

# Unlocking Daniel 11:45

A Presentation By  
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Only the baptism of the Holy Spirit will allow one to “impartially examine the evidences of a position that differs from theirs.”<sup>1</sup> And only the Spirit of God can bring unity of belief among those of us who are teaching the prophecies of Daniel.

But He won't do it without effort on our part. In our Sabbath Conferences our pioneers worked hard. They brought to the table information that the group could consider and pray over.

We have spent nearly two years placing on the table information regarding these three divergent views of Daniel 11:40–45. We have asked and answered every question we could think of. However, we have not moved one inch toward a consensus of thought.

Why hasn't the Holy Spirit led us into unity of teaching? We have wanted that. We have prayed for that. But it has not happened.

I did not want to present the civil view of these verses here at this meeting. Everyone has Uriah Smith's book, and most here probably know Smith's view as well as I do. What can I add that is not already well understood?

So you may have noticed on the first draft of the agenda that I put Ken's name down for giving this presentation. As a scholar and teacher, his abilities surpass mine. But he wrote me and asked if I would do it instead.

If the Holy Spirit is going to work on our hearts and minds to bring us into a unified position, He is not going to bypass our reasoning abilities and simply cause us all to see alike. He will work with material that is brought to this meeting by those of us who have purposed in our hearts to come into unity.

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<sup>1</sup> Ellen G. White, *Selected Messages*, bk. 1, 411.

What material could I bring that could be used for this purpose?

In my allotted time I will give an overview of Smith's view of verses 40–45, in an updated version.

But before I do that, let me share with you a key that I have found that could possibly be material the Holy Spirit could use to bring us into unity of belief. Before I share this key with you, I need to establish the fact that Jesus was to have come in the 1800s.

We all know this, but I don't think we have given this truth the attention it deserves, and I don't believe that we have understood the implications of this fact.

In her book, *The Great Controversy*, Ellen White writes about the spring feasts and how they related to the first coming of Jesus and were fulfilled on the very days pointed out in the symbolic services. Then she says:

“In like manner the *types which relate to the second advent* must be fulfilled at the time pointed out in the symbolic service.”<sup>2</sup>

As the spring feast fulfillments occurred in the exact order and on the dates in which they occurred in the Jewish types, we must expect the three autumn feasts— Feast of Trumpets, Day of Atonement, and Feast of Tabernacles—also to occur in the order and at the time pointed out in the symbolic services. And remember, that these types (plural) “*relate to the second advent.*”

So when you think of the Feast of Trumpets—think second advent.

When you think of the Day of Atonement—think second advent.

When you think of the Feast of Tabernacles—think second advent.

We know the exact date of the antitypical Day of Atonement. It occurred on October 22, 1844, coinciding perfectly with the typical Day of Atonement—the tenth day of the seventh month—commemorated each year by the Israelites.

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<sup>2</sup> EGW, *The Great Controversy*, 399, emphasis added.

How is the Day of Atonement related to the Second Advent? It is the final activity of Jesus, preparatory to His return. The work He does during that Day prepares a people to be translated without seeing death, and as a part of this service, Jesus will stand up and close probation. He will place the sins of the repentant upon Satan.

The Day of Atonement was to only last a few short years:

“I saw that the time for Jesus to be in the most holy place was nearly finished, and that time can last but a very little longer; and what leisure time we have should be spent in searching the Bible, which is to judge us in the last day.”<sup>3</sup>

All activities of the Day of Atonement relate to and are carried out, as a part of the Second Coming event.

What was the Feast of Trumpets—that fell on the first day of the seventh month—a type of? And how is it related to the Second Advent?

First, it is important to realize that the word *trumpets* is not in the Hebrew text. Albert Barnes says: “Here [Leviticus 23:24] and in Numbers 29:1, literally ‘shouting.’ No mention of trumpets occurs in the Hebrew text of the Law in connection with the day.”

Strong’s says this Hebrew word means acclamation of joy, jubilee, loud noise, rejoicing, shout(-ing), (high, joyful) sound.

Keep this definition in mind.

Whatever the Feast of Trumpets is, it would have had to occur before October 22, 1844—the Day of Atonement.

Here is the only comment of Ellen White on the Feast of Trumpets:

“It was the time of the Feast of Trumpets. Many were gathered at Jerusalem. . . . ‘And the ears of all the people were attentive unto the book of the law.’ They listened, intent and reverent, to the words of the Most High. As the law was explained, they were convinced of their guilt, and they mourned because of their transgressions. But this day was a festival, a day of rejoicing, a holy

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<sup>3</sup> Ellen G. White, Broadside 2, January 31, 1849.

convocation, a day which the Lord had commanded the people to keep with joy and gladness; and in view of this they were bidden to restrain their grief and to rejoice because of God's great mercy toward them. 'This day is holy unto the Lord your God,' Nehemiah said. 'Mourn not, nor weep. . . . Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength.'"<sup>4</sup>

The Feast of Trumpets was an occasion of joy and gladness.

Did anything take place prior to October 22, 1844 that might correlate with the joy and feasting occasioned by the Feast of Trumpets?

Just prior to October 22, 1844, there was a worldwide movement, joyfully shouting with a loud voice the announcement of the second coming of Jesus.

Could it be that the reason the Feast of Trumpets had that element of feasting, joy, and rejoicing connected with it was because it typified the announcement of the second coming of Jesus?

This may be a new thought for some of us. Our pioneers all taught that the Feast of Trumpets was a solemn call to prepare for the Day of Atonement.

This is still taught today:

"On the first day of the seventh month, God ordained Israel to keep the Feast of Trumpets. This was a call to judgment, a solemn summons to be prepared for the cleansing of the sanctuary on the tenth day of the month, the Day of Atonement."<sup>5</sup>

But from what I have studied, it appears that this feast is associated, not with the Day of Atonement, but with the Second Coming of Jesus. It looks as if it represented the great announcement of the imminent return of Jesus.

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<sup>4</sup> EGW, *Patriarchs and Prophets*, 661, 662.

<sup>5</sup> Richard Davidson (<http://www.wenatcheeadventist.org/article.php?id=37>).

The feast of Trumpets was sometimes called “the feast of the unknown day and hour,” because, unlike other feasts, it began at the time of the new moon on the first day of the seventh month.

Around the time of the first day of every month, two witnesses were sent out to determine the first sighting of the crescent moon. Until this could be confirmed, no one knew whether the new month had actually arrived. So the typical Feast of Trumpets came on a day and hour no one could know of in advance—just as will be true of the Second Coming.

The Feast of Trumpets was to fall on the first day of the seventh month. But in what year was the Feast of Trumpets fulfilled?

The spring feasts that pointed to Jesus’ first coming all were connected to a time prophecy in Daniel.

The Passover was fulfilled in the midst of the week, the 14th day of the month of Nisan, A.D. 31, according to Daniel 9:24–27. The other spring feasts immediately followed, according to the times pointed out in the symbolic services.

Now, as we look at the fall feasts, we know that the Day of Atonement had a time prophecy connected to it—the 2300-year prophecy. We know the very day and year on which this occurred—October 22, 1844.

We know that the next feast, the Feast of Tabernacles, fell five days later, on the 15<sup>th</sup> day of the seventh month. This feast will find its fulfillment “when the ransomed of the Lord shall have been safely gathered into the heavenly Canaan, forever delivered from the bondage of the curse.”<sup>6</sup>

No time prophecy can be associated with this one, because no time prophecies extend beyond October 22, 1844. And the second coming of Jesus is an event that we can either hasten or delay. Thus, there is no prophetic time prophecy that tells us the year for this feast, as we find in the other feasts.

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<sup>6</sup> Ibid., 541, 542.

Now the only fall feast left to consider is the Feast of Trumpets. Based upon the precedent that all the other feasts (except the last one, for obvious reasons) have time prophecies from the book of Daniel connected to them, it makes sense to me that this one would also.

Could the time prophecy found in Daniel 12:12 be telling us what year the Feast of Trumpets would be fulfilled? “Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.”

Steven Haskell taught:

“As there is no beginning point given here, we understand the period begins at the same date given in verse 11; 508 A.D. plus 1335 equals 1843 A.D. Then the glad news of Christ's return was proclaimed”<sup>7</sup>

Those who came to this day are the ones who gave the first angel’s message which was an announcement that the hour of His judgment had come. They were announcing to the world with a loud voice that the hour for the Second Coming of Jesus was at hand:

“John in the Revelation foretells the proclamation of the gospel message just before Christ's second coming. He beholds an angel flying ‘in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a *loud voice*, Fear God, and give glory to Him; for *the hour of His judgment is come.*’ Revelation 14:6, 7.

“In the prophecy this warning of the judgment, with its connected messages, is followed by the coming of the Son of man in the clouds of heaven. *The proclamation of the judgment is an announcement of Christ’s second coming as at hand.* And this proclamation is called the everlasting gospel. Thus the

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<sup>7</sup> S. N. Haskell, *Bible Handbook*, 1919, 128.

preaching of Christ's second coming, the announcement of its nearness, is shown to be an essential part of the gospel message.”<sup>8</sup>

It appears from history that the climax for giving the first angel’s message came in the fall of 1843. The second angel’s message came in 1844.

“The first and second messages [Revelation 14:6–8] were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed.”<sup>9</sup>

“The Lord showed me that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them. That his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed.”<sup>10</sup>

Why did God’s hand direct the figures on the 1843 chart? Because the climax of the announcement of the Second Coming of Jesus was to take place at the end of the 1335-day prophecy. This climax took place in the fall of that year 1843—the very time of year that the Feast of Trumpets was to have been fulfilled.

“At this stage of the Millerite experience the seventh month of the Jewish year was most likely determined by the Rabbinical reckoning, yielding as limits for this month September 24 and October 24, 1843. One additional reason why this period was looked upon with great interest was that the Jewish Civil Year ended in the month of October. Miller’s idea on the antitypical significance of the seventh month was so well appreciated by at least one correspondent that a letter appeared in *Signs of the Times* stating that ‘father Miller’s seventh month will bring the end.’ When the ‘autumnal equinox approached, the expectations of

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<sup>8</sup> EGW, *Christ’s Object Lessons*, 227, 228, emphasis added.

<sup>9</sup> EGW, *Christ Triumphant*, 338.

<sup>10</sup> EGW, *Review and Herald*, Nov. 1, 1850.

many were raised, that the Lord would come at the season of the Feast of Tabernacles.”<sup>11</sup>

“They knew that God had led them by His unerring providence. Though, like the first disciples, they themselves had failed to understand the message which they bore, *yet it had **been in every respect correct**. In proclaiming it they had fulfilled the purpose of God, and their labor had not been in vain in the Lord.*”<sup>12</sup>

Could this world-wide announcement of the Second Coming of Jesus be the fulfillment of the Feast of Trumpets that came right when the prophecy of Daniel 12:12 said it would—1843? I think there is very good evidence in the historical record for this.

In Europe something unusual took place. Adults were forbidden to declare the soon coming of Jesus. But the prophecy of 1843 must be fulfilled, so God inspired children to give the message. “The movement began in the fall of 1842, and continued through the winter of 1843.”<sup>13</sup>

“[An eyewitness reported that] a little girl began preaching but a few miles from the place where I lived, and as the news of the wonderful movement was noised about, I went with my wife to see and hear for myself. When we arrived at the cottage, it was filled with people. The child, who was six or eight years old, moved around among them, and they asked her questions, which she answered as a child usually does. The people flocked together, till the house was surrounded by a great number. When the last had arrived, her manner changed entirely, both in boldness and movements, clearly indicating that she was moved by an invisible power, and not by her own natural gifts. When she commenced speaking, her voice also changed. She said, ‘Fear God, and give glory to him; for the hour of his Judgment is come.’”<sup>14</sup>

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<sup>11</sup> P. Gerard Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, 1977, 88.

<sup>12</sup> EGW, *The Great Controversy*, 423.

<sup>13</sup> EGW, *Historical Sketches of the Foreign Missions of the Seventh-day Adventists*, 205.

<sup>14</sup> *Ibid.*



“It was God’s will that the tidings of the Saviour’s coming should be given in Sweden, and when the voices of his servants were silenced, he put his Spirit upon the children, that the work might be accomplished. When Jesus drew near to Jerusalem attended by the rejoicing multitudes who with shouts of triumph and the waving of palm branches heralded him as the Son of David, the jealous Pharisees called upon him to silence them; but Jesus answered that all this was the fulfillment of prophecy, and if these should hold their peace the very stones would cry out. The people, intimidated by the threats of the priests and rulers, ceased their joyful proclamation as they entered the gates of Jerusalem; but the children in the temple courts afterward took up the refrain, and, waving their branches of palm, they cried, ‘Hosanna to the Son of David!’ When the Pharisees, sorely displeased, said unto him, ‘Hearest thou what these say?’ Jesus answered, ‘Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?’ As God wrought through children in Christ’s day, so he wrought through them in giving the first message. God’s word must be fulfilled, that the proclamation of Christ’s advent near should be given to all peoples, tongues, and nations.”<sup>15</sup>

Is this not clear that a great prophecy was fulfilled in 1843? Speaking of her experience during this time, Ellen White wrote: “This was the happiest year of my life.”<sup>16</sup>

And those blessed ones who made that announcement were to be among those who lived to see Jesus come. The signs in the sun, moon and stars had already occurred.

These signs had been intended to herald the soon return of Jesus. Those signs took place four generations ago. This fact should lead us to pray the prayer of Daniel 9. The fact that the last of these these signs took place 178 years ago ought to be a reproach upon us as verily as was the desolation of Jerusalem a reproach upon Daniel and his people. Daniel understood it. We don’t. For us to “discover” interpretations of waymark prophecy that have been fulfilled in our lifetime takes away our reproach—or so we tell ourselves. We want our own “sun, moon and stars” sign to which we may point. To

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<sup>15</sup> Ibid., 206.

<sup>16</sup> EGW, *Life Sketches*, 187.

connect waymark prophecies to events of the modern era gives us new signs to point to for the soon coming of Jesus. We are not under reproach. We are right on heaven's prophetic schedule.

If we could regain the understanding of our pioneers, as expressed in Article VII of our 1872 Fundamental Principles, we would feel the reproach of our rebellion and truly be able to pray the prayer of Daniel 9. I am convinced that this cannot be done while we cling to prophetic interpretations that allow us to feel we are right where Heaven designed us to be in 2011.

“VII - That the world's history from specified dates in the past, the rise and fall of empires, and the chronological succession of events down to the setting up of God's everlasting kingdom, are outlined in numerous great chains of prophecy; *and that these prophecies are now all fulfilled except the closing scenes.*”<sup>17</sup>

It had been the plan from the dawn of creation that the great controversy would come to an end in the 1800s. The 2300-day prophecy, along with the 1335-day prophecy, had been declaring that for millennia.

The Bible is clear: Jesus was to come shortly after 1844. An angel confirmed this to Ellen White in 1856:

“I was shown the company present at the Conference. Said the angel: ‘Some food for worms, some subjects of the seven last plagues, some will be alive and remain upon the earth to be translated at the coming of Jesus.’”<sup>18</sup>

In 1888 this fact was again reiterated:

“The hour will come; it is not far distant, and some of us who now believe will be alive upon the earth, and shall see the prediction verified, and hear the voice of the archangel and the trump of God echo from mountain and plain and sea to the uttermost parts of the earth.”<sup>19</sup>

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<sup>17</sup> 1889 Fundamental Principles, 148.

<sup>18</sup> EGW, *Testimonies for the Church*, vol. 1, 131.

<sup>19</sup> EGW, *Review and Herald*, July 31, 1888.

By what authority did this angel tell Ellen White that some of those present at that conference would be translated to heaven without seeing death?

It was on the authority of Christ's own words:

“Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no [man], no, not the angels of heaven, but my Father only.” Matthew 24:34–36

““Verily I say unto you, This generation [the generation that saw the signs] shall not pass, till all these things be fulfilled.’ Heaven and earth shall pass away, but my words shall not pass away.”<sup>20</sup>

“Christ has given signs of His coming. He declares that we may know when He is near, even at the doors. He says of those who see these signs, ‘This generation shall not pass, till all these things be fulfilled.’ These signs have appeared. Now we know of a surety that the Lord’s coming is at hand. ‘Heaven and earth shall pass away,’ He says, ‘but My words shall not pass away.’”<sup>21</sup>

There were 67 people in attendance at that 1856 conference. Many of those attendees saw the falling of the stars in 1833—the last of these three signs. Jesus said that that generation would not pass away until all things be fulfilled.

What was included in the all things? It appears to include the event of the Second Coming of Jesus, because Jesus added that caveat: “But of that day and hour knoweth no [man], no, not the angels of heaven, but my Father only.”

Of a surety, the coming of Jesus was even at the door. He was indeed coming in the generation of those attending that conference.

Tragically, by our disunity, discord and insubordination, we pushed the pause button on the fulfilling prophecies that would have led to the coming of Jesus.

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<sup>20</sup> *Review and Herald*, December 27, 1898 (brackets included in the original).

<sup>21</sup> EGW, *The Desire of Ages*, 632.

The second woe of Revelation 9 came to an end on August 11, 1840. In Revelation 11 we are told that the third woe cometh quickly: “The second woe is past; and, behold, the third woe cometh quickly.” Revelation 11:14.

The seventh trumpet began to sound shortly after the sixth trumpet:

“But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. And the voice which I heard from heaven spake unto me again, and said, Go [and] take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.” Revelation 10:7, 8.

The experience of that little book took place in the 1840s, followed by the rise of God’s remnant church. This was not the woe that was to come quickly. Many things, both good and bad, are to take place under the seventh trumpet, and one of the bad things will be the third woe.

The first and second woes were Jihadic battles involving the Islamic caliphate (see *Third Woe Symposium Presentation* at [thirdwoe.com](http://thirdwoe.com) - Password: 1844). The third woe will also involve the Islamic caliphate which is only now on the horizon.

If the third woe is the third Jihad, as I believe it is, then the third woe did not come quickly. That promise was conditional upon God’s people not rebelling. This verse illustrates for us that the end was to have come in the 1800s. That is what the word *quickly* indicated.

“And to the angel of the church in Philadelphia write; . . . Behold, I come quickly: hold that fast which thou hast, that no man take thy crown” Revelation 3:7, 11.

Jesus told this sixth church of the mid-1800s that He was coming quickly. This is the only church to which Jesus speaks of His Second Coming.

“The word Philadelphia signifies brotherly love, and expresses the position and spirit of those who received the Advent message up to the autumn of 1844.”<sup>22</sup>

Three more times Jesus declared that He was coming quickly:

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<sup>22</sup>.Uriah Smith, *Daniel and the Revelation*, 395.

Revelation 22:7 “Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.”

Revelation 22:12 “And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.”

Revelation 22:20 “He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.”

This promise to come quickly falls into the same category as the promise Jesus gave to those at that 1856 conference. He promised that they would live to see Him come. That promise was conditional. His coming quickly was conditional. We did not meet the condition, so He did not come quickly.

When we read this promise of Jesus coming quickly, we should know that this is past and that we caused this conditional promise to fail. The failure of this promise should cause us to pray the prayer of Daniel 9: “O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.” Daniel 9:8

This word *quickly* is a standing rebuke to our sin of insubordination.

In 1901 Ellen White made this statement:

“We may have to remain here in this world because of insubordination many more years, as did the children of Israel, but for Christ’s sake His people should not add sin to sin by charging God with the consequence of their own wrong course of action.”<sup>23</sup>

Had we not rebelled—and had Jesus thus returned in the 1800s as He had planned and as He stated that He would—would all the unfulfilled prophecies of Daniel and Revelation have been fulfilled before His return? Would they have all been fulfilled in the 1800s?

The answer to this question has extremely significant implications.

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<sup>23</sup> EGW, Letter 184, 1901.

Let me ask it again:

Had we not rebelled—and had Jesus thus returned in the 1800s as He had planned and as He stated that He would—would all the unfulfilled prophecies of Daniel and Revelation have been fulfilled before His return? Would they have all been fulfilled in the 1800s?

The answer to this question is an unqualified *Yes*.

We can see in the historical record that a Sunday law was being discussed at the national level. The final test was about to be brought to the world, and then Michael would have stood up.

The work of the angel of Revelation 18:1 had begun:

“The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth.”<sup>24</sup>

And I find this most significant: The four angels who are to release the four winds immediately after Michael stands up were beginning to loosen their grip.

“I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised His hands, and with a voice of deep pity cried, ‘My blood, Father, My blood, My blood, My blood!’ Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, ‘Hold! Hold! Hold! Hold! until the servants of God are sealed in their foreheads.’

“I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the

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<sup>24</sup> EGW, *Ellen G. White 1888 Materials*, 1073.

powers, and that He gave His angels charge over things on the earth; that the four angels had power from God to hold the four winds, and that they were about to let them go; but while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, and He raised His hands to the Father and pleaded with Him that He had spilled His blood for them. Then another angel was commissioned to fly swiftly to the four angels and bid them hold, until the servants of God were sealed with the seal of the living God in their foreheads.’<sup>25</sup>

The ingredients were all in place for the rapid fulfillment of every prophecy relating to the Second Coming of Jesus.

With this truth, we have just provided for ourselves an important key to help us identify correct interpretations for the prophecies of Daniel 11:40–45 and all other end-time prophecies.

With this key, we immediately know that the interpretation for the locusts of Revelation 9 as being military helicopters cannot be a correct interpretation, because military helicopters were not present in the 1800s.

We can immediately know that the interpretation of Revelation 17’s seven kings is not seven popes serving after 1929. Any interpretation of prophecy that requires conditions that were not present in the 1800s would be a misinterpretation of prophecy.

Now let’s see what this key can do to open up our understanding of Daniel 11:40:

“And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.”

In the 1800s the papacy had just recently received a deadly wound, and she would remain relatively powerless until the restraints imposed by secular governments would be removed.

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<sup>25</sup> EGW, *Early Writings*, 38.

“Let the restraints now imposed by secular governments be removed and Rome be reinstated in her former power, and there would speedily be a revival of her tyranny and persecution.”<sup>26</sup>

These restraints will be removed when the national Sunday law is passed. This is why the only record in the book of Revelation of the activities of the papacy from the wounding of the beast to that point in time where the entire world wonders after the beast is that singular word *and*.

“And I saw one of his heads as it were wounded to death; and his deadly wound was healed: *and* all the world wondered after the beast.” Revelation 13:3, emphasis added.

Was the entire world wondering after the beast in the 1800s? No, she had just received a deadly wound. Well, then, how would or could the entire world have wondered after the beast in the 1800s?

It would have been by the passage of an international Sunday law that the world would have given homage to the papacy, and thus all the world would have wondered after the beast. And that was about to happen in the 1800s.

True, closing-scene prophecies such as not being able to buy or sell will be fulfilled today using different technologies than would have been used in the 1800s. But there is no change in that prophecy itself—whether it would have been fulfilled in the 1800s or in the 2000s.

Let me tell you what got me interested in studying Daniel 11. I heard a lecture by Tim Roosenberg that he had presented at the 2009 Northwest Religious Liberty Prophecy Festival. I listened to that sermon several times. I had members who had heard that lecture and were passing it around, and I was being asked what I thought of Tim’s views.

I had never studied Daniel 11 before, so therefore I had no background to make a judgment. I had never read Uriah Smith’s book, *Daniel and the Revelation*. However, I

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<sup>26</sup> EGW, *The Great Controversy*, 564.



had just recently begun reading some of the pioneer's writings and had come to recognize the value of what they had to say.

My only foray into unfulfilled prophecy had to do with Revelation 17. Back in the early 1980s, I had embraced Dr. Robert Hauser's view that the seven kings of Revelation 17 were the seven popes serving after 1929.

Shortly after hearing Tim's lecture, I discovered a key that I use as a template to place over prophetic interpretations, to help me determine whether they are true or not. And it was this template that informed me that my interpretation on Revelation 17:10 could not be correct.

In teaching my interpretation of Revelation 17:10, I was, for nearly 30 years, unconsciously pitting the Word of God against the Word of God.

How so? The Word of God through His messenger said that Jesus was coming in the lifetime of those who were attending that conference. And I was teaching that God's Word had been declaring for 2,000 years that Jesus was not going to come until after seven popes served, from the time that the papacy became a state in 1929.

My interpretation of prophecy required our forefathers to delay the Second Coming of Jesus. Had Jesus returned in the 1800s, then my view of Revelation 17:10 could not have been fulfilled.

If we can point to twentieth-century waymark prophecy being fulfilled, we cannot have a proper sense of our sin of insubordination. We will have a sense, a secure feeling that we are on track. We just need to finish the work.

The harm that I did by my teaching is far more than just giving an inaccurate prophetic interpretation—I contributed to the Laodicean malady that affects our church. We think we are right on course. We think we are right where the prophetic Word of God said we ought to be.

I have come to see that I unconsciously was acting the part of that evil servant who said, "My Lord delayeth His coming."

Had I been teaching my view of these seven popes back in the 1800s when the prophet was telling us that the coming of Jesus was even at the doors, my prophetic views would have been working at cross purposes with what God was telling His church. I would have been that evil servant declaring that my Lord delayeth His coming.

Let me say something more about the value of templates. In Microsoft Word, templates make the work of creating a project much easier. They save time and help people who have low skill levels to accomplish certain tasks that would normally be beyond their abilities.

I had someone call me who wanted to know how to find the right church from among the hundreds that are available to choose from. How can I know which one teaches the truth? I'm no theologian, she told me. She had low skill levels and a large task at hand. She needed a template to make her task easier.

She made just a random phone call to begin her search. I told her about a template that I use to answer such questions. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" Isaiah 8:20.

Take this template and place it over each church. If they do not teach the keeping of God's law—which includes the seventh-day Sabbath—then you move on to the next church.

Using this template, you can eliminate hundreds of churches very quickly. Once, by using this template, you've narrowed it down to the two or three churches that honor the fourth commandment, then you can compare the teachings of these churches with the Bible and choose the one that adheres most closely to God's Word.

I baptized her and her husband a few months later.

The template she was using—was it a valuable tool? I believe that it was, but my fellow pastor in the Church of Christ would say it was a totally useless tool. He would be able to give a convincing presentation from the writings of Paul to show that the law has been done away with and that therefore, this template was useless.

Now, if I wanted to stay with my Revelation 17 interpretation of the seven kings being seven popes, I would have to show why there is no key or template in this idea that Jesus was to have come in the 1800s.

How would I do that? Very easily. I would simply appeal to the foreknowledge of Jesus. He knew He wouldn't be coming, and to show us that He knew this, He gave Daniel and John prophecies that could not have been fulfilled in the time in which He said He was coming—the 1800s.

This may work for you, but this idea somehow just doesn't fit with my view of God's character of integrity. For Jesus to have stated so clearly that He was coming within the lifetime of those living in 1856—while knowing that He had given prophecies that could not and were not designed to be fulfilled until many years after they would have died—does not sit right with me.

Leaving aside integrity issues, let's use some common sense. If we were able to show how every prophecy in the books of Daniel and Revelation had the ingredients in place and could have been fulfilled in the 1800s when Jesus was to have returned—every prophetic verse in the Bible, that is, except Revelation 17:10, that I believed spoke of the seven popes who rule after 1929—would you be more inclined to believe that my interpretation is wrong or that this key is invalid?

What would common sense dictate? By the way, what is the value of common sense in the study of the Word of God?

“The philosophy of common sense is of far more importance to the youth than the study of Greek and Latin.”<sup>27</sup>

“We are to be guided by true theology and common sense.”<sup>28</sup>

“God wants us all to have common sense, and He wants us to reason from common sense.”<sup>29</sup>

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<sup>27</sup> EGW, *The Youth's Instructor*, June 30, 1898.

<sup>28</sup> EGW, *Counsels to Parents, Teachers, and Students*, 257.

<sup>29</sup> EGW, *Selected Messages*, bk. 3, 217.

Would not common sense tell us that it is probably more likely that my interpretation of Revelation 17 is faulty, than that Jesus gave prophecies that could not have been fulfilled in the 1800s?

*Now, looking at our interpretations of verse 40 of Daniel 11—if this is the only prophetic verse in the entire Bible that could not have been fulfilled in the 1800s, would not common sense tell us to reexamine our interpretation rather than discard this key?*

This singular key that is provided by the knowledge that Jesus was indeed to have returned in the 1800s and that therefore all prophecy would necessarily have met its fulfillment in the 1800s opens up to us the possibility for a unified view of Daniel 11:40–45. If this is a valid key, then the Holy Spirit will have to make this evident to all of us.

In January of 2010, after hearing Tim’s lecture, I decided to read for the first time Uriah Smith’s take on Daniel 11. I had already formed my template key, and as I read what he had to say on verses 40–45, it fit this key.

In fact, there is only one interpretive view of these six verses that I am aware of that sees all the ingredients in place and in the process of fulfillment in the 1800s. And that view is found in Uriah Smith’s book, *Daniel and the Revelation*. I saw how his view could have all been fulfilled back in the 1800s. He believed that all verses except verse 45 had been fulfilled. In 1877 he saw that verse 45 was in the very process of being fulfilled but that this fulfillment was stopped, just as the National Sunday law prophecy was stopped.

Here is a report from Ellen White regarding Smith lecturing on the prophecy of Daniel 11:45, showing the people that this verse was in the process of fulfillment even as he spoke:

“Sunday morning the weather was still cloudy, but before it was time for the people to assemble the sun shone forth. Boats and trains poured their living freight upon the ground, as was the case last year. Elder Smith spoke in the morning upon the Eastern question. The subject was of special interest, and the people listened with the most earnest attention. It seemed to be just what they wanted to hear. In the afternoon it was difficult for me to make my way to the

desk through the standing crowd. Upon reaching it, a sea of heads was before me. The mammoth tent was fully seated, the seats having comfortable backs. These were all filled, yet thousands stood about the tent, making a living wall several feet deep.”<sup>30</sup>

After reading what Smith wrote in his book on Daniel 11, I decided to write out an updated version of Smith’s views and send it to James Rafferty for his evaluation

Here is my note to James:

“February 27, 2010

“Hi James, this week I was laid up sick in bed and had some time on my hands so I looked at Daniel 11. You are the prophecy student. Tell me what you think.

“John”

And thus started, for me, an extremely informative dialog which is what has brought us all together here at this symposium.

Steve Grabiner wrote in an e-mail exchange: “Should ‘repeat and enlarge’ be the ruling guide, or ‘consistency of symbols within a context’ be the guide? That might be simplistic, but that seems to me to be the fundamental question.”

I believe both must guide us. Daniel 11 repeats and enlarges on the same history of the previous visions: Medo/Persia, Greece, Rome, and then the 1260-year reign of the papacy, as seen in verses 30–35.

Then the prophecy deals with the French Revolution (verses 36-39) taking us right up to the time of the end. The papacy received its deadly wound, on February 20, 1798, initiating the time of the end. And now, the question is, what history do these last six verses (40-45) cover?

This point in history is brought to view in Revelation 13:3: “And I saw one of his heads as it were wounded to death.”

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<sup>30</sup> EGW, *Review and Herald*, September 6, 1877.

Then the verse tells us that the deadly wound is healed. And then it speaks of all the world wondering after the beast—which we understand will be brought about by the international Sunday law.

I believe that Daniel 11:40–45 tells us about events that transpire in world history that take place between the time when the beast is wounded and the time when the entire world wonders after the beast. Revelation 13 does not deal with this period of time.

Daniel 2, 7, or 8 do not discuss events that transpire between the wounding of the beast and that point when all the world wonders after the beast, which will take place immediately before the Second Coming of Jesus.

Daniel 11 is our detail chapter. It goes into the details of history as no other prophecy does. It alone provides us specific, civil waymarks to watch for within this unspecified time frame between the wounding of the beast and the world wondering after the beast.

Would it not be nice to have waymarks to watch for in the civil history of the world, such as were given to us in the first half of Daniel 11, for this most critical of times—the time of the end—the time before the Sunday laws are enacted?

By using this ruling guide that Steve mentioned—“consistency of symbols within a context”—we discover historical events that perfectly fit verses 40–45 within the time frame of when Jesus was to have returned.

Let me share those with you now.

I will be presenting Uriah Smith’s view of verses 40-44 with an updated view of verse 45. Based upon this rule of “consistency of symbols within a context,” this view consistently interprets the kings of the north and south as civil rulers, from start to finish.

If we would interpret verses 40–45 in the same way as we interpret verse 3 or verse 4 or verse 20—in other words, if we would interpret them just as they read, without viewing these verses as being clothed in symbolism, then the last verse—verse 45—might reveal something very important regarding the imminence of the event spoken of in the very next verse—the close of probation.

Let me also suggest that if we would follow William Miller's rules of interpretation—especially rule # 7, as we seek to find the identity for the kings of the north and south in verses 40–45—I think we could come into unity of belief on this prophecy.

Notice what Ellen White said about William Miller's rules for Bible study and interpretation:

“Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled "Views of the Prophecies and Prophetic Chronology," Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation.”<sup>31</sup>

Take a look at William Miller's rule # 7: “11. How to know when a word is used figuratively: If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally; if not, figuratively. Revelation 12:1, 2; 17:3-7.”<sup>32</sup>

Let's look at the word *king* in verse 40. How can we know whether it is to be taken as literally referring to a person, or whether it should be seen figuratively?

Does it make good sense as it stands? That's the first question we must ask. All the previous kings of the south were literal civil rulers. Can we find a literal civil ruler who would qualify as king of the south in the time of the end? Is there a person ruling in Egypt sometime after February 20, 1798 who pushed against the “him” who refers to the king of verse 36? If there isn't, then we must go figuratively with this king of the south.

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<sup>31</sup> EGW, *Review and Herald*, November 25, 1884.

<sup>32</sup> <http://text.egwwritings.org/publication.php?pubtype=Book&bookCode=FSDA&lang=en&collection=15&section=all&pagenumber=299>.

But if there is someone, then we must—we are required to interpret it literally—it is as simple as that. Now all that we have to do as good history scholars is to look into the civil historical records of Egypt and see if there is such a person that did what this prophecy said he would do—then we would know that we had a literal, civil fit for this prophecy.

Not only would there have to be a perfect civil fit for the king of the south, but there must also be at the same time a perfect fit for the actions of a king of the north against this same “him” or king of verse 36.

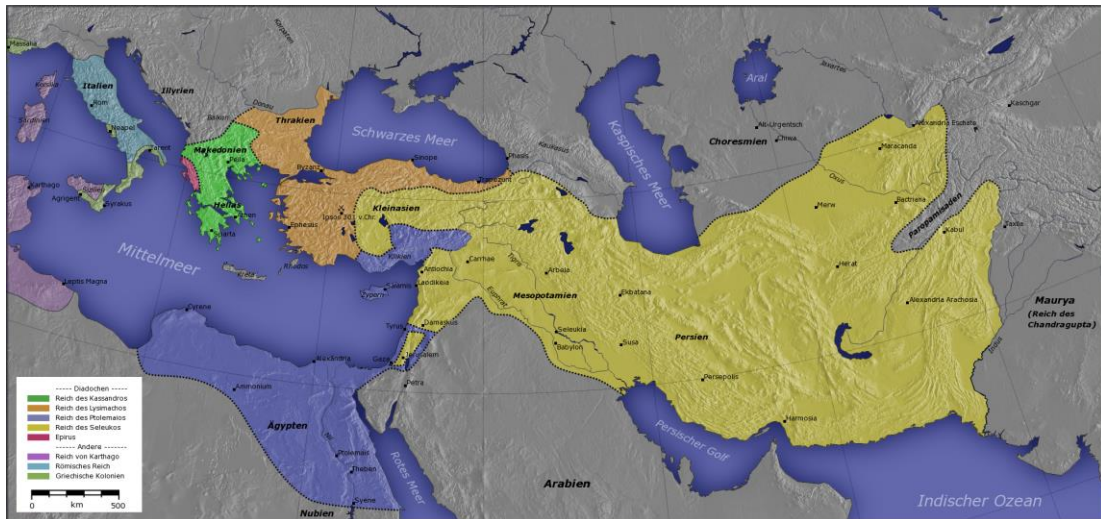
If such a record could be found, it would be beyond mere coincidence. It would be a prophetic application of an inspired prophecy. We would know without doubt that we must provide a non-figurative application to this verse. To turn from this interpretation and speculate on figurative applications would do violence to Miller’s rule # 7.

With this said, let’s take a moment to look at verses 3, 4, and 20:

“And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven” Daniel 11:3, 4.

When Alexander the Great died, his four generals—Cassander, Lysimachus, Ptolemy, and Seleucus—divided his kingdom into four divisions. After a few years of infighting, there remained only Seleucus in the north and Ptolemy in the south. Uriah Smith taught that the king of the south referred to whoever that ruler was who occupied the original territory of Ptolemy located in the southern partition of Alexander’s kingdom, and the king of the north referred to whoever that ruler was who occupied the original territory of Lysimachus—which was later taken over by Seleucus—located in the northern partition of Alexander’s kingdom





Let's now look at Daniel 11:20: "Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle."

Who is this raiser of taxes? "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed" (Luke 2:1). And yes, Caesar Augustus died, not in anger or in battle but peacefully in his bed. No symbolism is found in these verses—just cryptic statements. Uriah Smith believed that all the verses in Daniel 11 were just like these three verses and that very few words in this chapter had been symbolized by the angel to mean something different from the plain reading of the text.

And do you know what? That does make sense, when you realize that this is an audition that Gabriel is dictating to Daniel. Every time Daniel receives a vision, it is given in symbols. Every time the angel talks to Daniel, he explains in a mostly literal format that which had been given in symbols.

In chapter 11 Gabriel is speaking directly to Daniel, so we would expect that what is being told to him is being told mostly in a literal format. Whenever the angel is talking directly to Daniel in the previous chapters, he never switched from a literal format to a symbolized/vision format.

Daniel 7:16 says: “I came near unto one of them that stood by, *and asked him the truth of all this*. So he told me, and made me know the interpretation of the things” (emphasis added).

Daniel had just been given a vision of symbols, and now he is asking to know the truth of all this. In other words, he is asking for the straight scoop—don’t give me symbols, tell me straight up what this is all about. Gabriel understands what Daniel is wanting and proceeds to tell him the truth of all that he was just shown.

So when Gabriel comes to Daniel in chapter 11 and says, “And now will I show thee the truth” (Daniel 11:2), what does he mean by this? He means exactly what Daniel meant when he asked for straight talk from the angel.

Gabriel is telling Daniel that what he is about to tell him will be the straight scoop. He is about to hear a literal delineation of events that will take place in the future and not a signified message such as he gets when he is given visions. When the angel says *ships*, it will mean literal boats. When he says *seas*, it will not mean peoples, nations, and tongues but rather, literal bodies of water. When he says *mountain*, it will not mean the church but rather, an elevated land formation. And when he says *king of the north*, it will mean a person who rules in a territory from the northern partition of Alexander’s kingdom.

Straight talk is what telling the truth means to Daniel and Gabriel.

It would be unusual for heaven to give to Daniel a message in symbolic format without Daniel being in vision. No record can be found of this happening to Daniel, so we can reasonably expect that when the angel is speaking directly to Daniel, he will not be giving a signified message.

Here is what we would expect to see in this chapter if the format switched from a literal to a symbolic format. At some point, the angel would have stopped dictating, and Daniel would have gone into vision. Then, after delineating the vision, the chapter would have continued past verse 45 by saying something such as:

“And it came to pass, when I, [even] I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man” (Daniel 8:15).

Then the chapter would have continued, and an explanation of the signified message would have been given, just as was done in the previous visions.

We would expect the angel to have then told Daniel that the king of the north no longer meant an individual civil ruler from a geographical location but that the same phrase, because it was given in vision, now should be understood to represent a religious/political power—and the symbolic meaning of the “many ships” of verse 40 should be understood to mean economic power.

The mountain, in verse 45, does not mean an elevated land formation, but instead, because it was given in a vision and had been signified, it now means the church or heaven or whatever else the angel would have told Daniel it meant.

But the fact that this chapter does not report that Daniel went into vision suggests that we are to continue interpreting the later part of this audition in the same way as the former part. To do anything other than this would be to introduce confusion and thus arrive at erroneous conclusions.

Regarding this chapter, Smith writes:

“We now enter upon a prophecy of future events, clothed not in figures and symbols, as in the visions of chapter 2, 7, and 8, but given mostly in plain language. Many of the signal events of the world’s history, from the days of Daniel to the end of the world, are here brought to view.”<sup>33</sup>

The prophecies of chapter 11 are somewhat unique, for the fine details they provide regarding the interactions of civil powers. All these prophecies are of such a nature that they would have made local news headlines at the time of their fulfillment. It’s as if Jesus compiled newsworthy events of the region surrounding the Middle East,

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<sup>33</sup> Uriah Smith, *Daniel and the Revelation*, 1897, 247.

from the time of Daniel right up until the close of probation, so that we could “catch the steady tread of the events ordained by Him to take place.”<sup>34</sup>

By comparing headline news with the words of this particular prophecy, we can see where we are in the stream of time. Jesus wants us to know when the end of probation nears so that it does not overtake us a thief in the night. Daniel 12:1 says: “And at that time shall Michael stand up, the great prince which standeth for the children of thy people.” That is the close of probation—and the focal point of this entire prophecy.

Let’s look at the last verse of Daniel 11—verse 45 (emphasis added):

“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*.”

Let’s see if we can decipher what this text is talking about. First, who is this *he*, *him*, and *his* being referred to here? We have to trace that personal pronoun back to its noun.

This takes you back to verse 40 (emphasis added):

“And at the time of the end shall the king of the south push at him: and the *king of the north* shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.”

By carefully tracing the pronouns back, we find that they refer to the king of the north. This phrase, *king of the north*, is mentioned in verses 6, 7, 8, 11, 13, 15, and 40.

Before we go back to verse 45, we should spend some time on verse 40. From other Scriptures we know that the time of the end begins in 1798. So in verse 40 we have a clue that nails this verse to a point in history.

*The Great Controversy* also identifies for us the date that the time of the end began:

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<sup>34</sup> EGW, *Testimonies*, vol. 7, 14.

“But that part of his prophecy which related to the last days, **Daniel was bidden to close up and seal ‘to the time of the end.’** [Daniel 12:4]. . . . **But since 1798 the book of Daniel has been unsealed,** knowledge of the prophecies has increased, and many have proclaimed the solemn message of the Judgment near.”<sup>35</sup>

The beginning of the time of the end occurs when the book of Daniel would be unsealed—and that began in 1798.

Just before that time, in 1797, who was in charge of the original territory of Ptolemy located in the southern partition of Alexander’s kingdom? Let’s take a look at some maps to find that answer.

From the following map, we see that the Ottoman Empire obtained control of this territory south of Israel in 1512.



And from this next map, we see that it lost this territory in 1879.

<sup>35</sup> EGW, *The Great Controversy*, 355, 356, emphasis added.



And yet, if the Ottoman Empire controlled Egypt at the time of Napoleon’s invasion, then we would have the king of the north pushing against France when they invaded Egypt. But the verse says that it would be the king of the south, not the king of the north that pushes against the “him”:

“And at the time of the end shall the king of the south [ruler of Egypt] push at him [the king of verse 36 (France – according to Uriah Smith)]: and the king of the north shall come against him [France] like a whirlwind” Daniel 11:40.

If Napoleon had been battling the Ottoman Empire upon landing in Egypt, this history would not fit the verse.

But as providence would have it, Igrahim and Murad, Mamluk rulers, had taken Egypt from the Ottoman Empire and were co-ruling Egypt from 1791 up to the invasion of Napoleon. So the Sultan of the Ottoman Empire was not controlling Egypt; thus he was not the one who pushed against France when France invaded Egypt.

I consider it quite amazing that this prophecy fits so well with the actual facts of history. Here is the documentation to support the fact that the Ottoman Empire was not ruling Egypt at the time of Napoleon’s invasion:

“In late 1785, Ibrahim and Murad received Ottoman demands for tribute but refused to comply. On 18 July 1786, Murad Bey failed to contain the Ottoman expeditionary force sent against him, as a result of which the Turks set up a new government in Cairo in August 1786. Murad and Ibrahim Bey withdrew to Upper Egypt where they resisted the Ottoman forces for the next six years. Returning to Cairo in July 1791, Murad Bey continued ruling Egypt for seven years, sharing power with Ibrahim Bey. In 1798, he served as sari askar (commander-in-chief) of the Mamluk forces against the French troops under General Napoleon Bonaparte but was decisively defeated at Shubra Khit (10-13 July) and Inbaba (Embaba) (21 July). He rejected Napoleon’s offer to govern Girga province and withdrew to Upper Egypt, where he tied down considerable numbers of French troops under General Desaix. Demonstrating notable administrative and military skills, he fought the French to a draw at Sediman (El Lahun, 7 October 1798) but was defeated at Samhud (22 January 1799). Nevertheless, his guerrillas constantly harassed the French communication and supply lines.”<sup>36</sup>

“Ottomans attempted to restore control from Murad Bey and Ibrahim Bey but at no avail. Nevertheless, they both failed to defend Egypt against the French invasion led by Napoleon Bonaparte in 1798. A fierce battle took place between the two sides near Imbaba in Cairo. The Mamluks were defeated, while those who survived from the battle defected the country including both Murad Bey and Ibrahim Bey who carried their treasures and hastily left Egypt.”

“With time he (Ibrahim Bey) emerged as one of the most influential Mamluk commanders, sharing a de facto control of Egypt with his fellow Georgian Murad Bey.”<sup>37</sup>

History tells us that in 1798, at the time of the end, there would be a southern ruler in control of this southern territory, just as prophecy said there would be.

“It is a profoundly demoralized invading force which finally confronts the Mameluke army at Giza on July 21. But the French are arranged by Napoleon on

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<sup>36</sup> [http://www.georgianbiography.com/bios/m/murad\\_bey.htm](http://www.georgianbiography.com/bios/m/murad_bey.htm)

<sup>37</sup> [http://en.wikipedia.org/wiki/Ibrahim\\_Bey](http://en.wikipedia.org/wiki/Ibrahim_Bey).

the open terrain in solid six-deep divisional squares, and their fire-power slices with devastating effect through the wild charges of the Egyptian (Mameluke) cavalry. Victory in the Battle of the Pyramids delivers Cairo to Napoleon. While emphasizing his respect for Islam, Napoleon sets about organizing Egypt as a French territory with himself as its ruler, assisted by a senate of distinguished Egyptians. All is going according to his plan. His team of scientists can now begin to look about them (in the following year, 1799, a French officer finds the Rosetta stone).”<sup>38</sup>

Let’s look at our text again:

“And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over” Daniel 11:40.

History tells us that Napoleon headed north from Egypt in 1799 to conquer the Turks. The Turks declared war upon Napoleon and came against him and his army like a whirlwind, ultimately reclaiming their southern territory with the help of English ships. Verses 41 to 43 follow the historical fulfillment of this war between Napoleon and the sultan of Turkey, which we will review from Uriah Smith’s commentary on these verses.

Before we go to these verses, let me say something about chariots and horsemen.

In Revelation’s second woe, which was brought on by the Ottoman Turks, we find the term *horsemen* (Rev 9:16). The horsemen of Daniel 11:40 and the horsemen of Revelation 9:16 are both referring to the same people, living in the same time era. The horsemen are the Ottoman Turks.

In the civil/literal view, Daniel 11:40 was fulfilled soon after the time of the end began—1798. The chariots, or horse-drawn wagons, as it can also be translated, along with the horsemen and ships, are literal terms. This verse could not be fulfilled in the twenty-first century. It was fulfilled in the eighteenth century, when horsemen and horse-drawn wagons were prominent features of warfare.

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<sup>38</sup> HistoryWorld.net: <http://www.historyworld.net/wrldhis/PlainTextHistories.asp?historyid=ab37>.



Verse 41:

“He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.”

“Abandoning a campaign in which one third of the army had fallen victims to war and the plague, the French retired from St. Jean d’Acre, and after a fatiguing march of twenty-six days re-entered Cairo in Egypt. They thus abandoned all the conquests they had made in Judea; and the ‘glorious land,’ Palestine, with all its provinces, here called ‘countries,’ fell back again under the oppressive rule of the Turk. Edom, Moab, and Ammon, lying outside the limits of Palestine, south and east of the Dead Sea and the Jordan, were out of the line of march of the Turks from Syria to Egypt, and so escaped the ravages of that campaign. On this passage, Adam Clarke has the following note: ‘These and other Arabians, they [the Turks] have never been able to subdue. They still occupy the deserts, and receive a yearly pension of forty thousand crowns of gold from the Ottoman emperors to permit the caravans with the pilgrims for Mecca to have a free passage.’”<sup>39</sup>

“In 1799 Napoleon, in pursuance of his scheme for raising a Syrian rebellion against Turkish domination, appeared before Acre, but after a siege of two months (March–May) was repulsed by the Turks, aided by Sir Sidney Smith and a force of British sailors. Having lost his siege cannons to Smith, Napoleon attempted to lay siege to the walled city defended by Ottoman troops on March 20, 1799, using only his infantry and small-caliber cannons, a strategy which failed, leading to his retreat two months later on May 21.”<sup>40</sup>

“In 1805, Napoleon asserted that if he had been able to take Acre [in 1799], I would have put on a turban, I would have made my soldiers wear big Turkish trousers, and I would have exposed them to battle only in case of extreme necessity. I would have made them into a Sacred Battalion (elite force of the

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<sup>39</sup> Uriah Smith, *Daniel and the Revelation*, 307.

<sup>40</sup> [http://en.wikipedia.org/wiki/Acre,\\_Israel](http://en.wikipedia.org/wiki/Acre,_Israel).

Theban army in the 4th century BC) -my Immortals (the ‘Immortals’, an elite corps played an important role in Cyrus the Great's conquest of the Neo-Babylonian Empire in 547 BC). I would have finished the war against the Turks with Arabic, Greek, and Armenian troops. Instead of a battle in Moravia, I would have won a Battle of Issus, (the Battle of Issus was a decisive victory for Alexander the Great and it marked the beginning of the end of Persian power) I would have made myself emperor of the East, and I would have returned to Paris by way of Constantinople.”<sup>41</sup>

Had I been Napoleon’s advisor, I could have told him that he was attempting an impossible feat. Not only does Daniel 11:40–43 reveal a negative outcome to his ambitious plans, but he is also coming up against a prophecy found in Revelation 9. He is attempting to destroy that power that is still in its 391-year-and-15-day prophecy. He is coming up against the sixth trumpet of Revelation, which was prophesied to continue until August 11, 1840.

Verse 42: “He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.”

“‘Egypt shall not escape’ were the words of the prophecy. This language seems to imply that Egypt would be brought into subjection to some power from whose dominion it would desire to be released. As between the French and Turks, how did this question stand with the Egyptians? - They preferred French rule. In R.R. Madden’s *Travels in Egypt, Nubia, Turkey, and Palestine in the years 1824 - 1827*, published in London in 1829, it is stated that the French were much regretted by the Egyptians, and extolled as benefactors; that ‘for the short period they remained, they left traces of amelioration;’ and that, if they could have established their power, Egypt would now be comparatively civilized. In view of this testimony, the language would not be appropriate if applied to the French; the Egyptians did not desire to escape out of their hands. They did desire to escape from the hands of the Turks, but could not.”<sup>42</sup>

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<sup>41</sup> [http://en.wikipedia.org/wiki/Siege\\_of\\_Acre\\_\(1799\)](http://en.wikipedia.org/wiki/Siege_of_Acre_(1799)).

<sup>42</sup> Uriah Smith, *Daniel and the Revelation*, 308.

Verse 43: “But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.”

“History gives the following facts: When the French were driven out of Egypt, and the Turks took possession, the sultan permitted the Egyptians to reorganize their government as it was before the French invasion. He asked of the Egyptians neither soldiers, guns, nor fortifications, but left them to manage their own affairs independently, with the important exception of putting the nation under tribute to himself. In the articles of agreement between the sultan and the pasha of Egypt, it was stipulated that the Egyptians should pay annually to the Turkish government a certain amount of gold and silver, and ‘six hundred thousand measures of corn, and four hundred thousand of barley.’”<sup>43</sup>

Verse 44 finds historical fulfillment in the Crimean war of 1853–1856. “But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many” Daniel 11:44.

“The Persians on the east and the Russians on the north were the ones which instigated that conflict. Tidings from these powers troubled him (Turkey). Their attitude and movements incited the sultan to anger and revenge. Russia, being the more aggressive party, was the object of attack. Turkey declared war on her powerful northern neighbor in 1853. . . . The prophecy said that they should go forth with ‘great fury;’ and when they thus went forth in the war aforesaid, they were described, in the profane vernacular of an American writer, as ‘fighting like devils.’ England and France, it is true, soon came to the help of Turkey; but she went forth in the manner described, and as is reported, gained important victories before receiving the assistance of these powers.”<sup>44</sup>

This brings us up to Daniel 11:45 (emphasis added):

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<sup>43</sup> Ibid., 309.

<sup>44</sup> Uriah Smith, *Daniel and the Revelation*, 310.

“And he [king of the north—civil ruler of Turkey] *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.”

My understanding is that in this verse, we are now dealing with unfulfilled prophecy. What I will share with you is simply my view as to how this verse might be fulfilled. When this verse becomes history, as is the case with the previous 44 verses, I will have a more certain view of this text.

According to *Bible Readings for the Home Circle*, 394 (1888), the phrase *tabernacles of his palace* simply means the seat of his government.

I tend to agree with this. This word *palace* that Gabriel uses, is a foreign word. Nowhere else is it used in the Bible. Why would Gabriel use a foreign word and a phrase used nowhere else in the Bible? And why does he use the plural of the word *tabernacle*?

Perhaps something was going to be planted that was not in existence in Daniel’s day, so the angel had to use a phrase that would not be understood until the time came for its fulfillment.

I had no idea what this might be, until I did a study of the three woes of Revelation. From my understanding of what the third woe will be, I believe I may have discovered the meaning of this phrase. I have come to understand that the third woe will be closely related to the first two woes. The first two woes were brought to this earth through Islamic Caliphates.

The Saracen and Turkish Caliphates brought the first woe to this earth from A.D. 612 to July 27, 1449.

The Turkish Caliphate brought the second woe to this earth from July 27, 1449 to August 11, 1840.

I believe that the third woe will also involve an Islamic Caliphate. Now, there has not been an Islamic Caliphate since March 3, 1924.

I want to share a news item, but before I read a paragraph from CBSnews.com, let me say something about quoting from the newspaper. I realize that sharing current news

items can raise the charge of interpreting prophecy by the newspaper rather than by the Scriptures. Let me address this issue.

Josiah Litch arrived at a position on the ending of the sixth trumpet through diligent Bible study. He also noticed confirmation of his interpretation by looking at current events and finding in them the fulfillment of this prophecy. When he shared his interpretation of Revelation 9 along with newspaper headlines to show that prophecy was being fulfilled, he was not using the newspaper to interpret prophecy.

When Alexander the Great came to sack Jerusalem, and when the priests came out and told him that he was fulfilling prophecies of Daniel 8, were they relying on current events or on Scripture to interpret prophecy? Scripture, quite clearly. The prophecies of Daniel foretold future events, and when the priests saw in current events the fulfillment of prophecy, they shared that knowledge with Alexander, and it spared their city.

Prophecy is history written in advance. As prophecy is being fulfilled in history, newspapers will often note the events that the prophecy spoke of. When we use newspaper/historical records to confirm the historical fulfillment of prophecy, or when we use the newspaper to see indications that an interpretation arrived at from the study of God's Word appears to be on the verge of fulfillment, this is not interpreting prophecy from newspapers.

Here's a good example of letting the newspapers form our interpretation of prophecy: When World War I turned out the way it did, and Turkey set up its new capital in Ankara rather than in Jerusalem, Adventists gave up their previous interpretation of prophecy. Those newspapers from nearly a century ago have affected Adventists' interpretation of Daniel 11 ever since. After that, Adventists began looking for other methods of interpretation and have largely settled on a spiritual interpretation.

OK, now to that CBS news item:

“Despite the Obama administration's abandonment of the phrase ‘war on terror,’ the impulses encoded in it still powerfully shape Washington's policy-making, as well as its geopolitical fears and fantasies. It adds up to an absurdly modernized version of domino theory. 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."<sup>45</sup>

Do Muslims want the Caliphate back? This is from an article from the Israeli Ynetnews site:

"Head of the northern faction of the Islamic Movement Sheikh Raed Salah said Friday that 'soon Jerusalem will be the capital of the new Muslim caliphate, and the caliph's seat will be there.' Salah addressed an audience of 50,000 attending the Islamic Movement's 11th annual rally in Umm al-Fahm. 'Caliph' refers to a leader of the Muslim nation and in Arabic means the 'heir' or 'substitute' of the prophet Muhammad. Salah noted that history tells of many occasions in which the al-Aqsa mosque in Jerusalem was occupied by foreign conquerors, but the occupiers left after a short time, and thus will also be the fate of the Israeli occupation. 'The Israeli occupation will leave Jerusalem soon. It will happen sooner than is thought,' Salah said at the rally, which was held under the slogan 'Al-Aqsa endangered.'"<sup>46</sup>

In a YouTube video uploaded by the imam, he said:

"The western dogs are rejoicing after killing one of our Islamic lions [Osama bin Laden]. From Al-Aqsa Mosque (Jerusalem), *where the future caliphate will originate* with the help of God, we say to them—the dogs will not rejoice too much for killing the lions. The dogs will remain dogs and the lion, even if he is dead, will remain a lion."<sup>47</sup>

This past year there were 29 Caliphate conferences held around the world:

***"Indonesia: Islamic Caliphate to attract 100,000.***

"Jakarta, 10 August (AKI)—More than 100,000 people are expected to attend the world's largest Islamic Caliphate conference to be held in Jakarta on

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<sup>45</sup> <http://www.cbsnews.com/stories/2011/01/25/opinion/main7281679.shtml>, emphasis added.

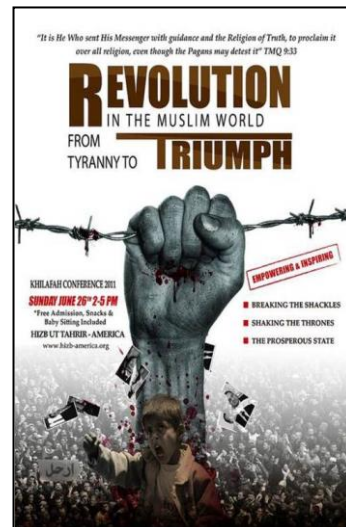
<sup>46</sup> <http://www.metrolic.com/will-there-be-a-world-caliphate-173917>.

<sup>47</sup> <http://www.ynetnews.com/articles/0,7340,L-4064183,00.html> (emphasis added).

Sunday. According to Hizb ut-Tahrir, the pan-Islamist political party staging the conference, people will come from all over the world to hear speakers from England, Australia, Palestine, Japan and the Sudan.”<sup>48</sup>

**“Will There Be a World Caliphate?”**

“Hizb ut-Tahrir, ‘The Party of Liberation,’ the international pan-Islamic political organization that is militating for the instauration of a caliphate resulted of the union of the Islamic states around the world launched its Caliphate Conferences in the United Kingdom on July 9, and planned another in the Netherlands.”<sup>49</sup>



These people are well organized. See also video (“Uprisings in the Muslim World: On the Road to Khilafah”): [http://www.youtube.com/watch?v=ToX\\_4iJCQ14](http://www.youtube.com/watch?v=ToX_4iJCQ14)

Now, back to the book of Daniel. Based on our understanding of who and what the king of the north was, from the first half of Daniel 11, we can arrive at an identity for the king of the north in verse 40. Here, in the time of the end, we can see the history of the sultan of Turkey, Selim III, fulfilling prophecy when he attacks Napoleon, who is the “him” of verse 40.

<sup>48</sup> <http://www.adnkronos.com/AKI/English/Religion/?id=1.0.1196047038>.

<sup>49</sup> Mihai-Silviu Chirila, posted in Editorials, Featured: <http://www.metrolic.com/will-there-be-a-world-caliphate-173917>.

This Sultan fulfills verses 40 to 43. Verse 44 is fulfilled by Sultan Abdülmecid I of Turkey in 1853–1856.

Verse 45 was in the process of being fulfilled in 1877 and 1878 by Sultan Abdul Hamid II of Turkey. God intervened and stopped this verse from being fulfilled, because His people were not ready.

So as I see this history, it is easy for me to see that once the “resume” button is pushed and God allows verse 45 to be fulfilled, I see that the same power that fulfilled verses 40–44 will be the power of verse 45. And that power is the leader of Turkey.

Today, the leader of Turkey is Erdoğan. Will he fulfill verse 45? I don’t know. But it will either be him or a successor of his that will fulfill verse 45. And I have not used current events to come to these conclusions. Comparing the prophecy with history tells me what the events were that fulfilled verses 40–44. And then it is looking at verse 45 and using the same hermeneutic employed in the preceding verses that allows me to say that the current king of the north is the current leader of Turkey.

Of Turkish prime minister Recep Tayyip Erdoğan, this is said:



“To be sure, Erdoğan is intelligent enough to know that he cannot call himself the sultan or the caliph just as Putin cannot present himself as the tsar.”<sup>50</sup>

“Erdoğan’s success has fueled much talk of Turkey providing an attractive model

of political Islam, particularly to Arab countries stumbling out of harsh secular dictatorships. Indeed, Turkey’s influence in the Muslim world has not been greater since the early 20<sup>th</sup> century, when Muslims from India to Java looked up to the Ottoman sultan as caliph, hoping he would save them from European

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<sup>50</sup> [http://www.biyokulule.com/view\\_content.php?articleid=3802](http://www.biyokulule.com/view_content.php?articleid=3802).



imperialists. Later, secularist post-colonial leaders such as Egypt's Gamel Abdel Nasser, Shah Mohammad Reza Pahlavi of Iran, and Pakistan's Muhammad Ali Jinnah would try to build their nation-states on Ataturk's model.

“Today, Erdoğan seems even more popular internationally than the sultan or Ataturk—and not just in the Arab street, where he has become a folk hero for his loud criticism of Israel's treatment of Palestinians. Last year, Anwar Ibrahim, a former deputy prime minister of Malaysia, told me that he had admirably followed Erdoğan's political trajectory since his election as mayor of Istanbul in 1994. The leader of a Muslim youth organization in a prosperous little Javanese town said that modernizing Muslims like himself had observed the fortunes of the AKP very closely. . .

“Harvard historian Niall Ferguson, for instance, is convinced that the West ought to be deeply worried as Turkey creates ‘a new Muslim empire in the Middle East.’ After the AKP's victory last month, Ferguson warned of Erdoğan's authoritarianism, denunciations of Israel and ‘adroit maneuvers’ to exploit the Arab Spring to his advantage. ‘His ambition,’ Ferguson wrote, ‘is to return to the pre-Ataturk era, when Turkey was not only militantly Muslim but also a regional superpower.’”<sup>51</sup>

Even if Turkey was an insignificant power, as it was 50 years ago, and it could not be seen from current events how it could possibly fulfill verse 45, I would still say, based upon the Word of God, that the leader of that power was the king of the north. It just happens to be that today this power does have the desire and the wherewithal to fulfill this verse.

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<sup>51</sup> <http://www.bloomberg.com/news/2011-07-01/rising-turkey-is-no-neo-ottoman-threat-to-west-pankaj-mishra.html>.

“According to Mohammedan tradition, Jerusalem is to play a leading part in the closing history of that people. Hughes, in his ‘Dictionary of Islam,’ article ‘Jerusalem,’ summarizes the teaching: ‘In the last days there will be a general flight to Jerusalem.’ Speaking of Jerusalem, an old Arab commentator on the Koran, Mukaddasi (AD 985) said: ‘As to the excellence of the city. Why, is not this to be the place of marshaling on the day of judgment, where the gathering together and the appointment will take place? Verily Makkah [Mecca] and Al Madina have their superiority by reason of the Ka’abah and the prophet, the blessing of Allah be upon him and his family! But, in truth, on the day of judgment both cities will come to Jerusalem, and the excellencies, of them all will then be united.’ - Le Strange, ‘Palestine under the Moslems,’ p. 85. Thus Moslem doctrinal teaching and tradition both point out Jerusalem as the rallying place of Moslems before the end.”<sup>52</sup>

In the 1800s the Caliphate headquarters was on the verge of being moved to Palestine.

In the Russo-Turkish war of 1877–1878, it looked as if Russia was about to expel the Turks from Constantinople and send them packing to their southernmost city, Jerusalem. The Caliphate would have been set up in Jerusalem by the king of the north, thus fulfilling the prophecy of verse 45. It appears providence stepped in and prevented the 1.2 million–strong Russian army from accomplishing its mission. God’s people were not ready for the close of probation.

“Thus Moslem doctrinal teaching and tradition both point out Jerusalem as the rallying place of Moslems before the end. Again and again in recent years, as the pressure has threatened the Turkish hold on Constantinople, the thoughts of Moslems have turned toward Jerusalem as a possible capital. A few years ago a Seventh-day Adventist missionary in Constantinople wrote to his home board: ‘Within the past few months quite a company of people from the Transcaucasus district have come to Ismid, old Nicodemia, bringing all they possess with them. Some of them possess considerable wealth. When asked if they were going to

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<sup>52</sup> W. A. Spicer, *Our Day in the Light of Prophecy*, 328–330.

settle in Ismid, they replied that, they would settle nowhere permanently at present. They stated that they had come to be prepared to go with their leader when he left Constantinople to go to Jerusalem.”<sup>53</sup>

Jesus prevented verse 45 from being fulfilled, and when He sees we are ready for Him to return, He will allow verse 45 to be fulfilled as a waymark to let us know that the end of all things is at hand.

So to what do I understand this phrase, *tabernacles of his palace*, to be referring? I see it as referring to a complex of buildings that will be the headquarters for the world-wide civil/religious ruling Caliphate that the king of the north will be planting in the glorious holy mountain.

Let's next look at this phrase *glorious holy mountain*. Daniel 11:45 (emphasis added): “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.”

What and where is the glorious holy mountain? This phrase is only found here in this verse.

Before we answer that, let me say something about the Palestinian territory. Does Palestine have any prophetic significance after A.D. 34?

Palestine is the location from which a prophecy given by Daniel and restated by Jesus is currently being fulfilled.

“And for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate.” Daniel 9:27.

“And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” Luke 21:24.

Both these prophecies concern literal Jerusalem and declare that Gentiles will have an ongoing desolating presence in Jerusalem until the close of probation.

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<sup>53</sup> W. A. Spicer, *Our Day in the Light of Prophecy*, chapter 30 (<http://www.web-books.com/Classics/ON/B0/B897/33MB897.html>).

Also, the 2300-day prophecy informs us that there will be a continuing focused importance to this territory, right up to the year 1844.

Without examining the barley harvest from the land of Palestine, we would not know when the first month of the Jewish ceremonial year began. Without that knowledge, we could not know when the Day of Atonement in 1844 would take place.

The new moon of the seventh month can only be calculated from the sighting of it there in Palestine. Our pioneers relied on the calculations of the Karaite Jews. They used the biblical method that relied on the barley harvest for calculating the start of the ceremonial year.

But, you say, I thought this was a cursed land. Yes, it is, and it was a cursed land long before A.D. 34. This land was laid waste many times because of the wickedness of the Israelites.

This whole earth is under the curse of sin, but there is one and only one geographical spot on this planet that holds significance—a spot Jesus Himself called holy.

Matthew 24:15, 16 (emphasis added):

“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in *the holy place*, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains.”

Jesus called an area outside the city walls a holy place. What made this spot holy in A.D. 66? It cannot be holy on account of the city of Jerusalem, the temple or the Jewish people.

Where was that strategic spot where the idolatrous Roman standard was to be set up? On the Mount of Olives.

“From the ridge of Olivet, the very spot afterward occupied by Titus and his army, He looked across the valley upon the sacred courts and porticoes.”<sup>54</sup>

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<sup>54</sup> EGW, *The Great Controversy*, 21.

“The closeness of the Mount of Olives to Jerusalem's walls made this series of hills a grave strategic danger. The Roman commander Titus had his headquarters on the northern extension of the ridge during the siege of Jerusalem in A. D. 70. He named the place **Mount Scopus**, or ‘Lookout Hill,’ because of the view which it offered over the city walls. The whole hill must have provided a platform for the Roman catapults that hurled heavy objects over the Jewish fortifications of the City.”<sup>55</sup>

November 14–16, A.D. 66: Cestius attacks and pursues the rebels to Jerusalem. He pitches camp on Mount Scopus for three days to collect food from local villages.

November 22, A.D. 66: Cestius suddenly gives up and retreats from the city “without any reason in the world.”

Note these words from Josephus: “It was, I suppose, owing to the aversion God had already toward the city and the sanctuary that He delayed from putting an end to the war that very day.”<sup>56</sup>

We see here that Cestius also pitched his camp on the Mount of Olives in A.D. 66, as did Titus. This was the signal for the Christians to flee.

From a statement in *The Desire of Ages*, we see that the Mount of Olives takes precedence over Mount Moriah and Mount Zion:

“As the place of His ascension, Jesus chose the spot so often hallowed by His presence while He dwelt among men. Not Mount Zion, the place of David's city, not Mount Moriah, the temple site, was to be thus honored. There Christ had been mocked and rejected. There the waves of mercy, still returning in a stronger tide of love, had been beaten back by hearts as hard as rock. Thence Jesus, weary and heart-burdened, had gone forth to find rest in the Mount of Olives. The holy Shekinah, in departing from the first temple, had stood upon the eastern mountain, as if loath to forsake the chosen city; so Christ stood upon Olivet, with yearning heart overlooking Jerusalem. The groves and glens of the mountain had been

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<sup>55</sup> <http://www.bible-history.com/jesus/jesusuntitled00000453.htm>.

<sup>56</sup> <http://www.josephus.org/warChronology2.htm>.

consecrated by His prayers and tears. Its steep had echoed the triumphant shouts of the multitude that proclaimed Him king. On its sloping descent He had found a home with Lazarus at Bethany. In the garden of Gethsemane at its foot He had prayed and agonized alone. From this mountain He was to ascend to heaven. Upon its summit His feet will rest when He shall come again. Not as a man of sorrows, but as a glorious and triumphant king He will stand upon Olivet, while Hebrew hallelujahs mingle with Gentile hosannas, and the voices of the redeemed as a mighty host shall swell the acclamation, Crown Him Lord of all!”<sup>57</sup>

This spot, in A.D. 66, Jesus still called holy. This spot will be the very center of the New Jerusalem—perhaps the very spot where God’s throne will be located. Jesus steps onto the Mount of Olives at the end of the 1,000 years, and from this center spot, a plain spreads out east, west, north, and south and becomes the foundation for the New Jerusalem.

“Christ descends upon the Mount of Olives, whence, after His resurrection, He ascended, and where angels repeated the promise of His return. Says the prophet: ‘The Lord my God shall come, and all the saints with Thee.’ ‘And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, . . . and there shall be a very great valley.’ ‘And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one.’ Zechariah 14:5, 4, 9. As the New Jerusalem, in its dazzling splendor, comes down out of heaven, it rests upon the place purified and made ready to receive it, and Christ, with His people and the angels, enters the Holy City.”<sup>58</sup>

If Jesus referred to the Mount of Olives as being a holy spot in A.D. 66, why couldn’t Gabriel also refer to the Mount of Olives as “the glorious holy mountain” in Daniel 11:45?

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<sup>57</sup> EGW, *The Desire of Ages*, 829.

<sup>58</sup> EGW, *The Great Controversy*, 662.

Could it be that the leader of Turkey will plant an Islamic Caliphate headquarters on the Mount of Olives, which is located between the two seas—the Mediterranean Sea and the Dead Sea?

The temple mount is already crowded with Muslim holy sites. The Mount of Olives overlooks the city and would be a most likely spot for a Caliphate headquarters complex.

Then the verse says that this person who plants the tabernacles of his palace will come to his end. It does not say how he comes to his end, or what this even means, but I believe we will recognize it when it happens, and we will know at that time that the eleventh chapter of Daniel has reached its complete fulfillment.

“The world is stirred with the spirit of war. The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place.”<sup>59</sup>

And then what happens? The best part of all—Daniel 12:1–3:

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.”

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See also: [daniel1145.com](http://daniel1145.com)  
[thirdwoe.com](http://thirdwoe.com) (Password: 1844)

[pastorjcw@gmail.com](mailto:pastorjcw@gmail.com)

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<sup>59</sup> EGW, *Testimonies*, vol. 9, 14.