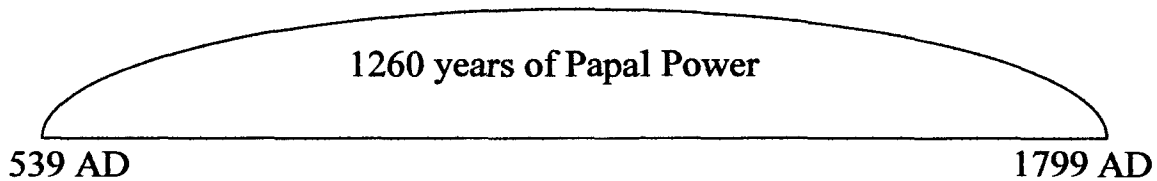


Time of the End and the 1260 Days



Daniel 7:25 “Little Horn” wears out the Saints of the Most High, who are given into Papacy’s hands for the **time, times, and dividing of time**.

Daniel 12:7 The abomination that maketh desolate was permitted **1260 days** for the “shattering of the power of the holy people.”

Revelation 11:3 The Bible would prophecy in sack cloth and ashes for **1260 days**.

Revelation 12:6 The woman (true church flees into the wilderness for **1260 days** (1260 years).

Revelation 12:14 The woman flees into the wilderness for a **time, times and half a time** (1260 years).

Revelation 13:5 The beast receives authority for **42 months** (1260 days) over the saints. The beast makes war and overcomes them.

NOTES on the 1260 days:

- In symbolic time prophecy, each prophetic day represents one literal year. 1260 prophetic days equals 1260 literal years.
- The start of the Time of the End marks the end of the 1260 years & Papal persecuting power.
- One “time” is one Jewish year of 360 days. A time, times (2 years) and half or dividing of time (half year) totals 3.5 years or 1260 days!
- 42 Jewish month of 30 days each also equals 1260 days!
- Daniel’s and John’s visions are consistent - the Man of Sin would persecute the Lord’s people for 1260 years before its persecuting power was broken in 1799.

The Time of the End is the Prophetic key unlocking the Book of Daniel.

- Daniel’s prophecies were sealed up and could not be understood until the Time of the End. Daniel 8:17, 19 (2300 days in particular) 12:4, 9 (1260, 1290, 1335 days in particular)
- During the time of the end Michael would stand up (assume control) causing a time of trouble such as never was (Daniel 12:1)
- Many running to and fro & increasing knowledge define the Time of the End. Daniel 12:4

Napoleon’s campaign in Egypt (1799) marks the date when the 1260 days end and the Time of the End begins.

Napoleon in Egypt

1. "The invasion of Egypt by Napoleon in the summer of 1798 was the first great seaborne invasion of the modern era. At the time, it may well have been the largest ever launched in the Western world — at least on a par with Xerxes' vast Persian fleet which attacked Athens at the Battle of Salamis in 480 BC, and certainly double the size of the sixteenth-century Spanish Armada which attempted to invade Elizabethan England. Yet unlike these predecessors, Napoleon's invasion involved a long sea voyage of almost 2,000 miles. His armada consisted of 335 ships" *Napoleon in Egypt, Paul Strathern, Bantam Books, New York, 2007, page 1*
2. "Although the Directory was under the impression that he intended to invade Egypt, Napoleon harbored dreams of following in the footsteps of Alexander the Great, and marching all the way to India. When he had revealed to the Directory this extension to his plans, they had reluctantly assented to it, for the most part because they did not believe in it; this was merely the fantasy of a man intoxicated by ambition." *Strathern, Ibid., page 3*
3. "Even the approved, more realistic aims of Napoleon's invasion of Egypt were highly ambitious. His primary purpose was to liberate the Egyptians from the oppressive rule of the Mamelukes. But this was only the beginning. Along with his soldiers he had brought with him a team of 167 hand-picked "savants"; these consisted of the young intellectual cream of France, comprising many of the country's finest mathematicians, scientists, artists, writers and inventors . . . One savant "characterized the aim as being 'to offer a succoring hand to an unhappy people, to free them from the brutalizing yoke under which they have groaned for centuries, and finally to endow them without delay with all the benefits of European civilization.' The Egyptians were to be freed from tyranny; they were to be shown the light of reason, provided with the advantages of popular government, and instructed in the latest scientific advances." *Strathern, Ibid, page 3, 4*
4. "Bonaparte set about colonizing the country. He opened hospitals, created a postal service, established the first printing press the Egyptians had ever seen, reopened neglected canals and tried to enforce sanitary regulations to guard against the endemic plague. Street lighting was introduced into Cairo, windmills were built, and with the help of a number of savants imported with the army, the beginnings of higher education were launched. More lastingly, the study of Egyptian archaeology was begun." *The Napoleonic Wars, Michael Glover, Hippocrene Books, New York, 1978, p 57*
5. "The Battle of the Nile was one of the most crushing naval victories of all time. On May 1 the Mediterranean had been a French Lake with no British warship sailing east of Gibraltar. On August 2 the Royal Navy had complete mastery." *Glover, Ibid, p 58*

Napoleon, Destiny and Religion

6. "By his own confession Napoleon's ultimate objectives were not always clear to himself. In the last analysis it was his destiny that seemed to matter most. 'All my life,' he wrote, 'I have sacrificed everything — comfort, self-interest, happiness — to my destiny.' Exalted by his successes, he identified or confused that destiny with the destiny of civilization itself. As Mme de Stael observed, 'he wanted to put his gigantic self in the place of mankind.'" *The Horizon Concise History of France, Marshall B. Davidson, American Heritage Publishing Co., Inc., New York, 1971, page 150-151*
7. Napoleon to the sheiks promised "to strike my enemies like fire from heaven. It is best for you to understand that all human efforts against me are useless, because all that I undertake is bound to succeed." *Napoleon, Correspondance, Vol. 5, pp 351-352*
8. "Napoleon's attitude toward religion was ambivalent; his deepest belief appears to have been in the idea of destiny, most notably his own. According to Bourrienne, 'As he frequently said to me, his principle was to look upon religion as the work of man, but to respect it everywhere as a powerful means of government.'" *Napoleon in Egypt, Paul Strathern, Bantam Books, New York, 2007, p 54*
9. As the invasion fleet sailed east across the Mediterranean, Napoleon's principal reading was from the Koran. Like Alexander the Great before him, he intended to absorb the religion of the people over whom he would rule. He insisted that, if necessary, he himself was willing to become a Muslim—an intention that, at least initially, he would show every sign of wishing to fulfill. However, it should also be noted that in Napoleon's shipboard library the Koran was shelved under "Politics." *Strathern, Ibid, page 5*

Napoleon's Proclamation to the Egyptian People

10. "In the name of Allah the merciful . . . People of Egypt, you will have been told that I come as an enemy of Islam. This is a lie . . . I have come to restore your rights and punish those who oppress you . . . I worship God more than your oppressors; I respect Mohammed his prophet and the holy Koran . . . The French are also true Moslems. The proof of this can be seen in the fact that they have marched against Rome and destroyed the throne of the Pope, who constantly incited the Christians to make war on all Moslems . . ." *Napoleon, Correspondance, Vol. 4, pp 191-192*
11. "Prior to arrival, this proclamation would be translated into Arabic by one of the Orientalists amongst the savants and printed on the Arabic printing press which Napoleon was carrying on board *L'Orient*. (He had scoured Europe for an Arabic printing press; ironically, the only one he had managed to find was at the Papal Propaganda Office in Rome.) . . . Napoleon described his feelings at this time 'I saw the way to achieve all my dreams . . . I would found a religion, I saw myself marching to Asia, mounted on an elephant, a turban on my head, and in my hand a new Koran that I would have composed to suit my needs. In my enterprises I would have combined the experiences of the two worlds, exploiting the realm of all history for my own profit.'" *Napoleon in Egypt, Paul Strathern, Bantam Books, New York, 2007, page 6*

Napoleon and the Jews

12. **Proclamation to the Jews (April 20, 1799 – 14th of Nisan)** Bonaparte, Commander-in-Chief of the Armies of the French Republic, in Africa and Asia, to the rightful heirs of Palestine—the unique nation of the Jews, who have been deprived of the land of your fathers by thousands of years of lust for conquest and tyranny, which even so has never been able to destroy your name or your existence as a nation . . . Arise then, with gladness, ye exiled (and take unto yourselves) Israel's patrimony.

Rightful heirs of Palestine!

My great nation, which does not trade in human beings or in countries, as did those who sold your fathers into slavery in other nations, herewith calls upon you, not to conquer your inheritance, but to receive only that which has already been conquered, so that you can remain there as ruler, under our guarantee, and will defend it against all foreigners. *Napoleon in the Holy Land, page 118*

13. "Napoleon told the Council of State in August 1801, 'My policy is to govern men as the great majority of them wish to be governed. That, I believe, is the way to recognize the sovereignty of the people. It was as a Catholic that I won the war in the Vendee, as a Moslem that I established myself in Egypt, and as an Ultramontane that I won the confidence of the Italians. If I were governing Jews, I should rebuild the temple of Solomon.'" *The Course of Modern Jewish History, Howard M. Sachar, Vintage Books, 1990, p 46-47*

14. "Napoleon had long awaited an opportune moment to dazzle the Jews of France with his benevolence and as a consequence, to win their undying loyalty for his cause. . . On September 13, 1806 he issued a summons for a Sanhedrin." *The Course of Modern Jewish History, Howard M. Sachar, Vintage Books, 1990, p 48*

15. "in each of these occupied duchies, French engineers quite literally burned and battered down the walls of the ghettos, often to the accompaniment of music and fireworks, and the cheering of the troops. French officers personally escorted the confused and frightened denizens of the ghetto through gaping holes in the walls into bright sunlight. Throughout French-occupied territory, Jewish equality before the law, as indeed legal equality for all inhabitants, was constitutionalized." *The Course of Modern Jewish History, Howard M. Sachar, Vintage Books, 1990, p 55*

Impact of Napoleon

16. "Napoleon had had nothing to do with the convulsive beginnings of the Revolution, but when he assumed power in France he appeared to many to be 'the Revolution incarnate,' as Metternich termed him – the embodiment of its spirit and the savior of its principles. It is true that wherever Napoleon forced his way abroad he introduced the ideas and in some measures the achievements of the French Revolution . . ." *The Horizon Concise History of France, Marshall B. Davidson, American Heritage Publishing Co., Inc., New York, 1971, page 150*

17. "For most historians, Middle Eastern and Western alike, the conventional beginning of modern history in the Middle East dates from 1798 when the French Revolution in the person of a young general called Napoleon Bonaparte landed in Egypt. Within a remarkably short time, General Bonaparte and his small expeditionary force were able to conquer occupy and rule the country. . . for a small western force to invade one of the heartlands of Islam was a profound shock. The departure of the French was in a sense, an even greater shock. They were forced to leave Egypt not by the Egyptians, nor by their suzerains the Turks, but by a small squadron of the British Navy . . . This was the second bitter lesson the Muslims had to learn: Not only could a Western power arrive, invade, and rule at will but only another Western power could get it out." *The Crisis of Islam, Bernard Lewis, Random House, New York, 2003, p 54*

18. "The man who sought to reform Egypt would end up by reforming France. The young general who attempted to bring modern civil justice to the ancient ways of Egypt would become the emperor who reformed France's medieval legal system and introduced the Napoleonic Code, whose principles remain to this day the foundation of legal systems throughout Europe. The ambitious ruler of Egypt who was willing to convert to Islam in order to receive the backing of the sheiks and ulema would be the ruler of 'de-christianized' France who in 1801 made a concordat with the pope. The warrior who dreamed of following in the footsteps of Alexander the Great and conquering Asia would instead settle for following his other classical hero Julius Caesar and conquering Europe. Napoleon's crowning of himself as emperor in 1804, and his dream of a continent-wide empire, would seem to have grown directly out of his dreams in Egypt." *Napoleon in Egypt, Paul Strathern, Bantam Books, New York, 2007, page 428-429*

19. "More than a thousand years after Pope Leo had crowned Charlemagne in Saint Peter's, almost two thousand years after Caesar had conquered Pompey at Pharsalia, Napoleon Bonaparte, self-styled "emperor of the French," had overcome the emperors of Austria and Russia, who claimed to represent the old and the new Rome respectively; and at the peak of his influence, his international domain included a greater area than the European holdings of either Charlemagne or Caesar. Within a year and a half he created more kings than the Holy Roman Emperors had in a millennium, most of them from the ranks of his own family, whom he settled on the thrones of kingdoms he had conquered. "One of these days," his mother reflected philosophically, "I shall have seven or eight sovereigns on my hands." *The Horizon Concise History of France, Marshall B. Davidson, American Heritage Publishing Co., Inc., New York, 1971, page 146*