

9/11 PART 1: THE THIRD WOE

INTRODUCTION

I would like to present a series of four articles documenting the characteristics of the second waymark on the line of the 144,000, namely 9/11. While most of the priests in our movement already know and understand this doctrine, very soon we will have to teach it to the Levites (Seventh-day Adventists outside of this movement) so I wanted to compile a study that might be a resource for that purpose. Therefore this study will be more like a checklist of characteristics rather than an in-depth explanation of each one.

The twelve prophetic events that occurred on September 11, 2001 are as follows:

Article One:

1. The four winds were restrained and the third woe began.

Article Two:

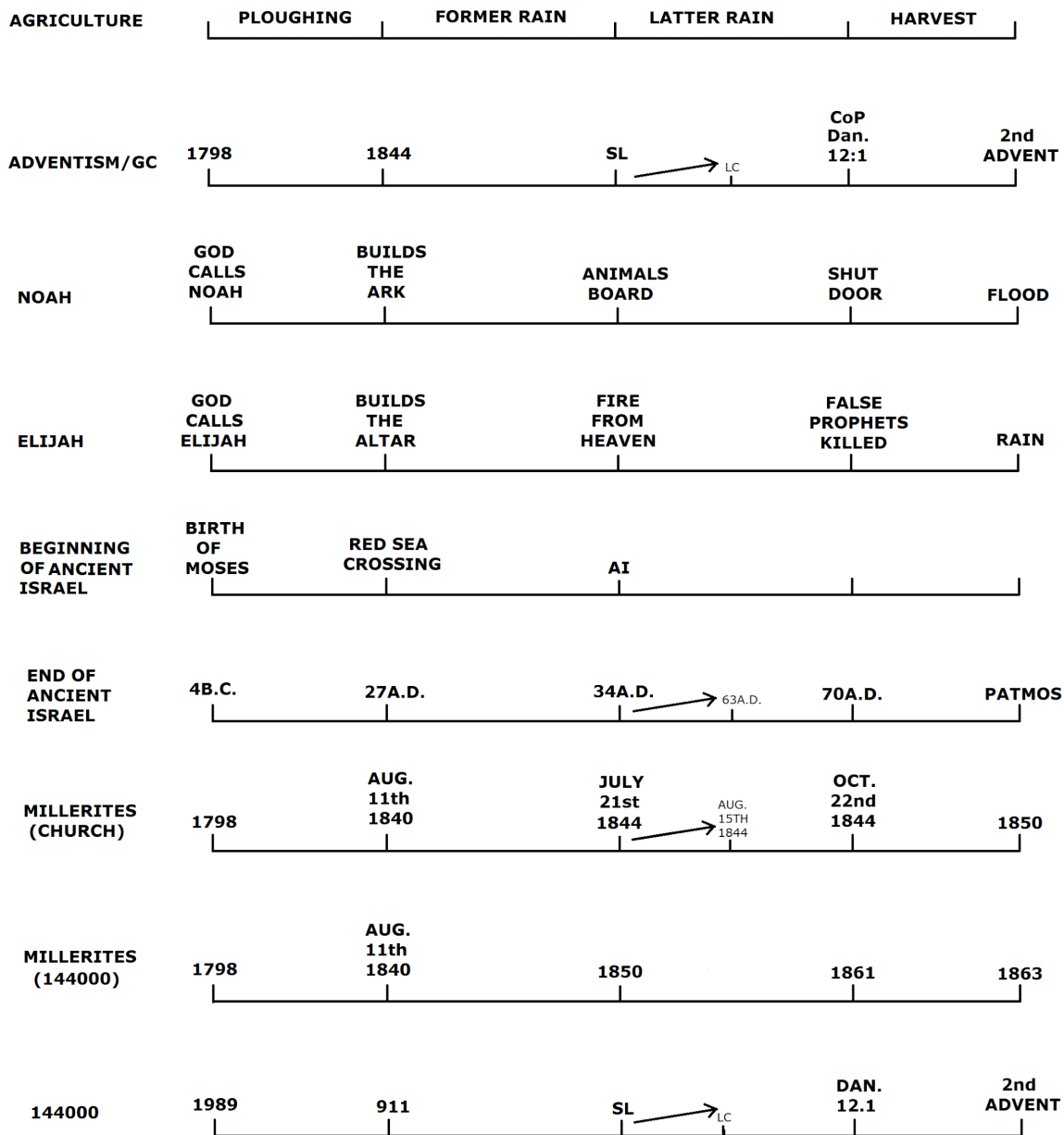
2. The first angel's message was empowered and the second angel's message arrived as they are being repeated at the end of the world.
3. God enters into a covenant with His people after He proved line upon line.
4. The SDA leadership was passed by.

Article Three:

5. The early rain dispensation for the 144,000.
6. The precursor to the angel of Revelation 18:1-3 arrived. This is not to be mistaken with the angel of Revelation 18:1-3 at the Sunday Law when his message is empowered and ready to swell to a loud cry in verse 4.
7. The record taking aspect of the judgment of the living (for the 144,000) began.
8. The sealing of the 144,000 began.

Article Four:

9. The church received a harbinger that the Sunday Law and the close of probation is approaching.
10. Jesus begins to build His temple/church on Earth, just as Noah began to build his ark and Elijah began to build his altar. Therefore on the line of the 144,000 the foundations can begin to be laid.
11. The third angel's message arrived as it is being repeated at the end of the world.
12. The tarrying time began.



This article will assume the reader already understands line upon line methodology and the various waymarks which line up with 9/11, and I would think it necessary to teach the Levites these lines before 9/11 for that reason. The lines we will use in this study are illustrated above.

From a study of the reform lines we will have already noted that each line is comprised of five major waymarks but Sister White only identifies three of them in the line of the 144,000, those

being the Sunday Law, Close of Probation (Dan. 12:1) and the Second Advent. We understand that neither the Bible nor Sister White identifies 1989 as the time of the end, nor 9/11, therefore we need to identify our first and second waymark for ourselves. We can do this by investigating the first and second waymarks from the historic reform lines and apply those characteristics to help locate our first and second waymarks. This series will attempt to understand the second waymark of each of the historic lines so we can apply their prophetic properties to 9/11.

9/11 & THE ISLAMIC POWERS OF BIBLE PROPHECY

When teaching the lines I prefer to start with the line of agriculture and proceed in the order illustrated above. However, this study will begin by comparing the line of the Millerites as I think one would have to place the events of September 11, 2001 in the study first, which requires us to look at Al Qaeda's attack on the Twin Towers in New York. This demands that we look at the role of certain Islamic powers in Bible prophecy first which is primarily done by understanding the second waymark for the Millerites, August 11, 1840.

The events of August 11, 1840 occurred during the second Egyptian–Ottoman War (1839–1841). Ellen White offers a concise summary of events in *The Great Controversy*:

“In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown “in A.D. 1840, sometime in the month of August;” and only a few days previous to its accomplishment he wrote: “Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.”—Josiah Litch, in Signs of the Times, and Expositor of Prophecy, August 1, 1840.

At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. (See Appendix.) When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended.” (GC 334.4 - 335.1)

So simply, Sister White says that in fulfillment of Revelation 9:15 Turkey acquiesced her power to the European powers on August 11, 1840. Uriah Smith adds further detail to the history, noting how Turkey had been all but defeated in a long war with Egypt before the four European powers came to Turkey's rescue by subduing Egypt on condition that Turkey acquiesces power to them. It is interesting how Smith notes that the end of the Ottoman Empire will look the same as the beginning, knowingly or unknowingly recognising alpha and omega, parable methodology in this prophecy.

"This supremacy of the Mohammendans over the Greeks was to continue, as already noticed, three hundred and ninety-one years and fifteen days. Commencing when the one hundred and fifty years ended, July 27, 1449, the period would end Aug. 11, 1840. Judging from the manner of the commencement of the Ottoman supremacy, that it was by a voluntary acknowledgment on the part of the Greek emperor that he reigned only by permission of the Turkish sultan, we should naturally conclude that the fall or departure of the Ottoman independence would be brought about in the same way; that at the end of the specified period, that is, on the 11th August, 1840, the sultan would voluntarily surrender his independence into the hands of the Christian powers, just as he had, three hundred and ninety-one years and fifteen days before, received it from the hands of the Christian emperor, Constantine XIII.

This conclusion was reached, and this application of the prophecy was made by Elder J. Litch in 1838, two years before the predicted event was to occur. It was then purely a matter of calculation on the prophetic periods of Scripture. Now, however, the time has passed by, and it is proper to inquire what the result has been - whether such events did transpire according to the previous calculation. The matter sums itself up in the following inquiry:-

When Did Mohammedan Independence in Constantinople Depart? - For several years previous to 1840, the sultan had been embroiled in war with Mehemet Ali, pasha of Egypt. In 1838 the trouble between the sultan and his Egyptian vassal was for the time being restrained by the influence of the foreign ambassadors. In 1839, however, hostilities were again commenced, and were prosecuted until, in a general battle between the armies of the sultan and Mehemet, the sultan's army was entirely cut up and destroyed, and his fleet taken by Mehemet and carried into Egypt. So completely had the sultan's fleet been reduced, that, when the war again commenced in August, he had only two first-rates and three frigates as the sad remains of the once powerful Turkish fleet. This fleet Mehemet positively refused to give up and return to the sultan, and declared that if the powers attempted to take it from him, he would burn it. In this posture affairs stood, when, in 1840, England, Russia, Austria, and Prussia interposed, and

determined on a settlement of the difficulty; for it was evident that, if let alone, Mehemet would soon become master of the sultan's throne.

The sultan accepted this intervention of the great powers, and thus made a voluntary surrender of the question into their hands. A conference of these powers was held in London, the Sheik Effendi Bey Likgis being present as Ottoman plenipotentiary. An agreement was drawn up to be presented to the pasha of Egypt, whereby the sultan was to offer him the hereditary government of Egypt, and all that part of Syria extending from the Gulf of Suez to the Lake of Tiberias, together with the province of Acre, for life; he on his part to evacuate all other parts of the sultan's dominions then occupied by him, and to return the Ottoman fleet. In case he refused this offer from the sultan, the four powers were to take the matter into their own hands, and use such other means to bring him to terms as they should see fit.

It is apparent that just as soon as this ultimatum should be put by the sultan into the hands of Mehemet Ali, the matter would be forever beyond the control of the former, and the disposal of his affairs would, from that moment, be in the hands of foreign powers. The sultan despatched Rifat Bey on a government steamer to Alexandria, to communicate the ultimatum to the pasha. It was put into his hands, and by him taken in charge, on the eleventh day of August, 1840! On the same day, a note was addressed by the sultan to the ambassadors of the four powers, inquiring what plan was to be adopted in case the pasha should refuse to comply with the terms of the ultimatum, to which they made answer that provision had been made, and there was no necessity of his alarming himself about any contingency that might arise. This day the period of three hundred and ninety-one years and fifteen days, allotted to the continuance of the Ottoman power, ended; and where was the sultan's independence? - GONE! Who had the supremacy of the Ottoman empire in their hands? - The four great powers; and that empire has existed ever since only by the sufferance of these Christian powers. Thus was the prophecy fulfilled to the very letter.

From the first publication of the calculation of this matter in 1838, before referred to, the time set for the fulfilment of the prophecy - Aug. 11, 1840 - was watched by thousands with intense interest. And the exact accomplishment of the event predicted, showing, as it did, the right application of the prophecy, gave a mighty impetus to the great Advent movement then beginning to attract the attention of the world." (Smith, Daniel and the Revelation, pp. 515-517.)

The history of 9/11 is well known to us by now. Al Qaeda attacked America with passenger jets and in response, president Bush declared a “War on Terror”, and with the support of NATO allies invaded Afghanistan and Iraq. Just as Islamic power was restrained by the four western powers in 1840, we see Islamic power restrained by the world’s western powers after 9/11, beginning on November 9, 2001 with the battle of Mazar-e-Sharif in Afghanistan.

THE FIRST WOE + THE SECOND WOE = THE THIRD WOE

There is a type of parable methodology known as “the triple application of prophecy”. It notes how the prophetic characteristics of the first and the second will be found in the third. For example, the characteristics of the first Israel (Jacob) and the nation of Israel, will be found in modern Israel. The characteristics of the first Elijah and the second Elijah (John the Baptist) can be used to discover who the third Elijah is, namely this movement. The prophetic characteristics of the tower of Babel and ancient Babylon will be found in modern Babylon.

Therefore, if we study the characteristics of the first and second woe, we will be able to determine the characteristics of the third woe. To study the first and the second woes, I again recommend the book *“Daniel and the Revelation”* by Uriah Smith and the chapter dealing with Revelation 9 (pp. 496-518), but here I will try to just review some relevant details.

The first woe occurs during the fifth trumpet (Revelation 9:1-11) and the second woe occurs during the sixth trumpet (Revelation 9:13-21). The first four trumpets were the Barbarian tribes of Europe warring against western Rome and the fifth and sixth trumpets include the Islamic powers warring against eastern Rome. We have seen already how Sister White and Uriah Smith identify the Islamic power of the second woe as the Turkish Ottomans, so now let us see who Smith identifies as the Islamic powers of the first woe. Notice again his recognition that the alpha of the Roman empire is the same as its omega.

“The Roman empire declined, as it arose, by conquest; but the Saracens and the Turks were the instruments by which a false religion became the scourge of an apostate church; and hence, instead of the fifth and sixth trumpets, like the former, being designated by that name alone, they are called woes.” (Ibid. 496).

So Smith’s narrative identifies the Saracens of Arabia and the Ottomans as the Islamic powers of the first woe. Smith starts in Revelation 9:1 and identifies Mohammed as the *“star fall from heaven unto earth”*, placing the beginning of the first woe around 610-630 A.D. Then in Smith’s exegesis of verse two, he details the long war between Persia and Rome, which Rome won but thoroughly exhausted her strength in doing so. The Persian king, *“Chosroes, after his entire*

discomfiture and loss of empire, was murdered in the year 628... And the fall of Chosroes, the Persian king, may well be represented as the opening of the bottomless pit, inasmuch as it prepared the way for the followers of Mohammed to issue from their obscure country, and propagate their delusive doctrines with fire and sword, till they had spread their darkness over all the Eastern empire.” (Ibid. 498).

THE FOUR WINDS

According to Smith, the locusts and scorpions of verse three are a symbol of the Arabian Saracens (Ibid. 501), and Judges 7:12 also represents the Midianites (who were from Arabia) as locusts too (see Strong’s H697). According to Exodus 10:13 the locusts come with the “east wind”, which becomes relevant in the next verse when we see how the symbol of the “four winds” represents these prophetic Islamic powers.

In his exegesis of verse four Smith notes that, “*After the death of Mohammed, he was succeeded in the command by Abubekr, A.D. 632, who, as soon as he had fairly established his authority and government*” commanded the “*Arabian tribes*” (Ibid. 501). Revelation 9:4 is particularly important to this study as its language is almost identical to Revelation 7:3 where the four winds, in verse one, are restrained from hurting the earth at the Sunday Law waymark.

Rev 7:3, “Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.”

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

The Bible will use the same language to tell the reader it is referring to the same prophetic actor or event. While “*figures sometimes have two or more different significations*” this is not quite the same as using identical language to describe a power. For example when Daniel 7:8 and Revelation 13:5 describe their respective powers as having “*a mouth speaking great things*”, God is indicating that it is the same, identical power. The inference is that if it is the four winds restrained from hurting the earth in Revelation 7:1-3 then it is the four winds restrained from hurting the earth in Revelation 9:4.

Revelation 7:3 occurs at the Sunday Law waymark during the sealing of the 144,000, so we know that “*these things*” of Revelation 9:4 “*happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come*” (1 Corinthians 10:11). In other words, the first woe repeats at the end of the world in the third woe, and we are told when

this will be - at the sealing of the 144,000. The fact that this Islamic power attacks those that do not have the seal of God and spares those that do, indicates that in some way they protect God's people or at least harass and attack the enemies of God's people during the sealing time. During the second woe the Turks were one of the powers that distracted the enemies of God's people during the Reformation.

"God's providence had held in check the forces that opposed the truth. Charles V was bent on crushing the Reformation, but often as he raised his hand to strike he had been forced to turn aside the blow. Again and again the immediate destruction of all who dared to oppose themselves to Rome appeared inevitable; but at the critical moment the armies of the Turk appeared on the eastern frontier, ...and thus, amid the strife and tumult of nations, the Reformation had been left to strengthen and extend." (GC 197.2).

FIRST HURT AND THEN KILL THE ARMY OF ROME

Revelation 9:5 prophesies of Islamic powers that *"should not kill them, but that they should be tormented five months"*. The five months represent the one hundred and fifty years from 1299 - 1449 A.D. and thus introduces a different Islamic power to the prophetic stage, that being the king referred to in verse eleven, namely "Othman" who became king in 1299 and established the Ottoman Empire. We know that the five months begin at this time because the prophecy says *"they had a king over them"* (verse eleven), whereas there was no central king of the Arabians as each tribe had its own ruler. Revelation 9:10 repeats the sentiment that the Islamic powers will hurt Rome but not kill them during the first woe, *"...and their power was to hurt men five months"*. During the second woe, verses fifteen, eighteen and twenty describe this Islamic power as slaying or killing the eastern Roman empire, symbolised here as *"the third part of men"*. So if we add the characteristics of the first woe and the characteristics of the second woe together, we know that under the third woe the Islamic powers will at first hurt and then kill "Rome".

Who then is Rome in our time? Anciently Rome was the papacy and her subject armies. The papacy has no army of her own, so she would enter into diplomatic relations with European states in order to command their armies to do her bidding, like Clovis of France for example. This is the church state relationship which is so abhorrent to God and is the subject of eschatology as well as ancient history. This is how the three horns of Daniel 7:8 were plucked up. In modern history the papacy intended to use Hitler's army to do her bidding once he won the war and became the world's superpower. So which state does the papacy intend to use at the end of the world? To be most effective it would have to be the world's only superpower, the United States of America. So while Clovis was the army of Rome in the sixth century, America is the army of Rome at the end of the world, just as Revelation 13:12-17 prophesies.

THE THIRD WOE BEGAN AT 9/11

So the prophetic role of the Islamic powers under the third woe is to first hurt and then kill the army of Rome (America). While the original intent of Revelation 7:1-3 is the Sunday Law waymark, we did see Al Qaeda hurt America at 9/11, then Islamic powers were restrained by NATO or the “coalition of the willing” so called. We can therefore make application of these verses at 9/11 as it was a harbinger of Daniel 12:1. Then at Daniel 12:1 the four winds are fully and finally loosed (EW 36.2) to kill, or bring down America (which is “*a third part*” of Babylon paralleling Revelation 9:15 & 18). This is how 9/11 was a harbinger of Daniel 12:1. At 9/11 an Islamic power hurt the army of Rome in a repeat of the first woe. Then they were subsequently restrained in a repeat of the second woe. The second woe is further fulfilled at Daniel 12:1 when an Islamic power kills the army of Rome when they are fully loosed.

THE FOUR WINDS ARE AS AN ANGRY HORSE

We have seen how the four winds of Revelation 7:1 are identified with the Islamic power of Revelation 9:4, the Arabian Saracens, indicating the four winds are also a prophetic Islamic power. Revelation 9:7 introduces the symbol of horses to the prophecy, specifically battle horses or war horses, “*And the shapes of the locusts were like unto horses prepared unto battle*”. This symbol is repeated in verse nine, “*chariots of many horses running to battle*”, and in the second woe in verse sixteen, “*the army of the horsemen*” and verse seventeen, “*And thus I saw the horses in the vision... and the heads of the horses were as the heads of lions*”. So it is important to understand that the Islamic powers in the first and second woes are represented as war horses.

If we employ the rule of first mention to the subject of Islam, the Bible takes us to Genesis 16:12; “*And he will be a wild man; his hand will be against every man, and every man's hand against him...*”. Here Ishmael is described as a “*wild man*” but the Hebrew word for “*wild*” is “*onager, wild ass*”. So Ishmael is described as a “*wild ass of a man*”. In other words, he is likened to a wild donkey or onager. So the first mention of the forefather of Islam uses the symbol of a wild horse. Furthermore the 1843 and 1850 charts represent the Islamic powers of the first and second woes with war horses. If you teach our doctrines in the order which God gave them, then after 9/11 you might present the 2520, so this is a good opportunity to introduce the validity of these two charts to your audience, as the 2520 is both the cornerstone and central column of both charts (EW 74-75, 13MR 359.1, 5MR 202.4, 203.1).

We have alleged that Revelation 7:3, describing the sealing of the 144000, can be paralleled with Revelation 9:4, the first woe. In Revelation 7:1 we are told that the four winds were restrained from hurting the earth until the 144,000 are sealed. We have also seen how Islamic powers were restrained from hurting the army of Rome after 9/11. So who does Ellen White identify as the four winds?

“Angels are holding the four winds, (which are) represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path.” (Lt 138, 1897 (June 10, 1897) par. 23).

Sister White likens the four winds to an angry horse. Revelation 9 and Genesis 16:12 liken Islam to battle horses and a wild donkey. A wild horse is obviously an angry horse and it is equally obvious that a horse would be angry in battle. When any animal is fighting they are angry. Sister White is here taking the symbol for Islam and connecting it to the symbol of the four winds. So, Revelation 9 symbolises the Islamic powers as war horses and these are parallel verses to Revelation 7:1-3 which are the four winds, and Sister White says the four winds are represented as an angry horse. In other words, the four winds of Revelation 7:1-3 have to be the same powers as the angry horses of Revelation 9, which Smith and Sister White definitively identify as Islamic powers.

Revelation 9:3 and 7 represent the Islamic powers of the first woe as locusts, and as we have seen, Exodus 10:13 says, *“the east wind brought the locusts”*. So it would seem that the four winds and specifically the east wind is a symbol of the Islamic powers of Bible prophecy.

Inspiration describes the four winds as natural disasters and political strife (TM 444), war and revolution (GC 439.3; Maranatha 175.2 & 257.3; Jeremiah 49:36, 37). We know the four winds are so called because they come from the four corners of the Earth (Revelation 7:1). So while the four winds include the Islamic powers of Bible prophecy it is the east wind which is specifically these said powers. Midian is in Arabia, east of the glorious land, the Middle East or Near East if you will. Today it is known as “Madyan” in Saudi Arabia, and we have also noted how the Midianites are symbolised by locusts (Judges 7:12, Heb). So whilst in our application of Daniel 11:40, America is the whirlwind of (the king of) the north, and the south wind of Acts 27:13 represents the political strife and war of (the king of) the south, the east wind is the political strife and war of the Islamic powers of Bible prophecy.

Lastly, there is one more text in the Bible which mentions the four winds. It is the prophecy of Ezekiel 37, verses 9-11, where the breath of God comes from the four winds, then the dead, dry bones representing God’s church, come to life. While the original intent of this passage would surely be for Ezekiel’s time, and for the literal, ancient, *“whole house of Israel”*, Sister White applies it to the Sunday Law time period when she seems to combine the four winds of Revelation 7 with the four winds of Ezekiel 37. It is in the above passage which we have just looked at.

“Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path.

Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? Oh, that we might have in our churches the Spirit and breath of God breathed into His people, that they might stand upon their feet and live.” (Lt 138, 1897, June 10, 1897, par. 23 & 20MR 216.6-217.1)

So we can make application to Ezekiel 37:9-11, placing it at 9/11 in exactly the same way as we do with Revelation 7.

CONCLUSION

The second waymark for the Millerite line is an event during the second woe, on August 11, 1840 when a prophetic Islamic power was restrained by the west. This characteristic can therefore be adopted into the second waymark for the 144,000 which we see occurring at 9/11. Under the first woe, an Islamic power hurt the army of Rome, which we also see repeated at 9/11.

The symbols for Islam include the four winds and an angry horse. We see the four winds restrained at the time of the sealing of the 144,000 and we also see the language of Revelation 7:3 as almost identical as Revelation 9:4. We know for sure that Revelation 9:4 identifies an Islamic power, as do the angry horses of verses 7, 9, 16 & 17, and Sister White understood the four winds of Revelation 7:1 to be represented by an angry horse. Hence there is a strong indication that when this waymark repeats in our time at 9/11 and the third woe begins, we should see the sealing of the 144,000 has begun as well, but in order to understand this, we first need to look at the second angel's message, and why it arrived at 9/11.