

A Request for Evidence on the Islam View Interpretation of Daniel 11:28–30

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To Dr. Conrad Vine and the Daniel 11 Prophecy Conference Steering Committee

Dear Committee Members,

In the recent document that I supplied to the Steering Committee, called *The Sunday Conspiracy and the Ships of Chittim, An Alternative View of Daniel 11:25–30*, I gave sufficient evidence showing how the Mycenaean and their ships fulfilled the specifications required for the “ships of Chittim” mentioned in Daniel 11:30. I have also shown how Constantine fulfilled events in Daniel 11:25–30, including his conspiracy to enforce Sunday worship and his naval victory over Licinius with his Mycenaean style ships at the Battle of the Hellespont. I have not ask that people accept or reject my view without sufficient evidence and without first examining and comparing the positions presented by others. I believe we need all the evidence laid out before us, just as Ellen White similarly admonished the brethren during the 1888 era:

“The question was asked whether I thought the matter better drop where it was, after Brother Waggoner had stated his views of the law in Galatians. I said, ‘By no means. We want all on both sides of the question.’”¹

Over the past four years, the Islam view scholars have rightly emphasized the importance of correctly understanding the “ships of Chittim” in Daniel 11:30, but documented evidence supporting their claims has not been posted to the Daniel11Prophecy.com website. Although Dr. Michael Younker has been supportive in supplying information to those requesting it, critical details needed to identify Kittim’s descendants, their territory, their ships, and the historical events surrounding Daniel’s immediate context are missing. Therefore, since this evidence is critical to understanding Daniel 11, I am requesting that the Islam view scholars submit the following four pieces of evidence within an agreed time-frame, between the Islam view scholars and the Steering Committee, so it can be made publicly available:

1. Since the Islam view scholars accept Josephus’ statement, which reiterates an ancient legend that the Hebrews assumed to be true,² that Kittim possessed Cyprus, please supply evidence of a people who possessed Cyprus, from about 2000 BC, who had their own language and national identity separate from Elishah’s descendants, as required by Genesis 10:4–5, and who could logically be identified as Kittim’s descendants.

1 Ellen White, *Manuscript Releases*, vol. 9, p. 218, emphasis mine.

2 In our email discussions, after I asked Dr. Michael Younker (June 2022) if he had any information on an ancient legend that Kittim founded the city of Kition, he replied, “Josephus is the best source for this Jewish belief—but note, it is not Josephus that ‘creates’ this idea, as Josephus refers to the idea as a longstanding Jewish assumption in ancient times already. Later medieval Jews affirm this traditional belief. The Greek translation of the OT also translates Kittim as Cyprus/Kition.”

2. During the 2020 Daniel 11 Conference, Professor Randy Younker claimed, “We’ve been able to show a new kind of ship was built at that very time [around 1200 BC]. . . . It crossed a Mycenaean style ship with the Egyptian style *tsi* ship, and so they made the Cypriot *tsi* ship, different from the Egyptians.”³ From the evidence that Dr. Michael Younker supplied to me, the transfer of technologies—loose-footed squaresail, brailed rig, and top-mounted crow’s nest—were from the Sea People’s, who sailed “Mycenaean style ships,” to the Egyptians, not the other way around.⁴ Please supply evidence of a specific “Egyptian style *tsi* ship,” the technologies from that ship that were crossed with the “Mycenaean style ship,” and how that technology transfer would constitute a new “Cypriot *tsi* ship.”

3. Because the Islam view scholars see the Battle of Lepanto as the fulfillment of the naval conflict mentioned in Daniel 11:29–30, please supply a translation of that passage and why it was used, give evidence of how the “Cypriot *tsi* ship” was analogous to the galleys used at the Battle of Lepanto, and identify the power—Islamic or Holy League—that used those ships. If both powers used the same Cypriot style ships, please explain why the prophecy mentions only one power as having them.

4. Please give historical evidence of the two acts of aggression against God’s “holy covenant” mentioned in verses 28 and 30, show historically how the Battle of Lepanto fits chronologically between them, and explain why that battle is significant to the identification of those two aggressive acts against God’s “holy covenant.”

Thank you for taking time from your busy schedules to read this request. I recognize it will require work from the Islam view scholars, but because they have already stated their beliefs, I would expect their research is complete and that this request for evidence should be easily fulfilled. I am also convinced, if the Lord has ordained the Islam view, that He has made all the evidence available for our examination. As Professor Gane said, “We do not have much time left!”⁵ Therefore, let us act quickly to place all the evidence before God’s people.

May Christ be with you always,

Tim Hayden

3 During a talk given at the 2020 Daniel 11 Conference, beginning at 0:53:50 in the Thursday Afternoon Session video, Professor Randy Younker said, “Around 1200 [BC], during the collapse of the late bronze age in the Mediterranean, when the Israelites after the Exodus . . . were finally able to settle down in the land of Canaan and make the country of Israel, there was a complete collapse of Hittites in Turkey, Biblos, Tyre; all these places were either destroyed or abandoned. A lot of bad things happened. And we’ve been able to show a new kind of ship was built at that very time. It crossed a Mycenaean style ship with the Egyptian style *tsi* ship, and so they made the Cypriot *tsi* ship, different from the Egyptians. And this was a special kind of a warship for invasions, and it was used by Sea Peoples.”

4 Jeffrey P. Emanuel, *Sea Peoples, Egypt, and the Aegean: The Transference of maritime Technology in the late Bronze-Early Iron Transition (LH IIIB-C)*, *Aegean Studies*, No. 1, 2014, p. 39: “The aforementioned change in Egyptian terminology and determinatives following their encounter with the Sherden [Sea People’s] suggests that the ships of war depicted at Medinet Habu were developed after the defeat of this ‘rebellious-hearted’ foe early in the 13th century. Further, the striking similarity between the two fleets in the naval battle relief raises the possibility that Ramesses II’s capture of Sherden warriors resulted not just in an increase in the ranks of Pharaonic conscripts, but in the transference of maritime technology as well.”

5 See Dr. Roy Gane’s presentation at the 2021 Daniel 11 Conference, his statement begins at 2:59:38 in the video titled Thursday Sessions 2021-Oct-21, 9 am-12 pm.