

Review of Jerusalem Caliphate and the Third Jihad

Dear Dennis, thank you for sharing your thoughts regarding my book. I would like to respond to some of your observations.

In point number three you wrote: “But Islam has changed greatly since the second Jihad. The majority of Muslims are much more secular than religious . . .”

Yes, there are many secular Muslims amongst its 1.7 billion members. So we could say that many Muslims have changed but I don't think it would be correct to say that Islam has changed. Islam, as a religious system of belief, is based upon its ancient writings and those writings still teach that Islam is to embrace the whole earth with Sharia law. It's like our church; the beliefs and mission of our denomination have remained fairly consistent from our beginning and even though many members have become worldly and have lost the vision, the Seventh-day Adventist faith has not changed.

In point number four you wrote: “Turkey and Egypt are relatively insignificant players today in world politics.”

In the pioneer view of Daniel 11:40-45, Egypt, as king of the south, plays a very minor role in pushing against Napoleon when he invaded Egypt in 1798 as prophesied in the first phrase of verse 40. Then the king of the south (Egypt) drops out of the picture and is no longer a part of the prophecy. The Ottoman Empire back in 1798 was a significant player in that region of the world. Today, Turkey is still a significant player in that part of the world. As a military power, Turkey ranks 11th in the world, ahead of Pakistan and Israel. (<http://www.globalfirepower.com/countries-listing.asp>) This makes Turkey the most powerful Muslim nation in the world.

In point number five you wrote: “A hermeneutical principle that has impressed me in apocalyptic prophecy is that local geographical fulfillments expand into end-time global fulfillments (literal Babylon becomes spiritual Babylon, literal abomination of desolation becomes spiritual abomination, etc.). It makes more sense to me that the kings of the north and south become much larger.”

In Daniel 2 we see demonstrated the hermeneutical principle of consistency. Once we identify that the metal image body parts represent civil kingdoms located in a specific region of the world, we see that they remain civil kingdoms right on down to the toes. This establishes the importance of the hermeneutical principle of consistency. Even though the feet of iron and clay emerged after the cross, its interpretation does not expand to represent global, spiritualized fulfillments. The feet's primary interpretation refers to the civil powers of Europe with some being strong and some weak and the iron mixed with clay represents the fact that marriage, warfare – nothing will get them to cling together. If we imposed a hermeneutical principle that required us to go global and spiritual and see the feet and ten toes as the USA, Papacy, UN, Apostate Protestantism, Sunday laws, Remnant Church, loud cry, etc.; if we imposed our great controversy theme

on the feet and toes of the image, we would have a harder time teaching this prophecy in the public arena. The hermeneutical principle of consistency, when it comes to terms we find in prophecy, is important if we want to have credibility with those we are trying to teach.

Once we identify the interpretation of the kings of the north and south, the lesson we glean from chapter two would encourage us to stay consistent with the interpretation of the terms, king of the north and south, from start to finish.

Daniel 2 is like an odometer that measures off historical event miles from the time when Daniel wrote it to the end of the world. Whereas Daniel 11, being far more detailed, is more like an odometer that measures off history in tenths of a mile from the time when Daniel wrote it to the end of the world. Both deal with a particular region of the world. Both provide waymarks in the civil arena. Both help us know where we are in the stream of time relative to the end of the world. They don't have the same function as Daniel 7 and 8 and Revelation 13 and 17. These chapters and their prophecies provide us global, spiritual, great-controversy themes. In them we see the spiritual battle taking place between the forces of good and evil. It is from these chapters that Ellen White drew her scriptural references for her book, *The Great Controversy*. She did not select verses from Daniel 11:40-45.

If we chose to impose these themes onto the last 6 verses of Daniel 11 or onto the feet and toes of Daniel 2; sure, it could be done, but it would make it more difficult to help the public understand these chapters and we would change the waymarks, if these are indeed waymarks, that these prophetic verses provide.

In point number six you wrote: "Could the third Jihad already be in fulfillment (twin towers, Al Qaeda, Iran, Taliban) rather than depending on Jerusalem?"

It is thought by many that an offensive Jihad needs to be called by a sitting caliph. This is why many Muslims are calling for the caliphate to be reestablished. They believe that Islam cannot fulfill its destiny without the caliphate. I believe that we are witnessing the tactical method that the third Jihad will take by what we are seeing today. Islam could not come against the West in the way they came against civil powers in the first two Jihads. They could never gain their objectives by conventional warfare. Terrorism will succeed in making the nations of the world angry as described in the third woe.

In point number seven you wrote: "The third woe seems to be bigger than Turkey and Islam. The papacy, European Union and United States are the world forces today.

I agree that the third woe is bigger than Turkey and Islam. I see it as also engaging the nations of the West. In the following statement I see an important key in discovering what the third woe of the seventh trumpet might be: "I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following the other . . ." Early Writings, 36. I will append* at the end a portion of a document that I sent to the BRI that deals with this quotation.

In point number eight you wrote: “Daniel 11 has defied any consensus interpretation for all Adventist history, with no help from Ellen White.”

It is interesting that Josiah Litch, in 1841, interpreted Daniel 11:36-43 much the same as is found in Smith’s book, *Daniel and the Revelation* (see <http://tinyurl.com/mz2rb9j>).

James White stated in *The Review and Herald*, November 29, 1877: “It may be said that there is a general agreement upon this subject” and the subject he was speaking of was the Eastern question’s Daniel 11:45 interpretation as found in Smith’s book. Furthermore, Ellen White indicates that there was unity of belief and it was for this reason that she rebuked her husband when he introduced a contrary view to our church which would cause our members to see that our leaders were not united. So it appears that the interpretation of Daniel 11:36-45 had a consensus view during the lifetime of the prophet.

Ellen White does give us just a little bit of help on Daniel 11. Here are the only two places that Ellen White mentions Daniel 11.

“Soon grievous troubles will arise among the nations --trouble that will not cease until Jesus comes. As never before we need to press together, serving Him who has prepared His throne in the heavens and whose kingdom ruleth over all. God has not forsaken His people, and our strength lies in not forsaking Him. The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand. We have no time to lose. The world is stirred with the spirit of war. The prophecies of the eleventh of Daniel have almost reached their final fulfillment.” RH Nov. 24, 1904.

“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment.” 13MR 394

I find it informative that in her only two comments on Daniel 11 we see that she is connecting the spirit of war with the 11th of Daniel nearing its complete fulfillment. Civil warfare is what Ellen White’s contemporaries understood Daniel 11’s kings of the north and south to be all about. They would have believed that what she wrote in those two statements was in agreement with what the church was teaching at that time. They believed and publicly taught that the first 44 verses of Daniel 11 had already been fulfilled and that only verse 45 was left and when it was fulfilled Daniel 11 would then have reached its complete fulfillment. This is the teaching that is found in Smith’s book which was being sold to the public with heaven’s endorsement. I take that as an indication that what was being taught in that book was as right as it needed to be.

The P.S. at the end of your review you ask the question: “Does the discussion of the ‘Eastern question’ depend on Daniel 11 or could it be understood by studying the three woes of Revelation?”

The three woes of Revelation are closely connected with the Eastern question seeing that they deal with the same region of the world and the same Islamic powers. The Eastern question had to do with the Ottoman Empire as did the second woe and I believe that the third woe will again involve Islamic powers. Revelation 9 deals directly with the Ottoman Empire right up until the year 1840. This is post cross when many in our church believe that prophecies relating to post cross events can have nothing to do with the Middle East and can only deal with global, spiritual powers such as the Papacy and God's church. But Ellen White confirms in GC 334 that Revelation 9 was all about the Islamic/Turkish power. There is no reason to believe that prophecies in Daniel 11:40-45 could not involve the same players as found in Revelation 9.

Dennis, again, thanks for taking the time to read my book and for writing a review.

John Witcombe

P.S. thank you for the positive comments that you made in your review of the book:

“Well-written!”

“This book's interpretation may be exactly correct or totally wrong. Time will tell.”

“This book is a great attempt to rethink some interpretations. We will see!”

* Selection from the Third Woe paper sent to the BRI

The fact that we can't calculate the time prophecy of the second woe without using the last time prophecy of the first woe is a key for me in discovering the identity of the third woe. If the first and second woe are so intimately connected and related to each other, perhaps the third woe will also be related closely to the first two woes.

These first and second woes are further related on four significant points:

1. The first two woes involved the Islamic Caliphate.
2. The first two woes involved attacks against powers connected with apostate Christian religion.
3. The first two woes resulted in diverting the enemy's attention away from God's true church so they could fulfill their mission of proclaiming the gospel.
4. The first two woes were redemptive scourges upon an apostate religion designed to lead men to repentance indicating that the fifth and sixth trumpets sounded before the close of probation.

Why do I say they were redemptive scourges? The reason I believe these trumpets are redemptive punishments is because of what we find in Revelation 8:2-6:

“And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound.” Rev. 8:2-6.

Here is what I am seeing in this passage: we have seven angels standing before God who were given seven trumpets. Then we are told about the intercession of the incense with the golden censer. Ellen White says this represents the blood of the atonement.

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. . . Morning and evening the heavenly universe behold every household that prays, and the angel with the incense, representing the blood of the atonement, finds access to God. {HM, June 1, 1897 par. 15}

When probation closes, the work of the sanctuary ends and mediation comes to an end. From these verses we can see that these trumpets are related to the mediation of Christ while He is in the Holy and Most Holy place (golden censer).

This idea fits with these verses that speak of the results of the second woe:

Revelation 9:20, 21 says: “And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.”

The trumpet woes are for the purpose of bringing those in apostasy to repentance. God wants them to repent while Christ is interceding for them.

The territory of the papal church was on the receiving end of the first six trumpets. The sixth trumpet ended in 1840. By this time the Protestant church had been in existence for several hundred years. In 1844 they rejected truth and through this rejection they became the daughters of the harlot.

Will she too receive redemptive punishment for her harlotry? One woe is left. Could it be that this third woe will fall upon those territories which support the daughters?

Because all seven angels with their trumpets were present while the intercession of Christ was available, I believe that the third woe must fall while repentance is still possible. Therefore the woe of the seventh trumpet would have to take place before the close of probation.

This puts a whole new perspective on the woes for me. I see in these woes God's amazing love for the harlot and her daughters.

I have come to the understanding that the third woe will work in tandem with the loud cry of the third angel, calling his people out of Babylon.

Let's look at the words of the seventh trumpet. As we read this passage, look carefully for a third woe that could relate as closely to the second woe as the second woe relates to the first woe:

Revelation 11:14-17 "The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned."

What do we have going on here? Is there a woe described here? I believe that this is describing the loud cry of the third angel that presents the gospel to those who are on the receiving end of the third woe as it is being poured out.

Here is Ellen White's comment on this passage: "The kingdoms of this world are soon to become the kingdoms of our Lord and of his Christ. 'The seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever.' There is to be a rapid and triumphant spread of the gospel." RH, November 23, 1905.

"There is to be" – that is future tense. It sounds like she is describing the loud cry.

Let's keep looking for the third woe. It has to be here in the last two verses: Revelation 11:18, 19 "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

There certainly is some woe language here. The nations were angry. This certainly can apply to nations before the close of probation. So if the third woe is redemptive

punishment as was the second woe and is brought to the apostate daughters to bring them to repentance then this phrase is a candidate for identifying the third woe.

“And thy wrath is come” refers to the seven last plagues that fall on the nations after the close of probation. This certainly could be the third woe also.

If it was it would not relate well to the previous two woes in that it would take place after the close of probation and thus not be redemptive.

“The time of the dead, that they should be judged” – is this the Investigative Judgment or the judgment of the wicked during the 1000 years?

J. N. Andrews taught that the judgment of the dead was referring to the Investigative Judgment that began in 1844. {1890 JNA, JEO 55.1}

James White taught that the judgment of the dead was the judgment of the wicked during the 1000 years. {1868 JW, LIFIN 213.3}

Who was right? Ellen White had this to say: “I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following the other . . .” Early Writings, 36

If they are separate and distinct, one following the other then the anger of the nations cannot be at the same time as the time to judge the dead. If this judgment was the Investigative Judgment it would be taking place at the same time as the nations were angry therefore this judgment must be the judgment that takes place during the 1000 years as James White taught. From this statement we also see that the wrath of God cannot take place while the nations are angry thus the angry nations are before the close of probation.

Let’s look at the rest of the text: Revelation 11:18 “. . . and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great . . .”

No woe here.

Revelation 11:18 “. . . and shouldest destroy them which destroy the earth.”

This is a candidate for being the third woe. But this too would have less relationship to the first two woes because it comes after the close of probation.

Revelation 11:19 “And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.”

Ellen White uses this text in two ways – to refer to 1844 when God’s people saw the importance of the sanctuary and the law of God and she uses it to refer to the time when God’s people are delivered and the commandments of God are revealed in the heavens vindicating God’s people.

The woe phrase from the seventh trumpet that most relates to the first two woes would be “and the nations were angry”. The angry nations are doing their anger before the close of probation. And angry nations are usually not angry unless something is making them angry.

And according to a very insightful statement by Ellen White it looks like it is an angry horse that will make the nations angry:

“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.”
20MR 216

“. . . the winds will be the stirring up of the nations to one deadly combat, while the angels hold the four winds. . .” RH, June 7, 1887

This angry horse, seeking to break loose, is the stirring up of the nations before the close of probation, while the winds are being restrained.

Where does she get this symbol of an angry horse? Could it be coming from the first and second woe?

Revelation 9:7-10 “And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.”

Revelation 9:17-19 “And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.”

Could God have inspired her to make this statement, seemingly out of the blue in the context where it is found, to help us understand the role of Islam in the final events of earth’s history?

The first two woes would have brought anger to the nations and here in the seventh trumpet we have this phrase, angry nations. Could this phrase be referencing the third woe of the seventh trumpet?

If the third woe is related to the first two then from those four points of commonality that we noticed earlier, it should be possible to project what the third woe might look like. The following scenario would include all four points and would indeed make the nations angry:

After Islam reestablishes its Caliphate and unites the Islamic world, a more aggressive Jihad would be waged. Its purpose would be to bring all nations under Shariah law as commanded by Allah. "Islamic terrorist attacks" would escalate in Christian lands to such a degree that the attack on 9/11 will appear minor in comparison. The third woe would fully engage the attention of the western Christian nations. Even today we see the anger that is caused by Islamic Jihadist attacks.

The attack on our embassy in Benghazi, the attack on our twin towers, the bombing of the USS Cole, the bombing of Pan Am Flight 103, the bombing of the Madrid Subway; these and thousands of like attacks are fomenting anger amongst the nations.

As the third Jihad/third woe escalates and the attention of the world is on Islamic Jihadists, God's people will be provided a brief period of time to work relatively unhindered in giving the loud cry.

The final message of warning to the world will be given as Sunday laws are making their way through the nations.

The third woe would be God's last redemptive scourge to bring an apostate church to repentance. This scenario would fulfill all four points relating it to the first two woes.

After this third woe, probation would close for the world. This third woe would so infuriate the unrepentant apostate Christian world powers that they would prepare for battle to put an end once and for all to those who have brought to this planet these three woes. This clash of civilizations, this battle to end all battles would be fought after probation's close and would constitute the Battle of Armageddon* (see study on Armageddon below).

Is there any indication that a third woe, as I've just described, is on the horizon? Today, the Caliphate does not exist in the Muslim world. It came to an end after 1,292 years of existence on March 3, 1924. Yet there is a movement afoot to revive the Caliphate.

"One of the clearly stated goals of the jihadist group al-Qaeda is the re-establishment of a caliphate. Osama Bin Laden has called for Muslims to 'establish the righteous caliphate of our umma.' Al Qaeda recently named its Internet newscast from Iraq: The Voice of the Caliphate." <http://en.wikipedia.org/wiki/Caliphate>

From the Jerusalem Post: “Muslim Brotherhood text reveals scope of radical creed: They detail the Brotherhood’s objectives of advancing the global conquest of Islam and reestablishing the Islamic Caliphate, the public and private duties of jihad and the struggle Muslims must wage against Israel.” <http://www.jpost.com/MiddleEast/Article.aspx?id=207415>

The west does not want the Caliphate to be established. From CBS News: “This irrational fear that any small setback for the U.S. in the Muslim world could lead straight to an Islamic caliphate lurks beneath many of Washington’s pronouncements and much of its strategic planning.” <http://www.cbsnews.com/stories/2011/01/25/opinion/main7281679.shtml>

Why does Washington want to prevent the Caliphate from being re-instated? The Caliphate would unite all the Muslim countries. History tells us that when Muslims unite under the leadership of a Caliph, dreadful woes befall humanity.

This view of the third woe fits well with Uriah Smith’s teaching on Daniel 11:45. In fact, that is how I came to this understanding. If we take Smith’s view of Daniel 11:45 and place it into the 21st century, he is teaching that Turkey will establish the Islamic Caliphate in Palestine, thus fulfilling verse 45. I believe that the climax of the third woe will follow the fulfillment of Daniel 11:45. The prophecy of Daniel 11:45 and the third woe of Revelation fit hand in glove.

If the Third Jihad is the third woe then we have with this third woe a relevant, current affairs issue to present to the world just as Josiah Litch had with the second woe. We could once again use to great advantage the message of the woes as did our pioneers.

Amazon.com Reviews

5.0 out of 5 stars **Bible prophecies explained**, January 19, 2014

By [Kindle Customer](#) - [See all my reviews](#)

Amazon Verified Purchase ([What's this?](#))

This review is from: Jerusalem Caliphate and the Third Jihad (Paperback)

I have always been interested in bible prophecy. This book is well written and concise. If you like history this book is for you. It takes you on a journey from Daniel to Revelation and points out how relevant these prophecies are to our day. I highly recommend this book. Well researched as shown by the numerous footnotes. It keeps your interest clear to the end.

4.0 out of 5 stars **Comments on Jerusalem Caliphate and the Third Jihad**, January 3, 2014

By [Glen R. Erps](#) - [See all my reviews](#)

Amazon Verified Purchase([What's this?](#))

This review is from: Jerusalem Caliphate and the Third Jihad (Paperback)

It causes one to think and wonder about the future and the writer spent much time in research. Not a rosy picture ahead . He may have hit the nail in the head.

4.0 out of 5 stars **Here be truth!**, December 8, 2013

By [Ernie S.](#) - [See all my reviews](#)

[Amazon Verified Purchase](#)([What's this?](#))

This review is from: [Jerusalem Caliphate and the Third Jihad \(Kindle Edition\)](#)

Finally, a reasonable interpretation of the prophecies concerning Israel and Islam. Islam WILL setup a Caliphate, the only question is, where?

5.0 out of 5 stars **Fascinating information**, November 21, 2013

By [Linda Kirk](#) (Loma Linda, CA United States) - [See all my reviews](#)

This review is from: [Jerusalem Caliphate and the Third Jihad \(Paperback\)](#)

I read the entire book in one day! I found it very interesting and informative. It makes the most sense of any prophetic explanation I have heard regarding Daniel 11.

1 of 1 people found the following review helpful

5.0 out of 5 stars **FINALLY, A BOOK OF PROPHETIC IMPORTANCE RE: THE MIDDLE EAST THAT MAKES SENSE!**, November 15, 2013

By [Mark Balvin](#) - [See all my reviews](#)

[Amazon Verified Purchase](#)([What's this?](#))

This review is from: [Jerusalem Caliphate and the Third Jihad \(Kindle Edition\)](#)

The author could hardly make the connections of prophecies with historical and future events of a logical progression any more accurate or clear. John Witcombe masterfully connects previously fulfilled Bible prophecy through the course of exact historical accounts, AND yet-unfulfilled Bible prophecy in light of current geopolitical circumstances. Jerusalem Caliphate and the Third Jihad paints a plausible scenario for the main text under study: “And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.” Daniel 11:45. Witcombe brings out how the trilogy of France, Egypt, and Turkey were specifically involved in fulfilling an earlier prophecy [Dan. 11:40-43].

There is now a span of more than 200 years since then, and it seems reasonable that he would connect the prophecy now under consideration (Dan.11:45), to these known powers associated with the time and place as a basis for making a reasonable estimation in his identifying that power which is to “come to his end”; a kind of “pick up where we left off” type of approach providing some continuity to the passage of time. Profound features or characteristics that harmonize with the biblical description given there exist with today’s Islamic Turkey. And to add strength to his argument, Witcombe shows how the prophecies of Daniel and Revelation complement one another, for instance, how John describes the work of Islam and France in his chapters 9 and 11 respectively, and thus, one might expect to find these powers in the book of Daniel as well, and in a similar time frame. Witcombe also provides a look at how a third Islamic Jihad can fulfill the prophecy of Revelation’s third woe. If you want to examine a compelling, biblical view

regarding the future of the State of Israel, take a look at this book. It provides a reasonable perspective regarding the future outcome of the current Mideast crisis.

1 of 1 people found the following review helpful

5.0 out of 5 stars **Makes a lot of sense**, November 14, 2013

By [Ken LeBrun](#) - [See all my reviews](#)

This review is from: [Jerusalem Caliphate and the Third Jihad \(Kindle Edition\)](#)

This is the first book I've read on the Middle East situation that really makes a lot of sense. From the standpoint of Bible prophecy, this is sound scholarship. It does suggest possible scenarios within the framework of Scripture, but there is no twisting of Bible passages like you see in so many other prophecy books. The author lets the text have its natural meaning. I recommend it to anyone interested in what prophecy has to say about what is soon to happen in the Middle East.

2 of 2 people found the following review helpful

5.0 out of 5 stars **Must-know information, compellingly presented**, November 13, 2013

By [Tom Kahler](#) - [See all my reviews](#)

This review is from: [Jerusalem Caliphate and the Third Jihad \(Kindle Edition\)](#)

Jerusalem Caliphate and the Third Jihad, by John C. Witcombe, demystifies the seven-trumpets of Revelation and the prophecies of Daniel 11 in an easy-to-read presentation that also includes appendices with details that will satisfy those seeking deeper understanding. Witcombe's study reveals the Holy Bible's treatment of Islam that theologians have obscured by decades of spiritualization of these challenging prophecies so relevant to us now. It would indeed be a baffling omission if the Holy Bible, full of prophecies already fulfilled regarding the history of civilization and religions, had completely ignored such a monumental development as the rise and profound influence of Islam on world history--past, current, and future. In Jerusalem Caliphate and the Third Jihad, readers will find that the Holy Bible clearly and with amazing accuracy predicted Islam's rise and significant role in geopolitics and religion, including events leading up to the Second Coming of Jesus. Most importantly, Witcombe offers the reader hope and practical advice on preparing for and surviving the final events of world history that will soon unfold. No one can afford to ignore this book!