

Ellen White's Interpretation of Daniel 11:40-12:3: A Deductive Study

Ellen White and Daniel 11:40-45

A much discussed prophetic passage that Ellen White **never quoted** or **alluded** to is **Daniel 11:40-45**. These verses have always been a subject of **lively discussion** among Adventist theologians. Until recent years, **most agreed** that the king of the north symbolizes **the papacy** and the king of the south represents the rise of **atheism or secularism** at the time of the French Revolution.

However, in recent times, **another view** has appeared on the horizon that sees **radical Islam**—perceived as the king of the south—playing a significant role in the fulfillment of this prophecy. Those who have embraced this view have concluded that the war against **Al-Qaeda**, the **Taliban** and **Isis**, as well as **radical Islamic terrorist** attacks in the west, are **so significant** that they must be contemplated **somewhere** in Bible prophecy. This point of view has sparked a **renewed interest** in the study of these verses along with the **fifth and sixth** trumpets and the **last three plagues** of Revelation 16.

Frequently, **Ellen White** has provided **valuable guidance** in the interpretation of difficult prophetic passages. However, unlike other portions in Daniel, Ellen White seems to be **silent** on Daniel eleven, particularly **verses 40-45**. Nowhere, to my knowledge does she ever **quote** these verses or **echo** their terminology.

This **seeming silence** has led some to conclude that Ellen White had **nothing to say** about them. We therefore ask, did Ellen White offer any interpretation of Daniel 11:40-45 or does her **apparent** silence indicate that the meaning of these verses would remain **a mystery** until long after her death? In this paper, we will seek to answer this question.

Ellen White's Use of Daniel 11

To my knowledge, there are only **three primary** references to Daniel 11 in the published writings of Ellen G. White (except for one in *A Word to the Little Flock*).

The first of these is **indirect**, the second is **general** and the third is **specific**. Only in the specific reference does Ellen White **quote any verses** from the chapter (verses 30-36). Unfortunately, as stated before, she **never quoted** or even **echoed** the language of verses 40-45 so it would **seem** well-nigh impossible to know if or how Ellen White understood them.

Ellen White's Three References

1: The **first reference** is **indirect** because Ellen White did mention Dan. 11 **by name**. However, she did **allude** to the chapter by mentioning the visions that God gave to Daniel on the banks of the rivers **Ulai** (Daniel 8) and **Hiddekel** (Daniel 10 and 11). In **1896**, she wrote:

*"The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of the **Ulai** [Dan. 8:2] and the **Hiddekel** [Daniel 10:4 and chapter 11], the great rivers of Shinar, are now in **process** of fulfillment, and **all** the events foretold **will soon come to pass**." Ellen G. White, *Testimonies to Ministers*, p. 112.*

2: In the **second reference**, Ellen White used the expression, 'the eleventh chapter of Daniel', but only in **general** terms. She wrote in **1909**:

*"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." Ellen G. White, *Testimonies for the Church*, volume 9, p. 14.*

3: Ellen White wrote the **third quotation** in **1904** and it is the only one where she **quoted** verses from the chapter:

*"We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the **eleventh of Daniel** has **nearly reached** its complete fulfillment. **Much of the history** that has taken place in fulfillment of this prophecy **will be repeated**. In the thirtieth verse a power is spoken of that "shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." **[verse 30 and then she then quotes verses 31-36] Scenes similar** to those described in **these words [in verses 30-36]** will take place." Ellen G. White, *Manuscript Releases*, volume 13, p. 394 (Letter 103, 1904).*

Analysis of Ellen White's References to Daniel 11

Now let's take a **closer look** at the three references above.

1: The **indirect** quotation in *Testimonies to Ministers*, p. 112 (1896) does not specifically mention Daniel 11 but provides two important details:

First, God gave Daniel the prophecy of chapter 8 **by the River Ulai** (Dan. 8:2) and the one in Daniel 10 and 11 **by the Hiddekel** (Dan. 10:4). These prophecies are **parallel**

and run **concurrently** and therefore we must study them together. Second, these two prophecies were in the **process** of fulfillment in **1896** but Ellen White did not specify **how far** the process had advanced.

2: The **general** quotation in *Testimonies for the Church*, volume 9, p. 14, adds some **valuable information**. When Ellen White wrote this testimony in **1909**, she stated that the prophecy of Daniel 11 had **nearly reached** its complete fulfillment. Therefore, we can be certain that in **1909** the process of fulfillment was in the last few verses.

3: The **specific** quotation in *Manuscript Releases*, volume 13, p. 394 (1904) contains some **valuable information** not found in the other two. There, Ellen White explained that **much of the history** of this chapter had been fulfilled **before 1904**. She also wrote that much of the **history** would be **repeated** in **similar fashion**.

Which history was she specifically referring to? Fortunately, we don't have to guess because she immediately quoted **verses 30-36**. Then, **after** quoting these verses, she underlined that much of the history in these verses would occur once more, **not identically** but in similar fashion. In her words: "**Scenes similar** to those described in these words **will take place**."

Clearly, Ellen White understood that the historical events in **verses 30-36** (as well as verses 37-39 that she does not quote) had **already reached** their fulfillment when she wrote.

Now, if **verses 30-39** had already reached their fulfillment when she wrote in **1904**, then the repetition of much of the history must occur in **verses 40-45**. Thus, **verses 30-39** describe events that transpired **before 1904** and **verses 40-45** describe similar events **in the future**.

We must underline that Ellen White did not write that these verses would have a **dual fulfillment**, one past and the other future. She wrote that much of **the history** that had **already been fulfilled** would repeat in **similar fashion** in the future. In other words, it is **not the prophecy** that will be repeated but rather **much of the history** that fulfilled the prophecy. The repetition will be similar, **not identical**.

A Repetition of History

Now we must ask **why much of the history** of the **past** (verses 30-39) **will repeat** in similar fashion in the future (verses 40-45). The answer is not hard to find. Dan. 11:30-39 echoes many of the character traits of the **little horns in Daniel** seven and eight and the Man of Sin in **2 Thessalonians 2**. History proves that the arrogant and persecuting power described in verses 30-39 is the **Roman Catholic papacy** as it behaved during its **1260-year career**. From **538 to 1798 AD**, this apostate system

joined **church and state** and used **the sword** of the civil powers of Europe to persecute dissenters—and it **prospered!** (Dan. 7:25; 8:12; 11:36).

History reveals that at the **end of the 1260** years, the papacy received **a deadly wound** when the **civil power** of **France** turned against it in the aftermath of the **French Revolution**. However, prophecy indicates that this **did not end** the papacy's career. Revelation 13 predicts that after a period of **convalescence**, its deadly wound **will be healed** (Rev. 13:3). **Rev. 13:11-18** points out that the United States will heal the deadly wound by **making a replica** of what the papacy was. When the papacy recovers the sword of civil power it will **behave as it did in the past**. Thus, **much of the history** of past papal oppression will repeat in similar fashion in the future.

In Summary

Ellen White believed that Dan. 11:30-36 (also verses 37-39 although she does not quote them) **was fulfilled** in the past. She also believed that much of **the history** that fulfilled these verses will transpire once more in **similar** fashion. Now, if verses 30-39 had already been fulfilled when Ellen White wrote in 1904, then we must find the similar repetition of that history in verses 40-45.

In the following quotations Ellen White described the **past career** of the papacy and her rise to **power in the future**:

*“The influence of Rome in the countries that once acknowledged her dominion is still far from being destroyed. And prophecy foretells a **restoration of her power**. ‘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’ Verse 3.”* Ellen G. White, *The Great Controversy*, p. 579.

*“When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else that **giving life** to the tyranny which has long been eagerly watching its opportunity to **spring again** into **active** despotism.”* Ellen G. White, *Testimonies to the Church*, volume 5, p. 712.

*“Protestants will throw their whole influence and strength on the side of the Papacy; by a national act enforcing the false Sabbath, they will **give life** and **vigor** to the corrupt faith of Rome, **reviving** her tyranny and oppression of conscience. Then it will be time for God to work in mighty power for the vindication of his truth.”* Ellen G. White, *Signs of the Times*, June 12, 1893.

*“It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a **repetition** of the persecutions of the **past** are **blended**.”* Ellen G. White, *Testimonies for the Church*, volume 9, p. 16.

It can hardly escape our attention that the blending of the persecutions of the past with those of the future are in **the very chapter** where Ellen White wrote that the prophecy of Daniel 11 has **nearly reached** its complete fulfillment:

*"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."* Ellen G. White, *Testimonies for the Church*, volume 9, p. 14.

In the light of the foregoing analysis, we can safely conclude that the scenes of the papacy's past career in **verses 30-39** will repeat once more in similar fashion in **verses 40-45**.

The Key to Ellen White's View

Did Ellen White have anything to say about the events described in **verses 40-45**? The question is, where would we **begin to look** if she never **quotes** these verses or uses their **terminology**?

I believe that **Dan. 12:1** contains **the key** that unlocks Ellen White's understanding of these verses. Though she **never quoted** or even **alluded** to the **verbiage** of Dan. 11:40-45 she **did quote** the very next two verses, **Dan.12:1, 2**. As we shall see below, the place **where she quoted Dan. 12:1, 2** in *The Great Controversy*, unveils her understanding of the immediately preceding verses at the end of chapter 11.

Working Deductively

Because Ellen White did not quote or allude to the terminology of verses 40-45 in *The Great Controversy*, we cannot work **inductively** from verse 40 forwards because we don't know where to find her comments on verse 40. What we must do then, is work **deductively (retroactively)** like a detective) from Dan. 12:1, 2 **backwards**. Let's take a look at these verses:

*"At that time **Michael shall stand up**, the great prince who stands watch over the sons of your people; and there shall be a **time of trouble**, such as never was since there was a nation, even to that time. And at that time your people **shall be delivered**, everyone who is found written in the book and many of those who sleep in the dust of the earth **shall awake**, some to everlasting life, some to shame and everlasting contempt."*

The bold type in Dan. 12:1, 2 describes **four sequential events**:

1. The **standing up** of Michael.
2. The **time of trouble**.
3. The **deliverance** of those who are written in the book.
4. The **special resurrection**.

Let's consider how Ellen G. White developed these four events in *The Great Controversy* but in **reverse order**, beginning with the fourth item on the list and working **backwards** to the first:

- **The fourth item** (Ellen G. White, *The Great Controversy*, **p. 637**): Ellen White quoted Daniel 12:2 to describe the **fourth** item on the list, the **special resurrection**:

*"Graves are opened, and 'many of them that sleep in the dust of the earth. awake, some to everlasting life, and some to shame and everlasting contempt.' **Daniel 12:2.**"*

- **The third item** (Ellen G. White, *The Great Controversy*, **p. 635**): Ellen White described the **third** item on the list, the **deliverance** of God's people. The chapter's title is 'God's People Delivered' and at the beginning of the chapter she states:

*"The people of God—some in prison cells, some hidden in solitary retreats in the forests and the mountains—still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels are preparing for the work of death. It is now, in the hour of utmost extremity that the God of Israel will interpose for the **deliverance of His chosen.**"*

Ellen White concluded the previous chapter ('The Time of Trouble') by introducing the central theme of the next:

*"Glorious will be the **deliverance** of those who have patiently waited for His coming and whose **names are written** in the book of life." Ellen G. White, *The Great Controversy*, p. 634*

- **The second item** (Ellen G. White, *The Great Controversy*, **p. 616**): Ellen White described the **second** item on the list by explaining the time of trouble through which God's people pass:

*"The people of God will then be plunged into those scenes of affliction and distress described by the prophet as the **time of Jacob's trouble.**"*

- **The first item** (Ellen G. White, *The Great Controversy*, **p. 613**): Ellen White began the chapter on 'The Time of Trouble' by quoting **Dan. 12:1** and then explained the meaning of the 'standing up' of Michael, the **first** item on the list.

*"Then Jesus **ceases His intercession** in the sanctuary above. . . When He leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God **without an intercessor.**"*

Summary of Ellen White's Comments on Daniel 12:1, 2

Let us look now at Ellen White's development of Dan.12:1, 2 in its **textual order**:

- Ellen G. White, *The Great Controversy*, **p. 613**: The standing up of Michael.
- Ellen G. White, *The Great Controversy*, **p. 616**: The time of trouble.
- Ellen G. White, *The Great Controversy*, **p. 635**: God's people delivered.
- Ellen G. White, *The Great Controversy*, **p. 637**: The special resurrection.

The perceptive reader will notice that Ellen White, in *The Great Controversy*, develops the events of **Dan. 12:1, 2** in the precise order in which they appear in Dan. 12:1, 2.

The Expression 'at that time'

We cannot understand Dan. 12:1, 2 **isolated** from its immediately preceding context because these verses are **a continuation** of events at the end of chapter 11. We know this because Dan. 12:1 begins with a time reference, '*at that time*'. This **temporal expression** links Dan. 12:1, 2 with what **occurred previously** in verses 40-45 particularly verses 44 and 45.

The crucial question at this point is this: **Where would we expect** to find Ellen White's comments about the events that will occur **immediately before** Dan.12:1, 2? The answer is unmistakable. We must find them in the pages that **immediately precede** the chapter on the standing up of Michael.

The expression 'at that time' cannot chronologically come after the king of the north comes to his end with none to help him. He cannot 'come to his end with none to help him' before Michael stands up and the time of trouble ensues. He comes to his end when God's people are delivered at the end of the time of trouble.

The Literary Structure of Daniel 11:44b-45 and 12:1

Now let us carefully consider the literary structure of **verses 44b-45** to determine how they relate to Dan. 12:1, 2. The purpose is to ascertain the event to which the expression '*at that time*' points.

A careful comparison of **verses 44b, 45** with **Dan. 12:1** reveals that they describe the **same events** in the **same order** but with **different terminology and emphasis**:

Dan. 11:44b-45: Focuses on the actions and destiny of the king of the north:

- A. The king of the north **goes out to destroy** and annihilate many (11:44b).
- B. The king of the north **sets up the tents** of his palace in a strategic place between the seas and the glorious holy mountain to give a final deathblow to the Remnant (11:45a).

C. The king of the north **comes to his end** with none to help him (11:45b).

Dan. 12:1: Focuses on the jeopardy and deliverance of the Remnant:

A. Michael stands up **to defend** His people (parallel to 11:44b).

B. A **time of trouble** such as never was ensues (parallel to 11:45a).

C. God **delivers** His people (parallel to 11:45b).

Dan. 11:44b-45 and 12:1 are **precisely parallel** but they portray a **different emphasis**. Whereas Dan. 11:44b-45 highlights the activities of the **king of the north** and its destiny for oppressing God's people, Dan. 12:1 focuses on the **jeopardy of God's people** at the hand of the king of the north and their **deliverance** by God. This is how it works out:

✓ **11:44b with 12:1a:**

When the king of the north goes "*out with great fury to destroy and annihilate many*" (11:44b), Michael will stand up to protect and defend them (12:1a).

✓ **11:45a with 12:1b:**

When the king of the north places the tents of his palace in a strategic location to deliver the final deathblow against God's Remnant (11:45A; vividly described in GC 635), they will experience a terrible time of trouble such as never was (12:1b).

✓ **11:45b with 12:1c:**

However, the king of the north will "*come to his end with none to help him*" (11:45b) when God intervenes to deliver His people who are written in the book (12:1c).

The expression "*at that time*" thus **links** Daniel 11:44b-45 with Dan. 12:1. God answers the **actions** of the king of the north by **counteractions** in defense of His Faithful Remnant.

What about Daniel 11:44A?

What about Dan. 11:44a? The text tells us that '*tidings from the north and from the east will trouble the king of the north*' and lead him to go forth with '*great fury to destroy and annihilate many*'. Thus, the '*tidings from the north and from the east*' explain **the reason** why the king of the north will go out and **attempt to destroy** and annihilate many.

What is this news from the north and the east that so infuriates the king of the north that he attempts to destroy and annihilate many? We must go to the book of

Revelation for the answer because the book of Revelation **unseals and expands** upon Daniel:

*“The books of Daniel and the Revelation are **one**. One is a **prophecy**, the other a **revelation**; one a book **sealed**, the other a book **opened**.”* Ellen G. White, *Christ Triumphant*, p. 344.

*“The book of Daniel is **unsealed** in the revelation to John, and carries us forward to the last scenes of this earth’s history.”* Ellen G. White, *Testimonies to Ministers*, p. 115.

Rev. 7:2 describes an angel who ascends **from the east** with **the seal** of the living God. This angel places the seal of God on the foreheads of those who **sigh and cry** (the Loud Cry) because of the abominations being committed by those who profess to serve God (cf. Ezek. 9:1-6). In contrast, the **land beast** of Rev. 13:11-18 will impose the **mark of the beast** on the unfaithful and sentence to death those who sigh and cry (Rev. 13:15, 16). Thus, the work of the sealing angel from the east will **enrage the wicked** who have the mark of the beast.

Rev. 18:1-5 vividly describes a powerful loud cry angel who descends **from heaven** (the north according to Isa. 14:13 and Ps. 48:1, 2). He denounces the sins of Babylon, and gives a **clarion call** for God’s Faithful Remnant to **reject the mark** of the beast and **get out of Babylon** before she suffers the seven last plagues and comes to her end with none to help her. Thus, the book of Revelation identifies the tidings from the north and east as the **sealing** message and the **call to come out** of Babylon.

Ellen White concurs with this Biblical view. The title of the chapter that immediately precedes the standing up of Michael and the time of trouble bears the title, “**The Final Warning**.” She begins this chapter in **GC 603** by quoting **Rev. 18:1, 2, 4 and 5** and in perfect accordance with Dan. 11:44A and Rev. 7:2 she then described on page 605 the issue that will divide the world:

*“While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God’s law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the **mark of the beast**, the other choosing the token of allegiance to divine authority, receive the **seal of God**.”* GC p. 605.

In the same chapter, Ellen White went on to describe the rage that this message will awaken in the religious world:

*“The power attending the message will only **madden** those who oppose it.”* Ellen G. White, *The Great Controversy*, p. 607.

In the **next chapter**, Ellen White flashes back to events leading up to the time of

trouble:

*“The power attending the last warning **has enraged the wicked**; their **anger** is kindled against all who have **received the message**, **[the loud cry from heaven]** and Satan will excite to **still greater** intensity the **spirit of hatred** and persecution.” Ellen G. White, *The Great Controversy*, pp. 614, 615.*

In short, the news from the north is identified in Rev. 18:1-5 as the **Latter Rain and Loud Cry** of the angel who descends from heaven (the north) and the news from the east is the message concerning the **seal of God** in Rev. 7:1-3. Thus, **Dan. 11:44A** describes the message from the north and the east that enrages the king of the north to the point of wanting to destroy God’s remnant as described in **Dan. 11:44b**.

The Beginning Point of Daniel 11:40-45

In this paper we have focused primarily on the events from Dan. 11:44 to Daniel 12:2. However, if we continued moving backwards in *The Great Controversy* (before page 603) we would find, in **reverse order**, that Ellen White expounded upon each phrase of Dan. 11:40-45 ending with the chapter on “***The Bible and the French Revolution***” where she describes the deadly wound of Dan. 11:40a (*Ellen G. White, The Great Controversy, pp. 265-288*). Remarkably, although she does not employ the terminology of verses 40-45, the **sequence of events** clearly reveals that she is discussing them.

Daniel 11:40a tells us that the king of the south would **push** at the king of the north at the **time of the end**. Ellen White clearly identifies the beginning of the time of the end as the year 1798 when France dealt the papacy its deadly wound:

*“But since **1798** the book of Daniel has been unsealed, knowledge of the prophecies has increased [Dan. 12:4], and many have proclaimed the solemn message of the judgment near.” (Ellen G. White, *The Great Controversy*, p. 356; cf. Daniel 12:4).*

The word ‘push’ does not adequately portray **the nuance** of the Hebrew word. The historical event that this word describes was not a **friendly nudge or shove**. The NIV translates: “*will engage him in battle*” while the ESV translates “*shall attack him*”. The word is used elsewhere to describe an animal **goring with horns** (cf. Ex. 21:28, 31; Dan. 8:4). That is, in the year 1798 the power described as the king of the south gored or **attacked** the king of the north. This proves that **1798 is the starting point** of Dan. 11:40-12:2 and the special resurrection is its ending point.

There is a link between Revelation 11:8 and Daniel 11:40:

Daniel 11:40:

- ✓ **Verses 30-39:** The papacy during the 1260 years
- ✓ **Verse 40:** At the time of the end, 1798.
- ✓ **Verse 40:** The king of the south attacks the king of the north

Revelation 11:8:

- ✓ **Revelation 11:3-6:** The papacy during the 1260 years. The two witnesses prophesy in obscurity—sackcloth.
- ✓ **Revelation 11:7:** When they are **about to finish** (John 17:4; 2 Timothy 4:7) their testimony in obscurity (538-1798) in 1798 (the time of the end) the beast from the abyss (atheistic France) attacks and kills the witnesses and the power that obscured them. They threw out the baby with the bathwater.
- ✓ This power that attacked the papacy and the Bible is called ‘Sodom’ and ‘Egypt’ because it is **atheistic** and **immoral**.

*“The **war against the Bible**, carried forward for so many centuries **in France**, **culminated** in the scenes of the Revolution. That terrible outbreaking was but the legitimate result of Rome’s **suppression of the Scriptures**.” Ellen G. White, *The Great Controversy*, p. 265*

‘**shall attack him**’: NKJV, CEV, ESV, God’s Word, Living Bible, New English, New Living, RSV, New RSV, Today’s English.

Who is the King of the South?

There is a **wide consensus** among students of prophecy in the Seventh-day Adventist Church that the king of the north symbolizes **the papacy**. Furthermore, until recent times there was a broad consensus that the king of the south represents **secularism** that grew out of the French Revolution. However, times have changed and some Adventist preachers, as they look at current events, are reinterpreting the king of the south as a symbol of **militant Islam**.

Literally and geographically speaking, the king of the south was **Egypt** because Egypt was **south of Israel** (see Dan. 11:5, 8). However, in eschatology we are not dealing with **literal geographical locations** but rather with global systems. Louis Were expressed the principle:

*“When passing over into the Christian era there is an automatic transition from literal to spiritual Babylon; from literal to spiritual Jerusalem; from the literal lands of Israel and Babylon to their spiritual antitypes.” (Louis F. Were, *The King of the North at Jerusalem*, p. 75)*

Who was the king of the south in 1798, symbolically speaking? **Revelation 11** clearly identifies **France** as 'spiritual Egypt' (verse 8). Thus, while **Babylon** (the king of the north) represents a **global apostate religious** system, Egypt symbolizes the **secular powers** of the world that threw off the yoke of papal Rome beginning with France. **Rev. 17** (17:1, 2) explains that for a very short while at the end, the **secular powers** of the world will once again join together in **unholy wedlock** with the harlot as they did with the papacy during the 1260 years, but in the end the kings of the earth (as did France) will **hate the Babylonian harlot** and destroy her (Rev. 17:15, 16).

In Biblical times, Babylon was the **literal** king of the north because it was a literal enemy that came from the literal north against literal Israel. However, today the king of the north is a **global spiritual system** of counterfeit religion—the Roman Catholic papacy (see Rev. 17:1-6). The Roman papacy is certainly **not literally north** of literal Israel (it is actually west). We must therefore interpret the king of the north and the king of the south symbolically. **The beast from the abyss in Revelation 11:8 is not literally Egypt and Sodom but bears the characteristics of Egypt and Babylon.**

What was the **main characteristic** of France in 1798? The spirit of the French Revolution was atheism but actually, Dan. 11:40A involves far **more** than a **denial of God's existence**. The genius of the Revolution culminating with the captivity of Pope Pius VI was to **secularize the government** and **separate it** from its adulterous relationship with the church. In the course of several decades after the French Revolution, country after country in Europe established **secular governments** separate from the dominance of the papacy. In **1862**, Cardinal **Henry Edward Manning** complained about how the secular governments of Europe had forsaken the papacy:

*"See this Catholic Church, this Church of God, feeble and weak, rejected even by the **very nations called Catholic**. There is Catholic **France**, and Catholic **Germany**, and Catholic **Italy** giving up this exploded figment of the **temporal power** of the Vicar of Jesus Christ.' And so, because the Church **seems weak**, and the Vicar of the Son of God is renewing the Passion of his Master upon earth, therefore we are scandalized, therefore we **turn our faces from him**." (Henry Cardinal Manning, *The Temporal Power of the Vicar of Jesus Christ*, pp. 140, 141).*

And when **Victor Emmanuel II** confiscated the Papal States and **united Italy in 1870**, the popes, in protest, declared themselves **prisoners** of the Vatican until **1929**. Ellen White explained why the papacy has not been able to wield power as in the past:

*"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." Ellen G. White, *The Great Controversy*, p. 564.*

The late Jesuit, **Malachi Martin**, in **1986** wrote a statement where he **inadvertently agreed** with this statement from Ellen White:

*"[For] **fifteen hundred years** and more, [papal] Rome had kept as **strong a hand** as possible in each local community around the wide world. By and large, and admitting some exceptions, that had been the **Roman view** [Ellen White calls it the 'Roman element' GC 581] until **two hundred years** of **inactivity** had been **imposed** upon the papacy by the **major secular powers** of the world." Quoted in Christianity Today (November 21, 1986), p. 26.*

Atheism is not the greatest enemy of the papacy. The United States is the greatest enemy of the papacy because of its First Amendment that separates the secular power of the state from the religious power of the church.

The Flow in Daniel 11 and The Great Controversy

Both Dan. 11:40-12:2 and *The Great Controversy* provide the identical sequence of events:

Dan. 11:40a; Ellen G. White, *The Great Controversy*, pp. 265-288:

France 'attacked' the papacy and inflicted the deadly wound thus severing the illicit love relationship between church and state. The secular powers removed the civil sword from the papacy.

Dan. 11:40b-11:43; Ellen G. White, *The Great Controversy*, pp. 289-605:

A description of the events that transpired between the infliction of the deadly wound in 1798 and the beginning of the tidings from the east and north.

Dan. 11:44a; Ellen G. White, *The Great Controversy*, p. 605:

The Faithful Remnant will proclaim the call to come out of Babylon (tidings from the north) and the sealing message (tidings from the east). This is the Loud Cry empowered by the Latter Rain.

Dan. 11:44b; 12:1a; Ellen G. White, *The Great Controversy*, p. 607 (flashback to the past in Ellen G. White, *The Great Controversy* pp. 614, 615):

The sealing message and the call out of Babylon will enrage the wicked and Michael will stand up to protect those who are written in the book (cf. Daniel 11:2, 3).

Dan. 11:45a; 12:1b; Ellen G. White, *The Great Controversy*, p. 613-635:

A universal death decree will be written against the Remnant and the king of the north will set up his 'tents' outside spiritual Jerusalem (the Remnant Church) intent on delivering a final deathblow. This will bring about the time of trouble for the Remnant (cf. Matthew 24:21, 22).

Dan. 11:45b; 12c; Ellen G. White, *The Great Controversy*, p. 635ff:

The king of the north will come to his end with none to help because his base will turn against him. Michael will deliver His Remnant.

Dan. 12:2; Ellen G. White, *The Great Controversy*, p. 637:

Those who died in the faith of the third angel's message will rise in a special resurrection along with those who pierced Jesus.

Thus the **two reference points** for the beginning and ending of Dan. 11:40-12:2 are the **French Revolution** at the beginning as described in *The Great Controversy*, pp. **265-288** and the deliverance of God's people and the **special resurrection** in *The Great Controversy*, **pp. 635, 637**. Ellen White describes the events that occur between these two reference points in *The Great Controversy*, **pp. 289-604**. A careful study of these pages reveals that Ellen White comments on all the details in verses 40b-43 without actually quoting the verses or using the verbiage.

Ellen G. White and Islam

It is uncanny how Ellen White vividly describes the events of Dan. 11:40-45 without ever quoting the verses or alluding to the language. The question is, why did she not simply come out and quote the verses and then comment on them? There is a clear historical reason.

The original view of the pioneers was that the king of the north represents the Roman Catholic papacy. This is the clear view expressed in the pamphlet *A Word to the Little Flock Scattered Abroad*, **coauthored** by James and Ellen White in 1847. However, in the early 1870's Uriah Smith, who was the highly respected editor of the *Advent Review and Sabbath Herald*, changed the view of the pioneers, reinterpreting the king of the north as **Turkey** because Turkey was prominent in the news of the day. Smith changed the traditional view to fit current events.

James White was not pleased with Smith's new view and accused him of removing one of the landmarks of the Advent Movement. Things started getting testy and members began taking sides. In this context, Ellen White instructed her husband to desist of his criticism. Undoubtedly she knew that an understanding of Dan. 11:40-45 was not an urgent matter at that time. Her main concern was to preserve the unity of the church. If Ellen White had quoted the verses of Dan. 11:40-45 and offered a view contradictory to Uriah Smith's, she would have been accused of nepotism so she expounded upon these verses without quoting them or alluding to the language, knowing full well that someday someone would discover her view of the matter.

Significantly, in the eschatological portion of *The Great Controversy*, Ellen White does

not mention Islam, even once, as playing any role in the fulfillment of Bible prophecy at the end. It appears that Ellen White saw no prophetic significance to the rise of radical Islam. The same is true of the great chain prophecies of Scripture. There is no reference to Islam in the prophecies of **Dan. 2, Dan. 7, Dan. 8 and 9, Rev. 12, Rev. 13, Mt. 24 and Rev. 17**. Neither is there any reference to Islam in the series of the **churches and the seals**.

Ellen White's silence on the role of Islam in Bible prophecy has puzzled some Seventh-day Adventist scholars who have concluded that Ellen White simply did not have all the light on end time events. At least one of these scholars some time ago reached the conclusion that Ellen White was wrong in her interpretation of the little horn as a symbol of the papacy.

Don't get me wrong. I am not saying that Islam might not play a role in the **precipitation** of end time events as Ellen White describes them in *The Great Controversy*. It is true that Islam might serve as the catalyst for the fulfillment of Bible prophecies concerning the United States and the papacy, but I do not believe that prophecy contemplates the rising power of militant Islam directly.

That is to say, in the light of the Biblical evidence I do not believe that radical Islam fulfills any specific end time prophecy but very well could serve as a catalyst for the fulfillment of prophecy. The events of 9/11 and the war against Al-Qaeda and Isis has curtailed our civil and religious liberties and has also misdirected the eyes of Christians (and even a few Seventh-day Adventists) to the Middle East for the fulfillment of prophecy thus hiding from view the powers that will play a role in end time events, the papacy, apostate Protestantism and the secular powers of the world.

The Meaning of the Word 'escape'

When the angels took **Lot out of Sodom**, they told him:

'Escape [malat] for thy life; look not behind thee, neither stay thou in all the plain; escape [malat] to the mountain, lest thou be consumed.' (Genesis 19:17).

Not only did God instruct Lot to flee. God told him to flee to a particular place, the **mountain** (verses 17, 19).

When **David** was fleeing from the wrath of Saul, he said to himself:

'I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape [malat] into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape [malat] out of his hand.' (1Samuel 27:1).

God promised to deliver Ebed-Melech the Ethiopian when Nebuchadnezzar destroyed Jerusalem:

*'But I will **deliver [malat]** thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely **deliver [malat]** thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the LORD.'* (Jeremiah 39:18)

Before the fall of Babylon, God warned His people:

*'**Flee** out of the midst of Babylon, and **deliver** every man his soul: be not cut off in her iniquity; for this is the time of the LORD's vengeance; he will render unto her a recompense . . . My people, **go ye out** of the midst of her, and **deliver** ye every man his soul from the fierce anger of the LORD.'* (Jeremiah 51:6, 45)

Psalm 124 describes how Israel escaped because the Lord was on their side:

*"If it had not been the Lord who was on our side," let Israel now say — 2 "If it had not been the Lord who was on our side, when men rose up against us, 3 Then they would have **swallowed us alive**, when their wrath was kindled against us; 4 then the **waters** would have **overwhelmed** us, the **stream** would have gone over our soul; 5 then the **swollen waters** would have gone over our soul." 6 Blessed be the Lord, who has not given us as prey to their teeth. 7 Our soul has **escaped [malat]** as a bird from the snare of the fowlers; the snare is broken, and we have **escaped [malat]**. 8 Our help is in the name of the Lord, who made heaven and earth."*

In **Isaiah 31:5** the words 'defend,' 'deliver,' and 'preserve' are all used synonymously:

*'As birds flying, so will the LORD of hosts **defend** Jerusalem; defending also he will **deliver** it; and passing over he will **preserve [malat]** it.'* (Isaiah 31:5).

Here are two texts from the psalmist:

*"They cried to You, and were **delivered [malat]**; they trusted in You, and were not ashamed."* (Psalm 22:5)

*"Blessed is he who considers the poor; the Lord will **deliver [malat]** him in time of trouble."* (Psalm 41:1)

We conclude our observations on the word *malat* by quoting two particularly important verses because they relate directly to the last days (for more on the relationship between Joel 2:32, Revelation 14 and Daniel 11, see the end of these study notes):

*'And it shall come to pass, that whosoever shall call on the name of the LORD shall be **delivered [malat]**: for in mount **Zion** and in **Jerusalem** shall be **deliverance [palat]**, as the LORD hath said, and in the **remnant** whom the LORD shall call **[Revelation 17:17 tells us that those who are with Jesus in the final conflict are called]**.'* (Joel 2:32).

*'And at that time **[when the king of the north goes out with the intention of slaying the remnant]** shall **Michael stand up [probation closes and Jesus begins to reign over His kingdom]**, the great prince which standeth for the children of thy people **[Michael will defend spiritual Israel]**: 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 **[at end of the time of trouble]** thy people shall be **delivered [malat]**, every one that shall be found written in the book **[their name was retained during the investigative judgment]**.'* (Daniel 12:1).

We must not only take into account the word 'escape' but also the expression 'out of his hand' that stands in contrast to 'into his hand'. The expression 'into his hand' means that a king or kingdom conquers another (Genesis 14:20; 32:16; Daniel 1:2). On the other hand, 'out of his hand' means the opposite (Genesis 37:21; 2Chronicles 28:5; Joshua 24:10; 1Samuel 27:1; 2 Kings 18:29; Jeremiah 34:3; **Daniel 8:4, 7**). Thus, the expression 'escape or delivered out of his hand' means that Edom, Moab and Ammon will escape or be delivered from the king of the north when he invades these lands. Why? Simply because those who escape from these nations as Joel 2:32 tells us, flee to **Jerusalem for refuge**.

We shall have much more to say about the Hebrew word *malat* in our comments on verse 45 and Daniel 12:1. However, here is a summary of what we have discussed so far:

Although translated differently in the NKJV, the Hebrew words 'escape' in Daniel 11:41 and 'delivered' in Daniel 12:1 are identical. This seems to indicate that the ones who escaped from the hand of the king of the north in Daniel 11:41 are the very ones who will later be delivered at the end of the time of trouble in Daniel 12:1.

The progression of Daniel 11:40-45 seems to indicate that the ones who 'escape' from the hand of the king of the north actually flee from Edom, Moab and Ammon to seek refuge in Jerusalem or Mount Zion. When the king of the north sets up the tents of his palace between the seas and the glorious holy mountain, God's remnant is safe inside Jerusalem.

Joel 2:32 underscores this by stating that when the heathen come against Jerusalem (Joel 3) **deliverance** is found in Mount Zion and in Jerusalem. Furthermore, it is clear that the Hebrew words *malat* and *palat* are synonymous in Joel 2:32, a point that will become all the more important as we continue our study. Revelation 14:20 makes it clear that the righteous are in Jerusalem while the wicked are outside the city in the winepress intent on delivering a death blow against those who are inside (see also Revelation 19:11-16).

The mention of deliverance of God's people in the Time of Jacob's Trouble brings to mind the experience of Jacob in Genesis 32. Upon hearing that his brother was coming against him with a band of 400 armed men, Jacob divided his company into two groups so that at least one could **escape** (Genesis 32:8) from the wrath of his brother. In his prayer, Jacob pleaded for God to **deliver** (Genesis 32:11) him from Esau's wrath. It is clear here that Esau foreshadows the king of the north while Jacob foreshadows God's remnant people. Furthermore, the Angel with whom Jacob struggled was Michael, the deliverer! Jacob named the place Peniel that means 'face of God' because He had seen God face to face and survived.

Ellen White and the Last Three Plagues

This study would not be complete without taking some time to draw some parallels between Daniel 11:30-12:3 and Revelation 13-19. In the comparison we must pay careful attention not only to verbal echoes of Daniel 11:40-45 in Revelation but also to thematic ones.

Sequence of Events in Daniel 11:30-12:3

Let's summarize the flow of Daniel 11:30-12:3 and then compare with the book of Revelation:

- ✓ During the 1260 years (referred to as '*many days*' in Daniel 11:33), the king of the north musters forces, takes away the daily, sets up the abomination of desolation, persecutes the faithful by sword, flame, captivity and plundering, does his will, magnifies himself as God, speaks blasphemies and he prospers (verses 30-39).
- ✓ At the time of the end in 1798 AD, the king of the south attacks the king of the

north giving him a **deadly wound** (verse 40).

- ✓ After the king of the south wounds the king of the north, the wound **begins to heal** and he undertakes an **incremental** and **unrelenting conquest** of the known world of the time (verses 40-43).
- ✓ The king moves from Babylon west into the countries north of Israel, then south into the Holy Land, east to Edom, Moab and Amon, and finally further south to Libya, Ethiopia and Egypt. Basically the king has conquered the **known world** of the time from the River Euphrates to the River of Egypt (Genesis 15:18).
- ✓ This invasion of the king of the north is metaphorically described as the River Euphrates at flood stage. According to verse 40 the king **overflows and passes over**, words used to describe an inundating river. In fact, **Isa. 8:7, 8** uses the identical metaphorical expressions to describe Sennaquerib's invasion of the Holy Land:

*“Now therefore, behold, the Lord brings up over them the waters of **the River**, strong and mighty—the king of Assyria and all his glory; he will go up over all his **channels** and go over all his **banks**. He will pass through Judah, he will **overflow** and **pass over**, he will reach up **to the neck [a euphemism for Jerusalem]**; and the stretching out of his wings will fill the **breadth** of Your land, O Immanuel.”* (cf. Ps. 69:2, 15; Isa. 28:17; 43:2).
- ✓ When the king of the north reaches the **apex of his power** having conquered everything in his path, **news** comes from the north and the east that **troubles him**. When the news arrives, the king of the north is north Africa. What is north and east of Ethiopia, Libya and Egypt? Jerusalem! The news **enrages** the king of the north against those who bear the news and he goes out to destroy and **annihilate** many (verse 44).
- ✓ As he moves north and east toward Jerusalem, Michael **stands up**, that is, probation closes (12:1; cf. 11:2, 3). At this point all of the faithful are written in the **book of life** and the kingdom of Jesus is made up.
- ✓ As the king moves against the Remnant they go through a **time of trouble** such as has never been (12:1; cf. Mt. 24:21, 22). However, at this point, Michael, the Great Prince, becomes their **defender** (12:1).
- ✓ At this point there is **only one place** that is contesting the king's authority—the Remnant **in Jerusalem** (cf. the invasion of Sennaquerib). Therefore, the king plants the **tents of his palace** between the Mediterranean Sea and the glorious holy mountain, Zion. If he conquers this place, his triumph will be

complete. He surrounds Jerusalem at the Mount of the Congregation, *Har-Mogged* (Joel 3:9-12).

- ✓ The king of the north supernaturally comes to his end with **none to help him**. Thus, Babylon will experience widowhood and loss of children in one day because of her sorceries (Isaiah 47:9). When the king comes to his end, those who are written in the book are delivered from the death decree by Michael (Daniel 12:1).
- ✓ The righteous will then shine like stars in the **kingdom** forever and ever (12:3)

A Very Important Principle

The book of Revelation picks up on the scenario of Daniel 11 but spiritualizes and globalizes the terminology. **Louis Were** expressed the principle:

*“When passing over into the Christian era there is an automatic transition from **literal to spiritual** Babylon; from **literal to spiritual** Jerusalem; from the **literal lands** of Israel and Babylon to their **spiritual antitypes**.” (Louis F. Were, *The King of the North at Jerusalem*, p. 75).*

The reason for this shift from the literal and local to the symbolic and global, is that in the Old Testament Israel, the temple, the ritual system and Jerusalem were centered in the middle east and the nations were to come to Israel for salvation. However, after the outpouring of the Holy Spirit on the Day of Pentecost, God’s people were no longer centralized in the middle east but rather were gathered globally to Jesus. Jesus told His disciples to ‘go’ to all nations. Thus, because Daniel 11:30-12:3 is describing events during the Christian dispensation, the middle eastern terminology of Daniel 11 must be global and symbolic.

The Scenario in Revelation

The little horn/beast/Man of Sin ruled for 42 months or 1260 years. According to Daniel 7, 8, 11; 2 Thessalonians 2 and Revelation 13:1-9, this system united church and state, polluted the sanctuary, took away the daily, set up the abomination of desolation, spoke blasphemies, sat in the temple of God claiming to be God, and prospered.

At the end of the first stage of its career, at the beginning of the time of the end in 1798, the civil sword of France (the king of the south) gave the beast/harlot a deadly wound (Revelation 13:3, 10, 14; cf. Romans 13:4; cf. Revelation 11:7-10). Until 1929 the wound festered but in that year the wound began to heal.

According to Revelation, the deadly wound of the beast/harlot will progressively heal (Revelation 13:3) and it will gain the support of the kings of the earth (Revelation 17:2), the false prophet/daughters (Revelation 13:11-18), and the multitudes/waters (Revelation 17:1, 15). Eventually, the whole world will marvel and follow the beast/harlot (Revelation 13:3).

When the beast/harlot has overwhelmed the entire world, there will still be a small Remnant that contests its authority. With Latter Rain power, the Remnant will proclaim the Loud Cry from the symbolic north and the sealing message from the symbolic east (Revelation 7:1-3 and Rev. 18:1-5). The three angels' message will then swell to a Loud Cry. This will be, so to speak, the three angels' message on booster cables or steroids. The message will call those who are still in Babylon to come out and receive the seal of God before the plagues fall on Babylon (18:4).

The message will anger the harlot whose cardinal sin is the shedding of the blood of the saints and the martyrs of Jesus (Rev. 17:6; 18:24; 19:1, 2). The harlot sits on the waters of the symbolic Euphrates and the waters increase until they swirl at flood stage intending on annihilating the faithful.

A unprecedented **time of trouble** will ensue for God's faithful people. They will not be able to buy or sell (Revelation 13:17) and a death decree will be given against them (Revelation 13:15). They will then have to flee to the desolate places of the earth (cf. Mt. 24:16-21)

The harlot will then move to spiritual Jerusalem in the symbolic north and east where the Loud Cry and sealing message are coming from and will plant the tents of her palace between the Mediterranean Sea and the glorious holy mountain—Mt. Zion/Jerusalem. This remains the lone place that she needs to conquer to have full and complete control:

*“He [Satan] numbers **the world** as his subjects; but the **little company** who keep the commandments of God are resisting his supremacy. If he could blot them from the earth, his triumph would be complete.” GC 618*

The predicament of the Remnant is portrayed in Revelation 14 where the three angels' messages ripen the grain and the grapes for the harvest. The grapes are gathered in the winepress outside the city and the Remnant inside. The harvest in the Valley of Jehoshaphat in Joel 3 now becomes 'the harvest of the earth'. The wicked are gathered in the winepress outside the city (14:19, 20; 19:15) for a final deathblow against the Remnant (GC 635). There is only one place that contests the harlot's authority—spiritual Jerusalem!

Up to this point, the harlot has had as supporters, her daughters (Revelation 17:5),

the kings of the earth (Revelation 17:1, 2) and the waters (Revelation 17:1, 15). However, when darkness falls upon the earth, the harlot will be forsaken by her supporters and **none will help her**. Isaiah 47:9 tells us that in one day (cf. Rev. 18:8), Babylon will experience **widowhood** (the kings forsake her) and **loss of children** (the daughters forsake her) because of her sorceries (Revelation 18:23).

This withdrawal of support will prepare the way for Jesus and His angels—the kings from the east—to gather His people (19:11-14). Thus God's people will be delivered, everyone who is written in the book. This is portrayed as horses coming to trample the winepress (Revelation 14:19, 20; 19:15). Revelation identifies the riders of the horses as Jesus and His angels.

Dan. 12:3 then describes the righteous shining as stars in the kingdom forever and ever. This is the same culmination as in Daniel 2 and 7.

Ellen White and the Last Three Plagues

What does Ellen White have to say about all of this?

Ellen White had much to say in *The Great Controversy* about Daniel and Revelation. However, there are some portions of these books that she never quoted such as, the supernatural darkness of the fifth plague (Rev. 16:10, 11), and the drying up of the Euphrates (Rev. 16:12), the Battle of Armageddon (Rev. 16:16) ** and the kings from the east (Rev. 16:12) of the sixth.

Is it just possible that she had much to say about these verses although she never quoted them? Let's consider the last three plagues of Rev. 16 as an example of how to find Ellen White's commentary on verses that she never quoted.

In **GC 628** Ellen White used less than one page to describe the first four plagues (Rev. 16:1-9) quoting phrases from all four. Strangely enough, however, in the next seven pages she did not follow up with the last three. In fact, after page 628, she never quoted any verses from the fifth or sixth plagues in the rest of the book. This has led some to wonder whether Ellen White had any light on the supernatural darkness of the fifth plague and the drying up of the Euphrates, the battle of Armageddon and the kings that come from the east in the sixth.

It is important to note, however, that Ellen White did quote verses that describe the seventh plague in **GC 636, 637**. Thus, she quoted from the first four on page 628 and the seventh on pages 636, 637 but quoted no verses on the fifth or sixth in between. Thus there appears to be a gap between the fourth plague and the seventh.

Summarizing:

- ✓ Quotes from the first four plagues (GC 628).
- ✓ No quotations from the fifth or sixth plagues (GC 629-635).
- ✓ Quotations from the seventh plague (GC 636, 637).

On the surface, it would appear that Ellen White had nothing to say in *The Great Controversy* about the fifth and sixth plagues because she does not quote any verses. However, as we shall see, appearances can be deceiving!

If Ellen White did offer any commentary on the fifth and sixth plagues, where would we expect to find it? Where would we look for her remarks on the plague of darkness, the drying up of the Euphrates, the battle of Armageddon and the kings that come from the east?

The answer to this question is obvious. If she quotes verses from the first four plagues in GC 628 and the seventh plague in GC 636, 637, we would expect her commentary on the fifth and sixth somewhere in between!

The Key to Ellen White's Commentary

The key to understand Ellen White's perspective of the fifth and sixth plagues is in GC 635 where she describes the wicked **multitudes** of Babylon, the swirling waters of the symbolic Euphrates upon which the harlot sits, (Rev. 17:1, 2, 15) preparing to execute the death decree. As the flooding waters are about to slay God's people, the darkness of the fifth plague falls upon Babylon. Here is how Ellen White described the events leading up to the fifth plague of darkness:

"With shouts of triumph, jeering, and imprecation, throngs of evil men [the symbolic waters of the Euphrates] are about to rush upon their prey, when, lo, a dense blackness, deeper than the darkness of the night, [the fifth plague] falls upon the earth." (GC 635)

It should not surprise us that the rushing waters of the sea in Scripture symbolize multitudes, nations and peoples that are inimical to God's people and which God will rebuke!

*"Woe to the **multitude** of many **people** who make a noise **like** the roar of the **seas**, and to the **rushing** of **nations** that make a rushing like the **rushing** of **mighty waters**! 13 The **nations** will **rush** like the **rushing** of **many waters**; but God will **rebuke** them and they will **flee far away**, and be chased like the chaff of the mountains before the wind, like a rolling thing before the whirlwind."* (Isa. 17:12-13)

The darkness of the sixth plague arrests the multitudes, that is, dries up the waters of the symbolic Euphrates upon which the harlot sits (Rev. 17:1, 2, 15). This is how Ellen White described it:

*“the angry **multitudes** [the waters composed of multitudes, nations, tongues and peoples] are suddenly **arrested** [the waters of the Euphrates dry up]. Their mocking cries die away. The objects of their murderous rage are forgotten.” (GC 635)*

In the scenario that Ellen White portrays, after the darkness of the fifth plague and the drying up of the waters, of the sixth, the kings—Christ and His angels—come from the east (Mt. 24:27) to rescue the persecuted Remnant:

*“Soon there appears **in the east** a small black cloud, about half the size of a man's hand. . . **Jesus rides forth as a mighty conqueror**. . . ‘Faithful and True,’ ‘in righteousness He doth judge and make war.’ And ‘the **armies which were in heaven**’ (Revelation 19:11, 14) follow Him. With anthems of celestial melody, the holy angels, a vast, unnumbered throng, attend Him on His way”. **GC 640, 641***

This is how it all works out:

- ✓ The wicked multitudes of Babylon (the symbolic Euphrates) are **about to drown** God’s people.
- ✓ The **dense darkness** of the fifth plague falls upon the earth.
- ✓ The angry waters of Babylon’s symbolic Euphrates suddenly **dry up** or are arrested when God’s voice utters the words, ‘it is done’—symbolically portrayed as the breath or sword from His mouth— (Rev. 19:15; Isa. 11:4; GC 636, 637).
- ✓ Jesus and the angels come **from the east** to gather the remnant (cf. Rev. 19;11-14).

The Desolation of the Earth

However, there is still a missing piece of the puzzle. In the following chapter (“*The Desolation of the Earth*”), Ellen White explains that the supporters of Babylon will not only withdraw their support or dry up on Babylon. After withdrawing their support, they will turn against the religious leaders of Babylon to ‘drown’ them.

In the chapter, *The Desolation of the Earth*, Ellen White returns to the moment when the voice of God delivered His people from the raging waters of Babylon (GC 635). We know that she returned to the beginning point of the previous chapter because both begin with the voice of God turning the captivity of His people:

*“When the **voice of God** turns the captivity of His people, there is a terrible awakening of those who have lost all in the great conflict of life.” GC 654*

Then Ellen White **expands upon** the meaning of the drying up of the waters and how they will vent their rage against the religious leaders of Babylon who have

deceived them:

*“The **people [the waters upon whom Babylon sits]** see that they have been deluded. They accuse one another of having led them to destruction; but all unite in heaping their bitterest condemnation upon **the ministers. Unfaithful pastors** have prophesied **smooth things**; they have led their hearers to make **void the law** of God and to persecute those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The **multitudes** are **filled with fury**. “We are lost!” they cry, “and you are the cause of our ruin;” and they **turn upon the false shepherds**. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God’s people are now employed to destroy their enemies. Everywhere there is strife and bloodshed.” GC 655.*

* Ellen White does use the phrase ‘battle of Armageddon’ in other places (7BC 982; 3SM 426) but only in general terms. However, I was not able to find a single example in The Great Controversy where she quoted verses 12 and 16. Furthermore, she never quoted verses 10, 11 that describe the fifth plague either. Ellen White did quote verses 13-15 but made it clear that the fulfillment of these begins before the close of probation:

*“The Spirit of God **is** gradually withdrawing from the world. Satan **is** also mustering his forces of evil, going forth ‘unto the kings of the earth and of the whole world,’ to gather them under his banner, to be trained for ‘the battle of that great day of God Almighty’ [Revelation 16:14].” Ellen G. White, *The Seventh-day Adventist Bible Commentary*, volume 7, p. 983.*

The Judge, the Widow and the Adversary

Introduction: Daniel 11 and a Parable

The last five verses of Daniel 11 describe the final human power that will persecute God's faithful people at the end of time. Daniel 11 refers to this power as the king of the north. According to Daniel 12:1, the faithful will go through an unprecedented time of trouble that Matthew 24:21 describes as the '*great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be.*'

Ellen White described the severity of the ordeal:

"It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God." GC 622

How will God's people subsist during this period? The best description I have been able to find in the Bible to answer this question is the parable of the persistent widow. Let's first read the parable and fix the details in our minds.

The Passage

Lucas 18:1-8

"Then He spoke a parable to them, that men always ought to pray and not lose heart, 2 saying: "There was in a certain city a judge who did not fear God nor regard man. 3 Now there was a widow in that city; and she came to him, saying, 'Get justice for me from my adversary.' 4 And he would not for a while; but afterward he said within himself, 'Though I do not fear God nor regard man, 5 yet because this widow troubles me I will avenge her, lest by her continual coming she weary me.'" 6 Then the Lord said, "Hear what the unjust judge said. 7 And shall God [the judge] not avenge His own elect [the widow] who cry out day and night [the delay] to Him, though He bears long with them? 8 I tell you that He will avenge them [he avenges] speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?"

The Parable's Two Lessons

Verse 1: Two lessons of the parable:

*“Then He spoke a parable to them, that men [1] **always** ought to pray and [2] **not lose heart.**”*

The ‘When’ of the Parable

Although the two lessons of the parable apply to all times, they have a special application to those who will live on the earth during the time of Jacob’s Trouble after the close of probation. We know this for two reasons:

The immediately preceding context:

Luke 17:26-37: The days of Noah and Lot:

The conclusion of the parable:

Luke 18:8

The parable ends by referring to the second coming of Jesus:

“Nevertheless, when the Son of Man comes, will He really find faith on the earth?”

Persons and Elements of the Parable

Let’s consider the persons and elements of the parable:

The judge

Luke 18:2:

*“There was in a certain city a **judge** who did not fear God nor regard man.”*

Note: The expression ‘*did not fear God nor regard man*’ means that the judge was a secular man with no religious inclinations.

The widow

Luke 18:3A, first part:

*“Now there was **a widow** in that city. . .”*

Note: The record indicates that the widow had no children, no house, no money, no friends and no attorney to represent her. The adversary totally wiped her out. Her only hope resided in the judge doing her justice and avenging her against her adversary.

The persistence and perseverance of the widow

Luke 18:3B, second part:

“Now there was a widow in that city; and she came to him. . .”

Note: The verb ‘came’ does not capture the sense of the Greek verb. A better translation would be ‘*she kept coming*’. She did not come once or twice. She kept coming and coming and coming. She was persistent to the point of becoming a pest! Verse 5 captures the continuous tense of the verb:

“I will avenge her, lest by her continual coming she weary me.”

The adversary (antídikon)

Luke 18:3C, third part:

“Now there was a widow in that city; and she came to him, saying, ‘Get justice for me from my adversary.’

Note: According to the scholars who have studied this parable, when the widow’s husband passed away he owed a considerable sum of money to a creditor and the creditor took all that she had to pay her husband’s debt.

The delay

Luke 18:4A, first part:

“And he would not for a while. . .”

Note: The judge did not answer the widow’s pleas immediately. He capriciously delayed to answer but she kept coming!

The judge did her justice

Luke 18:4B, second part:

“. . . but afterward he said within himself, ‘Though I do not fear God nor regard man, 5 yet because this widow troubles me I will avenge her, lest by her continual coming she weary me.’”

Note: The judge did not do her justice because he was compassionate but rather to get her off his back.

Jesus Explains the Parable

Lucas 18:6:

“Then the Lord said, “Hear what the unjust judge said.”

Lucas 18:7:

*“And shall **God [the judge]** not **avenge [over the adversary]** His own **elect [the widow]** who cry out **day and night [the delay]** to Him, though He bears long **[persistence]** with them?”*

The fulfillment of this parable is found in Daniel 12:1.

The judge: God

The judge **represents God** because Jesus said:

*“And shall **God [the judge]** not **avenge. . .**”*

But this **raises a question**. How can a judge who does not fear God nor regard man represent God? The answer is that we have a **comparison by way of contrast**. The argument of Jesus is **like this**:

*“If a judge who does not fear God nor regard man answers the pleas of a widow in distress to get her **off his back**, how much more will God answer the pleas of His elect because He **loves them**?”*

Both the judge and God answer pleas but for **different reasons**. The judge delays to avenge the widow because **He could** but finally answers her request because He is **tired of having her come**. However, God delays to answer because **He loves** His people.

The Widow: The Elect

¿Who does the widow represent in the parable?

In the **symbolism of the Bible**, a woman represents the church. A **pure woman** represents a pure and faithful church and a **harlot woman** symbolizes an apostate church. However, the question is, what does a **widow woman represent**?

The widow represents the church but **not under ordinary circumstances**. She represents a **persecuted and oppressed** church that has **lost all earthly support**. She represents a church that is going through a **time of trouble** because she has been **cleaned out** by the adversary. The **only hope** of the church rests upon the intervention of God to avenge her over her adversary.

According to **Luke 18:7** the widow symbolizes the **elect of God** who in the midst of the **worst time of trouble** in history cry out **day and night** to Him for deliverance from the adversary. When will the elect live?

Matthew 24:21, 22, 24:

Christ taught that **the elect will live** during the **great tribulation** after the close of

probation. They will be **persecuted** and will have to leave **everything behind**:

*“For then there will be **great tribulation**, such as has not been since the beginning of the world until this time, no, nor ever shall be. 22 And unless those days **[the great tribulation]** were shortened, no flesh would be saved; but for the **elect's** sake those days will be shortened. . . For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the **elect**.”*

The Adversary

The widow's adversary represents Satan:

1Peter 5:8:

*“Be sober, be vigilant; because your **adversary the devil** walks about like a roaring lion, seeking whom he may devour.”*

In **Revelation 12** Satan attempts to wipe out the **pure woman** who must **flee** into the wilderness. (Revelation 12:1, 6, 13, 14)

The Widow's Day and Night Cry

The widow in the parable **cried out day and night** to the judge to **deliver** her from her adversary. Likewise, the **elect will cry out to God** for deliverance from Satan. The word 'cry out' in the parable is **very intense**. It describes a person in **severe distress** who is uttering an agonizing cry.

- **Acts 8:7** The **evil spirit** cried out when they saw the apostles.
- **Luke 9:38** A **father cried out** for Jesus to heal his tormented son.
- **Mark 15:34**: **Jesus cried out** to His Father 'why have you forsaken me?'
- **Galatians 4:27**: For a woman crying out with **birth pangs**.

The Delay

What is the meaning of the expression in the NKJV, **'though He bears long with them?'** Let us notice how other Bible versions render the phrase:

- ✓ **NIV**: 'will He **keep putting them off?**'
- ✓ **Weymouth**: 'although **He seems slow** in taking action on their behalf?'

Clearly, God will not answer the cries of His people in the time of trouble **immediately**. We know this because they **cry out to God day and night** for justice over their adversary.

The notable Presbyterian commentator **Albert Barnes** explained it this way:

"Although he **defers long** to avenge them, and greatly **tries their patience**, yet he will avenge them." He **tries their faith**; he suffers their **persecutions and trials** to continue a **long time**; and it almost "appears" as if he would not interpose. Yet he will do it, and will save them."

In a world where people want **immediate gratification**, waiting is not an option. God can answer prayers in three ways: **Yes, no or wait**. It is the waiting that we do not like.

Two Reasons for the Delay

Of course, the question that **begs an answer** is this: **If God loves** His people so much, **why** would He allow them to **fully experience** the time of trouble and **delay** to deliver them? Why not deliver them **the very moment** they begin to cry out to Him for help?

God will allow His people to go through the time of trouble with nothing to lean on for **two reasons**:

The first reason is that the time of trouble will teach God's people to **depend wholly on God** and nothing on self. The **trials will cement their faith** and trust in God for eternity. The time of trouble will **cleanse them** from everything that **attaches them** to this earth.

God's elect will face **all the forces of the enemy** and their faith **will grow** with each trial. The **furnace of affliction** will **purify them** and they will come forth as **pure gold** with **no dross**. Job understood the reason for his trial:

Job 23:10:

*"But He knows the way that I take; when He has **tested me**, I shall come forth **as gold**."*

Isaiah 48:10

*"Behold, I have **refined** you, but not as silver; I have **tested** you in the **furnace** of affliction."*

The Fiery Furnace

The experience of the **three young men** in the fiery furnace illustrates on a **small and symbolic scale** the trials that the elect will go through during the time of trouble. Ellen White wrote about those who will go through the time of trouble:

*"Their **affliction** is great; the **flames of the furnace** seem about to **consume them**; but the **Refiner** will bring them forth as **gold tried in the fire**. God's love for His children during the period of their severest trial is **as strong and tender** as in the days*

of their sunniest prosperity; but it is needful for them to be placed in the **furnace of fire**; their **earthliness** [**strong attachment to worldly things, belonging to this earth especially as opposed to heaven**] must be consumed, that the image of Christ may be **perfectly reflected**." GC 621

"Those who hold fast their faith unto the end will come forth **from the furnace of trial** as fine gold **seven times** purified. Of this work the prophet Isaiah says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir" (Isaiah 13:12). When in trouble, remember that faith tried in the furnace of affliction is **more precious than gold** tried with fire. Remember that there is One watching every movement, to see when the last particle of dross is taken away from your character." *Our Father Cares*, p. 276

The Second Reason for the Delay

The **story of Job illustrates** the second reason why God will allow His people to go through the time of trouble. **Satan argues** that the people of God serve Him out of **self-interest**. In other words, they are **mercenaries** that serve the Lord for **reward**. They serve God for the **loaves and the fishes**. However, God's elect will **prove to the universe** that they serve God out of **pure love**, that they love the Lord more than their **own lives**. Like the three young men in the Valley of Dura they will say, 'our God is able to deliver us but if He does not we still serve Him.'

Job is a Type of the Final Generation

#1: The **heavenly jury**, the representatives of the worlds of the **universe** were listening intently to the conversation between Satan and God.

2: **The judge:** God the Father was the only one who could **deliver** Job from the time of trouble.

#3: The faithful **remnant** who was totally cleaned out by the adversary: Job

#4: The **adversary:** Satan complained that God did not allow him to test Job and for that reason Job served Him. Basically he was saying, if you **remove your protection** and blessings from him the universe will see that Job does **not serve God for nothing**.

#5: The **time of trouble:** Job's faith is **severely tested**. He loses **all earthly support**, his **possessions**, his **servants**, his **children**, his **health**, the support of **his wife** and his **dearest friends** and it appeared that **even God**, his best friend had forsaken him.

#6: **Job cries out to the judge for justice:** From chapter **3 to chapter 38**.

Job 23:1-7

*“Then Job replied: 2 “Even today my complaint is bitter; his hand is heavy **in spite of my groaning**. 3 If only I knew where to find him; if only I could go to his dwelling! 4 I would **state my case** before him and fill my **mouth with arguments**. 5 I would find out what he would answer me, and consider what he would say. 6 Would he oppose me with great power? No, he would not press **charges against me**. 7 There an upright man could **present his case** before him, and I would be **delivered forever from my judge**.”*

7: There was a **delay**. God’s answer to Job was a devastating silence. And yet **Job does not let loose** of the Lord:

- *“Though He slay me yet will I trust in Him”*
- *“I know that my Redeemer lives”*
- *“When He has tested me I shall come forth as pure gold.”*

#8: After the delay, **God vindicated him** over his adversary. It was proved that Job **served God out of pure love** and not self-interest. At the end of history an **entire generation** of saints will prove before the universe that they serve God because they love Him.

The Experience of Jesus

Jesus lived out the parable in His own flesh. All the details of the parable are in the experience of Jesus in Gethsemane and the cross.

- The **Judge**: God the Father
- The **Widow**: Jesus
- The **Adversary**: Satan (Luke 23:53).
- Jesus had **nothing to lean on, not even His clothes** (Matthew 27:35). His **disciples forsook** Him (Matthew 26:56) and it even appeared like **His Own Father** had forsaken Him.
- In His time of trouble **Jesus cried out** to the judge for deliverance:
 - ✓ *He began to be sorrowful and deeply distressed’* (Matthew 26:37).
 - ✓ **Three times in Gethsemane** he pleaded with His Father to take away the cup if it was His will (Mt. 26:39-44).
 - ✓ He **sweated great drops** of blood as He cried out (Luke 22:44)
 - ✓ He cried out to His Father **‘why have you forsaken me?’**
- **The delay**:

Hebrews 5:7: The Father heard Him but did **not answer immediately:**

*'who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and **was heard** [but not immediately answered] because of His godly fear.'*

- Jesus did not rest on **how He felt:**

*"Amid the awful darkness, apparently forsaken of God, Christ had drained the last dregs in the cup of human woe. In those dreadful hours He had relied upon the evidence of His Father's acceptance heretofore given Him. He was acquainted with the character of His Father; He understood His justice, His mercy, and His great love. By faith He rested in Him whom it had ever been His joy to obey. And as in submission He **committed Himself to God**, the sense of the loss of His Father's favor was withdrawn. By faith, Christ was victor." DA 756*

- Why did the Father delay to answer Christ's cries?

Hebrews 5:8:

*'though He was a Son, yet He **learned obedience** by the things which He suffered'.*

- His Father **finally did him justice:**

*"He who died for the sins of the world was to remain in the tomb for the allotted time. He was in that stony prison house as a prisoner of divine justice, and he was responsible to the Judge of the universe. He was bearing the sins of the world, and **his Father only could release him.**" *The Youth's Instructor*, mayo 2, 1901*

John 10:17, 18: In your hands I **commend My spirit.**

*"Therefore My Father loves Me, because I lay down My life that I may take it again. 18 No one takes it from Me, but I lay it down of Myself. I have **power** to lay it down, and I have **power** to take it again. This command I have received **from My Father.**"*

The Remnant Will Repeat the Story of Jesus

*"The forces of darkness will unite with human agents who have given themselves into the control of Satan, and the **same scenes** that were exhibited at the **trial, rejection, and crucifixion** of Christ **will be revived.** Through yielding to satanic influences, men*

will be transformed into fiends; and those who were created in the image of God, who were formed to honor and glorify their Creator, will become the habitation of dragons, and Satan will see in an apostate race his masterpiece of evil—men who reflect his own image.” *RH*, April 14, 1896

The Delay at the End

“Their faith does not fail because their prayers are not immediately answered. Though suffering the keenest anxiety, terror, and distress, they do not cease their intercessions. They lay hold of the strength of God as Jacob laid hold of the Angel; and the language of their souls is: “I will not let Thee go, except Thou bless me.” *GC* 619, 620

“The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger--a faith that will not faint though severely tried. The period of probation is granted to all to prepare for that time.” *GC* 621

Notice all the allusions to Daniel 11 and the parable of Jesus:

“I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the **[1] seven last plagues**. These plagues **[2] enraged the wicked** against the righteous; they thought that we had brought the judgments of God upon them, and that if they could **[3] rid the earth** of us, the plagues would then be stayed. A decree went forth to slay the saints, which caused them to **[4] cry day and night for [5] deliverance**. This was the time of Jacob's **[6] trouble**. Then all the saints cried out with anguish of spirit, and were **[7] delivered** by the voice of God.” *EW* 36, 37

Ellen White quotes Luke 18:7, 8 on page 631 of *The Great Controversy* in the chapter on the time of trouble:

The parable ended in suspense because there was no answer to Christ's question. However, the book of Revelation answers the question:

Revelation 14:12

“Here is the patience [perseverance] of the saints, those who keep the commandments of God and the Faith of Jesus.”

“You cannot burden Him; you cannot weary Him. He who numbers the hairs of your head is not indifferent to the wants of His children.” *Steps to Christ*, p. 100

