

WATCHMAN'S TEACHING LETTER

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ISRAEL COVENANT TWO SEEDLINE RACIAL IDENTITY

AN ANGLO-ISAAC-SON CAUCASIAN CULTURE AWARENESS TEACHING LETTER

A MONTHLY TEACHING LETTER

This is my fifty-fourth monthly teaching letter and continues my fifth year of publication. In lessons #49 and #50 we studied about Nebuchadnezzar's dream-image, interpreted by Daniel, concerning the four beast empires of Babylon, Medo-Persia, Greece and Rome. We saw how the great amount of slave-trade caused a mixture of non-assimilable people in the Roman Empire; how the Teutonic German tribes wore down and eventually destroyed Rome; and, the destiny of the two-legged image which represented the western and eastern branches of the Roman Empire. In lesson #53, we discovered the "little horn" of Daniel 7:8 was the Roman papacy. In this lesson we will investigate the "little horn" of Daniel 8:9. To begin, we will read each verse followed by commentary by Adam Clarke. I prefer Clarke, as his comments are somewhat better than the other commentaries on this passage:

Daniel 8:1: "In the third year of the reign of king Belshazzar a vision appeared unto me, *even unto me Daniel*, after that which appeared unto me at the first."

"In the third year of the reign of ... Belshazzar. We now come once more to the Hebrew; the Chaldee part of the book being finished. As the Chaldeans had a particular interest in both the history and prophecies from chap. 2:4 to the end of chap. 7, the whole is written in Chaldee. But as the prophecies which remain concern times posterior to the Chaldean monarchy, and principally relate to the church [called-out Assembly; the people of Yahweh specifically], they are written in the Hebrew language, this being the tongue in which God chose to reveal all His counsels given under the Old Testament relative to the New."

"2 And I saw in a vision; and it came to pass, when I saw, that I *was* at Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai."

"I saw in a vision. Daniel was at this time in Shushan, which appears to have been a strong place, where the kings of Persia had their summer residence. It was the capital of the province of Elam, which was most probably added to the Chaldean territories by Nebuchadnezzar; see Jer. 49:34-35. Here was Daniel's ordinary residence; and though here at this time, he, in vision saw himself on the banks of the river Ulai. This is the same as the River Euleus, which divided Shushan or Susiana from Elymais."

“3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than the other, and the higher came up last.”

“*A ram which had two horns.* In the former vision there were four beasts, pointing out four empires; in this we have but two, as only two empires are concerned here, viz., the Grecian and the Persian. The Babylonish empire is not mentioned; its fate was before decided, and it was now at its close. By the *ram*, the empire of the Medes and Persians was pointed out, as explained by the angel Gabriel, v. 20; and particularly Cyrus, who was the founder of that empire. A *ram* was the symbol of the Persians; and a ram’s head with two horns, one higher than the other, appears as such in different parts of the ruins of Persepolis. This ram had two horns; that is, two kingdoms, viz., Media and Persia; but one was higher than the other, and the higher came up last. Media, signified by the shorter horn, was the more ancient of the two kingdoms. Persia, the higher horn, had come up but lately, and was of little historic or political consequence till the time of Cyrus. But in the reigns of this prince and his immediate successors, Persia attained a political consequence greatly superior to that possessed at any time by the kingdom of Media; therefore it is said to have been higher, and to have come up last.”

“4 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.”

“*I saw a ram pushing westward.* The Persians, who are signified by the ram, as well as their founder, Cyrus, pushed their conquests west, north, and south. The principal theatre of their wars, says Calmet, was against the Scythians, northward; against the Greeks, westward; and against the Egyptians, southward, *He did according to his will.* There was no other nation at that time that could stay the progress of the Persian arms.”

“5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat *had* a notable horn between his eyes.”

“*Behold an he goat.* This was Alexander the Great; and a goat was a very proper symbol of the Grecian or Macedonian people. *Came from the west.* Europe lies westward of Asia. *On the face of the whole earth.* Carrying everything before him. *Touched not the ground.* Seemed to fly from conquest to conquest. By the time Alexander was thirty years of age he had conquered all Asia: and, because of the rapidity of his conquests, he is represented as a leopard with four wings, in the preceding vision.”

“6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.”

“*And he came to the ram.* This and the following verse give an account of the overthrow of the Persian empire by Alexander [*who*] ran unto him in the fury of his power. The conflicts between the Greeks and the Persians were excessively severe. Alexander first vanquished the generals of Darius, at the river Granicus, in Phrygia; he

next attacked and totally routed Darius, at the straits of Issus, in Cilicia; and afterwards at the plains of Arbela, in Assyria.”

“7 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.”

“*And brake his two horns.* Subdued Persia and Media; sacked and burnt the royal city of Persepolis, the capital of the Persian empire and, even in its ruins, one of the wonders of the world to the present day. This he did because ‘he was moved with choler’ against Darius, who had endeavored to draw off his captains with bribes, and had labored to induce some of his friends to assassinate him. Alexander, finding this, would listen to no proposal of peace, and was determined never to rest till he had destroyed Darius and his whole empire. In Media, Darius was seized and made prisoner by some of his own treacherous subjects, and afterwards basely murdered. *He cast him down to the ground, and stamped upon him.* Totally destroyed the family, and overturned the whole monarchy.”

“8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.”

“*The he goat waxed very ... strong.* He had subdued nearly the whole of the then known world. *The great horn was broken.* Alexander died in the height of his conquests, when he was but about thirty-three years of age. His natural brother, Philip Aridaeus, and his two sons, Alexander Aegus and Heracles, kept up the show and name of the Macedonian kingdom for a time, but they were all murdered within fifteen years; and thus the great horn, the Macedonian kingdom, was broken, Alexander’s family being now cut off. *And for it came up four notable ones.* The regal family being all dead, the governors of provinces usurped the title of kings; and Antigonus, one of them, being slain at the battle of Ipsus, they were reduced to four, as we have already seen: (1) Seleucus, who had Syria and Babylon, from whom came the *Seleucidae*, famous in history; (2) Lysimachus, who had Asia Minor; (3) Ptolemy, son of Lagus, who had Egypt; and (4) Cassander, who had Greece and the neighboring countries. These held dominion towards the four winds of heaven. Cassander had the western parts, Lysimachus had the northern regions, Ptolemy possessed the southern countries, and Seleucus had the eastern provinces.”

“9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land.*”

“*Out of one of them came forth a little horn.* Some think that Antiochus Epiphanes is meant. Toward the pleasant land. Judea, so called in Ps. 106:24; Jer. 3:19; Dan. 11:16, 41.”

It’s with this verse that Adam Clarke loses his insight on this passage. To his credit, he does point out that “**some think** that Antiochus Epiphanes is meant.”

Evidently, he didn't necessarily agree. As to the comment about the "pleasant land", we will examine that, before we are through.

" 10 And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them."

" *The host of heaven.* The Jewish hierarchy. *The Stars*, the priests and Levites. The powers or *host of heaven* are probably intended by our Lord, Matt. 24:29, to signify the whole Jewish hierarchy."

Here again, Adam Clarke goes wide of the mark. Rather than being the "whole Jewish hierarchy" when it is speaking of *the host of heaven*, it is speaking of all the Lost Tribes of Israel. That is the main reason the "little horn" of Daniel 8:9 cannot be Antiochus Epiphanes. This vision of Daniel is much greater, and doesn't even compare with the incident with him and the Maccabees over the desecration of the Temple.

" 11 Yea , he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down. 12 And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. 13 Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? 14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

" *Unto two thousand and three hundred days.* Though literally it be 2,300 evenings and mornings, yet I think the prophetic day should be understood here, as in other parts of this prophet, and must signify so many years. If we date these years from the vision of the he-goat (Alexander's invading Asia) this was 334 B.C.; and 2,300 years from that time will reach to A.D. 1966."

While Adam Clarke isn't getting the whole picture, we must give him credit where credit is due. At least, in his purview, he understood Daniel's days to mean prophetic years, not literal days. Many clergy and laity alike are still making that same error. When we properly understand the time element, we can see how difficult it is to fit Antiochus Epiphanes into the equation. Yet, almost every Bible commentary attempts to do this, and being in the majority doesn't necessarily make it right.

THE "LITTLE HORN" OF DANIEL 8:9 IS MOHAMMED

The Identity author William V. Fowler was aware that Mohammed was the "little horn" of Daniel 8:9, and said this on page 131 of his book *End Time Revelation*:

"In his vision Daniel saw that the little horn 'waxed exceedingly great toward the south, and toward the east, and toward the pleasant land' (v. 9). Arising south of Palestine from beginnings in Arabia, the followers of Mahomet (Mohammed), immediately after his death in 632 A.D. attacked the Persians in the east before entering Palestine and capturing Jerusalem in 637 A.D. Subsequent expansion was rapid, and within a hundred years, the Saracens, as they were called, had acquired an empire

extending from India to the Atlantic, including all territories south of [the] Mediterranean and east of Palestine as far as central Asia.

“‘ And it waxed great, even to the host of heaven; and it cast down some of the host and the stars to the ground, and stamped upon them ’ (v. 10). As we have seen, the Prince of the host is to be identified with Jesus Christ, so the stars must be the children of Yahvah.

“‘ This prophecy accurately describes the attitude of the Moslems to the Christian communities that remained within their territories. During the ten-year rule of Omar, the second Caliph (634-644), four thousand churches were destroyed, and the Christians were humiliated. As a sign of the degradation they were made to wear clothes of less honorable color, and instead of horses they were made to ride on asses, and while on the streets to give way or bow down before the meanest of people.

“‘ He magnified himself even to the prince of the host ’ As we have seen, the Prince of the host is Jesus Christ, and this is confirmed by the interpretation which calls Him ‘ the Prince of Princes ’, a title that can only be given to Jesus Christ. **Although Moslems claim to worship the same God as Christians, the Koran ... says that they are infidels who say that Christ is God.** Jesus is said to be no more than a servant who was favored with a gift of prophecy, while the **Moslem creed declared a belief in God and in Mahomet next after God, as superior to Jesus Christ.** The Moslems have clearly magnified themselves against Jesus Christ, the Prince of the Host.

“‘ **The time of this king’s appearance was to be during the Christian era** ‘ when the transgressors are come to the full.’ This prophecy means the transgressions within the Roman church which were predicted of the little horn in chapter 7. Since horns, in prophecy signify kingdoms rather than individual kings, ‘ the king of fierce countenance ’ probably meant Mahomet and his successors who were called Caliphs. Mahomet gave his followers instructions to propagate his religion by the sword.

“‘ Understanding ‘ Dark Sentences ’ (v. 23), doubtless refers to the mysteries of the Koran. ‘ And his power shall be mighty, but not his own power ’ (v. 24) As we saw in the case of Alexander the Great, this expression indicates that his own children would not inherit his power and, in fact, the first Caliphs were elected rulers.

“‘ The last prediction that Daniel makes about the king of fierce countenance is that ‘ he shall be broken without hand ’ (v. 25). Although many Arab empires, including the vast Ottoman empire, have inexplicably collapsed, this prophecy may still have its ultimate fulfillment at the Second Advent ... because the sanctuary, or **temple site at Jerusalem, is still defiled by a Moslem mosque, known as the Dome of the Rock.**

“‘ Probably **the most important prophecy of this chapter is the time period, 2,300 days (or years)** given in verse 14. This prophecy is a future event. It terminates with the climax of the cleansing of the sanctuary, (v. 14), with which the end of this present world order begins and gives way to the New Order of the ages, the Kingdom of Yahveh. ...”

Fowler made a prediction of 1978, but I believe Howard B. Rand has a somewhat better handle on some of the numbers. Rand also identifies the “little horn” of Daniel 8:9 as Mohammed. From Rand’s book *Study in Daniel*, I will quote segments from pages 200-209:

“***Eastern Little Horn.*** Following all this, Daniel was shown in vision a little horn which arose out of one of the four divisions of the Grecian Empire. There has been considerable confusion among prophetic students concerning the identification of this little horn. Some have pointed to the acts of Antiochus Epiphanes as being a fulfillment but, though he did profane the Temple and persecute the Jews, his army was conquered by Judas in 165 B.C., whereupon the sanctuary was cleansed and the worship restored. In trying to make the proper identification of this little horn, it should be carefully noted that Daniel was not informed as to *when* the little horn would arise; he was only told that it would come up in the territory of one of the four divisions of the Grecian Empire. It could arise before Rome conquered Greece or it could arise after that conquest, as long as the geographical location of its origin was in the territory of one of the four subdivisions of the Grecian Empire. The vision of the little horn was as follows:

“‘ And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to [against] the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to [against] the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered.’ Dan. 8:9-12.)

“Let us compare translations so that we may have as clear a picture of this vision as possible. Moffatt translates this as follows:

“‘ From one of these emerged a small horn which grew to a great size in the direction of the south, the east, and the fair land of Palestine. It swelled high as the starry host; indeed, it flung some of the stars on high down to the ground and tramped upon them. It even magnified itself to match the Prince of the starry host, and deprive him of the daily sacrifice, demolishing the place of the sanctuary. Thus was the daily sacrifice profanely treated, the true religion was beaten down, and the horn prospered in its career.’

“Ferrar Fenton renders it: ‘ And from one of them came out a Single Horn, which became splendidly great against the South, and against the East, and against the SPLENDOR. Then it exalted itself to fight with the Heavens! And threw down some of its Army, and some of the Stars, and trod on them! It even stood up against the COMMANDER of THAT ARMY! And took from him the Perpetual Offerings, and threw down his Holy Dwelling! And an army was given to it against the PERPETUAL, for wrongdoing, and it threw down TRUTH to the ground; — yet it was active and prospered ...

“... All those who have tried to confine the activity of the little horn seen by Daniel in this vision to the few years during which Antiochus Epiphanes was active have completely overlooked the significance of the chronological factors involved and have also failed to note the instructions given Daniel that the events related to the ‘ far future ’

...

“*Little Horn Identified.* The little horn seen by Daniel in his vision, therefore, depicted the rise of the power of Mohammedanism, and this identification is further confirmed by the fact that the little horn was to rise out of the territory of one of the four subdivisions of the Grecian Empire. Mohammedanism did arise in the Eastern Empire of Rome prior to the fall of Constantinople and extended its conquests to the south (Egypt and northern Africa), and toward the east (into Arabia and eastward to Persia), and toward the land of Palestine, which came under the full domination of the Ottoman Empire. The fall of Constantinople in 1453 A.D. brought the Eastern Roman Empire to an end and completed the establishment of the Empire of the Ottomans.

“*Sanctuary Demolished.* During the 2,300 years from the time the Edict was issued sending Ezra back to Jerusalem, the Temple was built and later destroyed by the Romans in 70 A.D. Mohammed’s flight dates from 622 A.D., the beginning of the Hegira or Mohammedan Era. In 634 A.D. Omar came to power and with an army of fanatics began building his Empire. Jerusalem was taken in 637 A.D. and the Mosque of Omar was built upon the Temple site, thus fully establishing the ‘ abomination that maketh desolate ’, fulfilling the prophecy as rendered in Moffatt’s translation: ‘ Deprived him of the daily sacrifice, demolishing the place of his sanctuary.

“*Period of Great Fury.* History reveals the extent of the destroying power of this scourge for the followers of Mohammed did prosper and destroy many people in their ravages and the conquests of Christian peoples:

““ Othman had established himself as chief in the north of Asia Minor. He invaded Nicomedia and founded the Ottoman Empire in 1299 A.D. By 1353 A.D. the Ottomans were established in Europe. ... The city of Constantinople was besieged and captured in 1453 A.D. This ended the Greek Empire when this eastern seat of Imperial Rome was taken by the Ottomans. ... All Asia Minor had been subjected by the Caliphs and now the eastern seat of Imperial Rome was infested by Mohammed II on the 6th of March 1453 A.D. and fell to him on May 29th of that same year. With the fall of the Eastern Empire, which the Saracens could only torment, but not destroy, begins the period of great fury and bloodshed as the Ottomans established themselves in Europe and Africa.

“Daniel saw all this in his vision as he witnessed the power and aggressiveness of the little horn which, like the little horn seen in the first vision, was also emblematical of an ecclesiastical-political power. In the first vision it was the Papacy that rose to power, but now the little horn represented Mohammedanism and the line of the Caliphs. Full and unrestrained aggression was assigned to the leaders of the Mohammedans whose

understanding of dark sentences refers to the type of revelation their leaders secured and the inspiration he received ...”

In order to avoid confusion, I will discontinue quoting Rand any further. If we will take a good look around us, we can see this thing concerning Mohammedaism is not completely dead. It would seem the Almighty is using the antichrist “Jews” to fight against the antichrist Moslems, and the other way around. It would also appear it is time for us to step aside and let them annihilate each other.

CONCLUSION

Daniel chapter 8 is one the main passages Futurists use in their attempt to prove a forthcoming so-called super-duper-pooper colossal “antichrist.” With what we have studied so far, it would be very difficult to fit such a personage into Daniel’s prophecies, yet they continue to try. I will cite some examples: *Commentary On The Whole Bible* by Jamieson, Fausett & Brown says this on Daniel 8, page 751: “He [Antiochus Epiphanes] is the forerunner of the final Antichrist, standing in the same relation to the first advent of Christ that Antichrist does to His second coming. The sins in Israel which gave rise to the Greek Antichrist were that some Jews adopted Hellenic customs ... erecting theaters, and regarding all religions alike, sacrificing to Jehovah, but at the same time sending money for sacrifices to Hercules. Such shall be the state of the world when ripe for Antichrist. At vs. 9 and vs. 23 the description passes from the literal Antiochus to features which, though partially attributed to him, hold good in their fullest sense only of his antitype, the New Testament Antichrist.” *The Bible Knowledge Commentary* says, vol. 1, page 1359: “There is no question among expositors that Antiochus is in view in this prophecy. What was prophesied was fulfilled literally through him. However, the prophecy looks beyond Antiochus to a future person (the Antichrist) of whom Antiochus is only a foreshadowing. This coming one is said to ‘stand against the Prince of princes’ (v.25). This can be none other than the Lord Jesus Christ. Thus the prophecy must go beyond Antiochus and look forward to the coming of one whose ministry will parallel that of Antiochus.” *The Believer’s Bible Commentary*, by William MacDonald, says this on page 1084: “... The explanation of the vision begins in verses 19-22, but at verse 23 we seem to see beyond Antiochus Epiphanes to his future counterpart — a king with fierce features who will ruthlessly persecute the holy people in the Tribulation Period.” These references are wrong on both counts, for Daniel 8 speaks neither of Antiochus or a so-called future “antichrist.” While these commentaries err on this passage, sometimes they do extraordinarily well on other passages.

The problem of misapplying the “little horn” of both Daniel 7:8 and 8:9 to Antiochus Epiphanes originated with the Maccabees themselves. Their disastrous mistake in interpreting Daniel was figuring his prophecy in literal days rather than in prophetic year-days. Many today are making that same error, including some in Israel Identity. Inasmuch as it was three and one half years from the time that Antiochus profaned the Temple until it was cleansed, the Maccabees thought they had their man. Many still go through all kinds of mathematical gymnastics to reconcile both Daniel chapters 7 and 8 in order to make Antiochus fit. Once one comes to realize that the

“little horn” of Daniel 7 is the Roman papacy, and the “little horn” of Daniel 8 is Mohammed, all difficulties disappear. After all, Antiochus Epiphanes was only a small, insignificant pip-squeak in comparison to Mohammed. While Antiochus Epiphanes dealt harshly with a few Jews, Mohammed’s Moslem religion grievously affected all of the tribes of Israel, and continues to date.

Should one check with some sources, one will find they go to excess to make all kinds of explanations and show all kinds of charts in an attempt to prove that Antiochus Epiphanes was the “little horn” of both Daniel chapters 7 and 8. Don’t be misled. They will try to place all the importance on Judah, who they falsely think are “Jews”, while forgetting the rest of Israel. Don’t be deceived by such people, as most of them, like the Jew-deo-unchristian preachers of today, usually don’t know the difference between a “Jew” and an Israelite.

BRINGING THIS SUBJECT UP-TO-DATE & IN PERSPECTIVE

I shall now attempt to show you the significance of Daniel’s prophecy of 1335 days (12:12), and what is called, in Luke 21:24, “the times of the Gentiles”, of which both were fulfilled in 1917. But, however, I need to explain how I came to that realization.

In the mid 1980s, I was learning all about Israel’s seven times punishment. I had occasion to attend an Identity meeting at Detroit where Sheldon Emry, E. Raymond Capt and Paul Johnson, a former Mormon from Red Oak, Iowa, were guest speakers. Paul addressed Matthew 24 in one of his messages. I kept in touch with Paul for about 4 years, and purchased many of his video tapes, another of which was on Matthew 24. I still don’t agree with everything he presented along that line, but I learned much from him.

Near that time, as I was conversing with one of my regular customers at my place of business, he seemed amazed at some of the various subjects I was able to refer to. He being a Jehovah’s Witness, thought I was ripe to become a proselyte. I then received two books through the mail which he evidently had them send me. Scanning one book, I saw several items which caught my eye, giving me cause to read it. Much of the book was just plain bull-crap, but the subject that interested me was “the times of the gentiles.” It was beginning to dawn on me that the area of Jerusalem was also under the “seven times punishment.” Upon mentioning that to Paul, he couldn’t comprehend how that area could be subject to that punishment, as the “Jews” and other people occupying Jerusalem were not true Israelites, which you may concur. Most of us are familiar with how the Tribes didn’t all go into captivity at the same time, and therefore didn’t come out from under the seven times punishment period at the same time.

That Jehovah Witnesses’ book, *Babylon The Great Has Fallen!*, had some things correct on pages 179-180: “But in a symbolic or prophetic year, the number of days is fixed at the unchanging number of 360, and each day thereof stands for a whole year. ‘A day for a year, a day for a year.’ — Numbers 14:34; Ezekiel 4:6.

“In the prophetic book of Revelation a thousand two hundred and sixty days are spoken of as being equal to a ‘time and times and half a time’, or three and a half

times. (Revelation 12:6, 14) If we divide three and a half (3.5) into a thousand two hundred and sixty days, it gives us three hundred and sixty (360) days to a 'time.'

"Accordingly, a symbolic or prophetic 'time' would Scripturally equal three hundred and sixty (360) years. If, now, three and a half symbolic 'times' amounted to 1,260 symbolic days, that is to say, 1,260 years, then twice three and a half (or seven) symbolic 'times' would be twice 1,260 years, that is to say, 2,520 years. Thus the 'seven times' that are mentioned in Daniel 4:16, 23, 25, 32 in connection with the tree dream would stand for two thousand five hundred and twenty literal years ... In the fulfillment of the greater prophetic meaning, the 'seven times' of 2,520 years began to count when Jehovah God let go the world domination as represented by his typical kingdom on earth ... By count, then, those Gentile Times, those 'appointed times of the [non-Israel] nations' ... would end 2,520 years ... about ... 1914."

They're three years off on their arithmetic, but one can see what is meant by the "times of the gentiles", as for 2,520 years Judaea was ruled by foreign powers. Then, something interesting happened in 1917, when Jerusalem was delivered to the British. After "seven times" it again came under the authority of King George VI, a bona fide descendant of David. King George VI lived until 1952; long enough to decree that the "Jews" and Palestinians would have to settle their differences by blood, There is no evidence that Queen Elizabeth has ever countermanded that decree, so it is still in effect, and the "Jews" and Palestinians are still Lawfully under that King in Yahweh's sight. Therefore, that unlawful United Nations' recognition of Israeli in 1948 is null and void. They still have the mark of a vagabond, with no legitimate place to call home.

Documentation on King George VI's decision concerning Palestine is found in *Understanding The Dead Sea Scrolls*, edited by Hershel Shanks, chapter by Harry Thomas Frank, page 8: "His Majesty's Foreign Office had somewhat irresponsibly decided that since the problem of Palestine could not be solved by reason they would withdraw, leaving the two sides to decide the issue by blood." So that is where we are today. As a second witness to Daniel 12:12, in 1917, an Egyptian coin that year was inscribed 1335 in Arabic. Thus we have two types of people occupying Palestine today, squatters and trespassers.

Though I don't agree entirely with the book *Testimony In Stone* by J. Bernard Nicklin, yet his explanation of "the times of the Gentiles" is supportive of this thesis on pages 70, 72, 75, 106, 109, and 129.

On pages 78-80, Nicklin points to the date September 17, 2001 as the beginning of a period of "cleansing." That date is too close to September 11, 2001 to be coincidental. We have already witnessed the exposure of fraud in the money markets, and the age-old secret sexual practices of the Roman Catholic clergy. If Nicklin is correct, we are in for some very startling revelations. Scripture says this cleansing will start first with the House of Yahweh. I, for one, am going to enjoy every minute of it. Moreover, many in Israel Identity have the need of being cleansed of the anti-seedline and universalism doctrines!!!