod. At the confusion of languages, the Chaldeans (the religious leaders) stayed in Babylon to continue their rebellious religion until the fall of Babylon. History teaches that at that point in history they fled to the city of Pergamos. This is why Pergamos is identified in Scripture as where Satan’s seat is located:

I know thy works and where thou dwellest, even where Satan’s seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. Revelation 2:13.

When pagan Rome began to conquer the world they ultimately conquered the city of Pergamos. The custom of pagan Rome was that when they conquered a people, if that people worshipped pagan deities that were not then worshipped in the Roman Empire, they would bring the idols and priests back to the city of Rome and place the priests and idols into a special area within their temple to the gods, called the Pantheon. This is how pagan Rome exalted paganism, and it is one of the primary reasons pagan Rome is called **pagan Rome**. Babylon, Medo-Persia and Greece were all pagans, but it is Rome that is known as pagan Rome.

In any case, when the armies of Rome conquered Pergamos they brought to the Pantheon temple, in the city of Rome, the worship and priests of the religion of the Chaldeans. Satan’s seat of religious worship had moved from Babel, to Babylon, to Pergamos and then to the city of Rome.

Satan moved from one point of control to another, using different earthly organizations as time moved forward. Verse nine is teaching, among other things, that the papacy, (the woman) is seated on the seven heads. These seven heads in Revelation seventeen are the kingdoms of Bible prophecy. Verse nine is teaching that the Chaldean religion was first seated on Babylon, then

Medo-Persia, then Greece, then pagan Rome, then papal Rome, then the United States and ultimately the new world order of the United Nations symbolized by the ten kings.

The woman of Babylon has always ridden upon the satanic beast of earthly governments, and prophecy portrays her movements as she progresses to her final destruction. As she progresses, she moves from one earthly government to the next. She is seated upon those governments identifying her position of authority in the arrangement.

As an example: In 508, the religion of the Chaldeans or paganism was finished riding the beast we call pagan Rome, and was in the process of taking her position on the seven European kings. Thus were ushered in the Dark Ages. As she was removed from that head of the beast in 1798, she had already begun to climb aboard the next head, and in 1842 the Protestants of the United States suffered a moral fall as they rejected the unfolding light of the three angel's messages. She was well on her way to climb on the back of the sixth kingdom of Bible prophecy. In the Reagan years, when Ronald Reagan formed a secret alliance with the papacy, her position had become one of comfort. All she waits for now is "vantage ground". Then the Sunday law will place her fully in control of the sixth head of Bible prophecy.

But the final movements will be rapid ones. Shortly after the Sunday law in the USA, the world will be forced to set up and image to the beast as the ten kings of Revelation seventeen agree to give their kingdom unto the papal beast. At that point she will slide off the head of the USA onto the head represented by the ten kings. The seven heads are seven mountains where the woman sits. She has sat in the city of Rome since moving from Pergamos, but she rules over, prides upon the different kingdoms of Bible prophecy from the city of Rome as history moves forward.

I hope this helps. Jeff

Dear Brother Jeff,

Greetings in Christ Jesus. In our Revelation studies last week I came across something that may be of interest. In my mind, anyway, it appears to be a link between the third woe and the lamentations of the kings and merchants in chapter 18. Notice the three times that it says, Alas, alas. The Greek word for alas is the same as that used for the woes of the trumpets. In other words, the kings and the merchants are crying, "Woe, woe," because that great city (Babylon) is destroyed. In light of the fact that the terrorists pose a great threat to the world's economy, the connection here is quite probable. After all, didn't they go after the World Trade Centers?

As we know, the first two woes were punishments upon apostate Christendom (Catholicism and Orthodox) by Moslems. Sister White tells us that there will be vain attempts to stabilize the economies. Could this be what Revelation 18 is all about? When we consider how fragile the economies of the world are, it doesn't seem like it would take a great deal to bring things tumbling down, a fact that the terrorists must know quite well. However, I don't look for this to happen until after Babylon has matured to the point of ten kings reigning one hour with the beast (Revelation 17:12). Then it will be time for apostate Christendom to be punished on a worldwide scale, culminating in the ten kings hatred of the whore, burning her with fire. Please let me know what you think. Have a happy Sabbath! AB—

Brother AB:

I see light in this discovery. I do not recognize a great significance at this point, but it certainly fits the overall testimony of inspiration. I have come to believe that the three woes are a triple application of prophecy, and therefore the characteristics of the third woe have already been identified within the historical fulfillments of the first two woes. It would be impossible to read

the historians, or the pioneers and not recognize that perhaps the bitterest pill for pagan Rome to swallow as it struggled to keep its crumbling kingdom together after the seven trumpets began to blow into history was the restrictions that were placed upon the Empire by the lack of funds. The historians and pioneers speak of this subject regularly. Some lands were taken totally away from the Empire. The shipping lanes of commerce, both land and sea, were under constant threat from the trumpet powers. At times they were forced to pay heavy taxes to their enemies, and the economic conditions prevented any possibility of re-establishing the glory of Rome. When the pioneers speak of Attila the Hun they describe that the symbol wormwood in verse eleven of Revelation chapter eight is symbolizing the great bitterness that this trumpet produced, when it closed down the economic ability of pagan Rome to produce a profit. Bitter times.

Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come. And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Revelation 18:10, 16, 19.

Brother AB: You identify that the word translated in these three verses as “alas”, is the same word translated as “woe”, in chapters nine through eleven. I see evidence in these verses to support this understanding. The three times that these businessmen cry out “woe, woe”, translated as, “alas, alas” is consistent with the historical truths connected with the three woes.

First off there are three woes, and there also three times the men cry out. The first woe tormented pagan Rome and ultimately brought Western Rome to an end in 476. Western Rome was where the history associated with the glory days of Rome was recorded. To lose Western Rome to the barbarians was a blow to the pride of Rome. The second woe would kill pagan Rome, instead of simply tormenting her. And sure enough, in 1449 the last Emperor of Eastern Rome surrendered his kingdom into the hands of the Ottoman Turks and the sovereignty of pagan Rome ended. During the history covered by the second woe, the papacy also received its deadly wound in 1798. The second woe brings Rome down, both church and state, papal and pagan. The first two woes are about how the Roman Empire was brought to demise, and together they tell the story of how modern Rome comes to her demise. The story in Revelation eighteen is identifying the same subject matter that the woes are dealing with, so to recognize “alas” as the same word as “woe” is certainly a valid point.

The first two woes bring both aspects of Rome to their end: In the first four trumpets Western Rome is brought down and in the first two woes Eastern and Papal Rome are brought down. Modern Rome is represented in Revelation sixteen as having three parts: the beast, the dragon and the false prophet. All three of these entities are brought down in the end. The third woe has the characteristics of the first two woes, so we should expect the third woe to bring down Rome in a three-fold fashion. Three woes are illustrated in the passage and they are all doubled as they

symbolize the three-fold end of modern Rome. This punishment was doubled in verse six of Revelation eighteen:

Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

Another point in the passage is the time frame that is identified within the verses. There is no doubt, some differences of opinion on the “one hour”, and “one day” that is identified in chapter eighteen, in reference to modern Rome’s final destruction. There may be valid secondary applications of these two time references, but primarily they represent the “day of the Lord”, that is represented a variety of ways in the prophecies. This is the day of God’s wrath, the day of the Lord’s sacrifice, the time when God does “His strange act”, Armageddon, the valley of Jezreel, the valley Jehoshaphat and others, including the history of the third woe.

To see the merchantmen of planet earth crying out “woe” during the time of the third woe is not an accidental choice of words by the prophet John. Radical Islam is the catalyst that brings planet earth to its knees, as it bows at the feet of Rome in the final moments of probationary time.

Brother AB. Very Interesting find. Jeff

Brother D:

You asked me to read William Millers Lecture’s number 5 and 6, particularly you wanted me to look at page 83, in order for us to discuss them at a later time. I was to call you back on Sunday, after I had time to read them. I had read them a couple times before, but at the previous readings I was looking for some specific information, so I raced beyond some areas that I determined were not directly related to the specific topic I was looking at. Therefore, previously I did not read the entire lectures closely. Sunday, I pulled the lectures up from the Pioneer CD, and I took the time to copy and paste them into Microsoft Word. I then began to clean them up, and as I began that work I read them more closely. On Monday and Tuesday I returned to read them, and I now have them about fifty percent in mind and can think about them some. On Wednesday I left and email message for you to call, and now it is Friday morning and I have a different idea. I am going to put my thoughts into words, and email you the following thoughts about Miller’s Lectures, so you can look over some things before we go any further. By using this communication technique I can place our interaction into the newsletter, if anything of seeming interest my come out of our discussion. This will help me prioritize my time as well, for I want to write some things down before we leave for Germany on the 22nd of December.

The first time I looked at these lectures I was trying to understand William Miller’s logic for identifying the beast that is numbered as 666 in Revelation 13:18. I could not agree with Miller on applying 666 to pagan Rome exclusively, but I was not threatened by his reasoning, for I though and still think a case can be made that pagan and papal Rome are so closely paralleled to one another, that it would not threaten anything to see the number 666 associated with both pagan and papal Rome. I disagreed with Miller on 666 exclusively as pagan Rome, but was not threatened by his logic for making the conclusion about what the 666 represented in connection with numbering the kingdom of pagan Rome from the year 158 BC through 508 AD. Miller marks 158 as the time that the league was formed between the Jews and Rome. He insists that when a power in prophecy comes into contact with God’s people, it is then that they become a symbol in Bible

prophecy. Miller then concludes the league made between the Jews and pagan Rome took place in 158. Many historians, and Uriah Smith place the league with the Jews in 161, but Miller sites a limited history to show 158 BC. By doing so he projects ahead in history 666 years and arrives at 508. He concludes that the paganism of Rome went for 666 years before it was removed in order to prepare the way for the papacy.



You and I know that Miller's history is difficult to push to far, but I still believe it is an interesting consideration. In the Lectures you asked me to read, that include Miller's reason on 666 there are other subjects addressed. These subjects are the one's I previously passed over in these lectures. Now that I have looked at them I believe that Miller's conclusions are generally false. He attempts to apply the prophetic characteristics of the United States in Revelation chapter thirteen to the papacy. He obviously did not recognize the role of the United States in Revelation thirteen. As he forces some things into that model, he also forces conclusions about Revelation seventeen into a pre-1844 fulfillment, and he misses many important end-time understandings.

I appreciate his connecting the time prophecies together under the umbrella of the twenty-three hundred year prophecy, and I recognize his powerful observations of the time period of 508. With this being stated, I will look forward to our future discussion. Jeff

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. But they said, We will not walk therein.
Jeremiah 6:16.

Current Events

GREENSPAN AND THE DOLLAR

While speaking at the European Banking Congress in Frankfurt, Germany, Federal Reserve Chairman Alan Greenspan, the unofficial central banker for the world, warned that the U.S. current trade deficit is unsupportable, and may cause a further decline in the dollar against the euro, to the dismay of Europeans. While his comments did not appear to seriously roil financial markets, his underlying message was that the world's financial problems were not his fault, and there was nothing he could do about them. A leading financial consultant later declared to his clients that Greenspan has "run out of reasons why Fed policy is not stabilizing the value of the dollar and is blaming activity outside his jurisdiction. The most worrisome aspect of Greenspan's European remarks is that he is in denial, and as long as the most powerful central banker in the world is kidding himself that he knows what he is doing, we all have to fasten our seatbelts." Part of the problem is that China's and other Asian currencies are pegged to the dollar. Just as Asia depends on exports to the US, Europe depends on exports to Asia. At the heart of this equation is global reliance on the American economy's dynamism and prosperity. Greenspan's speech's minimal negative impact on financial markets may suggest a new awareness that the chairman wears no clothes. *The Conservative Chronicle*, December 1, 2004.

"But there are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society. Those who hold the reins of government are unable to solve the problem of poverty, pauperism, and increasing crime. They are struggling in vain to place business operations on a more secure basis. If men would give more heed to the teaching of God's word, they would find a solution of these problems that perplex them. Much might be learned from the Old Testament in regard to the labor question and the relief of the poor." *The Ministry of Healing*, 183.

US SUPREME COURT LEANS TO EU & UN NORMS

Perhaps the deepest gulf between the parties concerns whether American sovereignty should be incrementally forfeited to the EU and UN regarding foreign-policy decisions. Several major Supreme Court decisions in recent years have cited European law on subjects like the death penalty, reverse discrimination and homosexuality. These cases cite European norms and rules to justify dismantling American ones, elevating European protocols above the United States Constitution. Many on the Left find this strategy more effective than persuading the American electorate of their views. *The Federalist*, October 1, 2004.

RETHINKING MAJORITY RULE

It's generally a healthy thing when people rethink their basic political assumptions, and it usually takes a shock to make them do so. A rethinking of mass democracy is long overdue. Faith in sheer majority rule was assuredly alien to the founders of the Republic, which is why they called it a republic; for them, democracy meant mob-rule, and it's one of the amusing turns of American history that the allegedly conservative Republicans have become the most ardent champions of the weird notion that wisdom resides in numerical majorities. The Democrats have had the kind of trauma that leads to conversion. The scales of centralism are falling from their eyes. Sure, they want big government-but not faith-based, anti-abortion, homophobic, war-mongering big government! They were thinking of something more, well, Scandinavian. *The Conservative Chronicle*, December 1, 2004.

"As the Protestant churches reject the clear, Scriptural arguments in defense of God's law, they will long to silence those whose faith they cannot overthrow by the Bible. Though they blind their own eyes to the fact, they are now adopting a course which will lead to the persecution of those who conscientiously refuse to do what the rest of the Christian world are doing, and acknowledge the claims of the papal sabbath.

"The dignitaries of church and state will unite to bribe, persuade, or compel all classes to honor the Sunday. The lack of divine authority will be supplied by oppressive enactments. Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance. Liberty of conscience, which has cost so great a sacrifice, will no longer be respected. In the soon-coming conflict we shall see exemplified the prophet's words: 'The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.' "Revelation 12:17. *Great Controversy*, 592.

IS THE UN WORTH SAVING?

For a good many years, it has been a fair question whether or not the United Nations is more trouble than its worth. For the first 15 years of its existence, from 1945 to 1960, it served its purpose as a handy forum for the world's variegated nations. But then, about 1960, a flood of new ex-colonial nations entered the world body, and quickly organized themselves as the Third World, ostensibly neutral in the epochal struggle between the Communist powers and the Free World. By virtue of sheer numbers this new entity seized control of the General Assembly, the UN's central bureaucracy, and began selling itself to the higher of the two global bidders: Washington and Moscow, siding regularly with Moscow. This thoroughly unsatisfactory state of affairs lasted until the Soviet Union collapsed in 1991.

That forced the UN, which, like any bureaucracy, is interested first and foremost in self-preservation, to seek a new sponsor. In the past decade, as France and Germany have increasingly seen themselves as the leader of Europe in an effort to create a counterbalance to the American superpower, the UN has progressively yielded to their guidance.

Today, it is little more than a marginally useful tool in their schemes to rein-in the United States, as Secretary-General Kofi Annan has contended that any American military effort is "illegal" if Washington doesn't first receive the UN's permission. All this should be more than enough reason for the US to withdraw from all participation in the UN's brazen efforts to run the world, but recently it has become clear that the Secretariat of the UN, or at least many highly placed officials in it, are quite simply corrupt. The UN's appalling mismanagement of the high-minded "Oil for Food" program, under which Hussein was allowed to sell oil ostensibly in return for desperately needed food and medical aid for his people, may well turn out to be the biggest instance of thievery in the entire world history of theft. *The Conservative Chronicle*, December 1, 2004.

Editor's Note: It is easy to see why the leaders of an organization as weak, corrupt and incompetent as the UN, the "ten kings, which have received no kingdom as yet," will eventually "have one mind" to accept the decidedly firm moral guidance, and extremely competent management expertise, of the Church of Rome, and "...give their power and strength unto the beast. ...For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Revelation 17:12-17

ISLAMIC JIHAD AND US "FREEDOM"

To the neoconservatives [those who believe God wants the U.S. to conquer the world in the name of "Freedom"], the world is going fascist and American must confront every regime that thwarts our imperial will. Prediction: Early in the second term, the neocons are going to be thrown into a cold shower by George W. Bush, or we are headed for wars without end, until bankruptcy beckons. With a sinking dollar, an overstretched army, soaring trade and budget deficits, and America isolated in the world, visions of empire must vanish in the cold-dawn-light of reality.

The whole underlying basis of the neoconservative cockamamie idea of democratizing the Middle East at the point of a gun is the theory that if the Arab countries are democracies, they will accept and get along with Israel. I seriously doubt that, as their dispute with Israel is not over what form of government but over Arab land Israel has seized and refuses to relinquish. Establishing a modern state of Israel in the middle of the Arab world was a British colonial idea. It was about as smart as establishing the national headquarters of the Ku Klux Klan in Harlem. Americans should not pay with their lives and tax dollars for a British blunder.

It is arguable whether those throughout the Arab and Muslim world want our kind of freedom, which they see as decadence. Most of them appear to regard what they consider their spiritual freedom as having greater value than the political freedom we enjoy. ...Dr. [Condoleezza] Rice and the president sing from the same hymnbook. If they are right about the contagion of freedom, they may unleash a movement that can positively affect more people than the collapse of the Soviet Union. If they are wrong—and the evidence is far heavier on this side of the argument—the consequences, to borrow a theological term with which they are familiar, could be Armageddon. The stakes don't get any higher than this.

The assassination and mutilation of a Dutch filmmaker by an Islamic fanatic has forced high European leaders and news outlets to begin to publicly face up to the implications of September 11, 2001 and the migration of Muslims in large and hostile numbers into the heart of Europe. The Speaker of the Dutch Parliament proclaimed that: "The jihad has come to the Netherlands." In Germany a TV station planted a camera in a German mosque and then aired the virulent anti-German rants of the Imam. Obviously, this did not go down well when the German public saw and heard such things. A German newsmagazine wrote, "The veil of multiculturalism has been lifted, revealing parallel societies where the law of the state does not apply." In Luino Italy the animal-rights leftists of the European spectrum has begun demonstrating against the Islamic Eid Al-Adha, or Feast of Sacrifice, because it requires the throat-slitting of rams and lambs. Italian police had to break up demonstrators as they confronted angry Muslim celebrants who were chanting "Allah Akhbar" in front of the Luino slaughterhouse. Europe is beginning to see their true enemy—radical Islam. *The Conservative Chronicle*, December 1, 2004.

NUMBER OF MUSLIM INMATES GROWS IN FRANCE PRISONS' SPIRITUAL NEGLECT MAY SPUR RADICALISM

Abdullah, tall and muscular, with a shaved head and closely cropped goatee, sat on a metal bunk in the cramped cell here and described how he got religion.

"When I was in La Sante, I read books about the Prophet," he said, referring to a notorious Parisian detention center, the third of five jails where he has spent time during the past two years for dealing drugs and stealing cars. When he arrived at the fourth, Fleury-Merogis, Europe's largest, another inmate gave him a DVD about the life of Muhammad and later, while enduring a three-week stint in solitary confinement, he vowed to devote himself to Islam. "People here find God," he said.

In less than a decade, there has been a radical shift in France's prison population, a shift that officials and experts say poses a monumental challenge. Despite making up only 10 percent of the population, Muslims account for most of the country's inmates and a growing percentage of the prison populations in many other European countries, an indication of their place at the bottom of the continent's hierarchy.

With radical strains of Islam percolating through Europe, authorities are unsure how to address the spiritual needs of the prisoners while guarding against the potentially toxic mix of extremist ideology and a criminal past. The result is often neglect, which officials say can be a still greater force for radicalization.

Prison populations have been expanding across Europe in recent years, partly because of stricter anti-crime regimes influenced by the sort of zero tolerance on quality-of-life crimes that was epitomized by former New York City Mayor Rudolph Giuliani.

France's prison population has risen by 20 percent in the past three years, largely because of aggressive

pursuit of lower-level crimes. The proportion of Muslims in prison has been growing even faster, reflecting the relative youth of Europe's largely Muslim immigrants.

While there are no official data on issues of race and ethnicity in much of Europe — it is in fact illegal in many places — experts on prison populations agree on the new disproportion of Muslims here and elsewhere. Two months ago Pierre Raffin, the director of La Sante detention center, warned officials looking into the role of religion in France that extremist proselytizing in prisons was growing.

Other countries are facing the same problem. Spain's chief counterterrorism magistrate, Baltazar Garzon, said recently that the men accused of plotting to blow up the country's main counterterrorism court were recruited from among fellow inmates by an Islamic extremist serving time for credit card fraud. Most famously, Richard Reid, who tried to blow up a Miami-bound airliner in December 2001 using a bomb in his shoe, converted to radical Islam while in a British jail.

Those who are detained or convicted for terrorist-related crimes are not always separated from the larger prison population and are often ready to act as spiritual guides at a time when mainstream Muslim chaplains are in severely short supply.

Abdullah (prison rules prevented him from giving his last name) said that while he was at Fleury-Merogis, extremists were active in the prison yard, preaching that Christians and Jews are enemy infidels. In May, the extremists defied prison rules by organizing a prayer meeting during an exercise break. Several prisoners were disciplined as a result.

"Islam is becoming in Europe, especially France, the religion of the repressed, what Marxism was in Europe at one time," said Farhad Khosrokhavar, an Iranian-French scholar who has written a book on Islam in prisons. He says the growing Muslim prison population is evidence of an Islamic underclass that is developing across Europe and, at its margins, is increasingly sympathetic to the coalescing ideologies of political Islam.

Europe has been slow to adjust to the changing ethnic and religious makeup of its prison inmates. France, in particular, has resisted approving Muslim prison chaplains, worried that inadequate screening could unleash potential extremists into the system.

Missoum Abdelmadjid Chaoui, the imam responsible for the Nanterre institution, says there are only eight Muslim chaplains for the nearly 20,000 Muslim inmates in the Paris region alone. He handles nine of the area's 25 prisons himself, but only works as a chaplain part time.

There are several efforts in France and elsewhere in Europe to train moderate clerics who are sensitive to the continent's secular ideals, but progress is slow and Chaoui said it would take years before there were enough chaplains to meet the needs of France's prison population, which he estimates is already 60 percent Muslim.

Many people warn that neglecting the needs of Muslim prisoners breeds resentment and leaves them open for more radical interpretations of Islam.

Muslim inmates in France, which has Europe's largest Islamic community, complain that they are ignored in a system designed for a Christian population. Few of the country's prisons provide halal meat, butchered according to Islamic dietary laws, and fewer still hold regular religious services for Muslims, even though most Catholic inmates can attend Mass once a week.

"This feeds back into the community of Muslims outside the prisons, who hear what goes on and are disturbed by it," said James Beckford, a sociology professor at Warwick University in Britain, who has studied the problems of Muslims in jail. "It feeds their sense of alienation."

Abdullah said that since September 11, 2001, many prisoners of his generation have grown interested in understanding the religion of their birth.

But he and one of his two cellmates, Bandjougou, complained that they get little spiritual guidance. Both men were born and raised in the working-class suburb of St. Denis, north of Paris. The neighborhood has grown into a sprawl of public housing peopled largely by Arab and African immigrants. "In 30 months, I've seen the chaplain twice," said Bandjougou, a tall, clear-eyed man of West African descent. "Maybe it would go in one ear and out the other, but at least it would be an alternative vision of life."

A Catholic priest visits the block almost daily, but Bandjougou says he provides little solace for the vast majority of inmates, who are Muslim. In the absence of an official spiritual guide, he said, the prisoners counsel one another. *New York Times*, December 12, 2004.

(Continued from page 5)

THE FINAL EVENTS SHOW A MIRROR EFFECT

On the following chart, take note of the events, which show a mirroring effect around the time between 1844, the beginning of the Third Angel's Message, to the beginning of the Fourth Angel's Message. The events occurring on lines A-a, B-b, C-c, etc, parallel each other. This is one example of repeating patterns occurring in Revelation, Daniel and the whole Bible.

Lisbon Earthquake	1755	Revelation 6:12				A
French Revolution	1793	Revelation 11:11	Last Stand			B
Deadly Wound	1798	Daniel 11:40 Revelation 13:3				C
First Angel's Message	1840	Revelation 14:6 Revelation 10:1	Investigative Judgment	Angel comes Down from Heaven	End of 391 Years, 15 Days	D
Second Angel's Message	1842	Revelation 14:8 Matthew 25:6	Midnight Cry	Churches Reject Message		E
Third Angel's Message	1844	Daniel 8:14	Door Closes On Virgins	Mystery of God Revelation 10:7	2 nd Woe Ends, 3 rd Woe Begins	F
MIRROR EFFECT						
Fourth Angel's Message	Sunday Law	Revelation 14:18 Revelation 18:2	Door Closes On Virgins	Loud Cry		f
Michael Stands Up		Revelation 18:1	Message Rejected	Angel comes Down from Heaven		e
7 Last Plagues		Revelation 16	Executive Judgment			d
Babylon Falls		Revelation 18:21				c
Armageddon		Revelation 16:15	Last Stand			b
Earthquake		Revelation 16:17,18				a