

Watchman's Monthly Teaching Letter Number 57



**Clifton A.
Emahiser**

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By Teacher Clifton A. Emahiser

**AN ANGLO-ISAAC-SON CAUCASIAN
CULTURE AWARENESS TEACHING
LETTER**

THIS IS MY FIFTY-SEVENTH MONTHLY TEACHING LETTER AND CONTINUES MY FIFTH YEAR OF PUBLICATION. For the last few teaching letters we have been doing a walk-through of Daniel's prophecies. It is simply amazing how his predictions have been distorted and wrenched out of shape. There are few who really do his prophecies justice. Most everyone seems to want to twist his predictions into wild, groundless conjecture. We shall now look into some of those manipulated postulations. Like I explained before about Daniel 9:27, the Futurists apply to Satan that which belongs to our Redeemer. This is very serious, for there is no greater error that could be made. As we will see, it is a doctrine right out of the Universal Roman Catholic Church.

To give you some insight where this teaching is coming from, I will cite and quote from a book entitled *History Of Antichrist*, by Rev. P. Huchedé. This book is published and sold by Tan Books And Publishers, Inc., P.O. Box 424, Rockford, IL 61105. It is a reprint from an English edition of 1884, Nicholas Bray, NY., and reprinted in 1969, 1971, 1973 and 1976. Evidently, the English edition of 1884 was a translation from a former French version, according to page 5. On the publisher's preface this statement is made: "Basing his comments on Sacred Scripture and on the Fathers, Doctors, and Saints of Catholic Church ... the tradition concerning Antichrist preponderantly favors the position that he will come, that he will be an individual man, that he will rule throughout the world ... based upon the very solid foundations of the Bible and the writings of the Church's greatest minds."

The great problem with this view is the fact that there is no prophetic time-frame for such a so-called future “Antichrist.” The proponents of this preposterous opinion steal seven years from Daniel’s seventy weeks of seven-year weeks and project them 2000 years in the future. Further, on page 10 we read this: “Satan shall have universal sway for awhile over all nations. The Holy Catholic Church, which has fought the battles of Christ for eighteen hundred years, is therefore destined to pass through a persecution compared to which those that she has suffered up to the present time are insignificant.” Then on page 26 this comment is made: “Then by order of the tyrant the continual sacrifice shall be abolished. (Dan. 9:27). The holy sacrifice of the Mass shall no longer be offered up publicly on the altars.”

Before we go any farther, let’s read that verse: “And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.”

Everything in this verse revolves around who the “he” is. Those who view prophecy from a Historical view favor taking “Messiah” as the antecedent for this pronoun, and would favor the following affiliated passages: Isaiah 42:6; 53:11; 55:3; Jeremiah 31:31-34; 32:40-42; Ezekiel 16:60-63; Matthew 26:28; Romans 5:15, 19; 15:8-9; Galatians 3:13-17; Hebrews 6:13-18; 8:8-13; 9:15-20, 28; 10:16-18 and 13:20-21. The Futurists take the grammatical reference to be the “prince that shall come”, a view favored because they claim that the grammatical reference is nearer, and because they also claim what is said further in this verse does not fit the Messiah, but the Antichrist.

They refer to Daniel 7:8, 23-24; 8:23-25; 9:26; 11:21-24; 36-45; Isaiah 28:18; Jeremiah 19:7 and 1 John 2:18. They claim that by no means should this covenant be understood to be made by the Messiah. For one thing, they further contend, it is in the wrong time-frame, the seventieth week of Daniel’s prophecy. The truth is: there is no time-frame for a future so-called “Antichrist.” For another, they continue, “Christ” did not make any seven-year covenants which he then proceeded to break after three

and one half years. Then they again assert that this is the seven-year covenant made by Antichrist with the Jewish nation, which the super-duper-poooper Antichrist then breaks in the middle of what they dub “the tribulation.” This is pure nonsense, for why would that fictitious so-called “Antichrist” want to make a covenant with the “antichrist-Jews”, who are not in any way true Israelites? Surely, if there is a future so-called Antichrist on the horizon, and there isn’t, why wouldn’t he make that covenant with the true Anglo-Saxon and related Israelites? A third view makes Antiochus Epiphanes the “he” in Daniel 9:27. I’m sure that would fit the Catholic Preterists’ false theory.

Now that we have made both the Futurists’ and Preterists’ positions on prophecy look ridiculous, let’s look at the supporting Scripture for the Historical view:

Isaiah 42:6: “I Yhwh have called thee [Israel] in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the [Israel] nations.”

Isaiah 53:11: “He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their [Israel’s] iniquities.”

Isaiah 55:3: “Neither let the son of the stranger [Israel], that hath joined himself to Yhwh, speak saying, Yhwh hath utterly separated me from his people: neither let the eunuch [Israel] say, Behold I am a dry tree.”

Jeremiah 31:31-34: “31 Behold, the days come, saith Yhwh, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith Yhwh.

33 But this shall be the covenant that I will make with the house of Israel; After those days saith Yhwh, I will put my law in their inward parts, and write it in their hearts, and will be their Elohim, and they shall be my people.

34 And they shall teach no more every man his neighbor, and every man his brother, saying, 'Know the Lord': for they shall all know me from the least of them unto the greatest of them, saith Yhwh: for I will forgive their iniquity, and I will remember their sin no more."

Jeremiah 32:40-42: "40 And I will make an everlasting covenant with them [Israel], that I will not turn away from [following] them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

41 Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

42 For thus saith Yhwh; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them."

Ezekiel 16:60-63: "60 Nevertheless I will remember my covenant with thee [as] in the days of thy youth, and I will establish unto thee an everlasting covenant.

61 Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

62 And I will establish my covenant with thee; and thou shalt know that I am Yhwh:

63 That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am

pacified toward thee for all that thou hast done, saith the Sovereign Yhwh.”

Matthew 26:28: “For this is my blood of the new testament [covenant], which is shed for many for the remission of sins.” [Notice, for “many”, not “all men”]

Romans 5:15, 19: “But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of Yhwh, and the gift [covenant] by grace, which is by one man, Yahshua the Messiah hath abounded unto many ...

19 For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous [by way of the New Covenant].”

Romans 15:8-9: “**8** Now I say that the Messiah has been made a minister of the circumcision for the truth of Yhwh, to confirm the promises [covenants] made unto the fathers:

9 And that the [Israel] nations might glorify Yhwh for his mercy; as it is written, For this cause I will confess to thee among the [Israel] nations, and sing unto thy name.”

Galatians 3:13-17: “**13** The Messiah hath redeemed us [Israelites] from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

14 That the blessing of Abraham might come on the [Israel] nations through the Messiah Yahshua, that we [Israelites] might receive the promise of the Spirit through faith.

15 Brethren [Israelites], I speak after the manner of men; Though it be but a man’s covenant yet if it be confirmed no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises [covenants] spoken. He saith not, And to seeds [a variety of seed] as of many; but as of one [variety], And [also] to your [Israel] seed, which is Anointed.

17 And this I say: that the covenant that was confirmed before by Yhwh in Yahshua, the law, was four hundred and thirty years after, cannot disannul, that it should make the promise [covenant] of none effect.”

Hebrews 6:13-18: “**13** For when Yhwh made promise [covenant] to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

17 Wherein Yhwh, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath.

18 That by two immutable things, in which it was impossible for Yhwh to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.”

Hebrews 8:8-13: [See Jeremiah 31:31-34 above, as it is repeated here almost word for word.]

Hebrews 9:15-20, 28: “**15** And for this cause he is the mediator of the new testament [covenant], that by means of death, for the redemption of the transgressions that were under the first testament [covenant], they which are called might receive the promise of eternal inheritance.

16 For where a testament [covenant] is, there must also of necessity be the death of the testator.

17 For a testament [covenant] is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first testament was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people.

20 Saying, This is the blood of the testament [covenant] which Yhwh hath enjoined unto you—

28 So Messiah was once offered to bear the sins of many; and unto them that look for him shall appear the second time without sin unto salvation.”

Hebrews 10:16-18: “**16** This is the covenant that I will make with them [Israel] after those days, saith Yhwh, I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now where remission of these is, there is no more offering for sin.”

Hebrews 13:20-21: “**20** Now the Elohim of peace, that brought again from the dead our Sovereign Yahshua, that Great shepherd of the sheep through the blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Yahshua the Messiah; to whom be glory for ever and ever Amen.” **All This Is the “Covenant” Spoken of in Daniel 9:27!!!**

All that Futurism being promoted by the mainstream false prophets of today is nothing more than twisting and distorting the Word of the Almighty until it cannot be recognized. When they assign to the Antichrist [Satan] that which belongs to our Redeemer, that is about as serious as it can get.

And if we go around spouting and repeating their rhetoric, we become a part and parcel of their lies. Their whole premise is false from beginning to end, yet these people sell millions of books, audio and video tapes!

I don't know about your Bible, but the cross-reference in mine, on Daniel 9:27, takes me to both Isaiah 42:6 and Matthew 26:28! Ferrar Fenton has an interesting rendering of Daniel 9:27, as follows: "But the Covenant will be guarded by many for one week, and in the middle of the week, He will make the sacrifice and the offering to cease, and the Loathsome Brute will desolate to the extreme;— but at last a wound will be given to the Desolators."

With this translation, it would seem to appear that the "desolators" might be the impostor Judahites know as "Jews" who are the seed of the serpent, and the "wound" the bruising of His head as spoken of in Genesis 3:15 and Romans 16:20: "And the Elohim of peace shall bruise Satan under your feet shortly ..." Also the word "wound" used by Fenton may be identifying those "Jews" as the abomination of desolation." If that's the case, the "abomination of desolation" has returned to Jerusalem. The term "Loathsome Brute" may also be identifying the serpentine "Jews." This expression surely couldn't represent the Roman army, for it was made up of many Israelite soldiers. If you have the 11th edition of the Encyclopedia Britannica, volume 10, page 455, you will see that one of the Roman standards was the insignia of the hand symbolizing Zarah-Judah.

HISTORY AND DANIEL ARE ALL IMPORTANT

It is detrimental to one's understanding to study Daniel without at least an elementary working knowledge of Persian history. If one lacks in this area, he should be learning rather than teaching others. In other words, if you want to teach, stick to an area you are familiar with and have mastered. If you are unfamiliar in a certain area, do a crash-course on it until you comprehend it. And you will have to remember, all information is not good information. Therefore, one must be very selective. I'm saying all this to show you a case in point.

In the book Revelation Unveiled, by Tim LaHaye, he says this on page 135 concerning "The Three Divisions of the Seventy Weeks of Years":

"... A study of Jewish history reveals that from the going forth of the decree of Cyrus, it took the Jews under both Ezra and Nehemiah forty-nine years

to complete the building of the walls of the city of Jerusalem. Thus we have the first unit predicted.

“2. Sixty-two sevens (or ‘weeks’ in the older translations) of years equals 434 years. These next 434 years, described as 62 heptads, were predicted to be ‘times of trouble’, and certainly that is accurate. It was a period of silence from God until John the Baptist came on the scene. It was a time of weakness in Israel, culminating in Roman domination at the time of Christ. The period was predicted to end when the ‘Anointed One will be cut off and will have nothing.’ Thus we see that this second period of time extended from the rebuilding of the Temple to the crucifixion of Christ, a total of 434 years ... Verification of the exact dates is impossible, since the Medo-Persians were notoriously poor historians.”

This last statement about the Medo-Persians being poor historians should sound an alarm, as the author is getting ready to fudge the dates. Up until that point, he was doing quite well. In other words, he is laying a trap in our path. All he has to do is establish an incorrect premise, and he’s paralyzed our ability to reason. Rule #1: always check the premise. By building on the premise that “the Medo-Persians were notoriously poor historians”, he can manipulate the dates any way he wants to and get away with it. Where is his proof on that allegation? Why doesn’t he cite at least one example?

Once causing us to trip over this pitfall, he leads us to his next stumbling-block, on pages 135-136: “The best evidence we have is fulfilled prophecy. Since all other prophecies about Christ have been fulfilled without deviation, we can well assume the fulfilment of this one. Sir Robert Anderson’s masterful book, *The Coming Prince*, shows that Christ’s coming into Jerusalem the Sunday before His crucifixion occurred in exactly the right year. To my knowledge, his book has never been refuted.

“3. One week equals seven years. Daniel 9:27 predicts that he (‘the ruler who will come’, or the Antichrist, who will obviously be a Roman, since he will be of the people that destroy Jerusalem) will make a covenant with Israel [sic. not the house of Israel!] for one week. [Here comes the trap!] That covenant, which will cover seven years, has not been made since the

crucifixion of Christ but is a covenant that will be made in the days of the Antichrist. Even though he will break the covenant in the midst of the seven years, it will still be part of the period of time Gabriel predicted would be 'decreed for your people and your holy city' (9:24) ... [Be careful again!] Thus all but one 'week', or heptad, of Israel's [sic. not the house of Israel!] prophetically determined history has been accomplished. The final period of time will be such a time in history that the people of God are referred to 'the desolate.'"

You will notice that Mr. Tim La Haye uses the terms "Jew" and Israel interchangeably in the above quotation from his book. This shows that he neither understands history as taught in the Bible nor secular history. I address him as "Mr.," as I do not recognize him as a minister or any kind of Bible authority. Other than that, he may have gotten the last sentence above correct if applied to the "Jew" rather than "the people of God" at the time the Romans besieged Jerusalem under Titus rather than at some future date as he implies.

Not only does he ignorantly take Scripture out of context to support his false thesis, but he violates the first principles of prophetic interpretation; that being applying the prophetic year of 360 days to an actual year rather than 360 prophetic years. In other words, "a time, times and a half of time"; "1260 days" and "forty-two months" all mean 1260 prophetic years. The "seven years of tribulation", which they attempt to detach from Daniel's seventy weeks prophecy and project them 2000 years in the future, is not the same as the prophetic 1260 days; forty-two months or time, times and a half of time found in Revelation. A true year is still 365 and ¼ days, and a prophetic year = 360 years. Astonishingly, some in Israel Identity are still using this false method to calculate prophecy. Once we establish the true day-year system of prophecy, it eliminates a lot of false doctrine. As you can clearly see, it rules out any so-called "seven years of future tribulation."

WE NEED ALL THE STORY OF DANIEL

Many may not be aware of it, but there is more to Daniel than we have in our present Bibles. Ferrar Fenton rightly points out that there are three

different books of Daniel which make up the present book of Daniel in our Bibles. Fenton has them listed as Daniel 1:1 to 4:33 as the first book. Daniel 5:1 to 6:29 as the second and Daniel 7:1 to 12:13 as the third book. In addition to these three divisions of Daniel, there is evidence that the book History Of Susanna found in the Apocrypha should be placed at the beginning of Daniel, and that the Daniel mentioned there is the same Daniel as in our present Bibles. How come the preachers of Futurism never make mention of that? As Daniel was quite young in the History of Susanna, it could only be placed at the beginning.

To demonstrate how all this fits together, I will quote first from The Interpreter's Dictionary of the Bible, volume R-Z, page 467: "SUSANNA ... [ETfV"]. An addition to the book of Daniel wherein the prophet displays his wisdom. The story is so well written, with so few characters and such impressive issues, that it is widely regarded as one of the literature's great pieces, as the 'first detective story.'

"Susanna was accused of adultery by two elders whose advances she had repulsed. She maintained her innocence, but when put to trial before the community on their testimony, she was about to be found guilty. Daniel shouted for true justice and was permitted to cross-examine the elders.

He asked each elder separately under what tree the sin had been committed. The elders named different trees, thus contradicting each other. Susanna was then acquitted, and the elders were executed in accordance with the biblical law: 'Then you shall do to him as he had meant to do to his brother' (Deut. 19:18-21) ...

"The story of the trial indicates the value of cross-examination of witnesses. As narrated, the story is in direct contradiction to the Pharisaic practice and law that false witnesses can be put to death only on the basis of an alibi — i.e., other witnesses show that the first pair of witnesses were with them at the time of the committal of the crime; they were not at the scene of the crime and therefore have given false testimony. Thus the book of Susanna depicts only a contradiction of 'witnesses in fact' and not in 'matter of time.' Because of this contradiction to Pharisaic accepted law, the book was not included in the [Jewish] canon [at Jamnia, 100 A.D.] ..."

For a description of the content of the History Of Susanna as found in the Apocrypha, I will use The Zondervan Pictorial Encyclopedia of the Bible, volume Q-Z, page 546: "The narrative tells of Susanna, a pious woman of great beauty who lived with her wealthy husband Joakim in Babylon. Adjacent to his house Joakim had a large garden in which Susanna loved to stroll at midday when the elders (judges) and litigants, who were in the practice of conducting their business in Joakim's house, had departed.

Two of these elders, however, had for some time been secretly inflamed with desire for Susanna, and one sultry day individually stole back to the garden where, having surprised each other, they were forced to confess their mutual designs on Susanna. After she had sent away her servants in preparation to bathe, the elders confronted her with the alternative of either submitting to their desires or being exposed as having been caught with a young man. Susanna chose to be unjustly accused 'rather than to sin in the sight of the Lord.'

At the trial on the following day the men gave their false testimony. But as Susanna was being led away to her execution, the young Daniel was moved by the Lord (in answer to Susanna's prayer) to protest the precipitate action. At their invitation, Daniel sat with the judges in a renewed examination of the evidence.

He shrewdly examined the men separately, inquiring under which tree in the garden Susanna and her alleged lover were seen. The contradictory answers to this question exposed the treachery of the two elders who in turn received the punishment which was to have been Susanna's. The innocence of Susanna had been vindicated and the narrative concludes with the statement that from thence onward Daniel's reputation among the people was established."

While this summary is quite excellent, it leaves out the identification of the two men, which is of the utmost importance to the story. That is found in verses 56-57: "56 So he [Daniel] put him aside, and commanded to bring the other, and said unto him, O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thine heart. 57 Thus have ye dealt with the daughters of Israel, and they for fear

accompanied with you: but the daughters of Juda would not abide your wickedness.”

You can see from this that Daniel understood the difference between a Judahite and a Canaanite trying to pass himself off as a member of the Tribe of Judah. This is identical to what those impostors today are doing over in Palestine calling themselves Israelis, but are really Canaanites. And the Futurists are aiding and abetting them in their effort. Most detrimental of all, they are using Daniel’s prophecy out of context to support those Canaanite variety of “Jews.”

Today, we should be as wise as Daniel, and have the intuitiveness to recognize that difference also. Let’s repeat what Daniel told those impostors: “O thou seed of Chanaan, and not of Juda.” No wonder the “Jews” had the History Of Susanna taken out of the Scripture at Jamnia. If you will go back and reread these verses, you will notice that it wasn’t the first time a Canaanite had attempted to seduce an Israelite or Judahite lady.

It’s Genesis 3 all over again; and again and again and again. Notice how Daniel exposes how they use the element of fear to get what they want (“for fear of the Jews”, John 7:13; 19:38; John 20:19.). It is apparent that if the History Of Susanna was still the first part of Daniel in our Bible, today we would have a better idea about what the Canaanite variety of “Jew” is all about (that is, a Canaanite claiming he is of the Tribe of Judah). So what do we have today? We have a whole bunch of people going around claiming the Canaanites are “God’s chosen people.” It should also be noted that Bel And The Dragon found in the Apocrypha, is also part of Daniel, but we will not go into that here.

DANIEL’S WRITINGS UNDER ATTACK

According to his own writings, he was the author, (9:2; 10:2). He is recognized by no less than our Redeemer Himself, Matthew 24:15. Daniel was carried into the Babylonian captivity in the third year of Jehoiakim, approximately 605 B.C. (1:1). Daniel, being of noble descent, was selected and educated to become the king’s courtier in a foreign land. It was the

Almighty Himself that raised up Daniel to become His spokesman in Babylon. During that captivity, Daniel served under Nebuchadnezzar, Belshazzar, and Darius the Mede. His book recounts his ministry from 600 B.C. until 536 B.C., the third year of Cyrus the Persian. Evidently his book must have been completed sometime after the capture of Babylon, and also after the first migration back to Judea. His writings record the transfer of authority from Babylon to Persia.

As I showed before, there is more than one division of the book Daniel. The first six chapters are written in the third person. Chapters 7-12 are composed solely of visions and dreams, and are written in the first person. Therefore, we must be able to separate the historical facts from the symbology employed in those dreams. It is highly important that we apply these visions to their proper places in the various kingdoms they represent in the war of the Kingdom of Yahweh as opposed to the kingdom of Satan and his people. We should be encouraged that in the end, Messiah's Kingdom will triumph over all the enemy.

The prophecies of Daniel consist of revelations received over a seventy-year period, while at the same time, it seems that the larger part of Judah and all of Israel had vanished from off the face of the earth. All that was left was this insignificant remnant left over after the destruction of Jerusalem. This period of isolation forced the people to renew their position with the Almighty and seek His grace and favor. It was in this atmosphere that Yhwh raised up Daniel.

Many make the mistake of thinking Daniel's prophecy was for this small remnant nation only. Nothing could be further from the truth, as Daniel's prophecies would affect, over a long period of time, all twelve tribes of Israel. In our age, we can look back at Daniel's prophecies as a powerful witness to the certainty of their fulfilment, when properly grasped.

But over the years Daniel's prophecies have been bitterly attacked. The authorship of Daniel has been contested since the time of Porphyry, a third-century A.D. philosopher. Porphyry was a pagan who hated Christianity and was alarmed and distressed at its rapid growth. Therefore, he studied the scriptures in order to find any seeming inconsistencies in

order to reconvert the Christians back to paganism. It is reported that he devoted an entire book to discredit the book of Daniel and show that it didn't date from the remote past, but was a Jewish compilation dating from the Maccabean Wars, and thus, had no merit as prophecy. This is only touching the subject of Porphyry lightly. Though Porphyry is long dead, there have been hundreds of "Porphyrys" since applying the same kind of arguments. Should one not be familiar with Porphyry, he can mark it down that he still has some homework to get caught-up on.

After years of darkness from Yhwh's written Word, and after the invention of the printing press, the Bible became an open book at the time of the reformers, and the anti-Christian religious system known as the "Church of Rome" along with its Pope came under fire. All this found Rome in an awkward position, and she had to fight back. This fell to the Jesuits under Loyola to destroy the Reformation.

A Spanish Jesuit priest by the name of Aleazar promoted the idea that the Apostle John could not possibly have predicted future events after his own time. Therefore, he assigned the Antichrist to probably the Emperor Nero or some other earlier persecutor of Christians. That theory is still around today and is known as Preterism. It has even found its way into Israel Identity. So here again, the writings of Daniel were under attack, especially 7:8.

Then along came another Spanish Jesuit Catholic priest by the name of Ribera, going to the other extreme and propounding the theory that the whole book of Revelation related to events that would take place at Yahshua's second Advent, and therefore was still in the future, and that a super-duper-pooper world-dictator Antichrist would appear at that future time. Right after the Massacre of St. Bartholomew, instigated by the Jesuits in 1572, Ribera published his theory of Futurism.

Today there are thousands of ministers going about spouting Ribera's theory. For 250 years, from 1580 to 1830 the false doctrine of an individual personal future Antichrist was a recognized teaching of the Church of Rome. On the other hand, the Protestant reformers held that the reign of Antichrist extended all through the Dark ages, from the fourth century to

the Reformation. After the expulsion of the Jesuits from numerous nations, A Chilean Spanish Jesuit priest by the name of Lacunza came from Chile to the north of Italy, where he wrote a book *The Coming of the Messiah in Glory and Majesty*. He was steeped in that current Jesuit Futurists' teaching, to which he added some of his own ideas. From that time to this, it has become a giant snowball gathering speed and momentum, crashing down upon us. Ribera and Lacunza, in their attack on the reformers, in turn were attacking the books of both Revelation and Daniel.

It now becomes your duty to notify these purveyors of these false doctrines in Israel Identity by writing or calling them and letting them know you don't appreciate their false position, and if they refuse to listen and start teaching the truth, to let them know you will no longer support their efforts. It's time we take a stand against this demonic, Jesuit, Babylonian religious system. Today the Roman Catholic Church is under fire again for sex abuse. It appears that, given time, that false religious system may fall under its own weight. It also appears that it is now an opportune time to get the true Israel Message out to those deceived people who are of our race.



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