

Below is a selected compilation of an e-mail dialog between several friends of mine over a two year period of time. Pastor Ken LeBrun (Ken) and I are the only ones supporting Uriah Smith's views on Daniel 11:30-45 while the rest of our unnamed friends in this dialog support the figurative view of this passage.

This compilation is for the purpose of preserving a portion of what I have written via e-mail rather than a complete collection of what we all wrote which would make this document twice its size. I have included what others wrote to provide context for my writing. It was the insights generated from this conversation that provided the inspiration and the material for the book *Jerusalem Caliphate and the Third Jihad*.

John Witcombe

February 27, 2010

Hi J, this week I had some time on my hands so I looked at Daniel 11. You are the prophecy student. Tell me what you think. John

An Interpretation of Daniel 11:45

The 11th chapter of Daniel is an imposing chapter that I've never paid much attention to. If, like me, you have little background in history this chapter will not make a lick of sense and so that's why I just stayed away from it.

But recently, I decided to read Daniel 11 from Uriah Smith's book, *Daniel and The Revelation*. What a thrilling chapter this is! And what a discovery was waiting for me here in this chapter!

Based upon what Ellen White had to say about Smith's book (see below) I've decided to go with Smith's straight-line literal, historical interpretation rather than the currently popular spiritualized interpretation for the last portion of this prophecy. I personally can find no rational for switching from literal historical to a figurative spiritualized view. Every verse of this prophecy that deals with the battles between the king of the north and the king of the south was a physical, earthly event that made the local paper headline news at the time of its fulfillment. Daniel 12:1 is the focal point of this entire vision. Heaven wants us to watch and know when the end of probation nears so that it does not overtake us a thief in the night.

Smith taught that the king of the south referred to whoever ruled the original Ptolemy territory located in the southern portion of Alexander's former kingdom and the king of the north referred to whoever ruled the original Seleucid territory located in the north.

The popular view is to accept what Smith taught regarding the kings of the north and south up to verse 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." And at this point they make the king of the north the Papacy which doesn't make much sense to me seeing that this is the point in time (at the time of the end - 1798) where the Papacy has already received its deadly wound. In order to make this interpretation make any sense they have to spiritualize verses 40 through 45 and then switch back to a literal interpretation for the rest of the vision. By not making this little diversion into the spiritualization of this audition, I discovered an interpretation to that most intriguing verse - verse 45:

"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."

Here are some excerpts from Smith's book: "We have now traced the prophecy of the 11th of Daniel down, step by step, and have thus far found events to fulfill all its predictions. It has all been wrought out into history except this last verse. The predictions of the preceding verse having been fulfilled within the memory of the generation now living, we are carried by this one past our own day into the future; for no power has yet performed the acts here described. But it is to be fulfilled; and its fulfillment must be accomplished by that power which has been continuously the subject of the prophecy from the 40th verse down to this 45th verse." DAR 310

"Time will soon determine this matter. And when this takes place, what follows? - events of the most momentous interest to all the inhabitants of this world, as the next chapter immediately shows." DAR 318

By making the king of the north the papacy we would have the papacy coming to its end before the end of probation mentioned in the very next verse: "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." Daniel 12:1

But we know that the papacy will not come to its end until the very end, after the close of probation (Rev 19:20). For this reason alone the papacy cannot symbolize the king of the north.

Verse 45 is pointing to a geographical spot using two identification marks - between the seas and in the glorious holy mountain. There is no need to spiritualize this even though the nation of Israel is no longer God's chosen people. There still is significance to this geography. This is where Jesus will plant the New Jerusalem.

And so if the king of the north is that person that rules the northern territory, let's look at who is currently occupying that Seleucid territory. Let's look at who, in this territory might want to plant the tabernacles of his palace between the seas in the glorious holy mountain - who might want to take the land of Israel away from the Israelis and make that glorious holy mountain the capital of Islamic powers.

Is there anyone north of Israel who would like to see Zionism come to an end?

(December 5, 2009) "Israel fears Turkey's changing stance: If Ankara drops Tel Aviv in favor of Syria and Iran, Israel's worst nightmare would have come true. . . Resentment in Israel towards Turkey cannot be explained only in terms of souring bilateral relations. What makes Israel particularly jumpy about the shift in Turkey's foreign policy is the effort by Erdogan's government to improve relations with Israel's regional foes, Syria and Iran." <http://gulfnews.com/opinions/columnists/israel-fears-turkey-s-changing-stance-1.545951>

Daniel 11:45 "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."

The text doesn't say who brings the king of the north to his end but what would stir the ire of the Christian West more than the destruction of Israel and the takeover of the glorious holy mountain by Muslim forces? I can see how this would bring about a time of trouble predicted by Dan 12:1.

If I read Daniel 11:45 correctly, a large number of Israelis have been gathered together in one locality only to experience yet another answer to that prayer of their forefathers: "His blood be on us, and on our children."

"Looking upon the smitten Lamb of God, the Jews had cried, "His blood be on us, and on our children." That awful cry ascended to the throne of God. That sentence, pronounced upon themselves, was written in heaven. That prayer was heard. The blood of the Son of God was upon their children and their children's children, a perpetual curse." DA 739
John

PS "Everything that can be done should be done to circulate *Thoughts on Daniel and the Revelation*. I know of no other book that can take the place of this one. It is God's helping hand." 21MR 444

"The interest in *Daniel and the Revelation* is to continue as long as probationary time shall last. God used the author of this book as a channel through which to communicate light to direct minds to the truth. Shall we not appreciate this light, which points us to the coming of our Lord Jesus Christ, our King?" 1MR 63

Hi John, I would politely disagree with this study and encourage you to consider three aspects that are foundational to understanding Daniel 11:

- 1) Church history (James and Ellen White and well as many of our pioneers saw these final verse applying to the papacy).*
- 2) The Spirit of Prophecy (she applies Daniel 11:30 and onward to the papacy).*
- 3) The principle of repeat and enlarge which plays such a key role in prophetic interpretation.*

Attaching a little book for your prayerful consideration.

God' leading,

J

PS The papacy does indeed come to its end when Michael stands up and evinced in Revelation 15-18.

J, I can see why you disagree. Like I said, I've never given any thought to this issue before and so I did not know the thinking of those who disagree with Smith. I'm glad to see the reasoning. When I read in your e-mail that EGW saw these final verses applying to the papacy I was ready to crumple up my paper and go study something else. It doesn't matter to me who the king of the north is; I just want to believe the truth. If EGW says it's the papacy, then so be it.

As I read through your little booklet, I am not so sure I should crumple that paper up just yet. I will intersperse my comments in your booklet. Let me know what you think.

Daniel 11: An Historical Prospective

A proper understanding of this principle is key to the prophetic study of God's word. If we allow the events of the world, rather than the Bible itself, to shape the understanding and interpretation of prophecy, we make a great mistake. This has been a common error with many Christians, including Seventh-day Adventists.

I have a question right here. It seems to me that Daniel 11 is a montage of physical, earthly events that would have made the local paper headline news at the time of its fulfillment. It's like heaven compiled newsworthy events of the region surrounding Israel from the time of Daniel until the close of probation so that we could "catch the steady tread of the events ordained by Him to take place." (7T 14) This prophecy, at least up to verse 30 can only be understood by comparing earthly newsworthy events recorded in history with the words of this prophecy. This is what Uriah Smith did so well. Why not continue that same style of interpretation through to the end of the prophecy? By comparing headline earthly news with the words of this particular prophecy we can see where we are in the stream of time. The close of probation will not come as a thief to those who are watching and this is what this prophecy seems to be all about.

First let's go back to the first mention of the latter portion of Daniel 11 in our literature. This is found in a book called, A Word to the Little Flock, authored by both James and Ellen White. On pages eight and nine we find this statement:

"Michael is to stand up at the time that the last power in chap. 11, comes to his end, and none to help him. This power is the last that treads down the true church of God: and as the true church is still trodden down, and cast out by all Christendom, it follows that the last oppressive power has not 'come to his end;' and Michael has not stood up. This last power that treads down the saints is brought to view in Rev. 13:11-18. His number is 666. Much of his power, deceptions, wonders, miracles, and oppression, will doubtless be manifested during his last struggle under the 'seven last plagues,' about the time of his coming to his end." James White, A Word to the Little Flock, pp. 8, 9.

This is where I was ready to throw out my paper. If Ellen White co-authored this statement then all discussion should cease. However, when I took a look at this book I saw that it had "three communications written by Mrs. E. G. White" that were included in this compilation. Joseph Bates also authored a portion of this work. So what J wrote above does not have the same authority as that of a co-written statement. This is just James White's view of who the king of the north was.

E J Waggoner believed as did Uriah Smith: "But Turkey, the king of the north, came at him, as the text says, "like a whirlwind," and, reinforced on land and sea by the English and Russian alliance, drove the French back, and eventually, as stated in verses 41-43, overflowed all the land into Egypt, which again became tributary to Turkey." {April 1, 1897 EJW, PTUK 195.7}

A T Jones also believed as did Uriah Smith: "Finally in verse 40 he comes again, and at the time of the end," too, to "the king of the south" and "the king of the north." The territories of the northern and of the southern division of Alexander's dominion remain respectively the kingdoms of the north and the south unto the end, and from beginning to end, whatever power might occupy these respective territories would be the king of the north or of the south. Whatever power therefore which, at the time of the end, occupies the territory of Thrace and Bithynia, originally held by Lysimachus, will be the king of the north as certainly as was the power of Lysimachus itself." {June 8, 1896 ATJ, BEST 171.10}

S N Haskell also believed as did Uriah Smith: At the time of the end (1798) the kings of the north and the south again contended. From the founding of Constantinople by Constantine in 330, the power which held that city had maintained control of the Mediterranean, for Constantinople is recognized by all nations as the key to both Asia and Europe. In the time of the end, history will again center about this city." 1901 SNH, SDP 245

P T Magan also believed as Uriah Smith did: {1899 PTM, PRUS 182.2}

These are important pioneers of our church who also taught what Uriah Smith taught in his book. This holds major weight in my mind. If they thought that Ellen White had written anything that spoke against this view they would have changed their views.

A Shift in Interpretation

In the early days of our movement there was general agreement with the application of the latter portion of Daniel 11 to papal Rome. However, another opinion began to emerge in Adventism in the 1870's. Uriah Smith was a respected theologian and Review and Herald editor. "For the first sixteen years of his editorial connection with the Review, Smith held this power to be the Papacy... But in 1871, in his 'Thoughts on Daniel' articles, he changed his view to that of Turkey." The Prophetic Faith of Our Fathers, p. 1116, Leroy E. Froom.

Why did Uriah Smith make such a dramatic shift in prophetic interpretation? Was it due to the changing winds of world events? Did he allow the current events to diagnose prophecy, especially the latter portion of Daniel 11?

The fact that he changed could have been because of the extra study and research that he was putting into writing this book. Possibly the evidence was just too overwhelming for him to hold to the papacy view.

To the Law and the Testimony

So where do we go from here? The Bible says, "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. Rather than trusting to men, our foundation should be laid in the Scriptures, the "law," and the writings of Ellen White, the "testimony of Jesus."

Following this counsel will lead us to a Spirit of Prophecy statement, not well known concerning this subject, which adds weight to the earlier view our pioneers considered to be a "landmark." It is a letter written by Ellen White in the year 1904. In it she states, "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 [chapter] 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. ... [Daniel 11:31-36 quoted]. Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds, who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of:—[Daniel 12:1-4 quoted]." Manuscript Releases, vol. 13, p. 394.

This inspired statement, partially quoted in Testimonies for the Church, vol. 9, p. 14, gives us some important insight concerning the latter verses of Daniel chapter eleven. Not only so, but this statement even shows us where to begin our study, "in the thirtieth verse." In verse thirty through to verse thirty-six, we find "history that has taken place in fulfillment of this prophecy" that "will be repeated." Ibid. . . .

This point is essential for clarification of Ellen White's position on Daniel 11. In fact, unanimity of opinion existed between her application of these verses and that of James White and Uriah Smith up until verse 36. All three believed that Daniel 11:30-35 were speaking of papal Rome. It was not until verse thirty-six that a difference of thought comes into place. Verse thirty-six, therefore, becomes a crucial area of interpretation concerning the remainder of Daniel 11.

Before we go further, let's ponder for a moment the implications of the unity that James White, Ellen White and Uriah Smith had concerning verses 30-35. They all saw these verses as pointing to papal Rome. And this agreement concerning this part of Daniel 11 was not limited to these three expositors of prophecy. Another pioneer, author and leading writer on prophecy, S.N. Haskell recognized this application of these prophetic verses. (See S.N. Haskell, Daniel the Prophet, pp. 235-240.)

Understanding this, Ellen White's statement of 1904 sheds greater light upon our pathway. Any person reading this statement on Daniel 11:30-36, which we just considered in Manuscript Releases, vol. 13, p. 394, would recognize that she was speaking of papal Rome. In applying verses 30-35 to the papacy, and then including verse thirty-six with the context of these verses, the Spirit of Prophecy substantiates the position of James White and the pioneers. Notice her statement once again:

"Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh [chapter] 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. [Daniel 11:31-36 quoted]."

The King That Does According to His Will

With this in mind, let's focus on the breaking point for a moment. Uriah Smith believed that verses 30-35 of Daniel 11 spoke to the papal power. (See Uriah Smith, Daniel and the Revelation, pp. 267-280). James and Ellen White believed that verses 30-35 applied to papal Rome. The crucial point in this matter, therefore, falls upon verse 36. So again, the interpretation and understanding of this verse will hold the key to our conclusions concerning the verses following.

Here is the verse as it reads in the King J version:

"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done." Daniel 11:36.

The question is, does this verse describe papal Rome or some other power?

Our first indication of its application to Rome is found in the New Testament where the apostle Paul uses similar terminology to describe the papacy. In his second letter to the Thessalonians, it seems evident that Paul is looking to the prophecy in Daniel 11:36 when he outlines the actions of the "man of sin." Notice the terminology he uses in 2 Thessalonians:

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." 2 Thessalonians 2:4.

Here Paul and Daniel make three identical points:

This power will 1) "exalt" or "exalteth" itself 2) "above every god" or "all...that is worshipped" and also against "the God of gods" or "all that is called God."

The Spirit of Prophecy also mingles phrases from both Daniel 11:36 and 2 Thessalonians 2:4 when describing the "development" of the papal power.

"This compromise between paganism and Christianity resulted in the development of 'the man of sin' foretold in the prophecy as opposing and exalting himself above God. That gigantic system of false religion is a masterpiece of Satan's power—a monument of his efforts to seat himself upon the throne to rule the earth according to his will." The Great Controversy, p. 50.

The last phrase of this inspired quotation describes the papal power as doing, "according to his will." This terminology is found only in Daniel 11:36. There is no

other place in Bible prophecy where this phrase can be taken from and used to describe papal Rome. Likewise, when Paul describes the papacy as a power that exalts himself, he is also quoting verse 36 of Daniel 11.

Thus, both Paul and Ellen White referred to Daniel 11:36 when describing the power of the “man of sin” or papal Rome. To further confirm this in relation to Sister White, look back again at the quotation given earlier where she refers to a last day power that will “return” to fulfill verses 30-36 of Daniel 11.

Now notice also how the phrase, “according to his will” is mentioned in other portions of the book of Daniel. This phrase indicates a power that exercises universal dominion as did Grecia and pagan Rome. (See Daniel 8:4; 11:3, 16.) There are only five powers that prophetic history reveals as exercising such dominion—Babylon, Media-Persia, Grecia, Rome, and God’s everlasting kingdom. Of these five only one, papal Rome, could fit the description found in Daniel 11.

This is because the king of the north in these verses must be a last day power coming after the fall of pagan Rome. There is no other earthly power that has exercised universal dominion in the aftermath of pagan Rome, but papal Rome. And, likewise, papal Rome is the only power predicted in prophecy to repeat its universal dominion in the last days. (See Revelation 13:3, 7.) Thus it must be the power spoken of by Ellen White in her comments upon Daniel 11 and the “history” of verses 30-36 being repeated.

Hey John,

I have nothing to urge on you though I am fully persuaded in my own mind (Romans 14). Have you looked at Prophetic Insights? I'll attach it.

In addition what about the Biblical principle of repeat and enlarge? Do you see that principle applying to Daniel 2, 7, 8 and 11? If so, notice that the papal power is the final power of each of these prophecies.

Also, have you done a side by side with Daniel 11:40-45 and Revelation 13? It's in this book.

Take a look and let me know what you think.

God's leading,

J

J, thanks for the book. I haven't read it before. I see the principle of repeat and enlarge applying to all these chapters. I also see the papacy's signature right there at the very last of this prophecy of Daniel 11. She will be causing this time of trouble, such as never was since there was a nation. Also if EGW says that the papacy issue brought to view in verses 30-35 will be repeated and then didn't indicate that this repeat of history was identified later in the chapter in the prophecy itself as modern interpreters believe, I would find that strange. If it was already there in plain English comprising the remainder of this prophecy, describing the workings of the papacy in its final days, why would she say it would be repeated? She said it would be repeated because the final workings of the papacy isn't brought to view in this particular prophecy. Other important details are

instead focused upon. The whole burden of this unique prophecy is national headline news that can be identified by an historian and then compared to the prophecy in the time of the end when Daniel would be unsealed. It was especially for us. We too will look at the events of the world as they related to this specific area of the world - the glorious holy mountain and king of the north territory and as we compare what is shaping up and compare it to verse 45 this will tell God's people that final events are about to take place. If tomorrow Israel made a preemptive strike against Iran and if Iran along with Turkey, due to the new relationship that has just developed between Iran and Turkey, if these nations struck back and annihilated Israel I would put my house up for sale tomorrow. That would be a sign to me that Cestus has surrounded Jerusalem and it was now the time to sell all and put it all into your ministry. :)

Remember, I've never studied these things before and so I wouldn't even know to put Revelation 13 with Daniel 11:40-45. But I look forward to doing that in your book.

I'll let you know what I think,
John

John, John, John, John, John, John, John—I already used that one huh?— well this time I mean it :)

John, with Uriah Smith's book, DAR as the basis for your Daniel and Revelation positions, will you be changing your position on other aspects of the prophecies like Revelation 17 for example? If not wouldn't that be inconsistent? If so, will you be making this correction publicly so that those who received your former position will have the opportunity to see this new one?

*In Christ,
J*

J, again I am grateful for the insights that you share with me. On Revelation 17, I discarded that sermon a year and a half ago. And that was without having ever read Smith's book. Here is why I can no longer believe what I once taught on Revelation 17. It was this statement that opened my eyes: "Had Adventists, after the great disappointment in 1844, held fast their faith, and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and **Christ would have come ere this to receive His people to their reward.**" 1SM 68

If Christ would have come in Ellen White's time then a prophetic interpretation that spoke of 1929 with five popes following that date could not possibly be correct. If Christ would have come before 1929 this prophecy would have failed and God's Word will not fail. Our pioneers saw all prophecy fulfilled except those prophetic events that will take place just preceding the second coming of Jesus. This is why I cannot see the Soviet Union and the fall of communism as a fulfillment of any prophecy in Daniel 11. Nothing that has happened since Ellen White penned that statement can qualify as a fulfillment of

prophecy except what could have happened right then in the late 1800s. Uriah Smith's understanding of Daniel 11:45 could have happened, Sunday laws could have happened and every other detail of unfulfilled prophecy that precedes the actual end time events could have happened right then. But 1929 with its seven subsequent popes could not have happened and thus all my fine spun understanding of Revelation 17 could not have taken place so, as hard as it was to do, I tossed my sermon with its fine PowerPoint into the trash bin.

I have taken out 1,059 words out of my sermon. It gave the impression that any other view than what Smith presented is just plain wrong. I want our members to be of that mind to receive the word of J with all readiness of mind, and then search the scriptures daily, whether those things are so.

John

PS Attached is the updated version :)

Wow—that must have taken some humility—though I would not be totally closed to the idea as a supplement to the clearer more Biblical based understanding—which is what as far as your present position? (That is, what do you understand the 7 kings of Revelation 17 to mean?).

This brings up another interesting topic and that is omniscience. Did God know that His second coming would be delayed? Is God forced into certain prophetic restrictions due to our disobedience? What about Nineveh and 1 Corinthians 13:8?

*In Christ,
J*

J, thanks for your comments and questions. As to what the seven kings refer to, I haven't a clue. I have never read what our pioneers taught on this chapter, but I plan to soon. I just know that my understanding cannot be true.

There are very few things I am more certain of and that is there cannot be fulfilled way-mark prophecy during our wandering. We are just as much under punishment as was Israel while they were wandering. There were no feasts days, circumcision, etc. performed during their 40 years of punishment.

We have done worse than they. Our insubordination put on hold the second coming of Jesus. He knew what we would do yet He instructed the angel to tell His messenger that there were some in that conference who would be translated to heaven without seeing death.

All way-mark prophecies of Daniel 11:1- 44 had been fulfilled. The final sign of verse 45 was ready to be fulfilled along with Sunday laws, loud cry, etc. To be witnessing the continuation of fulfilling way-mark prophecies of Daniel 11 during our delay punishment would send such a confusing message to God's church. No, God has not been forced into

any prophetic restrictions because all way-mark prophecy had been fulfilled right on time for His second coming which He had scheduled for the 1800s.

There is conditional prophecy such as we see with Nineveh but other than that type of prophecy, there will be no failure of way-mark prophecy. Here is how our pioneers understood 1 Corinthians 13:8:

"In 1 Cor. 13: 2, it is rendered "the gift of prophecy," and every reader can see that this is the meaning of the text. And again, in verse 8, "Whether there be prophecies, they shall fail." This cannot refer to the prophecies of the Scriptures, for it is easier for heaven and earth to pass than for them to fail; but as the whole context shows, it refers to the gifts of prophecy. Says the apostle, "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." That is, When we see as we are seen, and know as we are known, the exercise of the prophetic office, by which things are but partially seen and known, will no longer be required." {1877 JHW, SGOM 126 Joseph H. Waggoner

It may be a bit humbling for us modern, smarter folk to submit our view of prophecy to those of our pioneers. But if Ellen White had read my view of Revelation 17, if she had read your view and T's view of Daniel 11:40, I can imagine her writing the following to us young men:

"You recognize these facts in Bible history as true, but apply them to the future. They have their force still in their proper place, in the chain of events that have made us as a people what we are today, and as such they are to be presented to those who are in the darkness of error. The true workers of Jesus Christ are to cooperate with their brethren who have had an experience in the work from the very rise of the third angel's message. These followed on step by step, receiving light and truth as they advanced, bearing one test after another, lifting the cross that lay directly in their pathway, and pressing on to know the Lord, whose goings forth are prepared as the morning. **You and other of our brethren must accept the truth as God has given it to His students of prophecy, as they have been led by genuine, living experience, advancing point by point, tested, proved, and tried, until the truth is to them a reality.** From their voices and pens the truth in bright, warm rays has gone to all parts of the world, and that which was to them testing truth, as brought by the Lord's delegated messengers, is testing truth to all to whom this message is proclaimed. The leadings of the Lord were marked, and most wonderful were His revelations of what is truth. Point after point was established by the Lord God of heaven. **That which was truth then, is truth today.** But the voices do not cease to be heard--"This is truth. I have new light." But these new lights in prophetic lines are manifest in misapplying the Word and setting the people of God adrift without an anchor to hold them." 17MR 2-4

"The prophecies of Daniel and the Revelation are misinterpreted. These persons do not consider that the truth has been set forth at the appointed time by the very men whom God was leading to do this special work. These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in this work are to take the Word of God and believe on "their word" who have been led by the Lord

in the proclamation of the first, second, and third angels' messages. . . . But the Lord does not lay upon those who have not had an experience in His work the burden of making a new exposition of those prophecies which He has, by His Holy Spirit, moved upon His chosen servants to explain." 17MR 14, 15

She gave significant endorsement to the prophetic understanding of our early pioneers. Isn't it nice that we don't have to re-invent the wheel? Isn't it nice that we can receive the views of our pioneers and then build and enlarge upon their understanding? We can spend our energies in finding more support for the track of interpretation that they have handed down to us rather than coming up with new tracks. All our new tracks are sadly off track. Let me know what you think of this assessment.

John

Hey John,

I like this assessment and especially the statements from SOP. You are definitely a student John and I appreciate that. I also appreciate your willingness to give up ideas that are not in harmony with the light God has given us as a people.

I am working on a manuscript dealing with time setting and futurism in Daniel and Revelation and those statements are key (You realize that the primary focus of the statement from 17 MR is a warning against time-setting).

J

J, I will interlineate my thoughts: This is true. It also seems to speak to the issue of reinterpreting time prophecies that some are doing.

Having said that there is evidence that James and Ellen's writings were not fully in harmony with Uriah Smith on Daniel 11:36 and onward.

I know James White wasn't. With Ellen it isn't as clear exactly where she was on these verses.

Uriah Smith was not inspired in the fullest sense of the word.

This is true and we can see evidence of this in his writings.

We are encouraged to study for ourselves and not just accept what the pioneers taught.

This is true.

We should not conclude that there no new light to be had and that all our pioneer expositions of Scripture are without error.

This is true.

It is also clear that our pioneers did not all agree with UR's position (James White statement on "general agreement" excluded himself).

This is true.

In addition Ellen White did call for "corrections" in some of our "important books" which had been bringing the truth to the world.

This is true.

James White even suggests that UR's interpretation tended towards removing the "landmarks" of our movement.

This is true.

Add to that the basic failure of this prophetic interpretation concerning Turkey and we a fairly strong case for what James White considered as a "landmark."

This is partly true. Just as the failure of Ellen White's prophecy that some living in her day would be translated without seeing death isn't so much a failure as it was conditional upon us not becoming insubordinate. If verse 45 was about the king of the north taking charge of Jerusalem, and if the leader of Turkey was that king and if Russia had defeated them in the war that was then taking place and if Russia had taken Constantinople as they were desiring to do and if Turkey transferred its headquarters to Jerusalem, then this may have been the fulfillment of the last sign God had provided in this prophecy before the close of probation. But it did not happen and for good reason if this verse is to stand as way-mark that will only reach its fulfillment just prior to the close of probation. The next verse does say: "And at that time" so I see that this verse does have to come to pass at that time when final events are taking place. I don't understand J' landmark statement.

Also I have a difficult time seeing the glorious holy mountain as the USA as he says it is. The term holy just doesn't seem appropriate for a beast that will speak as a dragon. We can speak in terms of innocence regarding its beginning but not holy. It seems he is stretching to make that fit. I would love to see an application of verses 40-45 using the papacy as the king of the north that met its fulfillment or was in the midst of its fulfillment in the 1800s when Jesus had scheduled Himself to come.

I am certainly open to a examining a different track of interpretation other than what Uriah Smith provided. If your interpretation could have taken place in the 1800s I would seriously take a look at it. I haven't seen a coherent presentation of these verses using the papacy as the king of the north. The first 30 verses of this prophecy make perfect sense as we see the cryptic statements matched with history. It appeals to reason and common sense. Verses 30 to 45, when explained using the same track of interpretation, matching the verses with the secular history of that area of the world also appeals to reason and common sense. And it provides way-mark signs in the secular world as did the first verses, letting us know where we are in the stream of time. It's okay with me for this vision to be different from chapters 2, 7 and 8 (and by the way, the papacy certainly is in

this chapter in verses 30-35). When we take these chapters and combine them with Revelation, we get adequate information about the role of the papacy. What does chapter 11 add to our knowledge of the papacy by making the king of the north the papacy? It seems like folk just impose what we already know from other prophecies onto these verses. Now you don't do that with your Soviet Union interpretation. But what if we cannot be having way-mark prophecies being fulfilled during this time when the second coming of Jesus is on hold? True the Soviet Union did fall and so did we have Vatican II, and we had a representative of our church give the pope a medallion. Do we have to find prophecies for those events to fulfill? If we were imaginative enough perhaps we could see those events somewhere in verses 40-45. But I don't think we are supposed to be doing that.

What are your thoughts?

*In Christ,
J*

PS Your idea concerning this statement below is a new one to me so I am thinking and praying about it in relation to no fulfillment of way-mark prophecy during our wilderness wandering. What years are you suggesting that we began the wilderness wandering?

"Had Adventists, after the great disappointment in 1844, held fast their faith, and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward." 1SM 68

It was in the year 1901 when she 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." --Ev 695, 696 (1901). So I would think we would have begun our wandering punishment somewhere around that era. I don't think our people realize the gravity of what we did. We think we are gloriously advancing as we wander around and around getting evermore insubordinate.

I think the book you are working on is badly needed. If you could work this principle (no way-mark prophecies during this hold on the coming of Christ - if this is indeed a true principle) into your book showing how one pastor discarded his 30 year view of Revelation 17 and one teacher/author jettisoned a brilliantly devised scheme of prophetic interpretation on Daniel 11:40-45 involving the Soviet Union; if you could tell these stories in conjunction with elucidating this principle, what a powerful book this would be. This simple principle would eliminate a multitude of fanciful interpretations that may be taking us away from what God intends for us to understand.

I will buy this book and urge my member to also. :)
John

J, I have another thought to run by you. As an Adventist Church we place little importance on Palestine or Jerusalem after the nation ceased being God's chosen people. This is why we have a difficult time seeing Jerusalem in Daniel 11:45. James White even suggests that this verse is referring to the USA - anything but that God-forsaken land.

I believe there is continuing significance to Palestine. That geographical location is critical to us as a last day movement. Without Palestine we could not have come up with the date, October 22, 1844. The 10th day of the seventh month is calculated by observing the barley harvest in relation to the new moon in Palestine. The start of the calendar year and each month of that year that will help us calculate the end of the 2300 year prophecy is found by this barley harvest/new moon relationship from nowhere else on planet earth but in Palestine. If Palestine was still going to be important for understanding Daniel 8:14 it would be fine for it to still be important for understanding Daniel 11:45. What do you think of this thought?

John

Hi John, I think both James and Ellen White saw Jerusalem as a cursed land and a side issue and distraction from the big picture (see attached).

Yes J, I agree. The distraction was in seeing Jerusalem as sacred and holy. "I wish to see Jerusalem when the fires of the last great day shall have cleansed it from all sinful defilement. Jerusalem is now no more sacred to me than any other place on the globe." (PC 138) From 1862 onward until Ellen White's death, Jerusalem was seen as the spot Daniel 11:45 was pointing to. James White said there was general agreement amongst our people on this subject (Review and Herald, November 29, 1878, himself excepting). This general view that was held was not what Ellen White was addressing in her comments about Jerusalem. She is addressing the idea of Jerusalem being thought of as holy and of going there on pilgrimages to receive a sacred blessing.

Satan is working overtime to get our focus there and the evangelical/Catholic world has taken the bait as has U.S. foreign policy.

Satan has a counterfeit for everything that is true. Ellen White said: "And to this day the Jewish nation require a sign, and look for the Messiah to come,--one adapted to all their inventive imaginations,--to place them again in possession of the Holy Land." (ST, November 3, 1898) Jesus did not say that they would never be in possession of the Holy land but that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled [close of probation]." (Luke 21:24) We see the continuing fulfillment of this prophecy regarding Jerusalem to this day and it will continue until Michael stands up. This did not mean that Israelis could not be given a homeland in Palestine as many of our preachers taught. We taught this with great assurance before 1948. But we were wrong. The evangelicals haven't a clue as to what our church taught regarding Jerusalem from 1870 until the early 1900s. They have been deceived by Satan in regard to Jerusalem. But just because they have been deceived and teach falsehood regarding Jerusalem's place in prophetic history doesn't discount or discredit the view on Daniel 11:45 held back then. If they were right, Satan has done an excellent job in destroying

that view from amongst us. If our pioneers were right in their interpretation of Daniel 11:45, I can see why the enemy might want to hide this from our view.

Revelation is the supplement of Daniel and really fills out the picture in Daniel 11:40-45. The two books need to be studied together—yes? If so, wouldn't this verse be speaking of the final movements just before probation closes; the focus of those movements being the world-wide enforcement of the mark of the beast by the U.S. and Papal Rome.

The large emphasis in the visions found in the book of Daniel is on political/national history. Whereas in Revelation we find a large emphasis on the history of the church and the nations are only mentioned as they impact the church. Thus these two books fit so well together. We don't have to see Revelation simply saying what Daniel already said. They can speak complementary to each other rather than identically. If the Daniel 11 scenario was found in Revelation, the idea that it was all primarily about the papacy and God's church in conflict would make sense but being in Daniel, it is not hard to see that these verses are talking about civil conflict as Uriah Smith believed they did.

Not only so but a major theme of Daniel is the New Covenant and connecting with God and Jesus as our mediator in the heavenly sanctuary. This truth is attacked by the little horn all through the book of Daniel. Therefore the summary of Daniel would only naturally focus on the culmination of this attack by the little horn and Michael's victory over it.

Again I am not opposed to seeing the majority of Daniel 11 all about the papacy and God's church. It easy to say the king of the north is the papacy; it is another thing to show coherent application of this thought to all the verses. This I am waiting to see. And we shouldn't accept statements that don't appeal to reason and common sense such as James White made when he called USA the glorious holy mountain. Scripture ought to help us interpret scripture and he didn't supply any to show how the USA is holy.

John

J, if you can steer me to a site where I can read a verse by verse commentary on Daniel 11:40-45 that uses the papacy as the king of the north, I will read it with interest. I would like it to be a presentation that could have been fulfilled before the date Jesus was to have come in the 1800s or if it applies during the Sunday law/last day events that's okay too. It would be hard to accept an application that has happened between when Jesus would have come and now because we are in the pause state. I wish James White would have done more than just say Turkey can't be it and that it is the papacy. I wish he would have done the hard work like Smith did in showing how his ideas fit the text in all the details.

John

You're taking a tough stand John—I don't know that it really stands up to the evidence. The whole idea seems like a supposition—no prophecy in the "pause state?"

Even James White was clear that this was unfulfilled prophecy, "But in the exposition of unfulfilled prophecy, where the history is not written, the student should put forth his

propositions with not too much positiveness, lest he find himself straying in the field of fancy." (RH, Nov. 29, 1877).

Again, "Positions taken upon the Eastern question are based upon prophecies which have not met their fulfillment." (Ibid.).

I clearly agree with this faithful SDA pioneer—I praise God for his insights!

*In Christ,
J*

J, I agree with you and James White. There is more prophecy to be fulfilled. Verse 45 has yet to be fulfilled. My point was that it does not seem right to me that verse 40 met its fulfillment by an event that happened in 1989 with the Soviet Union's fall. Verse 40 had to have been fulfilled before Jesus was going to come or else it belongs with the prophecies that will be fulfilled just before Michael stands up as with verse 45. But it cannot be fulfilled during our wanderings. I realize this is a new thought to you as it is to me. But what if it is true?

John

John, it seems that God is bigger than being confined prophetically due to our insubordination. Omniscience takes in all of the future including our historic failures and allows for them in regard to prophetic utterance (i.e. the rejection of Christ by the Jews; 1844).

You have an interesting way of discarding your previous view on Revelation 17, but I hesitate to make this a "guiding principle test" especially if you consider that the Revelation 17 study was flawed for other obvious reasons (i.e. based on an historic event [1929] rather than Biblical interpretation; as was Uriah Smith's position on Turkey).

I don't see your principle in the Bible or SOP. It seems to be something you have developed yourself and not a clear statement of inspiration. Based on prior examples of failure among God's people it does not appear that God's prophetic insight is over-ruled or confined due to human weakness. Yes, God could have returned in the 19th century, yet God foresaw that He would not return then and foretold prophetic events that would be fulfilled all along the path leading to His actual return.

*All for now,
J*

J, you may be right. I haven't found that principle yet spelled out in the Bible or SOP. I was hoping for some help on this one. It seems to me to be a self evident concept. Can you think of any way-mark prophecy that has been fulfilled such as the 1840 or the 1844 (or Smith and Haskell's 1853 fulfillment of 11:44) prophecies since the 19th century - other than your Daniel 11:40 1989/Soviet Union interpretation?

John

John, I have to think on that but these quotes do come to mind concerning the idea of no major prophecy being fulfilled and the fact that Revelation gives us greater insight into the end time aspects of Daniel's prophecies (As I mentioned/James and Ellen taught that Daniel 11:40-45 parallels Revelation 13 in Word to Little Flock (note the date on the first one):

“The light that Daniel received direct from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hidekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon have come to pass” (SDA Bible Commentary, vol. 4, p. 1166 [1896]).

“The things revealed to Daniel were afterward complemented by the revelation made to John on the isle of Patmos. The two books should be carefully studied” (Testimonies to Ministers, p. 114).

“Prophecy has been fulfilling, line upon line. The more firmly we stand under the banner of the third angel’s message, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the supplement of Daniel” (Selected Messages, vol. 2, p. 114).

PS It is the weight of the secular historical record that convinces me that the first half of Daniel 11 is all referring to civil powers. The SOP or other books of the Bible don't inform me about verse 6 or verse 11. I can't go to these inspired sources to help me interpret the meaning of these verses. It is in the secular historical records that we find the meaning to these verses. True, the book of Revelation was given to help us understand Daniel. And this is true for many of the prophecies but for verse 6 or verse 11, Revelation doesn't provide information to help us understand the meaning of these verses. And it is the weight of the secular historical record that convinces me that the last half of Daniel is primarily referring to civil powers. The relationship between the verses and the secular historical record is more than coincidental. We can force onto it a spiritual interpretation but I believe chapter 11 was given for the express purpose of showing to God's people where we are in time in relation to the close of probation according to secular history and the unfolding of secular events amongst the civil powers of the world. Would we like a non-secular prophecy that we could follow to see the unfolding of the spiritual warfare between Christ and his church and Satan and his followers? Of course we would and we do have this in chapter 7 and 8 and in all of Revelation. Why wouldn't God have a right to give us a purely secular/civil prophecy so that we could see the steady tread of events found in the interplay of civil powers? Haskell and Smith apparently thought this was the case for Chapter 11.

I agree—this is a good point. I would however add a caveat and affirm James White's understanding:

"It will be admitted that the same ground is passed over in chapters two, seven, eight, and eleven, with this exception that Babylon is left of chapters eight and eleven."

How about this for a unique position that our pioneers couldn't quite reach which led them to have friction amongst themselves: couldn't we accept both Smith and Haskell's position on Daniel 11:30-45 and also James White's papal view? I would be very comfortable with that. The papal view I know will transpire because it is simply a view imported from our knowledge of Revelation and the insights from the SOP. Seeing it as James White did doesn't hurt a thing. It really doesn't add or subtract from our knowledge of history or of the future activities of the papal power because we have all this information in the Great Controversy and Daniel 7 and 8 and all of Revelation. So let's embrace the papal view because we know for certain that the message of the interpretation is true. Whether or not we can make sense of all the particulars of verse application is immaterial to the final outcome of the message. And we can take Smith and Haskell's civil view and watch events unfold as they anticipated they would. And if the angel really did intend for us to understand it as Smith and Haskell did we will be covered. Now all we need is that best, most coherent application of the papal power representing the king of the North (which I have yet to see). Would you see a problem with this position?

John

I am willing to "tread lightly" as J W. puts it while I wholly embrace the papal view so your compromise is quite generous. I'm open to remain open and certainly don't oppose the other view. It's similar to my understanding of the "daily"—I am compelled by the Bible and SOP to teach what can be supported by inspiration. So your civil take on the verses does give some wiggle room here and time will certainly tell.

J

All right! Now while we are both treading lightly, I am expecting you to provide the best shot you have on the papal view. I would be happy to embrace an intelligible papal view alongside the simple, extremely coherent, logical and rational civil view. :)

John

John, do you want it verse by verse?

J, if someone has that, I do like that better. That's why I like Smith's book better than Haskell's.

John, what verse do you want it to begin with? Verse 30 or 36?

J, I have Smith's on 30-35 but if there is an alternative view out there on those verses, I would like to see that. So if we could start at verse 30 and go through 45 that would be best.

John, I'm sorry I'm missed a step here: Are you asking me to find "an alternative view out there" or "to provide the best shot you have on the papal view." If the latter I intend to share with you my own understanding of the texts, if the former I know of none.

J

J, if you have put a papal view together that goes verse by verse I would like to study it. If it is not verse by verse that's okay too. I would like to see your best shot on this.

John, you got it!

J, I am going to say something very radical right here. Are you ready? I believe chapter 11 is uniquely different from the other vision prophecies of Daniel. I believe it is primarily a secular/historical delineation of what has taken place and will take place and that it was not designed to be interpreted by Revelation or any other inspired writing. It is secular history primarily. It is what we are to watch for in the secular world to know where we are at in relation to the end of all things. If all you had was the Bible and chapter 11 and knew nothing of history or had no secular history books available to look at you would not be able to figure out the vast majority of the prophecies of this chapter. Now if you only had chapter 11 and no other books of the Bible but had a full record of all the history of the world, you would be able to write what Smith and Haskell wrote in their books. What is wrong with God giving us one chapter in the Bible like this one that is simply secular way-marks to identify where we are in time? God has given us many other chapters that deal with the spiritual aspects of the great controversy. If we try to turn chapter 11 into another rendition of chapter 7 and 8 or Revelation 13 or 17 - we can force it onto this chapter but we will thereby remove the secular way-marks that seem to flow out so naturally from the text. Other commentaries make the whole chapter all about Antiochus Epiphanies - and how they strain to make this fit but they can do it. I am afraid we may be doing the same thing with the papacy track. If God actually wanted us to have a significant sign of His impending return and wanted to have the placing of a palace in Jerusalem by a secular power (king of the north) and if we take that away by forcing a spiritual/papal application onto the text we could miss out on something very critical, something God really wanted us to know.

I see the 45th verse way-mark as having almost been fulfilled just before Jesus was going to come in the 19th century. They thought it was only months away from happening. Then we pushed the pause button and God kept verse 45 from taking place. It must take place at the time Jesus stands up ("and at that time" - the time of verses 45 - Jesus stands up). And so as we now see verse 45 on the verge of being fulfilled today just as it was in the late 1800s, this should cause God's people to gather courage that our sojourn may soon come to an end. If Smith and Haskell's view was the true interpretation, and this is truly an important way-mark sign, then I can see why the enemy might not want us to see this.

John

J, I think I may have found the Bible and SOP statements that present that guiding principle that way-mark prophecy cannot extend beyond the coming of Jesus. And Jesus was indeed scheduled to come in the 1800s. Everything in God's Word having to do with prophecy had to reflect this fact. He would not have thrown in some way-mark prophecies that would meet their fulfillment after the time in which He said He would come and then just put His hand over them so that no one would figure them out.

If I had been alive in Ellen White's day and had come up with my Revelation 17 interpretation that seven popes would need to serve after the papacy was reestablished as a civil power (the date of 1929 could not have been known at that time) and then I heard from Ellen White that Jesus' coming was so soon at hand that we shouldn't have children or get married and that some living would be translated without seeing death, I would know that she was wrong because we first needed 7 popes to live and reign. I would either have to throw out my interpretation or reject Ellen White as a messenger of God - I could not hold to both. Here is a portion of my revised sermon for tomorrow. You will notice a plug for your upcoming seminar towards the end:

(The following is from my sermon) Does this sound interesting? Yes, but what I've just presented here cannot possibly be a correct interpretation.

Do you know why my interpretation of Revelation 17's seven kings is all wrong?

Let me read something from Manuscript 4, 1883 and see if you can see why this was wrong.

* "Had Adventists, after the great disappointment in 1844, held fast their faith, and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and **Christ would have come ere this to receive His people to their reward.** . . . It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years." Manuscript 4, **1883**

Can you see it now? Could Jesus have come in the days of Martin Luther? Why not?

There was yet unfulfilled prophecy that would not be fulfilled until these following events came to pass:

1755 - Lisbon Earthquake,

1780 - sun and moon darkened,

1798 - end of 1260 year prophecy and fulfillment of Daniel 11:40, 1833 - stars fall,

1840 - prophecy in Revelation 9 dealing with the Muslims,

1844 - end of the 2300 day prophecy.

Paul teaches us that we must not expect Jesus to come before Bible prophecy is fulfilled:

* 2 Thessalonians 2:2, 3 "That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;"

* "This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ's second coming is to be

proclaimed. No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The Reformers did not proclaim it." GC 356

* If there is an interpretation of a prophecy that requires a set of circumstances that won't take place until conditions in world history allow for it as was the case in my Revelation 17 interpretation and if that interpretation takes you beyond the point when Jesus stated He was going to return than either Jesus was bluffing or your interpretation is incorrect.

And we know Jesus was not bluffing. He was indeed scheduled to return in the 19th century. Verse 44 of Daniel 11, one of the last two final way-marks had been fulfilled in 1853.

Only one more prophecy of that chapter was left before Michael would stand up.

And just three years after that 1853 fulfillment God's messenger was shown by an angel that Jesus was coming in her generation:

In my next sermon I will show you from the scriptures that it had been prophesied thousands of years ago that Jesus would return at this particular point in time.

This is why God's messenger, Ellen White was instructed to inform the church that Jesus was coming in their lifetime.

A message like this - that Jesus was coming within a particular generation's lifetime - a message like this had never been given before and you will see why it was given at this time in our next sermon.

* 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." 1T 131, 132 (**1856**). {LDE 36.3}

* 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.--RH July 31, **1888**. {LDE 37.2}

* "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." RH Nov. 22, **1892**

The angel of Revelation 18 was beginning to sound; Sunday laws were being agitated in congress.

Yes, in 1888 a national Sunday law bill was introduced by U.S. Senator Henry Blair. The Women's Christian Temperance Union circulated a petition in support of passage of this

bill, and that petition drive reportedly obtained 13 million signatures, or roughly 20% of the population of the country at the time.

All of the prophecies of the Bible except those immediately preceding the second coming of Jesus had met their fulfillment. Everything was in readiness for Christ's immediate return.

Everything that is except God's people. Unbelief, worldliness, and strife among the Lord's professed people effectively pushed the pause button on the second coming of Jesus.

* "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.--Letter 184, **1901**.

The pause button on the coming of Jesus was pushed by our insubordination. Here was the real problem:

* Self-will and pride of opinion lead many to reject the light from heaven They cling to pet ideas, fanciful interpretations of Scripture, and dangerous heresies; and if a testimony is borne to correct these errors, they will, like many in Christ's day, go away displeased. 1SM 72

So, with this information, do you now see why it is not possible for my presentation on Revelation 17 to be correct?

If Christ would have come before 1901 as He was scheduled to, according to the prophecy that you will hear about in our next sermon, can you see how a prophetic interpretation that speaks of 1929 with seven popes following that date could not possibly be correct?

If Christ would have come before 1901 this prophecy would have failed and God's Word will not fail.

Our pioneers believed that all prophecy had been fulfilled except those prophetic events that will take place just preceding the second coming of Jesus.

Nothing that has happened between that time when we pushed the pause button on the scheduled coming of Christ and the current year, 2010, can qualify as a fulfillment of way-mark prophecy.

Thus my track of understanding on Revelation 17 is off track and therefore, as hard as it was to do, I tossed my sermon with its fine PowerPoint presentation into the trash bin.

All interpretations that place the fulfillment of prophecy after 1901, accept those directly preceding the second coming of Jesus, are off track.

This provides us a guiding principle to assist us in understanding the many prophetic interpretations that are out there.

So do I have an interpretation for these 7 kings of Revelation 17?

At this moment, I haven't a clue. But my friend J will be presenting a series of studies on the book of Revelation starting April 30 at 7:00 pm at the Grants Pass Church and will continue each evening through the following week. Make an effort to get to as many of those lectures as you can.

Now what does all this we've looked at have to do with Communion Sabbath?

* In Matthew 26:29 Jesus said: "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

Jesus should be drinking from the fruit of the vine right now.

God let His messenger in on the fact that He was planning to return in the lifetime of those living in the mid 1800s.

By our ill treatment of one another we told Jesus to get lost. We don't care about your second coming. We're too busy arguing and fighting with each other over minutia.

Jesus is once again giving us signals with the agitation of Sunday laws in Europe along with portentous signs that Daniel 11:45 may soon be fulfilled; these indicators tell us that He is about to wrap things up.

There will not be a delay this time. No pause button will be pushed. Ready or not Jesus will return. He is looking forward to drinking the cup with us in His Father's kingdom. Are you ready for Jesus to come?

John

John, what about Jonah and Nineveh? God gave them 40 literal days prophetically speaking, yet their repentance changed that fulfillment. Jonah had a difficult time with the idea—. Do we? Did God know that Nineveh would repent when He sent Jonah with the 40 day prophecy?

J

J, God gave Ellen White the message that Jesus was going to return in the lifetime of those who were Ellen's contemporaries. Yet our insubordination changed that fulfillment. So it can go both ways. These were both conditional prophesies. The difference is that with Nineveh there were no prophecies that had to be fulfilled before Jonah brought his message to them. With the coming of Jesus there are way-mark prophecies that must be fulfilled before He returns. God knew the response of the people with both Nineveh and with His announced second coming scheduled for the 19th century.

I probably don't understand the gist of what your question is driving at. Remember, I'm not the brightest bulb in the house and so you may need to help me out on this one.
John

John, I'm not communicating well on this point, but my bottom line is that I don't see it quite the way you do. I think I will let this point rest as we focus on the grammar issue and trying to level the playing field in preparation for another view of Daniel 11:30-45. In addition I want to say that I hope this idea (which to my mind is not proven and tried) will not get in the way of a level playing field.

J

J, I fired that last email off before checking this one out. Let's talk about this one more. Perhaps we need some wider counsel on this one. If it is not a true principle, I want to know that. I see so many way-mark prophecies fulfilled in the 19th century just before Jesus was going to come and then in the 20th century there is nothing as is generally understood by our church as to fulfilled way-mark prophecy such as we saw in the 19th century. This seems to be saying something to us, is it not? Set aside your verse 40 for a moment seeing it is not a generally held position. Do you then see anything the likes of what we saw in the 19th century? It does seem to tell us that we are in the dog house.
John

John, yes, I agree that we need some wider counsel. As I look through our books I don't find anyone referring to this idea. It is brand new to me and not clearly substantiated to my mind.

J

John, your response indicates that I may have failed to properly communicate my thoughts concerning Daniel 11. What I was trying to say may make more sense based on your thoughts below. The structure outline of Daniel 11 and its historic application is based on Daniel 2, 7, and 8. This is irrefutable. You agree with this inasmuch as you state, "Other commentaries make the whole chapter all about Antiochus Epiphanies - and how they strain to make this fit but they can do it." The point being that Smith and Haskell are following the very same outline of these previous visions in Daniel (Media-Persia; Greece; Rome; up until verse 36). Do you see this?

I see the structure of Daniel 2, 7, 8 and 11 as based on the history of this part of the world. This is why they all are similarly structured - there is only one structure of the history of this world. The Encyclopedia Britannica also follows this structure. This is as it should be seeing there is only one historical structure of this world. So the historical structure of chapter 11 is not based on Daniel 2, 7 and 8. It is based on the actual history of this world as it was going to play out in time as foreseen by God. Daniel 2, 7 and 8 are also based on God's foreknowledge of the future. These chapters (2, 7, 8) cover history as it intersects with God's people and Satan's deceptions. They are extremely instructive for us. Chapter 11 provides something somewhat similar and yet different enough to make its inclusion invaluable. It doesn't just repeat what we find in 2, 7 and 8. It is very strange in its details of history thousands of years ago. Of what saving value is all this minutia?

How does it help us down here at the end of the world (for which this prophecy was mainly written)? The only explanation I can give for the first 30 verses of cryptic prophecy covering 1000 years of history - history that has so little relevance to us or to God's church living down at the end of time - the reason this was given was to provide a template for the understanding and interpretation for the last half of the chapter. God wanted us to know that He is talking about civil/secular way-marks. He does not want us to change our method of interpreting this chapter at any point of this chapter. He wants us to keep looking for the fulfillment of the prophecies within the interaction of the geographical secular powers right through to the end of the chapter.

Smith and Haskell are following the record of history as found in the historical records of mankind as tracked by the prophecies of the chapter. And the reason that chapter 11 follows the same track of history as that of 2, 7, and 8 is because there is only one historical track of this portion of the world to follow - Media-Persia; Greece; Rome; etc.

I believe Smith was right for the 1800s but his view no longer fits the situation today. He could only see Turkey being driven from Europe and moving to Jerusalem. I don't see that happening in today's world. Remember, this is only a way-mark indicator of our nearness to the end of time as have been the first 44 verses of this chapter. It is like the signs of the stars falling or moon turning red. These are all just way-marks to be watching for. Revelation 13, 17 and other chapters in Revelation speak of the crisis we are facing in the final battles of the great controversy. Way-mark signs are only way-mark signs. There is a big difference in the prophecy of our not buying and selling, seal of God, etc. and a way-mark prophecy such as the falling stars. Both are very important. I see Daniel 11:45 as simply a way-mark indicator. I don't think we should to turn it into something akin to the prophecies of Revelation 13 and 17.

John

(couldn't have a better birthday gift than a challenging response from my good friend J. Yes I am 55 today)

Happy B-day! 55 —didn't know you had that many years on me (47). Still perfecting the verse by verse on Daniel 11:30-45. Learning lots. There are some remarkable connections to Revelation i.e. "god of fortresses" and the "church of Pergamos." Revelation 17 papacy arising out of bottomless pit (atheism in Rev 11) Communism in Daniel 11:40.

Good morning J, I have a little parable for you to consider:

Mark 13:1 And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings [are here]!

13:2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

13:14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains:

13:15 And let him that is on the housetop not go down into the house, neither enter [therein], to take any thing out of his house:

13:16 And let him that is in the field not turn back again for to take up his garment.

13:17 But woe to them that are with child, and to them that give suck in those days!

13:18 And pray ye that your flight be not in the winter.

If I was living in 70 AD and I chose to spiritualize this prophecy, what would that look like? Knowing that the temple and the nation of Israel have been rejected and the true Israelite and the true temple now refers to God's church, I would say that these stones that will be thrown down must represent the foundational truths of the Christian church that will be brought to disarray by this mystery of iniquity that Paul says is all ready at work in the church. This is that abomination of desolation standing within the Christian church that Jesus warned us of. We need to spiritually flee from this corruption - flee to the mountains so to speak. The winter flight and those with children represents the enormous difficulty Christians will have in escaping from this mystery of iniquity.

Now there were a couple men, Smith and Haskell by name, who were what we might call literalists and they were going around Jerusalem telling our church members that this was all literal. Couldn't they see that everything since the cross is now spiritual rather than literal? We shouldn't be looking to Jerusalem for fulfilment of any prophecy - the church is now Jerusalem. But then the church will always be plagued with these literalists.

When Cestius surrounded Jerusalem and then lifted the siege our two literalist fanatics, Smith and Haskell raised the alarm saying we needed to leave Jerusalem right now but we knew they were wrong. We need to stay and evangelize and keep the church running here in Jerusalem. THE END

John

Hi John, if you were living in Christ's day and chose to spiritualize this prophecy you would be moving outside the clear parameters of Christ's word. If you are living in our day and chose to literalize this prophecy and apply it to our time, you would be doing the same thing.

Matthew 24 applies to the destruction of Jerusalem and the end of the world. The latter application has nothing to do with a literal temple in Jerusalem (no wonder God allowed a Mosque to be built on the temple site). The Jews would do anything to get their temple built, but it will never happen according to God's prophetic word—"...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).

The point being that we have clear prophetic guidelines for applying prophecy either literally or spiritually/symbolically.

*In Christ,
J*

J, that's a great thought about the temple not being rebuilt. And when the king of the north plants his palace there, it will for sure never be rebuilt.

John

John, if you think about it, U. Smith's view, hasn't the king of the north (Turkey/Muslim power) already planted his palace there by having the Mosque on the site of the temple? What do you think verse 45 is speaking to in relation to U. Smith's view?

J

J, I've thought about this some and here is what I've come up with. This palace must be placed there after verse 40 which gives us a time frame - 1798 - time of the end. The Mosque was placed there in 692 AD so it can't qualify as a fulfillment of verse 45. What Smith thought (what the anxious question was that James White referenced) was that Turkey (the king of the north by virtue of occupying that northern territory) was going to be driven out of Europe by the Russians (1877-1878 war) and they - moving their capital from Constantinople to Jerusalem which was located in Turkey's most southern province - they believed that this would have fulfilled that prophecy. That never happened and so today we see this as an embarrassment - a misapplication of prophecy - it never came to pass therefore it was a wrong interpretation. But I see God's hand in keeping this from taking place because we put the coming of Jesus on hold by our insubordination. Therefore God put the fulfillment of verse 45 on hold. Now we are 132 years later and it once again appears that a power located in the original northern portion of Alexander's former kingdom is about to place the tabernacles of their palace in Jerusalem. The Muslim powers know that Jerusalem belongs to them and this is what they are aiming for. It will just be a matter of time until this takes place. When it does take place, will we see this as a fulfillment of a way-mark?

Daniel is standing in his lot and in his place. The prophecies of Daniel and of John are to be understood. They interpret each other. They give to the world truths which every one should understand. These prophecies are to be witnesses in the world. By their fulfillment in these last days they will explain themselves. {7BC 949.6}

We may not know for certain that Smith and Haskell were right until verse 45 explains itself when it fulfills. But I like to have all possible scenarios in mind so that when we see events take place in our world we might see the hand of God at work in the fulfillment of prophecy. That is why I am so interested in seeing your papacy view. I want all I can get on this verse of scripture because it is the verse that fulfills at the time when Jesus will stand up.

John

John, Jerusalem is in a historic stalemate that will never be resolved one way or another until Jesus returns. In my opinion God allowed the mosque so that we could get our minds to the bigger picture. The West and Jews will never allow Jerusalem to be taken by the Muslims. Islam in turn will never allow the Jews to build their temple on the mount. End of story. Now—what does God's inspired news tell us? Not CNN but GC! Do you see Islam, Turkey, France or Russia as a main player in the closing events of GC? Or is it the U.S. and the Papacy. Let me know.

J

J, I like what you say here. So if Smith's view does take place let's say next month; let's say Turkey attacks Israel and captures Jerusalem for the Muslim world, would you consider this a fulfillment of prophecy?

Our minds should be on the bigger picture at all times. Nothing that Smith teaches regarding 11:45 takes away from anything regarding the prophecies of Revelation regarding the papacy and the USA. What would be wrong with watching both the activities of the papacy and the USA with the Sunday laws and the activities of the king of the north as understood by Smith and Haskell.

Ellen White didn't rebuke our people for keeping an eye on the Eastern question: "Sunday morning boats and trains poured their living freight upon the ground in thousands. 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." {LS 225.3} If he was so off base on this issue I doubt Ellen would have even made comment that would give notice to such foolishness.

On one front it is the USA and the papacy. On another front, as the last way-mark indicators, we have the king of the north planting his palace in Palestine. This is only a way-mark. The main thing is what we find in Revelation 13 and 17. This is what most concerns God's people. The other is a simple little way-mark that tells us that, after it takes place, all the way-marks of Daniel 11 have now been fulfilled. The next event will be all those prophecies of Revelation that have to do with all those events that surround the standing up of Jesus. We can have our eyes both on the way-marks and on the activities of the USA/papacy.

When our pioneers pointed out the fulfilling of Revelation 9 in 1840, did that take away from the main 1844 prophecy of the second coming of Jesus?

It should not be an either/or. Can it not be a both/and? Let me know.

John

John, I could not see the 7 popes view on Revelation 17 and I can't see this either. But you have a point here. I think that though I don't see it, I am not the arbiter of truth. I will say then, (as with Rev 17) that I will be the first to admit my error if such an outcome actually happens as Turkey taking Jerusalem.

In Christ,

J

J, I'm looking at the Feast of Trumpets which was fulfilled in the Advent Movement just prior to the Day of Atonement. This feast foreshadowed a great announcement of the second coming of Jesus. Up to this time, the second coming had never been proclaimed:

"The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ's second coming is to be proclaimed. No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The reformers did not proclaim it." GC 356

Those Advent believers who fulfilled this feast by announcing the 1843 second coming were to be among those who were to be alive to see Jesus come:

"Had Adventists, after the great disappointment in 1844, held fast their faith, and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward. . . . It was not the will of God that the coming of Christ should be thus delayed." Manuscript 4, 1883

This Feast of Trumpets had been kept for millennia, foreshadowing the fact that Jesus was going to come very shortly after the 2300 days were fulfilled. The Feast of Trumpets came on the 1st day of the 7th month and the Day of Atonement came on the 10th day of the 7th month. When the second coming is announced it is only reasonable that those who make the announcement will experience the event. And that is exactly what God had planned to have happen. This is why the stars fell in 1833, the Revelation 9 prophecy was fulfilled in 1840, Day of Atonement was fulfilled in 1844, and Daniel 11:44 was fulfilled in 1853. All the prophecies except those relating to the actual events surrounding the coming of Jesus were fulfilled. Everything was in readiness for Jesus to come. Wouldn't it seem strange if the fulfillment of the prophecy of the stars falling didn't take place until 1989? Wouldn't we expect the stars to have fallen around the time of the announcement that Jesus was going to come? It does not make sense to place this way-mark sign 156 years after the announcement of Jesus coming that took place in 1843 as foreshadowed by the Feast of Trumpets.

There is nothing in the prophecies that foretold this extended delay that we are in right now. This was not to have happened. The announcement of the second coming that took place from 1833 - 1843 was to culminate in the actual coming of Jesus. True it was the Day of Atonement that began on October 22, 1844 instead of the second coming of Jesus as they had announced. But they did exactly what they were supposed to do - announce that Jesus was coming as foretold by the Feast of Trumpets. The investigative activities of the Day of Atonement could have been completed long before 1883. Anytime after Daniel 11:44 was fulfilled (1853) Jesus could have come had His people wanted Him to.

The seriousness of what we did by delaying Christ's coming is lost on us if we imagine way-mark prophecies, predicted thousands of years ago, were scheduled by God to come to pass in the 20th century - long after Jesus was to have returned. Reassigning Daniel 11:40 to match an event in the 1980's takes away the sting of what we did. It makes us think that everything is just as God planned it to be. We think we now just need to finish

the work and then Jesus can come. We don't see the horrendous thing we have done and continue to do. Staying with the understanding of our pioneers regarding fulfilled prophecy drives home the point that we are delaying the coming of Jesus. We are extending His agony as He witnesses the suffering of His children.

No, we don't have a quotation that tells us that way-mark prophecies won't take place during this criminally wicked self-imposed delay. We should just know this. This ought to be self evident to us. But we are so insensitive to what we have done and continue to do, that we can make such statements as: "I sure am glad Jesus didn't come back in the 1800's - I wouldn't have been born yet." The cost of this delay is incalculable. The suffering and pain sin brings to the heart of God is not understood by those of us who make such a statement.

Instead of being glad Jesus didn't come, we should humbly acknowledge our sin that delayed Christ's coming.

Leviticus 26:40-42 "If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; And [that] I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land."

Yes, it was our fathers' sin that delayed Christ's coming but it is we who continue the delay. Confession of this crime and the sins that continue to perpetrate it should be at the top of our prayer list.

Nehemiah 1:6 "Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned."

Here are those thoughts on the Feast of Trumpets that I shared with you many months ago:

What was the Feast of Trumpets that fell on the first day of the seventh month a type of? Whatever it is it would have to have come before October 22, 1844, the Day of Atonement.

Here is the only comment of Ellen White on the Feast of the 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 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.'" PK 661, 662

The Feast of Trumpets was an occasion of joy and gladness. It involved the blowing of trumpets which served as an announcement and has second coming imagery. Was there anything that took place just prior to October 22, 1844 that might correlate with the joy and feasting occasioned by the Feast of Trumpets? Is there anything in history that could be seen as the fulfillment of this Feast?

Just prior to October 22, 1844 there was a worldwide movement announcing the second coming of Jesus. This movement grew into the Seventh-day Adventist Church which has continued proclaiming the soon coming of Jesus. They believed Jesus was coming and with that knowledge they were joyfully yet solemnly preparing their lives for this event. They proclaimed the message, "behold the bridegroom cometh go ye out to meet him." For this reason the Feast of Trumpets had that element of feasting, joy and rejoicing connected with it. If the Feast of Trumpets was primarily an announcement of the Day of Atonement's investigative judgment we would expect there to be solemn fasting and affliction of soul similar to what was practiced on the typical Day of Atonement.

Could it be that the Feast of Trumpets typified this worldwide proclamation of the second coming of Jesus? This understanding would give added significance to the rise of the Seventh-day Adventist Church having been foreshadowed on a yearly basis through this Jewish feast. The faithful amongst this prophetic Seventh-day Adventist movement who die before Jesus comes are honored to be raised to life in a special resurrection before the general resurrection: "The graves were opened, and those who had died in faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept His law" (EW 285). Could there be any greater honor than this?

Where is the evidence that there was a traditional view of verses 40-45? All I see is J' statement that the king of the north was the papacy.

"For the first sixteen years of his editorial connection with the Review, Smith held this power to be the Papacy... But in 1871, in his 'Thoughts on Daniel' articles, he changed his view to that of Turkey." The Prophetic Faith of Our Fathers, p. 1116, Leroy E. Froom.

Yes, I know that Smith also believed that the king of the north was the papacy but where is the evidence of an exegesis of these verses showing that the papacy is indeed the king of the north?

Coming soon! Actually it's ready now, but not perfect. I will send what I have.

There was no attempt to work this out to fit the prophecy. It was only when someone did try to fit this into the prophecy that it was seen to not work well. What did fit was the history of the "spirit of war" that was stirring the nations.

Really, who attempted that and why didn't it work well?

It was Uriah Smith who attempted when he was working on his Daniel commentary. As he started this task he no doubt believed the papacy view. I can readily see why it didn't work out well thus requiring him to discard the papacy view.

Could it be that it didn't work out well because there was still more scroll to be unrolled? Even as late as 1915 EGW talks about more scroll being unrolled:

"The message "Go forward" is still to be heard and respected. The varying circumstances taking place in our world call for labor which will meet these peculiar developments. The Lord has need of men who are spiritually sharp and clear-sighted, men worked by the Holy Spirit, who are certainly receiving manna fresh from heaven. Upon the minds of such, God's Word flashes light, revealing to them more than ever before the safe path. The Holy Spirit works upon mind and heart. The time has come when through God's messengers the scroll is being unrolled to the world. Instructors in our schools should never be bound about by being told that they are to teach only what has been taught hitherto. Away with these restrictions. There is a God to give the message His people shall speak. Let not any minister feel under bonds or be gauged by men's measurement. The gospel must be fulfilled in accordance with the messages God sends. That which God gives His servants to speak today would not perhaps have been present truth twenty years ago, but it is God's message for this time." {1888 133.2}

"And it is necessary that the best kind of labor be given. The time has come, the important time, when, through God's messengers, the scroll is being unrolled to the world. The truth comprised in the first, second, and third angels' messages must go to every nation, kindred, tongue, and people; it must lighten the darkness of every continent and extend to the islands of the sea. . . . {Ev 19.4}

Let there be the wisest planning for the success of the work. Decided efforts should be made to open new fields in the north, the south, the east, and the west. . . . The fact that the presentation of the truth has been so long neglected should appeal to our ministers and workers to enter these fields and not give up the work until they have clearly given the message. --Manuscript 11, 1908. {Ev 19.5}

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and workers to enter these fields and not give up the work until they have clearly given the message. --Manuscript 11, 1908. {Ev 19.5}

Excellent point. I like those quotations. You can see why Smith felt free to diverge from the standard papacy view with quotes like those. Could it be that God was indeed unrolling the scroll and revealing precious truth to Smith? This is something we need to consider.

Okay John, you turned this around on me, but the point applies to both Uriah Smith, James White and us. In fact, by the time these quotes were produced Uriah Smith's was at least 10 years into his new view. Either way I hope we are starting on even ground, yes? Let's take a look at the best fit both Biblically, historically and in harmony with the SOP. J

In 100% agreement. If the scroll unfurling now says that it is back to the papacy - then back to the papacy we go. You and I just want the truth no matter where it leads us.
John

(S Bohr) "Time has proven that Uriah Smith's reinterpretation of the king of the north was wrong. Will we learn from his mistake? Will we ever learn that the best way to understand prophecy is not to read the newspapers or to watch CNN but rather to study our Bibles?"

Time is not yet up. He speaks too soon. He may not have made a mistake. Try interpreting 11:2-29 without newspapers of years gone by. He shouldn't belittle understanding prophecy by the study of news headlines found in the history books. It was by noticing the news headlines that the prophecy of Revelation 9 was seen to be fulfilled. Watching for the way-marks means that we will notice the steady tread of events transpiring in the world around us. God's Word tells us what to look for then we have to look. He should not belittle looking.

In my opinion Pastor Bohr has a good point here. This is a major mistake in prophetic interpretation. You seem to be constructing a straw man in saying, "he should not belittle looking." What he is addressing is interpreting prophecy by current news. Current news affirms prophecy, but prophecy stands first and foremost on the Word of God. Daniel 11 and Revelation 9 both find historical context in the Bible before they find affirmation in history.

This is what I am referring to when I say that it is often the current events that assist us in interpreting prophecy: "These prophecies are to be **witnesses in the world. By their fulfillment in these last days they will explain themselves.**" {7BC 949.6} As we witness them unfold in the current news, they explain themselves. I am not sure what you mean by Daniel 11:6 first finding historical context in the Bible before finding affirmation in history. Don't we simply read Daniel 11:6 and then notice the event in history that corresponds with this prophecy?

I'm not sure what you mean by Daniel 11:6 either, did I quote that somewhere? But I will attempt to clarify. Many, many folks on T.V. and in pulpits (even SDA's) interpret Daniel and Revelation by using current events (i.e. the ram in Daniel 8 with two horns is Iran and Iraq and the he-goat is the U.S. which attacks Iran with speed and planes and therefore does not touch the ground etc).

What I am suggesting is that first the Bible gives us the time frame and basic historical application of these prophecies as we follow them point by point referring one vision to the next. Then we allow history to confirm the details and thus explain themselves. We must have a Biblical basis first.

Sorry for not making that clearer. I was just using Daniel 11:6 as an example of a verse that could only be figured out from history. Nothing in Revelation will tell you what Daniel 11:6 is referring to. That was my point. I can see what you mean with the he-goat example. I agree with you on your point.

John

John, okay, here is a very rough draft. I'm sending you the entire chapter. I have been working on this for some time but never getting the time to finish it. The purpose is to have it in tract form to make it more readily available.

Looking forward to your prayerful comments!

J

J, I read your chapter and I like how you relate the rise and fall of 20th century communism to Daniel 11. I would find it to be plausible if I didn't believe the words of that Broadside written 50 months after the start of the Investigative Judgment:

"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." Broadside2, January 31, 1849

I would find it plausible if Ellen White didn't tell the folk back then that it was not wise to have children or get married: "It is really not wise to have children now. Time is short, the perils of the last days are upon us, and the little children will be largely swept off before this." Letter 48, 1876

"In this age of the world, as the scenes of earth's history are soon to close and we are about to enter upon the time of trouble such as never was, the fewer the marriages contracted the better for all, both men and women." 5T 366 (1885)

If, in 1849, right after reading the *Communist Manifesto* that was published in February of 1848, you had written out your views of Daniel 11:40, declaring that communism would rise and then through the joint efforts of the papacy and the USA, communism would fall, if I were to accept your view, I would have to tell Ellen White that she was mistaken in her view that the coming of Jesus was imminent because unfulfilled prophecies of Daniel 11:40 indicate to us that Jesus cannot come just yet. Your view, as

would my former view of seven popes having to reign consecutively after some point in time when the papacy gains civil status, these views would destroy the message that Jesus was returning soon - like in our lifetime if we had been in this conference:

"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.'" Last Day Events, p. 36 1856

Can you not see how the view of our pioneers - that Daniel 11:40-44 had already been fulfilled - would have strengthened the message of God's messenger that Jesus' coming was imminent? Can you not see how your interpretation of Daniel 11:40 and my interpretation of Revelation 17 would both proclaim that the Lord delayeth His coming?

Would the Lord have held His hand over the "true" interpretation (rise and fall of Soviet Union and Communist China) of these verses so that we could believe His messenger that His coming was imminent and then after we received our punishment of a delayed return because of our insubordination, would God then reveal the true interpretation of Daniel 11:40 which indicates to us that there was indeed unfulfilled prophecy that would not have come to pass had Jesus come in the 19th century as we know He had every intention of doing based on what He told His messenger?

The answer, if you can figure out the question from that long, tortured sentence, should be obvious to us. Now if we want to reinterpret Daniel 11:40-45 to make it all refer to the papacy/USA/Sunday enforcement issue then I would have no problem with that because that would have worked in the 19th century and it would have worked in the 20th century and it will still work in the 21st century. But to have an interpretation that was not fulfilled and could not have been fulfilled in the 19th century tells me that it cannot possibly be correct.

With your interpretation, if we were to eliminate Daniel 11:40-45 from our Bibles, what would we not know today? What does your interpretation tell us that we don't already know from the record of history or from the prophecies of Revelation? Smith's interpretation provided them with a way-mark for 1798 and 1853. They could see on the horizon that the last way-mark (verse 45) was about to be fulfilled. This interpretation provided much encouragement and reinforced the message from God that Jesus was coming in their lifetime. For us, Smith's interpretation reveals a pause in the prophetic scheme. Verse 45 was put on hold and won't be fulfilled until our wilderness wanderings are over. Your view shows no pause but shows we are right on the prophetic track as evidenced by the way-marks fulfilling throughout the 20th century as if we did nothing wrong. It diminishes the tragedy of our delaying the coming of Jesus.

It's okay if you don't like Smith and Haskell's interpretation. Present for us a view that features the papacy but put it in a context that could have been fulfilled in the 19th century had we not pushed the pause button. You will have to throw out the Soviet Union and China and just stick with the papacy, USA and the Sunday laws. I think you can do it. Then I could believe both your view and Smith's view.

John

J, this is the nature of the human mind. And it ought to stay immovable until it can, with integrity, make a move to another view. We both hold our views with conviction of its rightness. Again this is as it ought to be. God is not waiting for us to all see it the same way, He is waiting for us to honor and respect each other even while we hold differing views. I believe you have modeled that. This is where our pioneers failed. This is why we are still here. They did not treat each other kindly. Thank you for your willingness to engage in this study. We each have become more certain of the truth we hold even while honoring and respecting each other's view. As Uriah Smith said, "Time will soon determine this matter".

John

Amen John. Well said and may we honor God in holding to our convictions of truth!

*In Christ,
J*

Hey John, I agree for the most part. What you are saying here is right on target, almost :) It is so refreshing to explore these verses with you. In addition to what you have suggested:

The healing of the wound is obviously a process. Taking your same thoughts in principle we can see that the process of healing has been in progress for some time. One step in the process of healing took place in 1929. Another one in 1989 esp. for the Old World where the papacy is to have dominion again. In fact, the fall of communism took the restraining secular powers of Eastern Europe out of the way and allowed the Papacy to enter into countries like Poland and Russia where the Catholic Church was banned from owning buildings etc. (I have documentation on this if you are interested).

More comments below:

On Aug 23, 2010, at 8:13 AM, John Witcombe wrote:

Hi J, here's something to give some thought to:

Daniel 11:40 "**And at the time of the end shall the king of the south push at him . . .**

Daniel 11:33-35 teach us that the time of the end begins in 1798:

Daniel 11:33-35 "And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, **even to the time of the end:** because it is yet for a time appointed."

The time of the end - that time appointed - would begin when this persecuting power would have its power and authority removed. In 1798 the Pope was taken prisoner by Berthier of the French army, and to all intents and purposes the power that had fueled the inquisition and the persecution of heretics was stopped. It is on this date that the papacy received that deadly wound foretold in Revelation 13.

Although persecution has existed and still does exist today in many places, the scope and control of such persecution is extremely limited in contrast to its jurisdiction under the Dark Ages.

Revelation 13:3 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 13:12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

Notice that the healing of the deadly wound is associated with all the world wondering after the beast and worshipping him. This will take place after the national Sunday laws are enacted.

In its fullest sense yes, but it is already in process of fulfillment.

In order to know if the "wound" has been healed, we need to know what the "wound" is. In 1798 general Berthier under Napoleon entered Rome and the result was that the papacy was stripped of her temporal power. Since then she has been working behind the scenes to regain that temporal power. When she does regain her temporal power - the power she wielded before 1798, then it will be true that her wound has been healed.

This power has slowly been restored to the papacy. That is why we saw 3 U.S. presidents at the funeral of John Paul II.

What is in the way of the papacy regaining her temporal power? The same thing that was in the way back in 508 AD and wasn't taken out of the way until 538 AD - the starting date for her 1260 year reign.

"And now you know what is restraining... only he who now restrains will do so until he is taken out of the way, and then the lawless one will be revealed..." 2 Thess.2:6,7.

"The pacific tone of Rome in the United States does not imply a change of heart. She is tolerant where she is helpless. Says Bishop O'Connor: 'Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world'..." GC 564

The papacy is helpless right now because of her deadly wound.

Not entirely helpless. As SOP suggests she is gaining power and influence steadily day by day.

"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." GC 565

Many of these restraints were removed when Communism fell. More have been removed in the U.S. (i.e. Ambassador to Vatican by Reagan; Holy Alliance etc.)

As long as that restraining power (imposed by secular governments) is in effect, the wound cannot be healed. But let that restraint be removed, and then her wound will be healed.

Could we understand the healing to be a process as the physical healing of any wound would indicate?

Seeing that Daniel 11:40 highlights the date of the deadly wound that the papacy received, it is unlikely that this verse would refer to the papacy as king of the north when the papacy won't be healed until her former power is reinstated during the Sunday law crisis.

Yet it could and, in my opinion, does highlight the turning point in the process of healing taking place in relation to the wound inflicted by Atheism/Communism. The remaining verses in Daniel 11 further expound upon that healing process culminating in the Sunday law. (planting the tabernacles of his temple between the seas and the holy mountain).

*Always :)
In Christ,
J*

Let me know what you think.
John

J, just got back from picking peaches. The papacy was growing into power from 508 - 538. But the 1260 years started when something significant took place that allowed the papacy to be a corrector of heretics.

"To understand what would be an image of the papacy, we must first gain some definite idea of what constitutes the papacy itself. The full development of the beast, or the establishment of papal supremacy, dates from the famous letter of Justinian, which was made effective in A. D. 538, constituting the pope the head of the church and the corrector of heretics. The Papacy was a church clothed with civil power, -- an ecclesiastical body having authority to punish all dissenters with confiscation of goods, imprisonment, torture, and death. What would be an image of the papacy? -- Another ecclesiastical establishment clothed with similar power. How could such an image be formed in the United States? Let the Protestant churches be clothed with power to define

and punish heresy, to enforce their dogmas under the pains and penalties of the civil law, and should we not have an exact representation of the papacy during the days of its supremacy?" {1897 UrS, DAR 587.3}

The deadly wound took away the authority of the papacy to "punish all dissenters with confiscation of goods, imprisonment, torture, and death" and the wound won't be healed until it can once again "punish all dissenters with confiscation of goods, imprisonment, torture, and death". It is silently working towards this point, growing into power but there will be a point in time just like 538 AD when it will be present truth that the deadly wound is healed. Until this point comes it is "helpless" when it comes to doing what they really want to do.

The head wound had to do with the loss of its power to correct heretics and it doesn't matter how many Catholics sit on the Supreme Court or its role in the affairs of this world, if it cannot correct heretics the head wound is not healed. During this wound stage of this power it is "helpless" and prophecy does not afford it status until the wound is healed. There is no such thing as 95% healed. Either you can correct heretics or you are restricted by civil powers from doing so. During this down time of the papacy we have the image to the beast front and center. It will lead the world towards a healed wound and then both mother and daughters will correct heretics.

I see it would be wrong to afford king of the north status to the papacy during its head wound state. It makes far better sense to see the king of the north as civil territory and the king of the south as civil territory. Daniel 11:30-35 talks about the papacy during its reign of power then we have silence on the papacy and the focus returns to the struggle of civil powers as way-marks marking the steady tread towards the final events. The Mamluk co-rulers (Murad Bey and Ibrahim Bey) as king of the south and the ruler of the Ottoman Empire as king of the north fits so perfectly verse 40 and carries on the same motif of interpretation found in the earlier verses.

John

John, just got done eating fresh peaches from Canada where we were this last weekend.

On this point, I agree that this will be the ultimate consequence of the healing of the wound, but it is also a process, is it not?

For example, the seal of God is a literal mark that angels can see but also a process of settling into the truth so that we cannot be moved, yes?

Verse 40 is a perfect fit for both the infliction and the healing process. Revelation 13 reads the same way.

Both chapters are speaking of events that lead to the complete healing, both speak in terms of a process, one that we are witnessing right now and have been for some time.

Do you have any wounds that are healing? I have one on my right thumb, one layer of skin at a time.

*In Christ,
J*

J, here are some thoughts that came to me this morning:

"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." [Verses 31-36, quoted.] {13MR 394.1}

Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of: [Daniel 12:1-4, quoted.]" {13MR 394.2}

Here are the verses that EGW quoted:

11:31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily [sacrifice], and they shall place the abomination that maketh desolate.

11:32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do [exploits].

11:33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, [many] days.

11:34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

11:35 And [some] of them of understanding shall fall, to try them, and to purge, and to make [them] white, [even] to the time of the end: because [it is] yet for a time appointed.

11:36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.

The history that will be repeated is history that involves an unwounded head. The papacy could persecute the saints from 538-1798. From 1798 until the wound is healed the papacy cannot correct heretics. She is helpless to carry out the history of her 1260 reign. She is silently biding her time:

"She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage-ground, and this is already being given her. We shall soon see and shall feel what the purpose of

the Roman element is. Whoever shall believe and obey the Word of God will thereby incur reproach and persecution. {GC88 581.1}

Her silent "growing into power" is reflected in the fact that prophecy does not speak of her in Daniel or in Revelation during this wounded state. After the wound takes place in Revelation 13, the focus of prophecy shifts to the two horned beast. After the captivity of Revelation 13:10 takes place (deadly wound of 1798) it is all about apostate Protestants. Then in verse 12 we see the apostate Protestants exercising the power that the first beast (the papacy) once bringing the first beast back to its state of power that it once held:

Revelation 13:12 "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."

Notice that there was no mention of the papacy during its wounded state. It is only mentioned again after the wound is healed, after the papacy can once again persecute the saints.

If Revelation is silent on the papacy during its wounded state I would expect Daniel 11 to also be silent during this wounded state. Therefore we must find some other power to represent the king of the north in verse 40 other than the papacy during the wounded stage of this power. Unless we want to have verses 40-45 all to find their fulfillment after the deadly wound is healed where she can once again punish heretics, we must find another power to represent the king of the north. Remember an unwounded head means that the papacy can "punish all dissenters with confiscation of goods, imprisonment, torture, and death". Even if her wound is 98% healed she still cannot do what she did during her 1260 year reign. While the head is wounded, until the head is 100% healed the papacy will not be able to "punish all dissenters with confiscation of goods, imprisonment, torture, and death".

Even the second angel's message was not primarily about the papacy but about apostate Protestantism.

"Babylon is said to be "the mother of harlots." By her daughters must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world. The message of Revelation 14 announcing the fall of Babylon, must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the Judgment, it must be given in the last days, therefore it cannot refer to the Romish Church, for that church has been in a fallen condition for many centuries." {GC88 382.3}

If I am missing something in Revelation that specifically talks of the activities of the papacy during its wounded state, let me know.

John

J, I do have a wound right now that I have a charcoal poultice applied to. The wound is an event. The papacy received that wound in 1798 - its freedom to "punish all dissenters with confiscation of goods, imprisonment, torture, and death" was removed and will remain removed until the wound is healed. When it is 98% healed it won't put people to 98% death. It either has the authority to do this or it doesn't. It didn't have this authority before 538 and it hasn't since 1798. But: "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." GC 565 Ellen White is describing right here the papacy's healed state. There will be an event or a vote or something spectacular that will occur where the papacy/apostate Protestants will suddenly have power and authority to torture and put to death heretics. Just as it was something spectacular that caused the wound - the pope being captured - so there will be something significant that will take place that reinstates the papacy to her former power.

I wasn't able to find anything in Ellen White's writings that talked about a wound healing process. True, the papacy is preparing for that time when she will strike as Ellen White puts it. But she can't strike until her restraints imposed by secular governments are removed. Those restraints, when they were put on are her wounded head. The papacy retains a wounded head until those restraint are removed. There are wounds that are healed by an event rather than a through a slow process. The ear that was cut off by Peter is an example of a wound that is healed by an event. The papacy has no more power to "punish all dissenters with confiscation of goods, imprisonment, torture, and death" today than she did in 1801 or 1901 or 2001. The papacy will either have restraints (wounded) or she will have no restraints (healed).

I don't see a short wounded state and a long healing process. I see a wounded state that has lasted 212 years. I see restraints to torture and to kill still imposed by secular governments. I see the papacy growing into power, waiting for her head to heal so that she can strike. That ability to strike will be bestowed upon her as suddenly as it was removed.

Is there another option? Could the ability to strike be restored as it was historically? A slow compromise is what brought the papacy to its position of power and then it suddenly lost it. Since 1798 a slow compromise with Protestants and civil powers is bringing the papacy back to its former power. This view fits more with history and the SOP (Great Controversy).

Secular government restraints will suddenly be removed granting the papacy the power and authority to "punish all dissenters with confiscation of goods, imprisonment, torture, and death". This has not happened to any degree ever since the wound was inflicted. The papacy is "growing in power, exerting influence, piling up, strengthening her forces." but she can do this even with one of her heads wounded.

Revelation 13:3 "And I saw one of his heads as it were wounded to death". That wounded head does not prevent her from growing into power. She grows into power all the while she has a wounded head (helpless to torture and kill heretics). Remember, this beast does have 6 other heads and with those heads she is exerting influence and strengthening her

forces preparing for that moment when her one wounded head gets healed - the head that permits her to strike heretics with torture and death.

Tell me what you think of these thoughts.

Well at this point I still don't see it. I think you have interpreted the "healing" to being equivalent to power to kill heretics etc. Not sure that is the entire sum of the healing. Enjoy thinking this through though.

J

J, your points are well taken. If 30-35 is referring to the Papacy how could we understand verse 40 staying with the historical king of the south and king of the north? I know you think they change to mean other powers other than what they had represented but just for a moment think along my line of understanding and see what we can come up with. Off to perform a funeral.

John

Hi John,

You have made a good point. Looking at this verse again:

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.

Moving through this point by point:

"At the time of the end"— the time of the end would be 1798 yes?

Yes, we should be looking for the fulfillment of this text in this time period.

"the king of the south" — "south" means either the country literally south of Israel, that is literal Egypt Isaiah 30:1-6. Or spiritual Egypt. The latter being France according to Revelation 11:8 as well as atheism according to Exodus 5:2.

King of the south is whoever controls the original southern portion of Alexander's former kingdom. There is no reason to change the designation of the king of the north or south from what they have represented all through this prophecy.

So at this point in history, the Mameluke ruler is the king of the south because the Mamelukes were ruling Egypt independent from the Ottoman Empire in 1798.

"shall push at him" — the king of the North according to Daniel 11:11. Or another third entity according to? need Bible reference or example.

The "him" would be referring back to the pronoun "king" back in verse 36. Smith says this was Napoleon who landed on the shores of Egypt in 1798 and the Mameluke armies pushed against this invasion just as the prophecy said they would.

"the king of the north" — Earthly kingdom literally north of literal Israel or earthly kingdom that follows Babylon, Media Persia, Greece and Pagan Rome (Spiritual Babylon/Papal Rome. Daniel 2, 7, 8; Revelation 13:2).

The earthly kingdom that follows Pagan Rome is Papal Rome and in the prophecy of Daniel 11 we do find this sequence. After Pagan Rome is spoken of we find Papal Rome who is brought to view in verses 30-35. Then, after the deadly wound of the papacy occurred at the time of the end - 1798 - the prophecy returns again to the battles between the kings of the north and south. At this point in history the king of the north is the leader of the Ottoman Empire who had been king of the north for the past 400 years. To stay consistent with what came before, the king of the north would have to be whoever holds Alexander's former northern territory.

"like a whirlwind" — destruction/judgment Proverbs 1:27. fall of literal Israel to Turkey. Or fall of atheism in Europe to Papacy.

Atheism hasn't fallen to the papacy. Atheism is still alive and well throughout the world. The Soviet Union has fallen but the nations that made up this union are still as godless as ever. The Papacy has received a deadly wound by the time we reach verse 40 and therefore is no longer the subject of this prophecy. This would be a description of the leader of the Turks coming against Napoleon who had just been pushed at by the king of the south. Palestine, which had been under Turkish authority, was in the process of being taken over by Napoleon when the king of the north came at him like a whirlwind.

"with chariots and horsemen" — military might of Turkey in taking literal Israel. Military might of U.S. in assisting Papacy to bring down communism. 1 Kings 1:5 "ships" — economic pressure of Turkey against Israel. Or economic pressure of U.S. assisting Papacy to bring down communism. Psalm 107:23

In the battle against Napoleon Russia and England united their ships with the Turks.

"he shall enter the countries, overwhelm them, and pass through." — Turkey entering into Israel? Papacy and U.S. (democracy) entering into the former Soviet countries.

Yes, this was what the Turks did on their way back from dealing with Napoleon.
John

J, keep working with me on this. I have dial-up for the next few days.

On the Turkey issue, time will tell all. But I would like to offer one other option. Would you prayerfully consider that The Great Controversy is an inspired commentary on the book of Revelation and that Turkey has no major or even minor role in fulfilling end time events according to that commentary? Just something to ponder.

J

J, a comment on Turkey having no major or minor role in fulfilling end time events according to Great Controversy:

Here is the only place Turkey is mentioned in GC: "At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. (See Appendix.) When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended." {GC 335.1}

I would not consider that this event with Turkey as playing a major role. It was simply a way-mark embedded in civic matters that was an encouragement to the students of prophecy. I see GC dealing with the major issues - Papacy, apostate Protestants, Sunday law, etc. I see Dan 11 as primarily civic way-marks to encourage us as to where we are in time and that God has the control of civic powers in the past, present and future. These minor civic way-marks that Dan 11 concerns itself about don't rise to the importance that the other issues found in Revelation do and thus GC deals mainly with these important themes.

John

1) At "this time" Michael shall stand up. A major section of the last part of Daniel 11 mark events leading to the time when Michael stands up. So does much the latter half of The Great Controversy. As we began this discussion, if you will remember, we looked at the powerful outline of pastor Bohr on this very point; working backwards from the close of probation in the Great Controversy and Daniel 11. It was right on target.

Yes, I agree that Dan 11:40-45 does indeed mark events leading to the time when Michael stands up. But I believe that those markers are all to be found in events associated with worldly powers. It is presenting a different yet parallel track found in Revelation which shows the religious powers and their interactions with God's church that take place at the end of time.

2) James and Ellen both identified this power in Daniel 11 as the same power in Revelation 13: "Michael is to stand up at the time that the last power in chap. 11, comes to his end, and none to help him. This power is the last that treads down the true church of God: and as the true church is still trodden down, and cast out by all Christendom, it follows that the last oppressive power has not 'come to his end;' and Michael has not stood up. This last power that treads down the saints is brought to view in Rev. 13:11-18. His number is 666. Much of his power, deceptions, wonders, miracles, and oppression, will doubtless be manifested during his last struggle under the 'seven last plagues,' about the time of his coming to his end." James White, A Word to the Little Flock, pp. 8, 9.

I do see that James White believed this but I haven't been able to bring myself to believe that just because Ellen White and Joseph Bates both included their own separately authored writings in this little book that this would make what James White wrote or what Joseph Bates wrote have inspired, Spirit of Prophecy status.

CD-ROM Editor's Note [See the Foreword where it is noted that James White, Ellen White, and Joseph Bates each authored portions of this work.]

Here is what the forward of this book says: "While this pamphlet, issued in May, 1847, contains statements signed by three early workers, James White, Ellen G. White, and Joseph Bates, it is primarily a James White publication devoted to the setting forth of his views of unfulfilled prophecy. At that time there were probably not more than one hundred Sabbath-keeping Adventists in the United States. As a youthful minister of twenty-five, he worked almost alone in setting forth the views he had, up to that time, formulated. This was nearly a year before the first of the five Sabbath conferences convened, at which time those whom we today revere as our spiritual forefathers met together and with open minds and hearts searched the Word of God to better understand its truths. {1847 JW, WLF 1.2}

With a full understanding of the historic setting of *A Word to the "Little Flock,"* the reader will not be disturbed by finding that in **a few instances positions set forth by Elder White on some points were modified by him in later years, as more mature and joint study revealed clearer views.** This document presents a picture primarily of one worker's attempt to cheer and aid those about him through a dissemination of light which was beginning to unfold." {1847 JW, WLF 1.3}

J, this is why I can't say that what James White writes in *A Word to the Little Flock* about Daniel 11 is the writing of Ellen White containing SOP authority. It is just what James White believed. He may have been right or he may have been wrong. I would never say that about anything EGW wrote but I do say that about what any of our pioneers wrote including James White.

Now when Ellen and J jointly author an article I give that SOP authority. But this is not the case with what James White wrote that you quote above – what he wrote was not jointly authored.

3) The previous visions of Daniel 2, 7 and 8 all place some emphasis on end time events, each one adding more information. Daniel asks for more info about the little horn in chapter seven's vision and is shown the significance of this power as the end time contender against God and His people. Based on this repeat and enlarge principle, Daniel 11 would offer us more than any of the earlier visions concerning this end time power and the events surrounding Rome's final rise and fall.

True, and it does offer much more detailed information covering the same history of these previous visions. Beginning with Greece, it provides a greatly enlarged picture of the rise and fall of warring nations right up to the rise of the papacy. Verses 30-35 repeats and enlarges the history of the papacy during its 1260 reign. Then it continues on with history of this world during the wounded head stage of the papacy. Beginning with verse

40 the prophecy reverts back to chronicling the activities of the king of the north and the king of the south continuing on with the steady march of history beginning at the time of the end (1798), right after the Papacy receives its deadly wound. Because the deadly wound will not be healed until the National Sunday law, the activities of the papacy are no longer the focus of this way-mark prophecy. The Papacy focus in chapter 11 is found in verses 30-35 of which Ellen White said: "Much of the history that has taken place in fulfillment of this prophecy will be repeated." (13MR 394) It will be repeated because the deadly wound will be healed and because the remaining verses of this chapter don't cover the final rise of the healed beast, Ellen White, in her only comment on Daniel 11, tells us that the history of those verses will be repeated and Revelation 13 describes in detail the activities of the second rise of the Papacy through her daughters after the wound is healed. But what way-marks can we look for while the Papacy is in its wounded state? Verses 40-45 provide us continuing way-marks to look for in the warfare of nations as we wait for the history of verses 30-36 to be repeated at the very end of time. (Verse 36 brings to view the beginning of the French Revolution with its atheism – verses 36-39 – and the history of what took place in France is being repeated today in many of the godless nations of the world such as North Korea.)

4) Daniel himself was eager to understand this last vision but was told specifically that it was not for him but God's end time people not just to understand but to know because they would experience it (Daniel 9:24 for example):

4 "But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase."

7 Then I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that it shall be for a time, times, and half a time; and when the power of the holy people has been completely shattered, all these things shall be finished.

8 Although I heard, I did not understand. Then I said, "My lord, what shall be the end of these things?"

9 And he said, "Go your way, Daniel, for the words are closed up and sealed till the time of the end.

10 "Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.

11 "And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days.

12 "Blessed is he who waits, and comes to the one thousand three hundred and thirty-five days.

13 "But you, go your way till the end; for you shall rest, and will arise to your inheritance at the end of the days."

You are right. It wasn't important that Daniel understand all about these civil battles between the king of the north and the king of the south. It is for us who live in the time of the end to be blessed and benefited by these way-mark indicators.

5) Daniel 9 identifies the work of Jesus at His first coming, His death for our sins etc. Daniel 11: 20-22 does the same. A civil way-mark?

Yes indeed a civil way-mark:

11:20 Then shall stand up in his estate a raiser of taxes [in] the glory of the kingdom: (this is a civil way-mark. This is referring to the civic leader who got Joseph and Mary to Bethlehem) but within few days he shall be destroyed, neither in anger, nor in battle. (this is a civil way-mark. Augustus died, not in anger nor in battle, but peacefully in his bed, at Nola, whither he had gone to seek repose and health, A.D. 14, in the seventy-sixth year of his age.)

11:21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. (This is a civil way-mark. Tiberius Caesar next appeared after Augustus Caesar on the Roman throne. He was raised to the consulate in his twenty-eighth year. It is recorded that as Augustus was about to nominate his successor, his wife, Livia, besought him to nominate Tiberius (her son by a former husband); but the emperor said, "Your son is too vile to wear the purple of Rome;" and the nomination was given to Agrippa, a very virtuous and much-respected Roman citizen. But the prophecy had foreseen that a vile person should succeed Augustus. Agrippa died; and Augustus was again under the necessity of choosing a successor. Livia renewed her intercessions for Tiberius; and Augustus, weakened by age and sickness, was more easily flattered, and finally consented to nominate, as his colleague and successor, that "vile" young man. But the citizens never gave him the love, respect, and "honor of the kingdom" due to an upright and faithful sovereign.)

11:22 And with the arms of a flood shall they be overflown from before him, and shall be broken; (this is a civil way-mark) yea, also the prince of the covenant. (This is referring to Jesus. This lets us know that Jesus appears on the scene during these civil way-mark happenings)

6) Daniel 9 leaves hanging the end time people who would understand the 2300 days. Daniel 11 also pin-points the birth and death of Jesus but adds info about the 2300 day people preaching the message from the East (seventh-day Sabbath/seal- Rev 7:1-3; and North-second coming; Isa 41:25. These people are rightly named Seventh-day Adventist's- a God given and prophetic name according to Daniel 11. A civil-waymark?

No, it is not a civil way-mark if you interpret it the way you do. But if interpreted as our pioneers did, it is a civil way-mark. Even verses 30-35 are a civil way-mark in that they show the papacy united with France during its civil/religious 1260 year reign. And EGW says that this history will be repeated. Why? Because the deadly wound will be healed and she will once more take on the role she had during her 1260 year reign. She says it is repeated because this prophecy doesn't repeat it per se. It goes on and continues the theme of the first half of chapter 11 as it shows the continuing civil way-marks right up until the close of probation. (I know I am being repetitive but there is value in this principle of repeat and enlarge. :)

Now here is a bit of speculation: I see temporal prosperity being lost first. Then I see Daniel 11:45 being fulfilled while the USA is overloaded with its own problems associated with this fiscal melt-down that will soon take place. It will be at this time that

the labor unions will come to the front and fulfill this prediction: “The trades unions will be one of the agencies that will bring upon this earth a time of trouble such as has not been since the world began.” Letter 200, 1903. The king of the north will take advantage of this chaos fomented by the labor unions in the USA and unite the Muslim world with the establishment of the caliphate in Jerusalem in fulfillment of Daniel 11:45. With the loss of Jerusalem to the Christian world, the Protestant evangelicals of the USA will demand that we return to God to restore divine favor and temporal prosperity by honoring Sunday as a day of worship (GC 590). We will use the fulfillment of Daniel 11:45 just as the Millerites used the fulfillment of the fall of the Muslims on August 11, 1840 as prophetic evidence that they had something important to share. Daniel 11:45 will not be our message just as August 11, 1840 wasn't their message. It will be just a civil way-mark that will give validation and support for our message. We will be proclaiming the Sabbath more fully in the three angel's message. We will be giving the loud cry at this time. This might happen this way and then again it might not.

7) James White seemed to think that Daniel 11 (especially the latter part) was a landmark of the Advent faith not just a civil way mark.

“Positions taken upon the Eastern [Turkey] question are based upon prophecies which have not yet met their fulfillment. Here we should tread lightly, and take positions carefully, lest we be found removing the landmarks fully established in the advent movement. It may be said that there is a general agreement upon this subject, and that all eyes are turned toward the war now in progress between Turkey and Russia as the fulfillment of that portion of prophecy which will give great confirmation of faith in the soon loud cry and close of our message. But what will be the result of this positiveness in unfulfilled prophecies should things not come out as very confidently expected, is an anxious question.” James White, SDA Bible Commentary, vol. 4, p. 877. (Review and Herald, November 29, 1878.)

I know this is what James White believed but he also said that the church had general agreement on a view that conflicted with his.

PS we should remember that U Smith's interpretation of this prophecy did fail, leading to world-wide embarrassment and a careful editing of his book by the church in harmony with EGW's council:

The embarrassment has to do with our insubordination that pushed the pause button on the announced coming of Jesus in their day. The Sunday laws that were about to get passed were put on pause for the same reason as did the fulfillment of Daniel 11:45. We taught that the USA would be passing National Sunday laws and when that did not come to pass in the late 1800's this was not a world-wide embarrassment. We understand that this issue was just put on hold and that the National Sunday laws will indeed come to pass. No need to edit out his understanding of verse 45. The problem wasn't with that understanding. The problem was with our worldliness and insubordination.

“In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth, there may be found matters of minor

importance that call for careful study and correction. Let such matters be considered by those regularly appointed to have the oversight of our publications. Let not these brethren, nor our canvassers, nor our ministers magnify these matters in such a way as to lessen the influence of these good soul-saving books. Should we take up the work of discrediting our literature, we would place weapons in the hands of those who have departed from the faith and confuse the minds of those who have newly embraced the message. The less that is done unnecessarily to change our publications, the better it will be” (Selected Messages, vol. 1, p. 165 (1910).

Thanks for your prayerful consideration—have at it!

A sword for the Lord—J :)

A double edged sword for the Lord – John :)

Another friend of mine wrote the following note to me:

“John, my thought on your current study is that minimizing the devices of the enemy of souls through the powerful workings of his papacy would be taking away from God’s Word. The Word gave us the three angel’s messages which are to expose the man of sin which sits in the papal seat proclaiming that he is god. The papacy needs to be exposed as God has told us to. We must do what the Protestant church failed to do; to continue to protest Rome according to the Great Controversy. The failure by the Protestant church to continue to proclaim this message resulted in there morphing into the false prophet. The Adventist people cannot fall into this trap. That is why God gave the 3 Angels Messages – to keep us on point – all scriptures for the end of days should expose the papal power and his masterful workings to control the world. And the most important message that must accompany the three angels message is the Righteousness of Christ, as proclaimed by the “other angel” – the fourth angel - for without His righteousness the three angels’ messages are without effect. And your thoughts on a literal application for these scriptures does not accomplish this proclamation of the Three Angels Message.”

Here is my response to this concern:

I can understand your concern that we don’t diminish the sounding of the Three Angel’s Message. I concur with that. But consider for a moment what took place in the Millerite Movement.

“In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown "in A.D. 1840, sometime in the month of August;" and only a few days previous to its accomplishment he wrote: "Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe,

will be found to be the case."--Josiah Litch, in Signs of the Times, and Expositor of Prophecy, Aug. 1, 1840. At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. (See Appendix.) When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended." GC 334, 335

This side issue of a civil way-mark being fulfilled on the 11th of August, 1840 did not take away from the central message of the Millerites. They were still teaching that Jesus was coming soon and that the end of the 2300 day prophecy was at hand. Not only did it not get in the way, God used it to strengthen the main message.

Likewise, the prophecies of Daniel 11, seen as civil way-marks which, by the way, was the majority view of our pioneers, did not take away from them giving the Three Angel's message. It is not the case that if we see Daniel 11 as civil way-marks that this diminishes our understanding of the role of the Papacy in the last days. Seeing Daniel 11:40-45 as civil way-marks does not diminish any aspect of our message. This is how Smith and Haskell saw it and that view did not take away from their understanding of and their preaching about the role of the Papacy, apostate Protestants, Sunday Laws, etc. in the final events of this world's history. Our understanding of these things did not come from Daniel 11. We do not find Ellen White using Daniel 11 to teach the prophetic truths found in the Great Controversy. She uses other prophecies of the Bible as we may do also. True, we can place upon Daniel 11 an interpretation that teaches the final events involving the USA, Papacy, apostate Protestants, Sunday laws, etc. but why Ellen White didn't do this should give us pause for consideration. Let me know what you think of these thoughts.

John

Hey John, I pray that you and anyone reading this understands the spirit in which I am writing this response. I have a big smile on my face and can hardly wait to dive in. I feel like I am standing on the back of a boat in the middle of a beautiful lake on a hot summer day ready to jump in! Ahhh, we were born for this, to plunge fully into the refreshing waters of God's word!

My desire is to interpret Daniel 11 in way that harmonizes with Biblical and prophetic hermeneutics and allow historic events to play the secondary rather than primary role in the placement of prophecy.

*The application of Daniel 11 to the papal/U.S. power has more do to with this approach to interpretation than it does to whether or not it reflects the 3 angels message (*though it certainly does by default; see below).*

If there was an interpretation of the latter part of Daniel 11 that did not reflect the 3 angel's message, but was based on Biblical and prophetic hermeneutics, I would love to consider it.

Please give me the Bible, not the latest movements taking place in the Middle East (though certainly these historical events would be welcome as a confirmation of Bible evidence). I realize that most of Daniel 11 is based on historical evidence, however, only after we identify the four basic powers of Media/Persia; Greece and Rome both Pagan and Papal. How then can we place Turkey in the mix? Each of the other powers find their place based on clear Biblical evidence (backed up by history; Daniel 2, 7, and 8). Turkey does not. Do you understand my approach and objection to Turkey?

**i.e. "tidings out of the east and north shall trouble him." Dan 11:44*

Tidings = glad tidings/gospel

6 ¶ Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth--to every nation, tribe, tongue, and people. Rev 14*

East = seal of God

7:1 ¶ After these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree.*

2 Then I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea,*

3 saying, "Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads." Rev 7*

North = second coming of Jesus

24 Indeed you are nothing, And your work is nothing; He who chooses you is an abomination.

25 "I have raised up one from the north, And he shall come; From the rising of the sun he shall call on My name; And he shall come against princes as though mortar, As the potter treads clay. Isaiah 41

Summary—

In the final movements before Michael stands up the papal/U.S power will be troubled by those who teach that the Bible Sabbath is the seal of God, (not Sunday) and that Jesus is coming again soon to take His waiting ones home (not ushering in 1,000 years of peace on earth). These people are known as Seventh-day Adventist (a name they claim to be God-given). Just how upset will the Papal/U.S. powers be with these SDA's?

*"therefore he shall go forth with great fury to destroy, and utterly to make away many."
Dan 11:44*

15 He was granted power to give breath to the image of the beast, that the image of the beast should both speak and cause as many as would not worship the image of the beast to be killed. Rev 13*

This is just one verse. Every verse of Daniel 11:40-45; yes, every verse, (oh how the refreshing the water is bro! dive in!) has clear connections to the 3 angels message and Revelation 13. Are you sure that there is no connection between Daniel 11 and the 3 angels message? If so, give me the evidence from the Bible... bring it bro :)

Nothing to urge, just a Biblically sound hermeneutic approach to Bible prophecy allowing the Bible to interpret itself.

A sword for the Lord!

J

Okay J, I am ready to dive in! As an advanced certified scuba diver, I like to go a bit deeper than just the surface of the lake. :)

Come with me down to those deeper, warm waters of the Caribbean. No place like Cozumel's Santa Rosa Wall with its huge reef system and coral ridges, tunnels and pass-throughs.

No really, I do like what you had to say. That was a beautifully symbolized application of verse 44. But is that what we are to take away from verse 44?

Let's take another look at the only two places that Ellen White mentions Daniel 11.

“Soon grievous troubles will arise among the nations --trouble that will not cease until Jesus comes. As never before we need to press together, serving Him who has prepared His throne in the heavens and whose kingdom ruleth over all. God has not forsaken His people, and our strength lies in not forsaking Him. {WM 136.4}

The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand. We have no time to lose. **The world is stirred with the spirit of war. The prophecies of the eleventh of Daniel have almost reached their final fulfillment.**” Ibid., Nov. 24, 1904. {WM 136.5}

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

13MR 394

I find it informative that in the only two comments on Daniel 11 we don't find imagery of the seal of God, etc. We find war among the nations. We find that she is connecting the spirit of war with the 11th of Daniel nearing its complete fulfillment.

Now with the topic you like to connect with last verses of Daniel 11, we find Ellen White using Revelation 13 rather than Daniel 11:

“In the last days Satan will appear as an angel of light, with great power and heavenly glory, and claim to be the Lord of the whole earth. He will declare that the Sabbath has been changed from the seventh to the first day of the week; and as lord of the first day of the week he will present this spurious sabbath as a test of loyalty to him. Then will take place the final fulfillment of the Revelator's prophecy. [Revelation 13:4-18, quoted.] {19MR 282.1}

In connection with this scripture, the entire fourteenth chapter of Revelation should be studied much by God's people. Verses nine to eleven bring to view the special message of warning against worshiping the beast and his image, and receiving his mark in the forehead or in the hand. This warning is to be given to the world by those who are mentioned in the twelfth verse as keeping "the commandments of God, and the faith of Jesus." {19MR 282.2}

Let's do to verse 12 what you do to verse 44:

Daniel 11:12 [And] when he hath taken away the multitude, **his heart shall be lifted up**; and he **shall cast down** [many] ten thousands: but he shall not be strengthened [by it].

Ezekiel 28:2 Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine **heart [is] lifted up**, and thou hast said, I [am] a God, I sit [in] the seat of God, in the midst of the seas; yet thou [art] a man, and not God, though thou set thine heart as the heart of God:

Revelation 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is **cast down**, which accused them before our God day and night.

Could verse 12 be teaching us about the fall of Satan along with his many ten thousands of angels? If we take leave of secular history and just stick with Bible and prophetic hermeneutics to figure out what verse 12 is trying to teach us we could come up with many interesting views. And we would be saying right things because Satan did have his heart lifted up and he did cast down many angels with him. But is that what that verse is saying? I think not.

I think it's time we leave the cool surface of the lake and dive to the depths of Cozumel's reefs. Will you be my dive buddy?

John

J, come dive another reef with me. You asked the question: *“Please give me the Bible, not the latest movements taking place in the Middle East (though certainly these historical events would be welcome as a confirmation of Bible evidence). I realize that most of Daniel 11 is based on historical evidence, however, only after we identify the four basic powers of Media/Persia; Greece and Rome both Pagan and Papal. How then can*

we place Turkey in the mix? Each of the other powers find their place based on clear Biblical evidence (backed up by history; Daniel 2, 7, and 8). Turkey does not. Do you understand my approach and objection to Turkey?"

If you told Josiah Litch, "Please give me the Bible, not the latest movements taking place in the Middle East" he would have told you that Revelation 9 must be interpreted by what we see in the secular world. There was no other place you could go in the Bible to understand that the Ottoman Empire fulfilled this prophecy. And that is not wrong. There are some prophecies that are given as way-marks to be found in the unfolding of the secular events of this world.

How can we place the Ottoman Empire in the mix there in Revelation? Where do we find that in the Bible? Do we see it in Daniel 2, 7 or 8? Then why would we want to see Turkey there in Revelation 9? It doesn't fit the prophetic outline of Daniel. And yet there it is. It plays a part in the prophetic history of God's Word. Revelation helps explain Daniel and Daniel helps explain Revelation. We have biblical authority to see Turkey in Daniel 11 because it is a power brought to view in Revelation and the Muslim power is a huge religious player in the history of this world.

Now, wasn't that refreshing!
John

Hi S, do I remember you from my Yuchi Pine days? I served as the administrator from the late 70s to 1983. I know you weren't at Yuchi but perhaps you were at a sister institute and that is why your name sounds familiar. I will follow below but you need to know that I have just started studying these prophecies with J. I read what Smith and Haskell wrote in their books but haven't read anyone else's. I liked what I read and just wanted to see if I could update their views to reflect what the world looks like today. I have learned much from J. Our correspondence has brought to me clearer views of Daniel 11. I still can't see the king of the north as being the papacy but can understand why many others do. (John)

On Sun, Jan 16, 2011 at 6:41 PM, J wrote:

*Hey S, some good thoughts here. I'll follow below.
J*

On Jan 16, 2011, at 5:55 PM, S wrote:

Greetings brothers,

Some one emailed me a copy of the correspondence between John and J, and J has been kind enough to invite me into the discussion. I recognize that entering into an ongoing conversation can be awkward, so pardon me if I ask some questions on ground that has already been covered.

If I understand John's position correctly, he is seeing Daniel 11 as "civil" or perhaps historical in nature. The hermeneutics that bring him there are (at least it seems to me):

1.) The truth that the Lord could/would have come before this time. Since that is true, how could there be unfulfilled prophecies as detailed as is frequently given to Dan 11. Certainly the broad outline of a Sunday law, death decree is there in Rev 13, but, for example, how could the collapse of atheistic communism in Russia be a fulfillment of Dan 11 when that didn't exist in the time frame for the hoped for fulfillment? (S)

Interesting but should this be a determining factor in prophetic interpretation? It could be pointed out with equal weight that God knew that He would not come, (He is omniscient) and therefore gave Daniel "time of the end" insights for us that apply with equal detail as the previous history in chapter 11. (J)

I do think that it should be a determining factor in our prophetic interpretation. Yes God knew that we would delay His coming but that would not change the way-mark prophecies that He gave us to watch for. We need no way-mark prophecies today to tell us the coming of Jesus is soon. He already was supposed to have come and He is waiting for us to stop being insubordinate. It would be most unusual for God to have placed in His Word way-mark prophecies that could not have been fulfilled before He was to come in the 1800s. What would have been the purpose? We know what He is waiting for. Making up scenarios to fit way-mark prophecies that had met their fulfillment in the 1800s would be counter-productive and misleading. Was Jesus really serious about coming for us back then? For me it gives a far better picture of God to see Him having way-mark prophecies fulfilled all on time before His planned for and announced second coming. There are an abundance of biblical prophecies yet to be fulfilled that were not era dependent such as no man can buy or sell, death decree, etc. All these prophecies yet to be fulfilled cluster around the event of the second coming of Jesus. These all would have met their fulfillment in the 1800s had we not become insubordinate. They will yet meet their fulfillment in the near future. Now these are Bible prophecies we are talking about. There are prophecies that God gave to Ellen White regarding events that will take place in this world between her time and the second coming. She spoke of an omega of apostasy that would develop which is happening today in the spiritual formation movement. She spoke of drums coming into our camp meetings. She spoke of: "Deadly instruments of warfare will be invented. . . . But they are to be kept under control till the time shall come for the great battle of Armageddon." (1MR 145) We have seen all these things come to pass while we have been in a stubborn state of apostasy steadily retreating back towards Egypt. But regarding Bible prophecy, I believe, like our pioneers believed, that all of Daniel 11 except verse 45 has been fulfilled and verse 45 appears to be on the verge of meeting its fulfillment.

Notice this prophecy: "Communications from the spirits will declare that God has sent them to convince the rejecters of Sunday of their error, affirming that the laws of the land should be obeyed as the law of God. They will lament the great wickedness in the world and second the testimony of religious teachers that the degraded state of morals is caused by the desecration of Sunday. Great will be the indignation excited against all who refuse to accept their testimony." GC 590

Through Spiritual Formation's contemplative prayer, the Christian world is now in communication with spirits. Everything is in place for them to speak to the Christian world regarding Sunday. They will even speak to our members because we are allowing Spiritual Formation and its contemplative spirituality to enter our church (see iFollow document: <http://spiritualformationsda.wordpress.com/>) Username: sdaguest, Password: sdaguest777

But that is off topic - sorry :) (John)

2.) Chapter 11 most agree is not written in symbolic language. No rams, goats, beasts, simply kings of named nations. How does one then overturn this and suddenly jump into a symbolic mode in the midst of the chapter? For example in the beginning of Dan 11, the king of the South is understood as king of a geographic area. How does he suddenly become atheism? (I understand the connection between Egypt and atheism, and see that in Rev 11, but that entire context is symbolic. What is the principle that allows that to occur here?) (S)

John made an interesting connection between France after it became atheistic under Napoleon and its occupation of Egypt. And we do see that Pagan Rome was the king of the north earlier in the chapter (US applies it thus). Therefore it naturally flows to Papal Rome as being the king of the north in the place of Pagan Rome, yes? Both these powers (Papacy and France) occupied the territories of Egypt and Pagan Rome during the time of the end, yes? (J)

I don't see it naturally flowing to Papal Rome because Papal Rome did not occupy that original Seleucid territory. The Papacy had its territory in Italy during its 1260 year reign and from 1798 until her deadly wound is healed she is "helpless". "The pacific tone of Rome in the United States does not imply a change of heart. She is tolerant where she is helpless. Says Bishop O'Connor: 'Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world.' . . . {GC 565.1} Helpless in the sense that she can't compel worship until her deadly wound is healed. So I don't see prophecy talking about the papacy during its wounded state which covers the period from 1798 to the National Sunday Law where the state compels obedience to the dictates of Rome. (John)

If my understanding of John's position is correct, then my question would be, have those two fundamental issues been sufficiently addressed? (S)

We probably both think that we have but have stated that it would be well to have wider input because we haven't been able to meet minds on these things. (John)

For John I'd ask:

Doesn't it appear that there is a parallel between 11.45 and 8.25? And 11.44 with Rev 7, "great fury" etc (note especially "utterly make away many" KJV, is a word which

connotes 'dedication to destruction' usually for a religious purpose) Certainly sounds like it parallels Rev 12.17/13.15f. Doesn't it? How would that fit in with your view? (S)

Fits perfectly. (J)

If I didn't have a civil approach to Dan 11 as did Smith and Haskell, I too could see a perfect fit. But with my understanding of what Dan 11 was given for, I don't make these connections. I let those verses say what they say and let Dan 11 say what it says. I see we need what they all say individually and don't feel a necessity to make them all say the same thing. (John)

If everything remains literal, what about Edom, Moab, and Ammon? (S)

Good question. (J)

I yield to what Smith and Haskell taught. I don't have anything better. I wish there was. (John)

Again my apologies for invariably having overlooked some of the answers to these in the correspondence, but I appreciate your taking the time to clarify.

Blessings, S

Hi J, I just cut down a tree and spit it into firewood. We may not be making much headway but the journey is most enjoyable. Let me follow you below.

On Mon, Jan 17, 2011 at 2:54 PM, J wrote:

Hey John, appreciate your questions and thoughts as always. This is definitely a sword sharpening exercise and I for one need all the sharpening I can get. In addition we need each other's studied insights. So, I'll follow your thoughts below.

J, the book of Daniel was to be sealed until the time of the end. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." (Daniel 12:4) Since 1798 this vision has been unsealed and it was possible for our pioneers to understand it. If the true interpretation of Daniel 11:40 had to do with the papacy and the fall of the Soviet Union then God would have had to place his hand over verses 40-45 and not allow anyone to understand those verses in the 1800s. Why? (indented is John's original letter)

Good question. Let me ask in response—has God done this before?

Indeed, He has. But why did He do that then? It was done for a very important reason in that instance prior to 1844. It was to bring out a tested and tried group to form the nucleus of the Remnant Church. It is important to notice that this hiding was prophesied in Revelation 10:8-11. If there was to be another hiding similar to this

one we should expect to see this fact revealed somewhere in scripture as was the first hiding. I am not aware of such a prophecy and so I would tend to believe that God did not purposely hide the meaning of Daniel 11:40 to our pioneers. And so if it could have been understood and if that understanding could not have been fulfilled in the 1800s than I would say we need to look for another understanding. Yes?

Because He told His messenger to declare that some living at that time would be translated to heaven without seeing death. The conditions for fulfilling a papacy/Soviet Union prophecy were not present and would not be until 1989. If that prophecy had been understood as a future papacy/atheism/ communism confrontation then those who understood it would have doubted the inspiration of Ellen White as they considered the condition of the papacy that had just a few years back received a deadly wound.

Perhaps that is why. Either way, God knew we would still be here now and that these texts were not yet fully understood. Even as late as 1900 EGW said: "The mark of the beast is exactly what it has been proclaimed to be. Not all in regard to this matter is yet understood nor will it be understood until the unrolling of the scroll.--6T 17 (1900). So clearly there was more to be understood in relation to Bible prophecy represented in this statement by the unrolling of the scroll.

Yes, that is an important truth. I am looking forward to the unrolling. But we won't notice the unrolling if we are not digging into prophecy. That is why I value our discussion.

Yet you seem to indicate that there is no unrolling to take place; that everything had to be understood by our pioneers.

There is much unrolling yet to take place. Not everything had to be understood by our pioneers. Just all the way-marks prophecies needed to be fulfilled before Jesus could come in the 1800s.

But understood as our pioneers understood verses 40-45, they saw a steady unfolding of way-mark prophecies leading right up to the announced second coming of Jesus. Everything was set. All that remained was the final fulfillment of Daniel 11 and Revelation 13 and they could see these on the horizon with the agitation of Sunday laws and the Eastern question. "Sunday morning boats and trains poured their living freight upon the ground in thousands. 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." {LS 225.3}

The question remains, were they completely correct? Were they inspired in the fullest sense of the word? Do you agree with everything U.Smith wrote in Dan and the Rev?

No they weren't on both scores. And no I don't agree with everything U. Smith wrote.

With their understanding there would have been no need for God to hold his hand over that portion of scripture nor would there have been any doubt raised about

what God had told Ellen White regarding His coming in their day. But if we see these verses only applying to something that was not to be fulfilled in the 1800s then the integrity of God's character is called into question. How could God give a way-mark prophecy, hold his hand over those prophecies so that they could not be understood, tell His waiting people that He was going to come in their day, while knowing that way-marks have not yet been fulfilled and could not be fulfilled for another 100 years?

All prophecy is conditional is it not? It is not Gods character that is called into question but ours. We are in the position of insubordination, not God. God brings us up point by point as we can bear it, if we refuse to keep pace with the light He is patient with us, though we may disqualify ourselves for the final proclamation of His message. We live in the time when even more of the scroll of prophecy has been unrolled. May we move forward in the advancing light.

Not quite all. The 490 year period where Israel would be the oracle carriers was unconditional. They could apostatize, offer their children to Molech and still the scepter would not pass from Judea until Shiloh came. But there is conditional prophecy too. Could the light that is unrolling be related to the understanding that Smith and Haskell held? That is a possibility, is it not?

What I meant by conditional was our understanding of prophecy, though I did not state that well, sorry. The Jews could have understood the 490 but they closed their eyes to it. We could have understood Daniel 11 but we went with Turkey. (not James White of course). BTW; it is interesting to note that J was also on track to accept the 1888 message which US rejected till his death. This is a key element of the prophecy as revealed in verse 44 as tidings.

My view of the king of the north and how it will play out is related yet different in some respects from Smith and Haskell's view. This view might very well be the correct understanding.

Smith repented of his opposition before his death:

"Uriah Smith lived from 1832 - 1903. He was an editor and author who gave 50 years of service to the Seventh-Day Adventist cause, which he joined late 1852. He, like all mankind, was subject to making mistakes and at times found himself in opposition to Ellen White and other pioneers. This came to a head in 1888 where he rejected the message presented by Jones and Waggoner. In 1891, however, he repented of this and embraced this message fully.

Sometime later Ellen White wrote:-

"You seem to have special bitterness against Elder [Uriah] Smith, and some others of our brethren, and you have talked out these feelings in your family, thus leavening them. The Lord has seen fit to counsel Elder Smith, to give him words of reproof because he had erred; but is this an evidence that God has forsaken him?--No. 'As many as I love I

rebuke and chasten: be zealous therefore, and repent' (Rev. 3:19). The Lord reproves wrongs in His people, but is this an evidence that He has rejected them?--No. . . .(Letter 11, 1890.)" Selected Messages Book 2, page 81.

"We can easily count the first burden bearers now alive [1902]. Elder [Uriah] Smith was connected with us at the beginning of the publishing work. He labored in connection with my husband. We hope always to see his name in the Review and Herald at the head of the list of editors; for thus it should be. Those who began the work, who fought bravely when the battle went so hard, must not lose their hold now. They are to be honored by those who entered the work after the hardest privation had been borne. "I feel very tender toward Elder Smith. My life interest in the publishing work is bound up with his. He came to us as a young man, possessing talents that qualified him to stand in his lot and place as an editor. How I rejoice as I read his articles in the Review--so excellent, so full of spiritual truth. I thank God for them. I feel a strong sympathy for Elder Smith, and I believe that his name should always appear in the Review as the name of the leading editor. Thus God would have it. When, some years ago, his name was placed second, I felt hurt. When it was again placed first, I wept and said, 'Thank God.' May it always be there, as God designs it shall be, while Elder Smith's right hand can hold a pen. And when the power of his hand fails, let his sons write at his dictation. (Written February 5, 1902, from "Elmshaven," Sanitarium, California, to Elder and Mrs. S. N. Haskell.)" Selected Messages Book 2, page 225.

http://biblicalstudies.ozwide.net.au/egw_on_dr.html

"The message 'Go forward' is still to be heard and respected. The varying circumstances taking place in our world call for labor which will meet these peculiar developments. The Lord has need of men who are spiritually sharp and clear-sighted, men worked by the Holy Spirit, who are certainly receiving manna fresh from heaven. Upon the minds of such, God's Word flashes light, revealing to them more than ever before the safe path. The Holy Spirit works upon mind and heart. The time has come when through God's messengers the scroll is being unrolled to the world. Instructors in our schools should never be bound about by being told that they are to teach only what has been taught hitherto. Away with these restrictions. There is a God to give the message His people shall speak. Let not any minister feel under bonds or be gauged by men's measurement. The gospel must be fulfilled in accordance with the messages God sends. That which God gives His servants to speak today would not perhaps have been present truth twenty years ago, but it is God's message for this time. {1888 133.2}

What are your thoughts on this statement bro?

I like that. I believe the view of Daniel 11 that I have received from our pioneers is to be presented in our day to correct the wild speculations that we have circulating amongst us. Even though some of these views have been around for some time and most of our people have bought into them, this does not necessarily make them correct views. I believe that we will soon come into agreement that way-mark prophecies such as falling of the stars and all other way-marks found in prophecy had to have found their fulfillment before the announced coming of Jesus in the 1800s. I believe this principle will play an important part in helping us understand the unrolling of the scroll.

Is it not better to look for an interpretation that would have worked as a way-mark for those living in the 1800s? Yes? What do you think?

Not if there are errors in it. Perhaps this is why we are still here and why our brethren did not recognize the advancing light of the 3 angels message in 1888 (Smith refused it until his death; see Return of the Latter Rain; a must read book for all SDA's).

May we move forward in God's light.

Let's find the errors and discard them.

I need your help plucking the turkey :)

I like that. Let's pluck the turkey and get it ready to set on the table for our people to feast on. This is meat in due season. :)

John

Oh J, this is getting deeper than I am certified to dive! But I do still have a little air left.

*On Mon, Jan 17, 2011 at 5:10 PM, J wrote:
With you again John.*

On Jan 16, 2011, at 7:00 PM, John Witcombe wrote:
J, I will follow you below:

*On Sun, Jan 16, 2011 at 5:16 PM, J wrote:
Quick response on yours John.*

On Jan 16, 2011, at 11:33 AM, John Witcombe wrote:

Hi J, your dive buddy John here again. I would think that those who believe that the king of the north changes from being that civil power that literally occupies the original northern Seleucid territory to being a spiritual power (Papacy) because the cross changes everything might have trouble with Revelation 9. (indented is John's original letter)

We agree that it changes to the papacy in verses 30 or so, yes? So we are just following the clear line of prophecy both in the chapter and in the context of Daniel 2, 7, and 8 which ends with the papacy.

J, if I could see that, I think I would be right with you. But I see the discussion of the kings of the north and south put on hold in the prophecy as it deals with that little horn power in 30-35.

Put on hold based on what? Is there anyone else who sees this as a principle of prophetic interpretation that should be applied here? Uriah Smith perhaps? Any reference from our pioneers on this?

EGW focuses in on these verses and says that this dual power brought to view here in verses 30-36 will once again come on the scene. "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.' [Verses 31-36, quoted.]" {13MR 394.1}

I will insert a question from a pastor friend of mine: "Where in Inspiration are we told that this "power" was the papacy? It is *assumed* by most Adventists, but does Ellen White anywhere *say* what that power is? I'm looking for a definite identification, not just an assumption. I think the Catholic Church is better identified in this verse as "them that forsake the holy covenant." Catholicism is apostate Christianity, a church that turned away from (forsook) Christ and the truth. The "power spoken of" that "has intelligence" with them, must be another power that unites with the apostate church. It would be the civil power. The fact that "scenes similar to those described in these words will take place," simply means that in the last days church and state will again unite, perhaps over the same issues, and the "arms" of the state will once again cause God's people to "fall by the sword, and by flame, by captivity, and by spoil, many days."

In the 13 uses of the word king in chapter 11 only two do not add either north or south to the word king and that is in verse 3 before the division of north and south took place and in verse 36.

There is another use of king in the plural in verse 27 with neither south nor north designated. What of this? Would we say that one of these kings in verse 27 is the king of the north even though that phrase has not been used since verse 15? If so, why not do the same with the rest of the chapter? Could we not apply the same principle above to all the verses going back to 15? In fact the king of the north is not mentioned from the time Rome's intro in verses 14 and 15 until verse 40.

The use of kings in the plural is clearly referring to the Roman ruler whose army won in verse 26 and the king of the south in verse 25. It says: And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed. 11:27

But verse 36 where it simply says "And the king shall do . . ." we have no reference to either north or south. The last use of the word king was a use including the ruler of Rome and the ruler of Egypt (king of the south). Then we go into the papacy (30-35) with its French civil arm having intelligence with them that forsake the holy covenant - papacy united with civil power. This is a different animal from the civil powers of the north and south and Rome that have been the focus of the prophecy. Then in verse 40 we have a return to those civil powers that have been the focus from verse 5 through 25.

The phrase, "king of the north" is used only 8 times in the entire chapter and only twice after the introduction of pagan Rome in verse 14. It appears to me that its use, six times in the opening 13 verses, (nearly every other verse on average), establishes the pattern. The king of the north is then a given or understood from verse 14 onward. We could see

this as an indication that verse 14 onward is speaking of the same power, namely Rome, in its two phases. Verse 40 points to Rome's final phase as noted by verse 28:

*29 "At the appointed time he shall return and go toward the south; but it shall **not be** like the former **or the latter**. [The former being pagan Rome and the latter being the healed Rome with the U.S. as its image maker; the one in the context of this verse being dark ages papacy].*

And again in verse 35:

*35 "And some of those of understanding shall fall, to refine them, purify them, and make them white, **until the time of the end**; because it is still for the appointed time.*

This verses, we agree apply to the dark ages. God's people were to be persecuted until the "time of the end." In verse 40 we have a clear reference to the "time of the end."

*40 "At the **time of the end** the king of the South shall attack him; and the king of the North shall come against him like a whirlwind, with chariots, horsemen, and with many ships; and he shall enter the countries, overwhelm them, and pass through.*

What happened to stop the persecution in the time of the end? The king of the north was "pushed" or "gored, warred against" by the king of the south. The scroll is unrolling hear is it not? Is there not a direct connection between verse 35 and verse 40? And then we see the connection between this prophetic history and Revelation 13. No?

When did persecution stop? "In the Saviour's conversation with His disciples upon Olivet, after describing the long period of trial for the church,--the 1260 years of papal persecution, concerning which He had promised that the tribulation should be shortened,--He thus mentioned certain events to precede His coming, and fixed the time when the first of these should be witnessed: "In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." Mark 13:24. The 1260 days, or years, terminated in 1798. A quarter of a century earlier, persecution had almost wholly ceased. Following this persecution, according to the words of Christ, the sun was to be darkened. On the 19th of May, 1780, this prophecy was fulfilled." GC 306

We see here that the persecution stopped 25 years before verse 40 and the beginning of the time of the end. So therefore the pushing and goring of the kings of the north/south of verse 40 had nothing to do with the stopping of the persecution.

Think about it, if we did not have SOP confirmation that Josiah Litch was right, we might want to spiritualize the river Euphrates of Rev 9:14. Why would we want to see that river being used to designate the same territory as that of the king of the north of Daniel 11:5-29? That river identifies the territory of that power brought to view in the fifth and sixth trumpet.

But we do have that evidence and allowing for that interpretation works nicely with Daniel 11 because Revelation's trumpets not only points out the Muslim power but also

flows into atheism and then the papacy in chapter 11. Can you allow for the Muslims in Rev 9 and not for atheism and the papacy in Rev 11 (and then in Daniel 11)?

I can see the papacy in verses 2 and 3 brought to view in the 1260 year prophecy and then as that period comes to a close I see atheism's rise there where it speaks of France but I don't see it flowing from atheism back to the papacy in this chapter. Help me see this.

It's implied in the 3rd woe and the anger of the nations which leads to the second coming. Here are some parallel verses:

18 The nations were angry, and Your wrath has come, And the time of the dead, that they should be judged, And that You should reward Your servants the prophets and the saints, And those who fear Your name, small and great, And should destroy those who destroy the earth." Rev 11*

11 "I watched then because of the sound of the pompous words which the horn was speaking; I watched till the beast was slain, and its body destroyed and given to the burning flame. Dan 7

16 "And the ten horns which you saw on the beast, these will hate the harlot, make her desolate and naked, eat her flesh and burn her with fire.*

17 "For God has put it into their hearts to fulfill His purpose, to be of one mind, and to give their kingdom to the beast, until the words of God are fulfilled. Rev 17*

I see that nations are angry which they have always been and still are and will be but I don't see a religious power even subtly implied brought to view in verse 18.

Turkey has been a power from the first century, predating the atheism of France by centuries. And so we do see in chapter 9 Turkey coming into the prophetic picture before the atheism of France just as we see in history. These are apples and oranges so I don't see the flow as being off.

This is post-cross and yet here we have that same territory brought to view as we see in Daniel 11:5-29. This lends credence to our pioneer view that the king of the north in verses 40-45 (post-cross) should be understood in the same manner as the king of the north in verses 5-29.

"pioneer view" ?????? Does that mean James White was not a pioneer or that his view doesn't count?

Excepting James White. By his own testimony he states that Smith's view was the generally held view in his day so that is why I call Smith and Haskell's view the pioneer view - it was the majority view which doesn't necessarily make it right. That is what this study is all about - discover the truth wherever it leads.

Yet he also warns of moving "landmarks" in his words (as EGW would not call this a landmark). We might also consider that Smith's view was allowed free access to all while

J was asked to basically cease and desist in order to foster unity. This would allow for greater acceptance of US's view but not necessarily make it correct.

Daniel 11 is presenting way-marks not landmarks. There is a big difference:

In Minneapolis God gave precious gems of truth to His people in new settings. This light from heaven by some was rejected with all the stubbornness the Jews manifested in rejecting Christ, and there was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were. There was evidence and there was reasoning from the word that commended itself to the conscience; but the minds of men were fixed, sealed against the entrance of light, because they had decided it was a dangerous error removing the "old landmarks" when it was not moving a peg of the old landmarks, but they had perverted ideas of what constituted the old landmarks. {CW 30.1}

The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, "The commandments of God and the faith of Jesus." One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The nonimmortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks. All this cry about changing the old landmarks is all imaginary. {CW 30.2}

It is true that we don't see Turkey in Daniel 2, 7 and 8 but because it is brought to view in such a prominent way in Revelation (two trumpets/all of chapter 9) would it not be reasonable to expect to find Turkey/Ottoman Empire/Islam somewhere in the book of Daniel? Our pioneers thought so and they found it in the king of the north post-cross. To make the king of the north the papacy would be just as wrong as making the Euphrates River of Revelation 9 atheism or communism or secularism. No, it is just the Euphrates River and it designates a territory of a civil power that will fulfill the prophecy of Revelation 9. Is this not a powerful template to help us see what we are to do with Daniel 11:40-45?

To make the king of the north Turkey based on current events, rather than Biblical evidence, is, according to James White's "removing the landmarks fully established in the advent movement" and "an anxious question." James White, SDA Bible Commentary, vol. 4, p. 877. (Review and Herald, November 29, 1878.) I tend to agree with him. :)

No, not based on current events but based on the historical precedent that the king of the north was that power that held that original Seleucid territory throughout the first half of the prophecy.

And that was Pagan Rome for the vast majority of this prophecy, yes? (verses 14-29). The transition to papal Rome has no clear break so how can we simply abandon Rome for Turkey? What gives us the ability to move wholly to a physical situation and leave Rome

out? The transition to papal Rome is established in the previous visions. The transition to the larger view of the glorious land is also affirmed by the new "place" given to the woman in Revelation 12. Revelation explains Daniel. The two books unfold to the bigger picture and fit together perfectly. If anything, Revelation 9 places a correct emphasis on Turkey making it clear that this power is not a major broker in the end time scenario. It actually helps us stick to Rome in Daniel 11:40-45. There is no clear parallel between Daniel 11:40-45 and Revelation 9. Yet there is a perfect parallel between Daniel 11:40-45 and Revelation 13. Let's look at that next shall we? Look at the two chapters and tell me what you see.

I would love to see more clearly that parallel you see between 40-45 and Rev 13.

That was too deep. Got some serious decompression time (bedtime) coming up - don't want to get the bends.

John

J, here is something I found online this morning written by Prewitt: "Jeff Pippenger has revealed his fundamental hermeneutic. From the Bible and the SOP he learns what will happen. Then he brings this knowledge to Daniel 11 and to other Bible stories and searches for evidence to prove what he learned in step 1. Searching for "evidence", even to prove a truth, tends to create false evidences. We do not want false evidences to prove true points. This principle of find-parallels-to-prove-truth makes challenging Jeff Pippenger challenging. His method, though imaginative and creative, cannot be attacked without appearing to attack the truth." <http://www.scribd.com/doc/3935042/Pippenger-with-Commentary-by-Prewitt>

Uriah Smith did not follow this hermeneutic. Even though he knew what Revelation 13 taught about the role of the papacy in the last days he did not try to impose this knowledge onto the difficult passage of Daniel 11:40-45. Based upon the method of interpretation applied to the first portion of the prophecy, he simply carried on with the same method through to the end of the prophecy. What had he discovered in the earlier part of the vision? He saw that the actions of the kings of the north and south were a delineation of civil conflict between powers located in two geographical areas. Unless the prophecy itself tells us to change this method of interpretation for the last part of the prophecy, we must stay with it through to the end. This is what our pioneers did. By following this hermeneutic they found history that matched verses 40-44 just as they had found history to match the verses from the first part of the prophecy. They were consistent in their approach and it yielded a view that may very well have been what God had intended for us to see. The danger of switching hermeneutics for the last few verses of the prophecy in order to replicate what we find in Revelation 13 is that it may cause us to miss an important way-mark that God intended for us to see.

Just because the term Babylon in Daniel 2 switches from being a civil kingdom to being a spiritual power in Revelation 14, 17 and 18 and just because the term Israel in Acts switches from a being a nation to a being a spiritual group in Romans does not authorize us to make a switch in the meaning of a symbol in Daniel 11. The prophecy itself must determine if we change our hermeneutical approach midstream in a prophecy.

It is true that symbols sometimes change their meaning in prophecies. A woman might mean God's church in one place and then in another place it might mean Satan's church but the context of the prophecy itself tells us when to change meanings for the same symbol.

The king of the north is a symbol found in the earlier parts of the Daniel 11. It refers to that civil leader that controls a geographical territory. The same term is used in verse 40. What verse do we point to in the prophecy itself that tells us we must change the meaning of this symbol from what it has consistently meant from the very start of this prophecy? If we cannot find that verse then I believe we should remain consistent through to the end of the prophecy. Is there any other prophecy in all of scripture where we impose a switch of meanings to a symbol within a prophecy without the prophecy itself indicating that switch? Awaiting your studious response.

John

PS With every wind of doctrine blowing and with Satan having 10 times the power to deceive as he had in the apostles days, perhaps it would be well to study more thoroughly what our pioneers wrote.

The history of the early experiences in the message will be a power to withstand the masterly ingenuity of Satan's deceptions. (Letter 99, 1905)

Let those who are dead speak ... by reprinting their articles. (MS62, 1905)

Make prominent the testimony of some of the old workers who are now dead. (Letter 99, 1905)

These articles should now be reprinted, that there may be a living voice from the Lord's witnesses. (Letter 99, 1905)

Repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. (RH 5/25/05)

The standard-bearers who have fallen in death, are to speak through the reprinting of their writings ... to bear their testimony as to what constitutes truth for this time. (CWE32; 1905)

Here is a review of Jeff Pippenger's views by the Biblical Research Institute:
<http://www.thesourcehh.org/pdf/Contributors%20Documents/Gerhard%20Pfandl/Evaluation%20of%20Jeff%20Pippenger.pdf>

J, where do you see Dan 11:40 in Rev 13?

John

Good evening John—happy Sabbath!

Hope I'm not interrupting sermon prep, but this can wait till you have time. This will be the first of a series of emails on the parallels between Daniel 11:40-45 and Revelation 13.

The phrase, "the time of the end," in Daniel 11:40 is a reference to 1798 and affirmed by Daniel 11:35 and 12:4. Here is a brief outline with further information as to how the time of the end is also in Rev 13. Let me know your thoughts (I know you will).

J

J, sermon is given and now I can play. I do have a bit of a problem with what you say as you knew I would. I see the papacy brought to view in verses 30-35 and verse 35 points to the future wounding of the Papal power. "And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because [it is] yet for a time appointed."

That end came in the spring of 1798 and from that time on we are to have less to say in some lines regarding the Church of Rome:

"There is need of a much closer study of the Word of God; especially should Daniel and the Revelation have attention as never before in the history of our work. We may have less to say in some lines, in regard to the Roman power and the Papacy, but we should call attention to what the prophets and apostles have written under the inspiration of the Spirit of God. The Holy Spirit has so shaped matters, both in the giving of the prophecy, and in the events portrayed, as to teach that the human agent is to be kept out of sight, hid in Christ, and the Lord God of heaven and His law are to be exalted." --Counsels to Editors, pp. 45, 46. (1896) {Ev 577.1}

Why will we have less to say? Because a new power takes the stage of action:

"I saw that the two-horned beast had a dragon's mouth, and that his power was in his head, and that the decree would go out of his mouth. Then I saw the Mother of Harlots; that the mother was not the daughters, but separate and distinct from them. She has had her day, and it is past, and her daughters, the Protestant sects, were the next to come on the stage and act out the same mind that the mother had when she persecuted the saints. I saw that as the mother has been declining in power, the daughters had been growing, and soon they will exercise the power once exercised by the mother. {SpM 1.4}

Our attention should be directed at the daughters. They are the ones growing in power and will soon exercise the power once exercised by the mother. We would not want to put a focus on the papacy but rather we should have less to say regarding Rome and more to say regarding Protestantism.

Daniel 11:30-35 is right on target. Those verses are revealing the power of the papacy during its day. Right on time, at the time of the end it received its deadly wound and has from that time been declining in power. It may be becoming more popular and accepted today then it was in the days when EGW wrote what she did but the power she really

wants in the USA won't be hers but rather given to her daughters. Any interpretation of verses 40-45 that places the attention on the papacy would IMHO be in error.

Letter from J. N. Loughborough.
Sanitarium, California. March 25, 1915.
Wilfrid Belleau, College Place, Washington, (Box 3)

Dear Brother,

Your letter of recent date received. Yesterday I mailed to you a copy of the book on the sealing message.

And I have sent a dime to the Pacific Press requesting them to mail to you a copy of "Prophetic Gift in the Gospel Church." As to where you can get information on "the king of the North," I think you will find it in Bro. Daniel's book on "The World War." Brother Uriah Smith laid no claims to "inspiration," but his view on the king of the North is well established by Sister White in speaking of one occasion when he spoke on the "Eastern Question." This you can read in Volume 4 of the Testimonies, page 278-279 where she called the discourse "a subject of special interest." etc. It would bother those holding another view than what he advocated to find a word from her favoring their views.

One Brother who had intimated in his writing on the subject that the king of the North might be the pope, told me that Sister White told him he "never should have intimated any such thing, and that his idea would only create confusion." This was not put in print, but it was what he told me in Autumn 1878.

Yours in the blessed hope, J. N. Loughborough.

Now if Loughborough was an honest man and his memory served him right, we can see why our pioneers believed that the king of the north was not the papacy. And this all makes sense when we know that the papacy is not the focus of attention but rather the daughters are. Now Rome still is the mother and her deadly wound will be healed and her principles will be at work through her daughters and she will have her influence in the old world while the daughters work their evil in the new world during the Sunday law crisis.

"And let it be remembered, it is the boast of Rome that she never changes. The principles of Gregory VII. and Innocent III. are still the principles of the Romish Church. And had she but the power, she would put them in practice with as much vigor now as in past centuries. Let the principle once be established in the United States, that the church may employ or control the power of the State; that religious observances may be enforced by secular laws; in short, that the authority of church and State is to dominate the conscience, and the triumph of Rome in this country is assured. {GC88 580.3}

God's Word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further

her own ends when the time shall come for her to strike. All that she desires is vantage-ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the Word of God will thereby incur reproach and persecution." {GC88 581.1}

So you can see why I would have trouble with the Papacy being called the king of the north especially after she receives her deadly wound. Let me know what you think of these thoughts.

John

John, my first and only response is that you did not respond to the study, but took off in another direction. So, I am sticking to the outline of Daniel 11:40-45 and Rev 13 parallelism. You asked me, "where do you see Dan 11:40 in Rev 13?" So I began with the first phrase in Dan 11:40, the time of the end. I would like your response to that first point. Do you see the "time of the end in Rev 13? If so, you are beginning to see Dan 11:40 in Rev 13. If not, why?

J

I did do that didn't I? I just couldn't control myself. :) I will do as you say when I get back from my appointment.

John

J, I can see in Rev 13 that at the end of 42 months the power of this beast would come to an end. This date is 1798. This is when it received its deadly wound. In Dan 11:40 I see the identical time mentioned - at the time of the end. I can see that this is the identical date brought to view in Rev 13 - 1798. I see that the southern king will push at "him" – the king of verse 36 (France), at the time of the end.

The view that is being presented by several prophecy expositors besides yourself is that the king of the south (atheism) pushed at the north (papacy) in 1798 by capturing the pope and giving the papacy a deadly wound. Then they allow a gap of 191 years and have the king of the north (papacy) coming as a whirlwind and taking down communism/atheism by their participation of the dissolution of the Soviet Union in 1989. In all previous engagements of the north against the south in Daniel 11, when both are mentioned in a particular engagement, the battle between the two happens in one time period. To allow a gap of 191 years is not natural to the text when compared to all other engagements found in this prophecy.

John

PS Something else to think about. Notice what is stated here:

“One of the testimonies to individuals, delivered most likely only in oral form, was addressed to James White—a reproof for his course of action just before the combined camp meeting and General Conference session. He and Uriah Smith held conflicting views on the prophecy of the “king of the North” pictured in Daniel 11, and the power presented in verse 45 that would come to his end with none to help him. White, in his Sabbath morning address September 28 in the newly pitched camp-meeting tent,

countered Smith's interpretations. He felt that Smith's approach, indicating that the world was on the verge of Armageddon, would threaten the strong financial support needed for the rapidly expanding work of the church. {3BIO 96.4}

“Ellen White's message to her husband was a reproof for taking a course that would lead the people to observe differences of opinion among leaders and to lower their confidence in them. For the church leaders to stand in a divided position before the people was hazardous. James White accepted the reproof, but it was one of the most difficult experiences he was called to cope with, for he felt he was doing the right thing. At no time did Ellen White reveal which man was right in the position he held. That was not the issue. The crux of the matter was the importance of leaders presenting a united front before the people.” {3BIO 97.1}

This was in 1878. Would it have been okay for James White to promote his papacy view in 1888 or 1898 if he had been alive? How about in 1908 or 1928? Remember what the prophet had said: “The interest in Daniel and the Revelation is to continue as long as probationary time shall last. God used the author of this book as a channel through which to communicate light to direct minds to the truth. Shall we not appreciate this light, which points us to the coming of our Lord Jesus Christ, our King? 1MR 63

In the early 1900s there was a united view on the king of the north. We sold Smith's book by the thousands knowing that it would speak as long a probationary time should last. Then along came Louis Were and did just what Ellen White had rebuked her husband for doing. He began to discredit the teaching of the king of the north. Others have continued discrediting the views found in Smith's book until now no one has confidence in this book and other books have taken its place. This is not what the prophet said should happen. We used to teach Daniel 11 right along with Daniel 2, 7, and 8 in our evangelistic meetings. You will no longer hear Daniel 11 in our major campaigns. Why? Because the truths we preach are more clearly taught from Rev 13. If we had left Daniel 11 alone as the prophet told us to we would be holding the public spellbound with the relevance of our pioneer view of Daniel 11:40-45 just as the crowds were held spellbound back in Smith's day when he presented verse 45 in light of current events. Daniel 11:45 is so immensely relevant today in light of current events in this world. And by presenting the pioneer view of 11:45 we would not by one iota diminish the full message of the three angels. We would simply be adding a way-mark found in the conflict of nations to add power to the message of the soon coming of Jesus.

J, I will follow you below - seems like I am always tailgating you. :)

*On Mon, Jan 24, 2011 at 12:17 PM, J wrote:
John, I have researched this issue in greater detail and have a couple of points for you to consider:*

On Jan 24, 2011, at 10:51 AM, John Witcombe wrote:

J, you speak of communism falling. I am wondering what relevance communism has in the prophetic picture. Communism like socialism is a political system of government that has been in conflict with the democratic capitalism of the west. All political systems are of this world and all have inherent problems. There is the monarchial system of government that also has its problems but why would these systems of government be dealt with in prophetic outline of the great controversy? (indented is original letter)

I was a teenager during the Reagan reign and remember living under the stark reality that a nuclear war was inevitable due to the cold war. This was a huge issue affecting most of the younger generations of Americans during the 70's and 80's. In fact, in 1984 after going through the SDA Bible studies and prophecy seminar's I remember distinctly how all that I had learned about Revelation 13 and the mark of the beast come up against one gigantic wall in eastern Berlin. At that time I could not see how SDA's interpretation could fit with present day communism, so I accepted it by faith. When communism fell in 1989 my faith in God's prophetic faith soared and I mean soared!!! I could hardly believe it and that is why I see this so clearly. It was part of my faith experience years before it even happened. I knew communism would fall because of prophecy, SDA prophecy. I knew atheism had risen in 1798 in France. All that was needed was to trace what the Bible said about its fall and then let history confirm it, which it did. Talk about a prophetic way-mark!!!

Was not China as big a problem as was Russia and still is? Was not Islam as big a problem as China and Russia and still is?

Take a careful look at what happened in 1989. The communist federation of Soviet Union states came unraveled. The form of civil government changed in many of the states in this region of the world. We in the capitalist west got our pride stroked for having outspent our cold war enemy, driving him to bankruptcy.

Not exactly—this was much more than the capitalist West. It was a "holy alliance" between the pope and Reagan and that is clearly prophetic. In addition, the pope refused to give any credit to capitalism, which is popery at its best, wound healing nicely.

I can't confidently point to a prophecy in scripture that speaks of the pope and Reagan nor can the BRI.

But this did not affect the growth of the Catholic Church in the former Soviet Union. As Gerhard Pfandl, Ph.D. stated: “While the papacy has certainly contributed to the fall of communism in Russia, to claim that in 1989 the papal power subdued Russia goes far beyond the historical evidence. The papacy has conquered Russia neither spiritually nor politically. In the year 2000, Russia had a population of about 147, 000 000, 51% belonged to the Russian Orthodox Church, only 1 % (1.5 million) were Roman Catholics.”

You need to read your history on this bro. The Catholic Church was illegal in communist countries. They could not worship in churches, could not own land etc. This is the first

thing that changed after the fall. Lands were returned; the papacy entered into the countries and took control in some of them as in Poland. (Did you really read my book Prophetic Insights or just scan it?)

Notice this from Wikipedia: “In the late 1980s, three Orthodox churches claimed substantial memberships in the Soviet Union: the Russian Orthodox Church, the Georgian Orthodox Church, and the Ukrainian Autocephalous Orthodox Church. They were members of the major confederation of Orthodox churches in the world, generally referred to as the Eastern Orthodox Church. The first two churches functioned openly and were tolerated by the regime.

Catholics accounted for a substantial and active religious body in the Soviet Union. Their number increased dramatically with annexation of Territories of Second Polish Republic in 1939 and the Baltic republics in 1940. Catholics in the Soviet Union were divided between those belonging to the Roman Catholic Church, recognized by the government, and those remaining loyal to the Ukrainian Greek Catholic Church, banned since 1946.

Roman Catholic Church

The majority of the 5.5 million Roman Catholics in the Soviet Union lived in the Lithuanian, Belarusian, and Latvian republics, with a sprinkling in the Moldavian, Ukrainian, and Russian republics. Since World War II, the most active Roman Catholic Church in the Soviet Union was in the Lithuanian Republic, where the majority of people are Catholics. The Roman Catholic Church there has been viewed as an institution that both fosters and defends Lithuanian national interests and values. Since 1972 a Catholic underground publication, The Chronicle of the Catholic Church in Lithuania, has spoken not only for Lithuanians' religious rights but also for their national rights.

So I don't quite see what you have seen in history. I may not be looking at the same sources as you have. Share those with me that indicate that the Roman Catholic Church was illegal in the communist countries. It may have been but that's not what Wikipedia claims.

Atheism is what Egypt and France stood for. In 1989 atheism did not fall. Communism is not the issue (it is a political form of government). Atheism is the issue and atheism is alive and well throughout the former Soviet Union and in many other parts of the world. Communism is also still alive and well. Remember what Ellen White said: the papacy is not the major focus of attention in prophecy except during its 1260 reign; rather it is the apostate protestant churches that receive the focus of attention in Revelation 13.

Missed the point again. i.e. in 1798 Catholicism did not fall either. It was still alive and well. The point of the deadly wound was that the papacy lost its political control. The point it being healed was that on a political level its power was being restored. That is exactly what began to happen in 1989. It's not about the number of Catholics in Russia it's about whether the papacy has legal right to be in Russia and the other former bloc countries (they now control some of them politically). Of course communism is still alive, so is paganism, but it no longer controls Russia and the other bloc countries. The papacy has entered in to overflow and pass over.

“Then I saw the Mother of Harlots; that the mother was not the daughters, but separate and distinct from them. She has had her day, and it is past, and her daughters, the Protestant sects, were the next to come on the stage and act out the same mind that the mother had when she persecuted the saints. I saw that as the mother has been declining in power, the daughters had been growing, and soon they will exercise the power once exercised by the mother.” {SpM 1.4}

Which is why we see Protestant America as the military power that the papacy allied with to bring the political control of communism to an end.

In Rev 13:1-10 we have the papacy during its 1260 year reign. Then in verse 10 we have the deadly wound taking place and then the remainder of the chapter is all about the daughters.

It's about both as the image is made to the first beast and the number 666 refers to that first beast. There is both in Daniel 11:40-45 and Rev 13 and uniting of these two powers.

In chapter 14 it is all about the daughters. When we say Babylon is fallen this is speaking about the daughters not primarily the papacy. The papacy had fallen long before the giving of the three angel's message.

This is an example of how we need to be careful about the foundation we build because it may lead to erroneous conclusions. Chapter 14 is about both as we are talking about the mark of the beast—Sunday enforcement—and Sunday is the child of the papacy. In addition, we have both a moral fall and a literal fall. Yes, the moral fall of the papacy took place already, but the literal fall is yet to come.

This is not to put down the power and influence of the mother of harlots but it should help us to see that those verses that follow the wounding of the mother (thus the beginning of the time of the end) in Daniel 11 would not be talking about the papacy.

Here is the point, both in the Bible and in the SOP these two powers are combined. It is like justification and sanctification, we can define them separately, but in reality they are one. (Revelation 17)

But if it did stop talking about civil way-marks of which I have my doubts, it would more likely be talking about the daughters of the harlot not the mother. But then why should God stop providing clear civil way-marks as He had been giving for thousands of years here in Daniel 11 and then all at once stop in the most critical of times, the time of the end, just before the second coming? I do not believe He would this. But I do know someone who would love to obscure these God given civil way-marks.

That is why, from my own religious experience in coming into God's remnant church, as well as from Bible prophecy, I see Daniel 11 as such a powerful, as you put it, prophetic

way-mark. It clearly shows us where we are in time. And, if we are willing to learn from our past mistakes and the miss-focus of the evangelical world on the middle east, it protects us from way-marks that will never materialize :) (remember the predictions of James White and Uriah Smith. Which pioneer was correct? And please don't tell me that we don't know).

We do know. Smith was right as will soon be seen when the Caliphate is established in Jerusalem. :)

In the spiritual battle of the great controversy the papacy and atheism are both on the same side. Their leader is the devil. I don't see any significance in a sham battle between these two powers that are on the same team. I would see no reason at all for prophecy to bring to the forefront such an insignificant event as a changing of political parties governing these atheistic states. Now if atheism fell as a result of the actions of God's church that would be important enough to include in Rev 13. But atheism and apostate religion are not going to fall until they are destroyed by the second coming of Jesus. In the loud cry we will be calling God's people out of the fallen churches. We will not be changing the status of atheism or apostate religion.

Whoa John! Please think about what you just said and see if it makes any sense in relation to Bible prophecy. How does that fit with the progression of Daniel 2, 7, 8, and 11? It seems that this is an extreme statement in light of the very definition of prophetic way-marks. God consistently singles out the rise and fall of nations ruled by satan. (pardon the small s but just can't get myself to give him a capital). And the wound of the papacy by atheism was deemed significant enough to be placed in three separate end time prophecies (Daniel 11:40; Rev 11; 13:3, 10). What about Daniel 7 and the 3 horns and Revelation and the 7 trumpets (military history)?

In Daniel 2, 7, 8 we have conflict between ungodly civil powers just as we have in Daniel 11. These prophecies also bring to view the 1260 year reign of the papacy. But Rev 13 brings to view the conflict between God's church and Satan's kingdom. Now correct me if I am wrong on any of these things. Remember, you have been a student of prophecy for decades and I have just started to study prophecy. I will no doubt say many things that need correcting which I so appreciate you doing so.

Daniel 11 is all about way-marks that are found in the battle of powers that are on the same side of the great controversy. The kings of the north and south are both on the side of God's enemy. Revelation 13 is all about the battle of opponents on opposite sides of the great controversy between Christ and Satan. The battle lines are between two opposing sides of the great controversy. We don't find that in Daniel 11. The battles between the north and the south are not about battles between righteousness and ungodliness. They are just civil way-marks found in the conflict of nations. To switch over to the spiritual battles of Rev 13 in Daniel 11:40 we would also have to switch over from talking about battles between those on the same side of the great controversy to battles between opposing sides as seen in Revelation 13. The interpretation of seeing Papal Rome battling with the

Soviet Union and its atheistic communism is not the theme found in Revelation 13. These powers are both on the same side of the great controversy and would have no place in Revelation 13. We cannot have the king of the north representing the papacy and the king of the south representing atheism, players on the same side of the great controversy, if we want Daniel 11:40-45 to reflect the message found in Revelation 13.

Touché! Never saw that so clearly before, very good analogy John, I like it. However, you missed one point. Beginning in Daniel 11:30 (and you know what the prophet says about that history), we do see the very same outline of Rev 13. We see a uniting together of earthly powers that forsake the holy covenant to persecute God' people (Rev 13 theme). We see at least one earthly power that does not comply (Dan 11:40 and Rev 13:3, 10). We then see a world-wide push of unity among all nations based on economic control (Dan 11: 39, 43; Rev 13:15-17).

Yes, I see that. Daniel 11:30-35 is like Rev 13. This I agree with. I just am having a hard time seeing 40-45 being a clone of Rev 13 which is what this study is attempting to clarify.

What do you think of these thoughts? Does this make any sense to you?

Honestly, I think you need to open up just a little more to what I have studied on this because some of your arguments, (like the question as to whether the time of the end is in Rev 13 or the idea that the fall of communism did not affect Catholicism in the Soviet Bloc), are very weak and make me think that you are not studied on this.

I am opening up this aged brain as far as it can open. You do have that right - I am not studied up on this. You are talking to a first grader when it comes to prophecy. But I am trying to learn as fast as I can.

John

On Mon, Jan 24, 2011 at 8:37 AM, J wrote:

Hey John, I am overjoyed that we have agreement on this point. It is foundational to the rest of the chapter and, as mentioned earlier, first alluded to in verse 35.

Now about the 191 year gap, you have a good point. I have not studied that out yet in the detail that you have, so please share with me the more on this idea because I am not seeing it. What I mean is the fit is so perfect that I accepted it by faith (by the way, I saw this BEFORE communism fell in 1989 but was hesitant to preach at the time as I had only been an SDA for about 4 years; and can tell you more about that later if you're interested). My point being that the fact that thousands of years of history are covered in 45 verses leaves little pause in my mind for jumping 191 years in one verse. But you are suggesting that this is a problem; that it does not occur anywhere else in Daniel 11? I would like to study that and also ask, does it occur anywhere else in Daniel? As I am seeing the connection between all four visions here I think it is important that we allow what is natural to the consistent flow of prophecy to have its place. In other words, has

such a jump been made before in Daniels visions? If so, has it been done more than once? And has it been done consistently? I don't have the answers to these questions yet, as I have not looked for this. But I do know that when I first studied Daniel 11 it was in the context of the other 3 visions and I had only a little pause with the jump in verse 40.

May I add this: Is it possible that we have made that jump longer by delaying His coming?

Will also try to move to the next parallel between Dan 11:40-45 and Rev 13.

God's grace,

J

J, looking forward to the next installment of our study. You are right, Daniel 11 does cover thousands of years and so what is 191 years amongst so many? I guess my problem lies with this time gap happening in the prophecy that deals with the time of the end which started in 1798. I believe that Jesus was only going to give Satan six thousand years to make his point and then this great controversy would wrap up. I like that great week of time concept where we have six days of work and the seventh day for rest. And giving every day for a thousand years and a thousand years for a day, I believe Jesus was going to come back at the six thousandth year which only He knew when that point in time came and then we would spend the seventh thousand year in heaven and the earth would rest. I tend to believe that sometime in the 1800s we reached the 6000th year - that point that Jesus was scheduled to come back to this earth. We are in overtime because of our insubordination. We were supposed to be in heaven before this.

Ever since he succeeded in overcoming our first parents in their beautiful Eden home, he has been engaged in this work. **More than six thousand years of continual practice** has greatly increased his skill to deceive and allure. {HS 133.3}

And for **more than six thousand years**, in its forms of beauty and gifts for sustenance, the earth has borne witness of the Creator's love. {SJ 183.3}

Ellen White also writes many times saying nearly or about 6000 years. This may very well be simply another way of saying approximately 6000. So 5900 would be nearly or about 6000 years and so would 6100 be nearly or about. But when it says more than 6000 that can only be a number greater than 6000 years and we are now in that period of more than 6000 years.

So if Jesus was going to come in the 1800s as this statement indicates: *"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.'"--IT 131, 132 (1856)*
"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.” --RH July 31, 1888. {LDE 37.2} then 191 years would have taken us beyond the 6000 year mark if indeed that 6000 year mark came in the 1800s. It is a startling concept to believe that we are still on this earth when God planned all along for us to be in heaven. Doesn't that make you homesick for heaven?

Now we do see great jumps in scripture. Acts 1:11 "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Here we have a gap of nearly 2000 years all in one verse. So large gaps in single verses are not a problem. My problem was in comparing the north/south battle of verse 40 with all the other north/south battles previously listed in this vision. There is a consistency in the former battles that we can clearly interpret which should guide us as we seek an interpretation of those battles that we are trying to understand. If there were no large time gaps in any of the former battles what principle of prophetic interpretation allows us to arbitrarily insert a large gap in the battle of verse 40? (indented is original letter)

The ONLY logical reason is the one you just mentioned. This particular prophecy, unlike all the previous one, denotes the unthinkable, that God knew that we would delay His coming. Our discussion, John, is actually leading us, not further apart but closer together in that in comparing thoughts here may have found a clear prophetic truth that tells us that we should not still be here though God knew we would be.

Are you following what I am seeing?

Yes, I follow what you are seeing. I too believe that God knew that we would delay His coming. It's just hard for me to take away two very important way-marks that cheered our pioneers. Think about what they had been told in 1856 about Jesus coming. And then think about what their interpretation of verses 40-43 meant to them and then what their interpretation of verse 44 that had just taken place in 1853 meant to them. Those fulfilling way-marks were extremely meaningful to them and the prophet didn't take those away from them. It no doubt cheered her too. She strongly promoted Smith's book that presented these fulfilling way-marks. That does have some weight with me. On the other hand, it is so depressingly discouraging to me to think that finally in 1989 the way-mark of verse 40 was fulfilled when all along we thought that verses 40-44 had already been fulfilled and we are now only awaiting the fulfillment of verse 45. Talk about a letdown! I want to go home. I don't want continuing way-marks. I don't want to be cheered along the way when we should have been home. We are in overtime. I want to see this wrapped up by the fulfilling of the final events and then go home. I can see why 1989 meant something to you but can you not see why that view is very depressing to those of us who hold the majority view of our pioneers? True, it was cheering to see that the Soviet Union collapsed so that we could give the gospel in those lands that were previously closed to us.

Now if we wanted to impose an interpretation onto the text then we could put in a gap so that the interpretation would fit the text. But this is not how we are to study prophecy. If our interpretation requires us to deviate from the normal reading and understanding of a text in a prophecy then we must question our interpretation. It is far safer to keep consistent and not permit a gap in this verse and then study to find an interpretation that does not require a gap. Don't you think that is what Miller would have done? Isn't that what our pioneers would have done?

However, if God knew we would still be here, that you and I would be discussing this very issue, He could very well have put the gap in this prophecy only for the very reason that we would have a prophetic exception that explains the delay of His second coming. This is powerful proof that God is omniscient and the Bible a living inspired book!

But this doesn't explain the delay for me. Our insubordination and our continued insubordination and ill treatment of one another explains the delay. I don't need confirmation in the continuation of fulfilling way-marks to know that God knew we would delay His coming. That does not cheer me as I know it cheers you.

But let's say you are right. Where else does chapter 11:40-45 mesh with Revelation 13 and where will it lead us in your view?

John

J, this morning a question occurred to me that I believe you may have an answer for. In Revelation 9 we have a literal civil power brought to view in the period of time after Christ when we are supposed to have gone from literal to spiritual. This power happens to have its locus of operations in the very territory that the king of the north occupied for the past 2500 years. Furthermore, the people of God were active in 1840 in the USA in the midst of being formed into the Remnant Church. What does the Ottoman Empire have to do in 1840 with the church in the USA? The only thing I can think of was this event dealing with this civil power that is located in that geographical territory north of ancient Israel - this event was a way-mark that encouraged God's people. It gave power to the message they were giving. Do you not find it odd that an entire chapter in Revelation is devoted to the very power that had been the focus of attention in Daniel 11 for the past 2500 years? Do you not find it odd that we were not to have spiritualized this chapter to teach something other than its civil/literal reading? Do you not find it odd that the events surrounding the fulfillment of its August 11, 1840 timed prophecy had nothing to do with God's church except to provide it encouragement in its mission? Does that not help you see why our pioneers would have believed that this same power fulfilled Daniel 11:40 with a civil application in 1798 and why they kept looking for the fulfillment of the rest of Daniel 11 using the same players? Lots of questions that I know you will have good answers for.

I noticed the following on the internet. You can see that underneath all this war on terror that the world is involved in today, we see the issue of the caliphate. I find this very interesting in light of what our pioneers believed knowing that Muslims believe that the caliphate will be established someday in Jerusalem:

“Then and now, though, that domino theory prolonged the agony of ill-conceived wars. 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.**”

<http://www.cbsnews.com/stories/2011/01/25/opinion/main7281679.shtml>

“Second, al-Qaeda and its allies don't offer a positive vision of the future. We know what bin Laden is against, but what's he really for? **If you asked him, he would say the restoration of the caliphate.** By that, he does not mean the restoration of something like the last caliphate, the Ottoman Empire, a relatively rational polity, but rather the imposition of Taliban-style theocracies stretching from Indonesia to Morocco. A silent majority of Muslims don't want that. Many Muslims admire bin Laden because he “stood up” to the West, but that doesn't mean they want to live in his grim Islamist utopia. Afghanistan under the Taliban is not an attractive model of the future for most Muslims.”

<http://www.theglobeandmail.com/news/world/asia-pacific/how-to-lose-friends-and-alienate-muslims/article1879274/>

From W. A. Spicer’s book, *Our Day in the Light of Prophecy* published in 1918, an important insight is conveyed: “Every word of the early portion of the prophetic outline has been fulfilled to the letter in the history of the ancient empires battling century after century over this region. Every word spoken of the final scenes will as certainly be fulfilled. In view of this prophecy, that Jerusalem is yet to be made the headquarters of the king of the north, it becomes highly significant that the Mohammedans regard Jerusalem as a sacred city. 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 AI 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.” (328-330)

More recently an article in the Israeli Ynetnews reports: “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.'" <http://www.ynetnews.com/articles/0,7340,L-3304384,00.html>

Let me know what you think of these thoughts?

John

J, I was reading this morning about the three woes found in the fifth, sixth and seventh trumpets.

Revelation 9:12 "One woe is past; [and], behold, there come two woes more hereafter."

We know that the first and second woe had to do with that power that held the king of the north's territory of Daniel 11. We know that this is post-cross timing when many today believe that the literal has become spiritual. Why would Revelation 9 associate a woe with the blowing of trumpets five and six? We know what those woes were because we have inspired commentary in the SOP telling us that these trumpets had to do with the Ottoman Empire. Now we are not told what the third woe is. We just know that the woe will be associated with the seventh trumpet. Revelation 11:14 "The second woe is past; [and], behold, the third woe cometh quickly."

Many things happen under the seventh trumpet because this trumpet takes us up to the second coming of Jesus. So how can we discover what this third woe entails? By using principles of prophetic interpretation we should be able to get close to figuring this out. The first two woes related to the actions of this power that is located in the historical territory of the king of the north. Perhaps the third woe will also be related to this same territory. Here is where the pioneer understanding of verses 40-45 may be helpful.

How's this for a view of the third woe: I see this third woe relating to the establishment of the Muslim caliphate in Jerusalem creating worldwide consternation. I see the western world, the fallen protestant/papal powers with their civil alliances coming against the Muslim world in a final battle called Armageddon.

Besides Armageddon symbolizing the battle between the forces of God against the forces of Satan, according to the SOP this is also a literal battle: "Four mighty angels hold back the powers of this earth till the servants of God are sealed in their foreheads. The nations of the world are eager for conflict; but they are held in check by the angels. When this restraining power is removed, there will come a time of trouble and anguish. Deadly instruments of warfare will be invented. . . . But they are to be kept under control till the time shall come for the great battle of Armageddon." 1MR 145

This battle will be fought in the territory that Revelation designates because it will be a battle to dislodge the Muslim powers from Jerusalem. After the king of the north captures Jerusalem for Islam, the world powers will prepare in earnest for a final showdown. Before this battle takes place, there will be the final Sabbath/Sunday test, the loud cry of Revelation 18:1 will be given, God's people will be sealed, probation will close and the

first five plagues will be poured out on this earth. It is only then that earth's final military conflict involving the entire world will take place.

So we see that a literal battle of Armageddon will be fought in the territory in close proximity to Jerusalem according to Revelation 16:12 "And the sixth angel poured out his vial upon the great river Euphrates." If this battle is literal as the SOP tells us it is, then can you not see why our pioneers believed that Daniel 11:40-45 involves literal civil powers located in the territory that the first half of Daniel 11 is pointing to?

Now I realize you will say that it seems like I am talking like an evangelical with all their messed up prophecies. But remember, Satan knows prophecy and he usually makes his counterfeit close to what the truth is. If there was truth in what our pioneers taught and if I was Satan, I would come up with perverted prophecies for the evangelicals to teach that would cause SDAs to abhor any interpretations that allowed for any literal applications. Even though our pioneers taught literal applications of the prophecies, what they taught is nowhere close to the confused teachings of the evangelicals and their views of end time events.

Let me know what you think of these thoughts,
John

Right now I'm thinking about James White, the "finest man that ever trod shoe leather," and whether or not we are ever going to listen to his counsel or insist on making the same mistake all over again.

J

J, what mistake are you referring to? Ellen White never indicated that a mistake was made by our leaders presenting the Eastern Question. ("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." 4T 279) She was alive after James White passed off the scene and witnessed the rise and then the pause of the impending national Sunday law and Eastern Question. The evidence is abundant in the present day Middle East turmoil with the stated objective of the Muslims to establish their Caliphate in Jerusalem that we never did make a mistake on the Eastern Question or on the national Sunday Law. They were both about to be fulfilled in the late 1800s and then we made the mistake of the century or I should say the mistake of the great controversy by our insubordination thus causing both the national Sunday law and the Eastern Question to be placed on pause. The resume button has been pushed and it is so wonderful that people are beginning to recognize this fact. We replaced the pioneer view of the Eastern Question with all sorts of confusing theories and in the process discarded the very book that was to speak to us until the close of probation. But praise the Lord, there are faithful pastors and laymen who are beginning to see that our pioneers were way ahead of us in the understanding of prophecy. Many of our people do not believe that this country could ever pass a national Sunday law. And if we look at our Constitution and the freedoms we enjoy it is because of our confidence in the prophetic interpretation of Scripture that we teach a national Sunday law is coming. Even when it looked impossible for the king of the north (leader of Turkey) to fulfill Daniel 11:45 we should have held to the solid principles of

interpretation of the sure word of prophecy and continued to teach that the Caliphate will be set up in Jerusalem just like we have continued to teach the coming national Sunday law. Now it is so clear from what is taking place that this interpretation was truth and must again be proclaimed.

John

Hi John, I can sense your passion for this issue and I surely don't want to dismiss your view. I pray that I can be a humble open-hearted learner.

The mistake I am referring to is the very one James White warned us about when Uriah Smith allowed current events to interpret Bible prophecy.

Linking the failure of his prediction to the delay in Christ's return seems weak. Don't some of her statements on delay predate this issue altogether? I want to be open though. Can you send me all the statements you have with dates on the second coming being delayed?

The other issue is the way we misinterpreted the prophecies of Daniel 11:40-45. There is little or no connection made to the previous visions of Daniel 2, 7, and 8. This is a repeat and enlarge vision. It connects with the previous ones, but Turkey being the final power in Daniel 11 before Christ returns has no connection at all with the final power in previous three visions. Help!

J

Hi John, I see where you are coming from John, I just disagree.

J, I know that this view of our pioneers doesn't make sense to you right now and I wish I was better qualified to sharpen iron but let me make an attempt. Current events have always been imperative to confirm a prophetic interpretation arrived at through Bible study. When Josiah Litch arrived at a position on the ending of the sixth trumpet through diligent Bible study he then received confirmation of his interpretation by looking at current events and finding in them the fulfillment of this prophecy.

Agreed.

When Uriah Smith came to his understanding of Daniel 11:40-45 it was not by reading the newspaper and then coming up with a scenario to fit the Bible prophecy. No, it was by using those same principles of prophetic interpretation that Josiah Litch used.

Josiah Litch's application of Revelation 9 to Islam had full, clear specific endorsement from EGW. Uriah Smith's does not have this.

If he was not using these solid principles of interpretation, God would never have called his book "His helping hand". His book was endorsed by God more than any other non-prophet writer.

Non-prophet because he was not fully inspired. There were errors in his book, yes? (i.e. Atheism in Daniel 11:36).

We must not accuse Uriah Smith of using current events to interpret Bible prophecy. If James White accused him of this then James White was in error.

Are you saying James White is in error for giving this warning? Even though history showed that he was correct?

There was no failure of our pioneer's prediction regarding the Eastern Question or the National Sunday Law. Both these have been put on hold.

How can you place these two prophecies side by side? The latter is fully endorsed and applied over and over again to end time prophecy by inspiration. The former never is, not one time ever. I am wrong on this?

1) Perhaps you are thinking that endorsing the book endorses the view but we know that is not the case.

2) Or that comments on the interest in a meeting US was giving on the Eastern Question endorses the view, but this too falls short of any endorsement of his particular view.

This following statement is regarding those who were a part of the 1833-1844 movement. There would have been a Sunday Law along with the fulfillment of all the other prophecies had this movement advanced with the advancing light. But most checked out at 1844 and so God did not allow the final prophecies to even show on the horizon.

(1883) Had Adventists, after the great disappointment in 1844, held fast their faith and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward. {Ev 695.3}

This statement is an argument against your own point. It is referring to Christ's coming before we changed our position on the king of the North! So it wouldn't make sense to place that interpretation of prophecy next to the Sunday law.

These three following statements relate to the Seventh-day Adventist Church rather than the Adventists of the 1844 movement. God did allow both the National Sunday Law and Daniel 11:45 to both show on the horizon to help our people see that Jesus wanted to come for them. He even sent an angel to tell His messenger that some living would be translated. But we rebelled and so His coming was put on hold. These statements all come after the National Sunday Law and the Eastern Question issues had abated.

Or could it be then it was put on hold due to our misdirection concerning prophecy in addition to other issues like our rejection of the 1888 (also done by Uriah Smith).

(1900) Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God. {6T 449.4}

(1901) 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.--Letter 184, 1901. {Ev 696.3}

(1903) I know that if the people of God had preserved a living connection with Him, if they had obeyed His Word, they would today be in the heavenly Canaan. --General Conference Bulletin, March 30, 1903. {Ev 694.4}

Daniel 11 is a repeat and ENLARGE. It covers the same ground as the other prophecies with Greece, pagan Rome, Papal Rome (verses 30-35) Then we have something added to this vision just like we had something added to chapter 2 vision in chapter 7 vision - the papacy.

The papal Rome was in Daniel 2. There is no criterion for adding another power to the end of these prophecies. No repeat and enlarge prophecy changes the final section that I have seen.

You don't have the papacy in the first vision but that doesn't mean we can't have it in the second vision.

It is the first vision.

There is an enlargement as we move along. And so something additional is added to the vision of chapter 11. This should not disturb us because we saw the same thing done between the first and second vision. What we have added is the power that is prominent in Revelation 9 - the Muslims with their two prophetic time prophecies. This should not surprise us to see this power in Daniel 11. In fact I would be surprised if it did not make a showing seeing the prominent place it holds in Revelation.

Notice that in Revelation Islam is in the middle of the trumpets not at the end (though you are suggesting it is in the 7th trumpet, but I do not think you have proven this Biblically; note quotation below which indicates that the river Euphrates is symbolic).

The repeat and enlarge principle adds details but does not change the basic outline. We see this both in Daniel 2, 7, 8, 11 and Rev churches, seals, trumpets. The end of each of the prophecies remains intact. Uriah Smith's view conflicted with this principle which was one reason for James White's concern.

We must also remember that Daniel 11:30-36 history will be repeated in the end according to Ellen White. So there we have the apostate protestant/USA and papal power along with the atheism of Revolutionary France of the final days brought to view in those

verses. But because of the place the Muslims will act in the final days including the final battle of Armageddon according to prophecy as understood by James White, I see no problem with seeing the Muslim power brought to view in Daniel 11:40-45.

The U.S. is not in Daniel 11:30-36 specifically. History being repeated is not the same as making a prophetic application of the texts. These verses apply to the middle ages. The history of the middle ages will be repeated but with the papacy and the U.S. This is why Daniel 11:40-45 parallels Daniel 11:30-39 to show us the place of the U.S. in the final application of this prophecy. This is later confirmed by John in Revelation. James White's interpretation of the river Euphrates is not inspired either. It might be wise to stick to inspiration on some of these points that divide us.

And why we don't see the papacy brought to view in chapter 2 just before the coming of Jesus should not be a problem. It is brought to view in chapter 7. And it's okay if the Muslim power of Revelation 9 is not brought to view in chapter 2 or chapter 7. It is brought to view in chapter 11. Why did heaven chose to do it this way? I don't know but it seems to all make sense to me.

*Once again I would like to point out that papal Rome is brought to view in Daniel 2.
J*

John, the following statement is pretty clear on the fact that the iron and clay in the feet of the image represents the papacy and its image in Rev 13:

“We have come to a time when God's sacred work is represented by the feet of the image in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath, and will mingle their religious faith with the observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. The mingling of church craft and statecraft is represented by the iron and the clay. This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God's forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves (MS 63, 1899). {4BC 1168.8}

Here is what Daniel says: 2:41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

2:42 And [as] the toes of the feet [were] part of iron, and part of clay, [so] the kingdom shall be partly strong, and partly broken.

2:43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

Ellen White compares the iron and clay to God's chosen people bringing in wood, hay and stubble to lay on the foundation of truth. Then she says that the iron and clay represents the mingling of church and state that the protestant churches were doing. She is not teaching us the interpretation of Daniel 2. The angel spoke clearly to this issue of the iron and clay. She is using this illustration of the iron and clay metaphorically to teach other important truths. When she uses it to illustrate both the true church and the fallen church we know that this is being used simply as an illustration and not providing an alternate interpretation from what the angel provided.

If James White saw the Muslims connected with the sixth vial as he states he does in his 1862 article on Armageddon and if the sixth vial is the third woe then all our pioneers, including James White would have seen the Muslims in the third woe. Is this not right?

The angel does not fail to bring the papacy into Daniel's last vision. Daniel 11:30-35 is all about the papacy in its 1260 year reign and in its final reign. (Ellen White tells us that the history of these verses will be repeated) So there is a repeat and enlarge in Daniel 11. The question is: can the angel carry on with the king of the north/south prophecy from start to finish? Can the same territorial power that is brought to view from the start of the prophecy be carried through to the end of time? I believe it can and it is done without displacing the role of the papacy at the time of the end (history repeat of 30-36).

Our focus ought to remain on both lines of prophecy - Papacy and Muslims. It doesn't have to be an either/or. While Revelation 9 was being fulfilled so were the prophecies concerning the Papacy. Our pioneers knew how to pay attention to both.

Read again James White's article on Armageddon where he places the Muslims front and center in the fulfillment of the sixth vial and your heart will no longer ache but rather it will thrill with the knowledge that James White was right with his assessment of the sixth vial as we see current world events heading in that direction.

John

J, on the law in Galatians, J.H. Waggoner taught that this was the moral law while everyone else taught it was only the ceremonial. S.N. Haskell taught that pork was unclean and shouldn't be eaten. Both these men, even though they had some good points to make, were told to not present their views because everyone else saw it differently.

There was a day when the church was united on the view of the papacy being the king of the north. Then Smith introduced a conflicting view. But unlike J.H. Waggoner and S.N. Haskell, the messenger of the Lord did not rebuke him. Instead many commendations of his work were given by the Lord's messenger. On such a hot topic issue this silence from God's messenger is most unusual. Was there a reason why this new view that ran contrary from what had been taught for many years was allowed to be published and promoted both within and outside our church?

Unity of thought was important and so when James White tried to restore the original view, he was rebuked for disturbing the unity. Why wasn't Smith rebuked a few years earlier? This was not an oversight.

Now we have multiple views. This was not what God wanted. We were united at one time and then God, through His silence endorsed a switch from a papal view to a Muslim view. Why did He do that? My best guess would be that it was because it was present truth.

The time came for the understanding that J.H. Waggoner held regarding the law in Galatians to be understood by our church. What Jones and Waggoner had to say on the law in Galatians was not welcomed but it was needed. It was present truth and it was to be presented even if it was contrary to the established view of the church.

The church has drifted back to a papal view of the king of the north. Could it be that it is now present truth once again as it was back when Smith brought it before our church? The conditions of the Eastern Question today are very much like they were in Smith's day.

This view was never corrected during the life of the prophet. If it was safe and okay to teach it back in her day then it would still be okay to present it in our day. If J was rebuked for trying to change this published view (published in a book that was to speak till the close of probation) back in her day, why would I not be rebuked for doing the same thing today?

John

PS Now, tell me what would I not know regarding what the papacy will be doing in the future if I don't see the papal view? What insight do you get from the papal view that is not clearly revealed in the rest of the Bible or the Spirit of Prophecy?

Strict integrity should be cherished by every student. Every mind should turn with reverent attention to the revealed word of God. Light and grace will be given to those who thus obey God. They will behold wondrous things out of His law. Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity. To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new. Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed. The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men. The Lord has chosen the foolish things of this world to confound the wise, and the weak things of the world to confound the mighty. FE 473

J, that is a great, encouraging quotation. I was thinking about the great prophetic time periods brought to view in the prophecies. Israel has a 70 week prophecy. The papacy has three prophetic time prophecies connected to it - 1260, 1290, and 1335. The Muslims also

have three - two 150 year prophecies and a 391 +15 day time prophecy. The Muslim time prophecies open in 612 AD and close in 1840. It is of interest that this time prophecy extends into the time of the end. Giving the Muslim power three separate prophetic time prophecies elevates this power into something of significance. Can you see why our pioneers would have been inclined to see this power brought to view in the book of Daniel? Especially seeing that Daniel 11:40 brings to view the time of the end and the power that was still in its prophetic time prophecy was the Muslim power. And when they applied history to the text they found a coherent application. But what has really helped me see the validity of their application is the identification of the third woe. Daniel 11:45 and the third woe fit hand in glove. And current world conditions appear to be going towards a fulfillment very much like our pioneers envisioned.

I will be working on the sixth trumpet this week.

John

J, have you noticed the dissimilarity between the prophecies of chapters 2, 7, 8 and 11? Chapters 2, 7, and 8 are visions with symbols of metal and beasts and horns to represent kingdoms and powers. The prophecy of chapter 11 does not come from a dream. An angel literally comes to Daniel and talks face to face with him, dictating a prophecy for Daniel to write down. In the dictated prophecy literal language is employed. We are now told that three kings will yet rule in Persia followed by a fourth and then a mighty king will stand up, etc. We are told of a king that will raise taxes. We are told of a king's daughter, we are told of captives taken to Egypt. All of these things are literal and are to be books. The language is literal yet cryptic. The major focus of this prophecy is on a territory directly north and south of Palestine and it deals primarily with the actions of various rulers of these two territories.

The first three visions we see a repetition and an enlargement of the same kingdoms using different symbols. In the last two we see the papacy represented during its 1260 year reign. In the prophecy of chapter 11 instead of seeing a large sweep of kingdoms rising and falling, we have many individual battles portrayed focused primarily on the territory of the king of the north and the king of the south. The papacy is also brought into view covering its activities during its 1260 year reign.

The activities of the papacy after its deadly wound is healed is brought to view more clearly in Revelation.

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:-- {RH, November 25, 1884 par. 23}

And then she lists his first five rules.

The rest of his rules can be found in his writing. Notice three of his rules:

XI. If a word makes good sense as it stands, and does no violence to the simple laws of nature, it is to be understood literally; if not, figuratively. Rev.12:1,2; 17:3-7. {1853 SB, MWM 71.6}

XII. To learn the meaning of a figure, trace the word through your Bible, and when you find it explained, substitute the explanation for the word used; and, if it make good sense, you need not look further; if not, look again. {1853 SB, MWM 71.7}

XIII. To know whether we have the true historical event for the fulfilment of a prophecy: If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event; but if one word lacks a fulfilment, then you must look for another event, or wait its future development; for God takes care that history and prophecy shall agree, so that the true believing children of God may never be ashamed. Ps.22:5. Isa.45:17-19. 1Pet.2:6. Rev.17:17. Acts 3:18. {1853 SB, MWM 71.8}

Now notice how he employed those rules in understanding Daniel 11:

In order then to give my view, the reader will permit me to paraphrase these few remaining verses. {1833 WiM, ESH 27.4}

40. And the time of the end (of Antichrist,) shall the king of the south (Spain) push at France (Vendean war) and the king of the north (Great Britian) shall come against France, like a whirlwind, with chariots, and with horsemen, and with many ships; and the French (or Bonaparte the principle ruler;) shall enter into the countries, and shall overflow and pass over. {1833 WiM, ESH 27.5}

41. "Bonaparte shall enter also into the glorious land (Italy) and many countries shall be overthrown; but these shall escape out of Bonaparte's hands, even Edom and Moab, and the chief of the children of Ammon" Ottomons and eastern nations. {1833 WiM, ESH 28.1}

William Miller looked for a literal application of civil powers for these verses. Why? Because all previous verses dealing with the kings of the north and south in this prophecy had literal application to civil powers.

Smith and Haskell used these very principles of prophetic interpretation that Miller employed and that is why they also applied the kings of the north and south of verses 40-45 to literal civil kings. William Miller found nothing in this prophecy to indicate that he must switch from a literal application of civil powers to spiritual/philosophical ideologies. For us to make that switch would we not have to violate the principles of interpretation that undergirds the prophetic understandings of our church?

John

Good points John, and yes we are familiar with William Millers' principles as they are incorporated in the one of the first booklets we ever published back in the late 80's entitled "Principles and Keys of Prophetic Interpretation" (attached below).

One area that needs some consideration in our discussion is the transition that is made from literal Israel to spiritual Israel. This is a vital truth that most of Christianity fails to consider concerning prophetic interpretation. Thus they apply all kinds of prophecies to literal Israel. An entire chapter of prophecy (Revelation 12) is devoted to this transition. Once we make it we can see a clear link between spiritual Israel and the glorious land. We can also be protected from misguided focus on literal Israel and Jerusalem for the fulfillment of prophecies that have a much broader world-wide scope.

God's grace my brother,

J

J, with Daniel 11 we are dealing with territories. We have a land mass above Palestine termed as north and a land mass below Palestine termed south. We have the territory of Palestine separating these two territories.

In verse 16 we have the glorious land mentioned. This would be Palestine. And the pronouns he and him are referring to either the king of the north or the king of the south; and we are still dealing with literal territories here. In verse 20 we have the time period of the birth of Christ - raiser of taxes. And in verse 22 we have the death of Jesus brought to view. Now verse 23 would be after we should switch from literal Israel to spiritual Israel. But we have the pronoun he and him which are referring to the "same power which has been the subject of the prophecy from the 14th verse; and that this is the Roman power is shown beyond controversy in the fulfillment of the prophecy in three individuals, as already noticed, who successively ruled over the Roman Empire; namely, Julius, Augustus, and Tiberius Caesar." 1897 UrS, DAR 270

We are still dealing with civil powers as we have from the beginning of the prophecy. There is no indication that this him/he is anything other than this civil power that has been the focus of this prophecy. If a change from literal, civil powers and territories to spiritual ideologies were to take place in this prophecy it would have to take place right here. But there is no indication that we should do that right here.

James White makes this switch and he calls the glorious holy mountain in verse 45 the United States of America. This verse deals with a time period just before the close of probation; a time period which Revelation calls the USA a beast speaking as a dragon. This symbol glorious holy mountain does not characterize the USA of this time period. We should consider this a fanciful and misguided interpretation.

Prophecies that made covenant promises to the children of Israel always only applied to those who were true children of Abraham whether or not they had an Abrahamic blood line. Ruth was a child of Abraham because of her faith and this was before the cross.

Circumcision of the flesh never made a person a true Israelite. A true Israelite has always been that person in whom was no guile. “Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!” John 1:47

The cross made no difference to the fulfilment of the promises and prophecies that regarded the true spiritual children of Israel. They always and only referred to those who were circumcised of heart whether they lived before or after the cross. Yes, there were prophetic promises to the nation of Israel such as regarding their probation of 70 weeks. But all of these types of promises have no spiritual application. They applied only to that literal nation of Israel.

The Promised Land that was promised to Abraham and his seed was not Palestine but rather it was the earth made new. Even while in Palestine they considered themselves pilgrims and strangers having not yet received the promise. They looked for a city whose builder and maker is God. But this promise will be fulfilled only to the true children of Israel such as Ruth the Moabite, Rahab the Canaanite, etc. It will not be fulfilled to people like King Saul even though he could prove his blood line.

So this change in 34 AD from literal to spiritual as having to do with the prophetic promises of God relating to covenant issues is a myth that is not supported by solid biblical interpretation. There has been no change and so there is no basis of changing the meanings for the king of the north or the king of the south.

The glorious land of verse 16 is a key to help us identify the territory of verse 45. There is no basis in biblical interpretation to change from a literal application in this verse to a spiritualized application in verse 45 seeing that covenant promises to Israel did not change at the cross.

And in the same book, written by the same author we have yet another key to help us understand the territory spoken of in verse 45: Daniel 9:16 “O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people [are become] a reproach to all [that are] about us.”

Jerusalem ceased being God’s city when the nation’s probation closed in 34 AD. It is no longer a hallowed spot. But it is still a site of a continuing prophetic fulfilment: “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 This verse is referring to literal Jerusalem even though it is speaking of a time after 34 AD. This prophecy says that non-Jews will desecrate this spot held sacred by the Jews until the times of the Gentiles be fulfilled. If we want to see a prophecy being fulfilled right before our eyes we have only to look to Jerusalem and see the Muslims trodding upon the Jew’s holy spot. This site holds a bit more significance than Timbuktu.

And remember, Ellen White said there would be a literal battle of Armageddon as did all our pioneers including James White. This battle will not be fought in South Africa

or Tibet. It will be fought in a location relative to Palestine. So let's not carelessly discard this territory as it relates to certain prophecies of Scripture.

Perhaps I need to remind you again of this unambiguous statement regarding Armageddon. This statement upholds the views of James White and his brethren. I realize this is not believed today but in this we are wrong as we are in so many other issues of prophetic interpretation. Where has all this spiritualization come from!

“Four mighty angels hold back the powers of this earth till the servants of God are sealed in their foreheads. The nations of the world are eager for conflict; but they are held in check by the angels. When this restraining power is removed, there will come a time of trouble and anguish. Deadly instruments of warfare will be invented. Vessels, with their living cargo, will be entombed in the great deep. All who have not the spirit of truth will unite under the leadership of Satanic agencies. But they are to be kept under control till the time shall come for the great battle of Armageddon.” 1MR 145

Armageddon will be both a spiritual and a literal battle. It is a spiritual battle between the armies of the Lord and Satan's kingdom as well as a literal battle fought after the close of probation when the four angels release their hold upon the nations; a literal battle where deadly instruments of warfare will be used and ships will be sunk.

And this spot will still be the spot that God places His Holy City. This exact territory on planet earth will hold significance throughout eternity because God's throne will sit at the exact site were Jerusalem now sits.

When we put together the words holy mountain which refers to the city of Jerusalem with the word glorious of verse 16 which referred to the land of Israel we have glorious Holy Mountain. And seeing that this is located between the seas and seeing that this whole prophecy has been using literal terminology it is very easy to see this designation as being the city of Jerusalem as many of our pioneers understood it.

J, some of this is new thought for me so it is untested. But who better to share it with than you? I can count on you to show me what I am overlooking.
John

I am shocked that you can call James White's interpretation fanciful and misguided—wow! This man was so insightful and a spiritual giant. We ought to give his thoughts a little more consideration I think.

Will get back to you with more thoughts later... need some time to digest that one.
J

Yes I know that is a shocking statement but James White was way off course in that article. That was not typical James White work. His work is as you say - insightful and he was a spiritual giant. But he had his days too and the day he wrote that article slamming Smith's work was not his finest. This resulted in him producing a fanciful and misguided interruption on this occasion.

John

Okay... now you have me concerned.... please send me the article...

J

J, you will read it on page 172. It is an editorial entitled Unfulfilled Prophecy.

John

(this is an editorial by James White where he states that the United States of America is the glorious holy mountain of Daniel 11:45 and that the two seas are the Atlantic and Pacific Oceans.)

ABSOLUTELY AND COMPLETELY OUTSTANDING!!!! I CAN HARDLY BELIEVE IT!!!!

I CAME TO THE SAME CONCLUSION ABOUT THE GLORIOUS LAND TOTALLY FROM A BIBLE STANDPOINT HAVING NEVER READ THAT ARTICLE!!!

But John the things that troubles me most here is your response to such a sound article. Even though you may not agree with his point about the Eastern question or the glorious land, most of that article was superb covering the significance of our message and its place in the fulfillment of prophecy.

J

J, the article is making light of Smith's views by showing that Turkey is not in the toes, etc. Smith never said that Turkey was in the toes. Yes, the papacy is the final power brought to view in the symbolic visions. But Daniel 11 is not the same as the previous three visions. It uses a different format. It was not a vision; it was not given symbolically. It is just as wrong to expect the Muslim power to be in the vision of Daniel 2 as it is to expect that the Muslim power of Revelation 9 be found in the prophecy of Revelation 13. It's okay for Revelation 13 to make no mention of the Muslim powers just as it is okay for Daniel 8 to make no mention of Muslims. And it is okay for the prophecy of Revelation 9 to refer to the Muslims even though Revelation 17 doesn't. I say all this to prove that it is nothing out of the ordinary for the Muslims to be referred to in one prophecy in Daniel and not be spoken of in a previous vision. Let's not take this repeat and enlarge to an extreme.

The article speculated that Rome would move the seat of her power to the United States of America. This is not what we find in Revelation. The seat of the beast is found on the seven hilled city. Ellen White tells us that it will be apostate Protestants here in the USA that will bring on the trouble and in the old world it will be the papacy. James White overlooked that statement when making his prediction.

And I agree there were very good points presented in his editorial. The problem was that he was criticizing our published and our united view on Daniel 11. His wife finally got on to him for doing that and he no longer wrote or talked like he did in that article.

John

J, the reason the Muslims take up such a large section of Revelation - all of chapter 9 - is because they profess to follow the God of Abraham - the bearer of the covenant. They are a counterfeit religion with civil connections that profess to serve God as does Catholicism. The Hindus, Buddhists, etc. just don't rise to the importance as do the Catholics and Muslims because they don't profess to serve the creator God. Seeing the Catholics and Muslims in Daniel as our pioneers did is in line with Revelation where both Catholics and Muslims are prominently featured.

John

John, I agree with your first thought here, but I don't see the second one as they are not mentioned in any of the preceding prophecies in Daniel which repeat and enlarge to the last one. I am a strong believer in the historicist position esp. regarding Revelation 9.

What about the waters defined in Revelation 17:15 as people nations, multitudes and tongues.

And again the fact that spiritual Babylon would be supported by the same Euphrates river of literal Babylon?

In addition, what about the Christocentric principle of interpretation?

J

J, let me start with the Christocentric principle: every sermon preached must be Christ centered.

Let me ask you a question: if you heard Jesus preach the Sermon on the Mount – Matthew 5, 6 and 7 would you consider that to be a Christ centered sermon? Did you know that the name of Jesus and the cross is not mentioned even once in that sermon? What made the sermon Jesus gave Christ centered? It was the word of truth, the very word of God that the people heard that day. It was Christ centered because it was the truth of God and John 14:6 says that Jesus is the truth.

Who is speaking in Revelation 9? Is the name of Jesus found in Revelation 9? What makes Revelation 9 Christ centered? It is Christ centered because it is Jesus who is speaking. The same Jesus who gave the Sermon on the Mount.

We could go to an evangelical meeting and in that sermon on the state of the dead every point made could have the love of Jesus wrapped around every concept and yet a dangerous lie be taught. That sermon was not Christ centered. Then you could have Job teach us a lesson on the state of the dead from his book not using the name of Jesus even once and it would be thoroughly Christ centered just as was the Sermon on the Mount because it is exulting the truth and the truth reveals the character and love of God.

We could have a sermon on the cross of Jesus and the way of salvation and that sermon could be absolutely void of Christ. If in that sermon you are taught that the law has been done away with and no one can live a victorious life then that sermon was not Christ centered.

As you read Smith's book on Daniel and Revelation you might be inclined to think that it fails to implement the Christocentric principle of interpretation. But it doesn't. God's view of this book is that it was His helping hand, that there was no other book that could take its place. Every page is Christ centered because it presents truth. The truth reveals God's character of love and the truth sets us free and draws us heavenward.

“The present truth, the special message given to our world, even the third angel’s message, comprehends a vast field, containing heavenly treasures. No one can be excusable who says, ‘I will no longer have anything to do with these special messages; I will preach Christ.’ No one can preach Christ, and present the truth as it is in Jesus, unless he presents the truths that are to come before the people at the present time, when such important developments are taking place.” Manuscript 33, 1897

On the question of Revelation 17:15 remember the principle of prophetic interpretation that we learned from William Miller. If the context allows for a literal view that is what should be employed. In Daniel 11:45 the seas are literal bodies of water because this prophecy has been primarily literal. Even James White saw the seas as literal. He saw the seas in Daniel 11:45 as the Pacific and Atlantic oceans.

The Euphrates River in Revelation 9 refers to the territory of the king of the north - the land serviced by that waterway. In Revelation 16 James White saw it as the same as he says in his 1862 article. So there is no relationship between the Euphrates Rivers mentioned in Revelation and the papacy.

John

Hey John,

Can you send that article too, the one you want me to read on James White and the sixth vial? Thanks,

J

Here it is. James White is absolutely brilliant! Did you know that I came to the same conclusions as he did just from Bible study? :)

An article by James White in the Advent Review and Sabbath Herald:

Verse 12. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. 13. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the

spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty. 15. Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. 16. And he gathered them together into a place called in the Hebrew tongue Armageddon. {December 2, 1862 JWe, ARSH 4.19}

What is the great river Euphrates, which is the object of this vial? One view is that it is the literal river Euphrates in Asia; and another is, that it is a symbol of the nation occupying the territory through which it flows. We incline to the latter opinion for the following reasons: {December 2, 1862 JWe, ARSH 4.20}

1. No end would be gained by the drying up of the literal river; for that would not offer an obstruction at all serious to the progress of an advancing army. And it should be noticed that the drying up takes place to prepare the way of the kings of the east, that is, regular military organizations, and not a promiscuous and unequipped crowd of men, women, and children, like the children of Israel at the Red Sea, or at the Jordan. The Euphrates is only about 1400 miles in length, or about one-third the size of the Mississippi. Cyrus, without difficulty, turned the whole river from its channel at his siege of Babylon; and notwithstanding the numerous wars that have been carried on along its banks, and the mighty hosts that have crossed and re-crossed its stream, we have never read that it had to be once dried up to let them over. {December 2, 1862 JWe, ARSH 4.21}

2. It would be as necessary to dry up the river Tigris as the Euphrates, the source of the former being only fifteen miles from the latter, in the mountains of Armenia, and it running nearly parallel with, and but a short distance from, the latter throughout its whole course. Yet the prophecy says nothing of the Tigris. {December 2, 1862 JWe, ARSH 4.22}

3. The literal drying up of rivers we understand takes place under the fourth vial, when power is given to the sun to scorch men with fire. Under this plague occur beyond question the scenes of drouth and famine so graphically described by Joel, chap.i,14-20, and as one feature of which, it is expressly stated that "the rivers of waters are dried up." The Euphrates will probably be no exception to this; hence, not much would remain to be literally dried up under the sixth vial. {December 2, 1862 JWe, ARSH 4.23}

4. These plagues, from the very nature of the case, must be manifestations of wrath and judgments upon men. But if the drying up of the literal Euphrates is all that is brought to view, nobody is hurt, and the plague turns out to be no serious affair, after all. {December 2, 1862 JWe, ARSH 5.1}

These objections existing against its being taken literally, it must be understood figuratively as symbolizing the power holding possession of its territory, which is the Ottoman or Turkish empire. {December 2, 1862 JWe, ARSH 5.2}

1. It is so used in other places in the scriptures: see Isa.viii,7; Rev.ix,16. In this latter text, all must concede that the Euphrates symbolizes the Turkish power; and being the first and only other occurrence of the word in the Revelation, it may well be considered as governing its use in this book. {December 2, 1862 JWe, ARSH 5.3}

2. The drying up of the river in this sense would be the consumption of the Turkish empire, accompanied with more or less destruction of its subjects. Thus we should have literal judgments upon men, as the result of this plague, as in the case of all the rest. {December 2, 1862 JWe, ARSH 5.4}

Then, it may be objected, notwithstanding you contend for the literality of the plagues, you would nevertheless make one of them a symbol. We answer, No. A power is

introduced, it is true, under the sixth vial in its symbolic form, just as it is under the fifth, where we read of the seat of the beast, which is a well-known symbol; or as we read again in the first plague of the mark of the beast, his image and its worship, which are also symbols. All that we contend for is the literality of the judgments that result from each vial, which are literal in this case, as in all the rest. {December 2, 1862 JWe, ARSH 5.5}

Again, it may be asked how the way of the kings of the East will be prepared by the drying up or consumption of the Ottoman power? The answer is obvious. For what is the way of these kings to be prepared? Ans. To come up to the great battle. Where is the battle to be fought? At Jerusalem. See Joel and Zephaniah. But Jerusalem is in the hands of the Turks. They hold possession of the land of Palestine and the sacred sepulchres. Here is the bone of contention. On these the nations have fixed their covetous and jealous eyes. But though Turkey now possesses them, and others want them, it is nevertheless thought necessary to the tranquility of Europe that Turkey should be maintained in her position, in order to preserve, as it is called, the "balance of power." Her office therefore at present seems to be merely like that of a great and distended shell, which so long as it can be kept from collapsing, keeps at distance belligerent and hostile powers. Therefore the four allied powers of Europe are pledged to sustain the integrity of the Sultan's throne. By them alone it is now maintained, and when they shall withdraw their hands, and leave it to itself, as we believe they will do under the sixth plague, that symbolic river will be clean dried up, Turkey will be no more, and the way will be all open for the nations to rush to the holy land. The kings of the East, the nationalities, powers, and kingdoms lying east of Palestine, will act a conspicuous part in the matter; for Joel says in reference to this scene, Let "the heathen" be wakened and come up to the valley of Jehoshaphat. {December 2, 1862 JWe, ARSH 5.6}

J, attached are a couple articles that caught my attention this morning. These news commentaries would have meant something to our pioneers. They would have seen these as indications that the way-mark of Dan 11:45 was about to be fulfilled. Reports like these will not mean as much to those prophecy students who have stepped away from the prophetic view that Uriah Smith outlined in his book.

<http://www.investors.com/NewsAndAnalysis/ArticlePrint.aspx?id=566098&p=2>

<http://www.investors.com/NewsAndAnalysis/Article.aspx?id=567042&p=3>

John

J and T, could you show me the biblical hermeneutic that allows us to change the designation of the kings of the north and south of Daniel 11 from what they referred to at the beginning of the prophecy (a civil territorial possession) to spiritual worldwide powers? We are in agreement that these kings referred to a territory in the first part of the prophecy. Whatever civil power controlled those two territories was designated as the king of that territory. If I understand both of you correctly you change from a territorial designation to the papal power for the king of the north because the papal power comes on the scene of action after the fall of Western Rome. And you are right; we do see that progression in the prophecies and in history. But the prophecies and history also show us that Islam follows the fall of Eastern Rome in Revelation 9. The three time prophecies of this power cover roughly the same time as the 1260 year papal power.

When Western Rome fell as a result of the first four trumpets of Revelation 8 Western Rome was divided into the 10 kingdoms of Europe (ten toes). Papal power also came on the scene at this time. Rome moved its capital to Constantinople. Eastern Rome came into existence and was allowed to survive through the first two time prophecies of the Islamic 5th trumpet's first woe. The second woe of the 6th trumpet brought an end to Eastern Rome and the Ottoman Empire took its place.

We are told that the papal power would receive a deadly wound and then recover. In the time prophecies for the Muslims there is no mention of a deadly wound. There is no mention that this power would come to an end before the end of time. True, there are brought out specific periods of conquest that would last specific amounts of time but this power (the scorpion sting of Islamic falsehood) does not come to an end in Revelation 9. Islam continues to grow and is the fastest growing religion in the world today. (http://wiki.answers.com/Q/What_is_the_fastest_growing_religion)

This evil system will be dealt with by God. Both Papal and Islamic powers will be dealt with in the end.

James White and his fellow pioneers believed that this power would come to its end at the time of the 6th vial. So it is biblically conceivable that this power could be brought to view in Daniel 11 seeing that it is so prominently revealed in Revelation.

So, if we were to allow the kings of the north and south to continue referring to rulers of those territories then we would have to allow the leader of the Ottoman Empire to be the king of the north at the time of the end in Daniel 11:40 seeing that they occupied this territory.

But if we must switch from literal territory to spiritual territory we would need biblical authorization for this switch.

The Evangelicals tell us that there was a switch for the Sabbath at the time of the cross. The cross changed everything. Now we were to enter a spiritualized rest. The Jewish Sabbath changed from Saturday to the day of the resurrection. The problem with this concept is that the Sabbath never was the Jewish Sabbath. It was mankind's Sabbath. Just because the nation of Israel's probation came to an end in 34 AD doesn't mean that we can now spiritualize the day of rest.

Our pioneers taught that there never was a change from literal Israel to spiritual Israel. Notice what E.J. Waggoner taught about literal Israel versus spiritual Israel in the statements he wrote that I have pasted below. When we understand what he wrote as commentary to Romans 9:1-18 we will see that we have no biblical authorization to make a spiritual switch in the designation of the kings of the north and south in Daniel 11:40-45.

I wrote the following italicized paragraphs to you (J) several weeks ago. I wrote this before I read what Waggoner wrote on the issue. I was amazed that he shared this same view.

Prophecies that made covenant promises to the children of Israel always only applied to those who were true children of Abraham whether or not they had an Abrahamic blood line. Ruth was a child of Abraham because of her faith and this was before the cross.

Circumcision of the flesh never made a person a true Israelite. A true Israelite has always been that person in whom was no guile. "Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!" John 1:47

The cross made no difference to the fulfilment of the promises and prophecies that regarded the true spiritual children of Israel. They always and only referred to those who were circumcised of heart whether they lived before or after the cross. Yes, there were prophetic promises to the nation of Israel such as regarding their probation of 70 weeks. But all of these types of promises have no spiritual application. They applied only to that literal nation of Israel.

The Promised Land that was promised to Abraham and his seed was not Palestine primarily but rather it was the earth made new. Even while in Palestine they considered themselves pilgrims and strangers having not yet received the promise. They looked for a city whose builder and maker is God. But this promise will be fulfilled only to the true children of Israel such as Ruth the Moabite, Rahab the Canaanite, etc. It will not be fulfilled to people like King Saul even though he could prove his blood line.

So this change in 34 AD from literal to spiritual as having to do with the prophetic promises of God relating to covenant issues is a myth that is not supported by solid biblical interpretation. There has been no change and so there is no basis of changing the meanings for the king of the north or the king of the south.

Now here is what E.J. Waggoner wrote:

Nothing from the Gentiles.-The Apostle Paul says of the "Gentiles in the flesh," that they are "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:11, 12. The covenants, the promises, even Christ himself, all belong to the Jews, and not to the Gentiles. Therefore whoever is saved must be saved as a Jew. "God at the first did visit the Gentiles to take out of them a people for his name." Acts 15:14. {July 9, 1896 EJW, SITI 418.41}

Accursed from Christ.-It makes no difference whether we use the word "accursed," or "anathema," or "separated." All mean the same thing, and express the most deplorable condition. To be without Christ is to be without hope and without God in the world. Eph. 2:12. {July 9, 1896 EJW, SITI 418.42}

It was in that condition that Paul would have been willing to be placed for his brethren according to the flesh, if it would have done them any good. What does that show? Simply this, that Israel according to the flesh was, and is, in just that condition accursed from Christ, "having no hope, and without God in the world." But since all the promises

of God are in Christ (2 Cor. 1:20), those who are separate from Christ have no part in the promises; and therefore we learn anew the fact that Israel after the flesh, as a nation of earth, have not and never had any claim upon God above other nations; that God never made any special promises to Israel after the flesh, more than to any other people. {July 9, 1896 EJW, SITI 418.43}

Circumcision Made Uncircumcision.-We have before read the words, "If thou be a breaker of the law, thy circumcision is made uncircumcision." Rom. 2:25. This language was addressed to the Jews, who in the same connection were charged with breaking the law. Rom. 2:17-24. In the thirty-first verse of this present chapter we also are told that Israel did not attain to the law of righteousness. And the reason is that they did not accept Christ, through whom alone the righteousness of the law can be obtained. So again we find that Israel, Paul's "kinsmen after the flesh," were not Israelites at all, but Gentiles, separate from Christ, "having no hope, and without God in the world." {July 9, 1896 EJW, SITI 419.1}

If every literal descendant of Jacob were lost, that would not weaken in the least God's promises to Israel, since the true Israelites are only those who believe the promises. {July 9, 1896 EJW, SITI 419.2}

The Seed of Abraham .-"In Isaac shall thy seed be called." Isaac was the child of promise; therefore those who believe the promises of God are the seed of Abraham. To the Jews who were self-satisfied because of their descent, John the Baptist said, "Think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." Matt. 3:9.

The Flesh and the Promise.-"They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." This text alone should forever set at rest the speculations about the return of the Jews to old Jerusalem, in order that God's promises may be fulfilled. Still more should it put an end to the absurd notion that any nation, as England or America, constitutes Israel, and is heir to those promises of God. {July 9, 1896 EJW, SITI 419.4}

John

On Mar 7, 2011, at 11:06 PM, John Witcombe wrote:

T, it would be good if those of us who are teaching Daniel 11 were united in what we taught. I have been corresponding with J for the past year with that purpose in mind. We have had wonderful fellowship in pressing together but are still miles apart. I have learned much through the process. It was your message that got me started with looking at the prophecies. After looking at what the pioneers taught I saw more evidence for what they presented than for any other view I've looked at. I relooked at the material you sent me trying to find where we diverge from each other in our views. It looks like to me it is at verse 23 of Daniel 11.

Ellen White made notice of 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” (Review and Herald, November 25, 1884).

Here is rule number 13:

13. To know whether we have the true historical event for the fulfillment of a prophecy. if you find every word of the prophecy [after the figures are understood] is literally fulfilled, then you may know that your history is the true event. But, if one word lacks a fulfillment, then you must look for another event, or wait its future development. For God takes care that history and prophecy agrees, so that the true, believing children of God may never be ashamed (Psalm 21:5; Isaiah 14:17-19; 1 Peter 2:6; Revelation 17:17; Acts 3:18).

It is my conviction that when God provided history in advance as He did in Daniel 11, He also made sure that we would be able to trace in the recorded history books the details that will match the prophecy. He would not have given those details and then not ensure that someone would write down the history for us so that we would be able to make the match. So for verses 23-29 we must be able to identify from the books of history the corresponding details that will fit these verses.

We can’t just say that these verses refer to the papacy and its crusades and not also show how each and every detail of every verse applies to the crusades. If we can’t do that then, according to rule number 13, we must look for another event.

So my question to you is this, can you provide for me the details from history that will clearly match up with verses 23-29?

11:23 And after the league [made] with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

11:24 He shall enter peaceably even upon the fattest places of the province; and he shall do [that] which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: [yea], and he shall forecast his devices against the strong holds, even for a time.

11:25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

11:26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

11:27 And both these kings' hearts [shall be] to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end [shall be] at the time appointed.

11:28 Then shall he return into his land with great riches; and his heart [shall be] against the holy covenant; and he shall do [exploits], and return to his own land.

11:29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

Several of our pioneers deal with these verses and provide details in history that match the prophecy. But those views do not include the papacy and the crusades.

I see this is where you make the papacy the king of the north. Then you maintain this power through to the end of the prophecy. This is your foundation and based upon this the rest of your interpretation is dependent. Smith and others laid a different foundation right here which allowed them to maintain the identical designation for the kings of the north and south from start to finish in this prophecy.

They followed rule 13. This is a protection for us so that we will not come up with the wrong interpretation.

I would be very interested in seeing these verses matched up with the historical events. If you can do this then all we have to do is compare what you have with what Smith, Bates, Himes, and Litch had and see which view makes more sense when compared with the rest of the prophecy. Without these rules we can never come into harmony with each other. Each of us will come up with our own views and confusion will reign.

Are you at all interested in coming into harmony with others who share your burden on the prophecies of Daniel 11?

John

Hi John, one quick question on these and similar news reports that you have sent our way. Are these coming from a general unbiased news source or one that is already leaning in a certain direction? The reason I ask for the source is because I sense less news reporting here and more forecasting.

I am almost finished with a paper I promised you comparing Daniel 11:40-45 with Revelation 13. I believe it will stimulate much response on your part as we continue to dig into the significant eschatological aspects of these historicist prophecies.

Just back from South Africa Tuesday and still jet lagging after 42 hours of travel time.

Wishing you and yours a blessed Sabbath!

J

Welcome home J, the article entitled: Will A Nuclear Caliphate Rise From Unrest in the Mideast? was from Investor's Business Daily. Here is a link to tell you about them: <http://www.investors.com/AboutIBD/Default.aspx>

Apparently, they offer this news commentary to help investors. So it would have a forecasting purpose. What will the world look like in the near future from what is happening in the world today? That is what they are trying to see. I am so thankful for the sure word of prophecy that lets us know what is going to happen. I can see that they, without the benefit of prophecy, are seeing what our pioneers would have noticed if they

were alive today. Perhaps the stones are crying out because God's people no longer interpret Dan 11 as we once did.

The article entitled: Will Mideast's Upheavals Put Extremists In Power? comes from the American Thinker. Here is what they are all about: http://www.americanthinker.com/static/about_us.html

It doesn't look like they are a forecasting outfit - just thinkers.
John

Thanks John. So in reality both of these outfits are "forecasting and thinking" but not necessarily reporting. This was the problem with UR change of direction. It was based on what seemed to be happening in the Middle East and forecasted (inaccurately) what he thought would be.

Yes, thank you Father for the sure word of prophecy. Looking forward to your thoughts on the paper when I'm done editing it.

*In God's grace,
J*

J, it's been quiet around here with you gone. Glad to have you home! What I find so insightful is that their forecasting and thinking is based upon actual events in the news. As I look at the same news, I too can see the potential for a Caliphate to be established soon. Smith's forecast was based upon Daniel 11:45. If his interpretation was correct then his forecast, based upon what was actually happening in the news, was spot on. Russia was unexpectedly stopped in her tracks. God's hand was in this because verse 45 could not come to pass yet because of the rebellion of His people. Now we could either say that his interpretation was wrong or we could say that God saw fit to keep it from fulfilling because of our insubordination. We can't say for sure which it is at this point. Only if and when the Caliphate is put into place in Jerusalem by Turkey will we know that Smith was right. Until that happens we will watch and encourage others to watch and get ready for the soon coming of Jesus.

John

J, if we had forecasters saying that there could never be Sunday legislation here in the United States because of our Constitution we would know that these forecasters are wrong. But the day will come when credible news commentators will be forecasting the likelihood of having a national Sunday law. They will forecast this because of what they are hearing in the streets and in the halls of government. When we read those articles we will use those to help the world to see that Bible prophecy is about to be fulfilled. So we use our understanding of prophecy to know what news commentaries will best highlight the fact that prophecy is fulfilling or about to be fulfilled. If prophecy is history written in advance then to show the fulfillment of prophecy we must use news reports to show prophecy fulfilled.

I see Dan 11:45 forecasting a coming Caliphate set up in Jerusalem through the government of Turkey. That is a credible forecast because it is based upon the finest prophetic interpretive principles I know of. Scores of godly, skillful prophetic expositors from the days of our pioneers would agree with me if they were alive today.

Now we don't know for certain what God's word is saying regarding Dan 11:45. This is unfulfilled prophecy of which we have no direct word from the SOP on so we must do the best with what we have.

James White took a papal track. I don't know if his view of Dan 11:45 added anything to our knowledge of the actions of the papacy in the final days from what we have in Revelation and in the SOP. I have never read his view except for what he wrote in that 1877 Review editorial where he said that the seat of the beast will be moved to the USA. But according to the SOP it will be apostate Protestants who will be most active in the USA while the papacy will be most active in the old world. And it looks like from Revelation that the seat of the beast is in Rome in the last days. It seems so unlikely that the Vatican would be moved to the United States. I would have a hard time teaching this. It is so much more likely that a Caliphate will be set up in Jerusalem by a leader of Turkey. This is a believable interpretation that has had a possibility of fulfillment ever since the rise of the Ottoman Empire in 1299. Not so with the Vatican move. Especially in the 1800s. How James White could have seen that as an imminent fulfillment in his day is hard to understand. I am sure glad his wife told him to keep his interpretation to himself. 😊

If we were not teaching about the coming Sunday law and if secular forecasters were heralding it based upon what was happening, it would be a correct figure of speech to say that the rocks are crying out. I am not aware of our pioneers ever using secular forecasting to interpret Bible prophecy.

John

This will be an interesting watch—for the Caliphate in Jerusalem. But in the meantime can we be open to watch something else—the Papal/U.S. takeover of the world in a religious/civil capacity that enforces Sunday worship on the grounds of economic/family and religious need to avert the destruction of society.

J

Yes indeed. This is what the Great Controversy and many chapters in Revelation and the repeat of verses 30-36 of Daniel 11 are all about. Both can be true at the same time. There can be two tracks of prophetic prophecy to watch - one having to do with the Papal/US takeover of the world with its Sunday laws found in many prophecies of the Bible and the way-mark of Daniel 11:45 that will tell us that the other is imminent. Our pioneers knew how to teach both at the same time. It is a both/and rather than an either/or.

John

Yes, it is both way-marks and prophecy; do we have the way-marks right? Consider that not all our pioneers agreed with Uriah Smith. Consider also that UR was wrong on many

prophetic positions. Consider also that what he taught in Daniel 11:45 never did materialize.

Can we really cover for UR by saying that God postponed it? Or could it be that our prophetic switch of position concerning Daniel 11:45 was part of the reason things were postponed?

Let's continue to think, pray and study these points.

J

Good morning J, you are right that Dan 11:45 has not taken place yet. But whether or not UR was wrong won't be known until the corpulent (plus-size) lady sings.

John

Agreed—so I pray that we can both remain open while researching our respecting positions and sharing we each other the insights God's gives.

J

J, we do not use forecasters to affirm our understanding of prophecy. Even an actual news account that the leader of Turkey took over Jerusalem and established a Caliphate there would not prove my understanding as the correct interpretation of Dan 11:45. It might have just been coincidental. The reason I believe as I do is because this view appears to me to be where the text leads when applying Miller's principles of prophetic interpretation. It is of real interest to me of all the chatter that is out there right now in the secular world that indicates that Turkey has an interest in reestablishing the Caliphate. The problem right now is that the Arabs would like to see the Caliphate in Cairo. The Persians would like to see it in Iran and the Turks would like to see it back at Constantinople. No one has yet publicly stated that the best place, the neutral place would be Jerusalem. This is a site that all could agree upon. Does any of this matter to us? Only if this was indeed a way-mark for God's people to take note of to let us know that the end of all things is upon us.

We will know that the end has indeed come when the Sunday law gets passed in Congress. Would God provide us signs that this event is about to take place? If the destruction of Jerusalem is a type of what will happen at the end, then perhaps He will.

If Ellen White hadn't indicated in the Great Controversy (p.334) that Josiah's view of the sixth trumpet was a correct interpretation of Rev 9 thus letting us know that Islam was in Bible prophecy I can imagine clever minds coming up with a papacy interpretation for all of Rev 9. They could probably make it correlate with Rev 13 and 17 and have all of chapter 9 talk about the Sunday laws and the fall of communism along with the United States. Even with what GC says Jon Paulien still teaches that the sixth trumpet is yet future. According to the BRI Islam has no place in Bible prophecy.

“Most current Adventist interpreters do not identify Islam with the 5th and 6th trumpet. See J. Paulien, R. Stefanovic, and J. Doukhan on these texts. While Islam is a current issue, we must avoid interpreting Scripture with the newspaper. In the 60s and 70s

communism was the great evil; well, it is gone. At the moment it is Islam, for how long? We don't know! For now, Islam does not appear in my interpretation of Scripture.”
Gerhard Pfandl, Ph.D. Associate Director Biblical Research Institute.

There has to be a good reason why the enemy does not want us to understand Islam's prophetic role in end-time events even to the point of causing our leaders to make of non-effect the SOP as the BRI is doing by discarding EGW's endorsement of the pioneer views of the fifth and sixth trumpets. This only causes me to take a more careful look at Islam's role in Bible prophecy.

I am becoming more inclined to believe that Dan 11:45 will be a sign for God's people just as the Christians received advanced signals that the sign for them to flee Jerusalem was soon to take place.

The sign that we are looking for is the national Sunday law. This is analogous to Cestus planting his flag in the land surrounding Jerusalem (5T 464). This will let us know that the end is upon us and the final events will be taking place. But before that sign came the Christians had other indications that the signal that Jesus gave them was soon to be given:

“Signs and wonders appeared, foreboding disaster and doom. In the midst of the night an unnatural light shone over the temple and the altar. Upon the clouds at sunset were pictured chariots and men of war gathering for battle. The priests ministering by night in the sanctuary were terrified by mysterious sounds; the earth trembled, and a multitude of voices were heard crying, “Let us depart hence.” The great eastern gate, which was so heavy that it could hardly be shut by a score of men, and which was secured by immense bars of iron fastened deep in the pavement of solid stone, opened at midnight, without visible agency. {GC88 30.2}

For seven years a man continued to go up and down the streets of Jerusalem, declaring the woes that were to come upon the city. By day and by night he chanted the wild dirge, “A voice from the east; a voice from the west; a voice from the four winds; a voice against Jerusalem and the temple; a voice against the bridegroom and the bride; and a voice against all the people.” This strange being was imprisoned and scourged; but no complaint escaped his lips. To insult and abuse he answered only, “Woe to Jerusalem! woe, woe to the inhabitants thereof!” His warning cry ceased not until he was slain in the siege he had foretold.” {GC88 30.3}

If we had seen these signs I think I would have sold my home in Jerusalem and would have started renting. I would have known that something was about to take place.

This is what I see in the way-mark prophecies of Daniel 11. When the Caliphate is placed in Jerusalem this to me will be an indication that I should not be purchasing a home. This will be for me a sign just as the Christians back there in Jerusalem had a sign – the eastern gate opening, chariots in the clouds, a seven year declaration of coming woes.

We have the papal Sunday law down well. We know that it is coming someday. We have known that for well over a century. I like the idea that God would give us a way-mark to let us know that the Sunday law is about to take place. If Daniel 11:45 is that sign as our

pioneers believed it to be then I want to be aware of it and I want to take note of its impending fulfilment.

If the past is any indication of the future, we had Dan 11:45 about to be fulfilled in 1877-1878 when Russia was on the verge of taking Constantinople away from the Turks, forcing them to set up their seat of government in Jerusalem. Then it was in 1888 that there was Sunday law agitation in Congress. The Sunday law was stopped because time was going to be extended on account of our insubordination.

So here we see first Daniel 11:45 then the Sunday law. If this is the correct interpretation, when the extension of time has come to its end, could we again see first the king of the north in Jerusalem as a signal that the fulfillment of the national Sunday law is upon us?

Something to think about.
John

Hey John, I am a little confused about this first paragraph, so please let me clarify what I understand about forecasting, news reports, and prophecy and then clarify where I am misunderstanding.

News forecasting has little or no place in interpreting Bible prophecy. New reports/actual history that has happened (even recently) is often used to confirm Bible prophecy, though never to interpret it.

If the Bible teaches that Turkey will set up a Caliphate in Jerusalem and then the news reports that this actually happens we have a two-fold combination that leads to a valid fulfillment of Bible prophecy.

1) the Bible teaches it.

2) history confirms it.

J

J, let me see if I can make this clearer. If I was doing what Charles Wheeling was doing and saying that the ram was Iran and the goat was Iraq and using these prophecies to predict a certain outcome; if that outcome actually took place that would not prove my prophetic interpretations as being correct. Just like if you predicted the fall of the Soviet Union based upon Dan 11:40 and then the Soviet Union comes to an end, this does not prove that this was a correct interpretation. So my interpretation of Dan 11:45 is not proven correct even if the Caliphate is placed in Jerusalem by Turkey.

There are a few prophecies that we will know for certain that our interpretation is correct and that is because God's messenger has confirmed that interpretation. That to me is even more certain than the actual fulfillment of the prophecy itself. That is the more sure word of prophecy - more sure than the seeing of with our own eyes. I know that the mark of the beast is the national Sunday law not because I have such confidence in my ability to understand and interpret the prophecies of Revelation but because the Messenger of the Lord said that our interpretation of the mark of the beast was correct.

Now when it comes to the king of the north, God's Messenger did not specifically state who this represents. We must apply the principles of prophetic interpretation the best we know how.

Now how do I know who, between James White and Uriah Smith, did the best job at applying these principles to Dan 11:40-45?

If I was left to my own wisdom I would be clueless. I am a novice when it comes to the study of prophecy.

What I have done is looked for clues in the writings and actions of the living prophet to help me decide on this issue.

A huge, huge clue was the fact that we held a united view that the papacy was the king of the north for nearly 30 years and then Smith disrupts our unity with a highly controversial Turkey view and the prophet kept silent. This was out of character when you see what she said to Haskel over the pork issue and to J H Waggoner over the law in Galatians all for the sake of presenting a united front. For her to keep silent on such a divisive issue and on top of that to give the most amazing endorsements for his book is a huge clue. And then to top it off, when James White attempted to help our church recover our papal view of the king of the north and then have the prophet tell him to keep quiet for the sake of unity - that unity centering on Turkey as the king of the north - this is a huge clue that we are right to endorse the Turkey view.

And it is primarily because of these clues that I have such confidence that we have indeed applied the principles of prophetic interpretation correctly. My confidence in the EGW clues is so strong that when the seat of power is planted in Jerusalem by the king of the north; when I see that in the headline news, we will sell our grand piano, we will pull our funds from our retirement account and plow our resources that have been set aside for retirement into getting the message out. It is right to save for a rainy day and this should not be touched until the rain comes or to give back to the Giver:

"You might today have had a capital of means to use in case of emergency and to aid the cause of God, if you had economized as you should. Every week a portion of your wages should be reserved and in no case touched unless suffering actual want, or to render back to the Giver in offerings to God. . . . The means you have earned has not been wisely and economically expended so as to leave a margin, should you be sick and your family deprived of the means you bring to sustain them. Your family should have something to rely upon if you should be brought into straitened places." Letter 5, 1877

So in summary, you are right: *News forecasting has little or no place in interpreting Bible prophecy.*

You are right: News reports/actual history that has happened (even recently) is often used to confirm Bible prophecy, though never to interpret it.

But on this point I don't quite agree: *If the Bible teaches that Turkey will set up a Caliphate in Jerusalem and then the news reports that this actually happens we have a two-fold combination that leads to a valid fulfillment of Bible prophecy.*

1) the Bible teaches it.

2) history confirms it.

As I mentioned earlier with my example with Wheeling's prophecies with Iraq and Iran and your prophecies with the Soviet Union; the fact that something takes place as the prophecy student predicted based upon their private interpretation of the prophecy; this does not confirm the accuracy of the interpretation. We cannot be certain that the Bible taught that unless the SOP confirms our interpretation as it does with so many (but not all) prophetic interpretations.

For this reason those clues I have brought forth have much weight with me.

John

Hey John, thanks for the clarification.

Of course, I would take exception to comparing Wheeling's interpretations of Daniel with the atheism in Daniel 11:40—(atheism is in the text as you yourself have affirmed).

I have probably done the same though with Uriah Smith in saying that he used current events to interpret prophecy rather than following the basic principles of repeat and enlarge like James White insisted on doing. So I don't blame you for doing that, but I disagree.

It is very possible that James White was correct and Uriah Smith was wrong (which would mean that the fall of atheism fits perfectly with the flow of the prophecy). Of course this is also part of a much larger picture of eschatological prophecy and therefore understanding the rest of the text in the flow, including Daniel 12:1 is vital.

In addition your emphasis on the SOP would give a much more credibility to James White's position as evinced by the excellent study we discussed from pastor S Bohr (attached for reconsideration).

So in the end, I would say that we agree on the principles of interpretation, it's just a matter of how we apply them.

J

Yes, you may have missed one point.

Here's the verse:

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.

"at" the time of the end which was marked by the taking of the pope captive. It is actually a perfect fit, no?

J

Yes you are right, no is the answer. :) The warfare against the papacy began in the early 1790s during the 1260 year supremacy, before the time of the end began. It ended at the time appointed - Jan 20, 1798. The time of the end begins after the pope is in handcuffs. The warfare is history at this point. Now starts the time of the end. There is no warfare against the papacy - it is over. Now at the time of the end - from the moment on Jan 20, 1798 after the handcuffs are slapped onto the pope - in this time period mentioned in Daniel 11:35 - "the time of the end" the activities of verse 40-45 will take place. And they did according to the historical records. Napoleon, the king of verse 36, was pushed against by the king of the south later that year and the next year the king of the north came at Napoleon like a whirlwind and fulfilled verses 40-43 to the letter.

On January 19, 1798 we were not at or in the time of the end yet. In your scenario you have the pushing that had been taking place for some time before the handcuffs were applied happening at the time of the end. All that pushing took place before we came to the time of the end. But the text says the pushing which is describing something that takes place over a period of time and could not be consigned to a single day all happens at the time of the end which is not a day in point of time but rather a period of earth's history that extends from after the pope is taken captive to the second coming of Jesus. And then on top of this you have the response of the king of the north taking place nearly two centuries later. This violates principles of prophetic interpretation. None of our pioneers would allow such a gap to exist unless the prophecy indicated that. But the reading of the text does not lend itself to this gap interpretation. No, I would say you need to keep working on a better explanation, one that will appeal to common sense.

I don't believe that James White would have accepted your view that would place the response of the king of the north in verse 40 two centuries into the future. Jesus was going to come in the 1800s. This is an unalterable principle of prophetic interpretation that I believe he would have agreed with, as would have all our pioneers. James White never did give an explanation of verse 40. He had none that would fit his papal paradigm. No one had one. Uriah Smith was asked to work on a commentary on Daniel and Revelation. Smith was forced to change his papal paradigm once he began a serious study of the text and Ellen White did not interfere which is highly significant. God was leading our church into important present truth.

The pioneer understanding makes much more sense. We have pushing taking place after the pope is taken captive which places us at that time period described as "the time of the end". We then have an immediate response which is what you would expect in a war. There has never been a war described in all of Daniel 11 where you have a battle that has one side warring against someone and that party not warring back in response to protect themselves and put down that power that is attacking. A war is a two party event and Daniel 11 has mostly all been about wars. There is no reason in the text or in any other part of the Bible to believe that verses 40-45 would not also be about warfare.

John

I disagree John. The verse fits the historical record very well. At the time of the end or beginning in the period 1793-1798 atheism began warring against the papacy (and the papacy fought back but unsuccessfully for 200 years) During this entire time the war of atheism against the papacy continued with increased intensity at times until 1989. Then there was (not a warring back; that had been happening) but rather a turn of events in the war just as predicted in the verse.

As far as the time period being so long, you have already explained that—our insubordination. And that explanation fits this scenario as well if not better than it does Turkey, in my opinion. In other words, the 200 year time exception you think J would be so opposed to would apply with equal force to your interpretation too. In addition, secular news reports does confirm the continued war of atheism against the papacy [and vice-versa], and the SOP clearly confirms it beginning in France in 1798.
J

J, I think we may have exhausted Daniel 11:40-45. I am understanding this in literal, civil battles of warring powers and looking to these as way-marks and you see these verses in the spiritual realm of ideological battles - atheism against Catholicism. There is no way to harmonize these two views. When we get to heaven let's make sure we sign up for that Daniel class and I am sure we will both have our eyes opened.

But now, what about the woes? Are we in agreement with these or will we need to take a Revelation class also?

John

Exhausted Daniel 11? Brother I have not even begun Daniel 11 yet... :) I've been answering your questions but I still would like you to answer mine. There are nine of them coming to you in the form of a study that parallels Daniel 11:40-45 with Revelation.

On the woes, I think we are in agreement for the most part. I do see a little wiggle room there among the historicists. I think our main point of divergence will be applying the 3rd woe to Islam. I am seeing it as the second coming of Jesus.

J

Remember I am older than you but I feel a second wind coming on and look forward to answering those nine questions.

John

Okay, I am working up a storm here. First of all let's settle this spiritual Israel issue. Most people think of spiritual Israel as those who are followers of God after the end of the 490 year probation. But I see Job as a part of spiritual Israel. I see Ruth as numbered among spiritual Israel--His church on earth. I see spiritual Israel as having always existed. I don't see a transition at any point in time from literal Israel to spiritual Israel. I see the Bible speak of two classes of men – uncircumcised gentiles and circumcised Israelites. I see King Saul at the end of his life was an uncircumcised gentile and I see Ruth the Moabite

as a circumcised Israelite. I see the eleven apostles as part of spiritual Israel before the cross and after the cross – Judas was a gentile.

Those who are converted from all ages of this world are numbered among spiritual Israel. Only Israelites of all ages will be saved.

“Many of these converts from heathenism would wish to unite themselves fully with the Israelites and accompany them on the return journey to Judea. None of these were to say, “The Lord hath utterly separated me from His people” (Isaiah 56:3), for the word of God through His prophet to those who should yield themselves to Him and observe His law was that they should thenceforth be numbered among spiritual Israel--His church on earth.” {PK 371.3}

So this idea of a clear transition from literal Israel to spiritual Israel in Revelation 12 is a misnomer. There is no such thing. People transition from gentiles to spiritual Israelites when they are converted no matter what nationality they are or in what period of earth they lived. The promises and covenants of God have always and only applied to spiritual Israel. Judah as a civil nation was given 490 year probation. But so have many other civil nations been given a probationary period and when it expired and if they had not repented they were destroyed. But this has nothing to do with the God’s church on earth – spiritual Israel. This group has continued from the days of Adam and will go through eternity.

Now the vision of Daniel 11 is focused on Daniel’s people: “Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision [is] for [many] days.” Daniel 10:14

Was Daniel concerned about the civil nation of Judah that was in captivity or was his concern about spiritual Israel who has always been composed of people from all nationalities who were followers of God? He prayed towards Jerusalem. He loved his people and his city and was in great anguish to see it in ruins.

The angel said that he would make Daniel understand what would befall, not the people of God but Daniel’s people. Daniel’s people was the civil nation of Judah. This will be the focus of the prophecy. Yes, Daniel’s people were destroyed as a nation. God’s true church continued on from Daniel’s day to this very day. The destruction of the nation of Judah did not affect spiritual Israel.

The vision speaks of Palestine which happened to be right in the middle between the north and south kingdoms. The angel continues speaking of these locations right up to the close of probation. Yes, Daniel’s people and their city were destroyed in 70 AD but just as the nation of Judah was still Paul’s people after 34 AD so they would have still been Daniel’s people for whom he would have given up his eternal life to save as would have Paul. If Paul could have lived 2000 years he still would today feel that the Jews were his people. So it is not at all unthinkable that the angel would keep the prophecy anchored in the territory surrounding the people of Daniel and indeed he does and those of us who are spiritual Israel today are provided way-marks in the history that was foretold. There is no violation at all for God to use events in that area of the world to act as way-marks to let

us know where we are in relation to the close of probation. And I think it is awesome that the prophecy ends with the mention of the city that Daniel had such a concern for. No, it is not a sacred place today. And yet, it is still the future site for the capital of the Universe. I think Daniel will like that.

There is no focus on the nationality of Jews or the nation of Judah in Daniel 11:40-45. It is a focus on the actions of the king of the north whose identity we have been able to nail down from 2500 years of fulfilled prophecy within this prophecy. Thankfully prophecy does not throw us curves and switch the meaning of the symbols so that we can know the meaning of the prophecy.

Papal Rome is brought to view in Daniel 11 with verses 30-35. Then France, who will be delivering the deadly wound to the papacy is spoken of in verses 36-39, taking us up right to the deadly wound that took place on January 20, 1798. Next the prophecy gives us a repeat and enlarge of Dan 8:21, 22: “And the rough goat [is] the king of Grecia: and the great horn that [is] between his eyes [is] the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.”

The two kings of the north and south are an outgrowth of the 4 horns. Dan 8 doesn't tell us a lot about them but Dan 11 does. It repeats and enlarges big time. It covers these horns right down to the close of probation. How amazing is that!

The last 6 verses of Dan 11 are an expansion and explanation of Daniel 11:4 “And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.”

Who are the others beside those? They include all those brought to view in the latter part of the vision.

Our pioneer view/my view could not be classified with the evangelical literal Israel approach.

Yes, the repeat and enlarge is a critical key for me and is exactly what I see in Daniel 11:30-45. And what we see is intimately related to the three woes of Revelation.

My view does not neglect the role of the Papacy. It is brought to view in 6 verses - a large segment of this prophecy because of its vital importance. My view does not diminish in the least the work of the papacy in the final events. It does not take away from Rev 13, 17 or any other chapter. It only adds an important way-mark for us to watch for. It brings to Daniel a power that is prominently brought to view in Revelation 9. It is a view that is present truth.

John

J, let me highlight the importance of the principle of repeat and enlarge. Because the papal power figures so largely into the history of this world, Daniel 11 devotes 6 verses to this power. We can't say that the papacy is not brought into prominent view in Daniel

11. Then 6 verses are used to highlight a power that is prominently brought to view in the book of Revelation. The Islamic powers in Revelation are given three time prophecies and cover a significant period of earth's history from 612 – 1840 AD. Many of our pioneers, including James White placed this power right up to the second coming of Jesus by bringing it into view in the 6th vial. Talk about importance! Anytime a power is given three time prophecies you know it is important. The papacy itself only has three time prophecies connected with it. So if Daniel 11 did not bring to view that power that was an extension and enlargement of the four horns of Daniel 8 along with playing such a significant role in Revelation and in history even to this very day, I would say that there was a huge omission. But, thankfully, the prophecy does not overlook this power. We see it in those 6 verses: 40-45 – at least our pioneers did and the one that didn't see it was told to keep silent about his views.

John

Hey John, just a few observations or questions in response:

Don't we need to be careful in relation to history being repeated? This is not the same as prophecy being fulfilled is it? I hope you understand what I am asking. In the context of Daniel 11:30-39 these verses have had a complete fulfillment in the dark ages/middle ages (i.e. the great tribulation described in these verses was one that had not been nor ever will be again). So when the SOP says history will be repeated she is not giving license for the entire prophecy to have a detailed repeat is she? If this is a correct observation then verses 30-39 do not describe the end-time movements of the papacy. Verses 40-45 do that.

In addition, the 6th vial is not literal is it? The waters of the Euphrates are symbolic of the support system for Babylon. The kings of the east represent God and Jesus—no? (See Revelation 18; Matthew 24:27; 16:27). Unfortunately our pioneers were not inspired in the fullest sense of the word and therefore not everything they taught was spot on. We have more light today on which to build and correct any minor errors they may have made.

Finally the connection you are making between the four horns of Daniel 8 and Daniel 11 seems to be a leap (right over pagan and papal Rome). This is not how repeat and enlarge works generally. The four horns of Daniel 8 would have been repeated and enlarged in the earlier section of Daniel 11 when covering the period between Media-Persia and Pagan Rome.

J

Yes, J, I agree that it is only the history of these dark ages that are going to be repeated. GC tells us what that will be all about. It will be the spirit of persecution that will be repeated. How it will be carried out will, of course, be different. The end-time movements of the papacy and her daughters are brought out in Rev 13, etc. There was no need in Dan 11 to do this. Instead we have that other great power - Islam - that power brought so prominently to view in Revelation highlighted. One of this power's time prophecies brought us right up to 1840 - 42 years past the 1260 year reign of the papacy. So you can see why Dan 11 would move from a view of the 1260 year reign of

the papacy to the actions of this other great power that in Revelation was still in its prophetic time prophecy - a time prophecy that impacted the 1844 movement. In the terminology we have a switch from "the king" which referred to France back to the term king of the north in verse 40 letting us know that we are now talking about a different power from what had been dealt with from verses 36-39. This is so simple that people like me can get it. That's what I love about this prophecy.

On the sixth vial, this is one that our favorite pioneer did get right. He was in harmony with his wife on this one. Armageddon is literal when it is fulfilled with the angel of Revelation 18:1 which sees God's army taking the field and bringing the world to a final decision just before the close of probation.

“The powers of evil will not yield up the conflict without a struggle. But Providence has a part to act in the battle of Armageddon. When the earth is lighted with the glory of the angel of Revelation eighteen, the religious elements, good and evil, will awake from slumber, and the armies of the living God will take the field.” (MS 175, 1899) {7BC 983.2}

Armageddon is literal when civil powers battle with deadly instruments of warfare after the angels release the four winds after the close of probation just before the coming of Jesus:

“Four mighty angels hold back the powers of this earth till the servants of God are sealed in their foreheads. The nations of the world are eager for conflict; but they are held in check by the angels. When this restraining power is removed, there will come a time of trouble and anguish. Deadly instruments of warfare will be invented. Vessels, with their living cargo, will be entombed in the great deep. All who have not the spirit of truth will unite under the leadership of Satanic agencies. But they are to be kept under control till the time shall come for the great battle of Armageddon.” 1MR 145

The Euphrates River means the same thing that it meant the last time it was used which was in Rev 9 and as James White said it can only refer to the same power as referred to in Rev 9. This has nothing to do with the papacy. The papacy does have its prophecies in Dan and Revelation but those do not include Rev 9. There is more to the great controversy than the papacy and Bible prophecy recognizes this fact. We don't want to become too papal focused, preventing us from seeing other players in the great controversy.

No, the four horns and the powers it produced are brought out in the earlier part of the chapter. But in verse 4 it says, "even for others beside those." showing that there would be others who will be coming on the scene. The prophecy focuses on the east for the first part and then turns its attention to the west to deal with the 1260 year papal reign then, at the time of the end, after the 1260 came to an end, the focus shifts back to the east and picks up with what is happening there from 1798 onward thus the same terminology is used - king of the north and king of the south. These powers are the others beside those that were mentioned in verse 4.

John

John, I can see why Revelation 9 would focus on Islam as it is adding to the history of the papacy in Daniel 11:30-39, but I cannot see why Daniel 11:40-45 would focus on Islam unless it was the final power spoken of in the previous visions. Such a view is not consistent with the previous visions and does not make sense—it's like trying to put a square block into a round hole; it does not naturally flow with the previous visions. I can see we disagree to some degree on Armageddon, though I have no problem with the SOP as long as our conclusions are in harmony with all of her statements.

J

J, it is hard to talk about two final powers at the same time. Islam and Catholicism both rose to power about the same time in earth's history and both descended in power about the same time and in the end will both be a power to reckon with. Dan 11 did the best it could with dealing with both these powers. Revelation deals with the beast power in the fifth vial and in the sixth vial it deals with the Euphrates River power. I see no problem with Dan 11 first talking about the papacy and then Islam. Because they are both concurrently existing powers in history and brought to view in Revelation. Daniel could have put the history of the papacy last and talked about the power of Rev 9 first. But it didn't because God is going to use an activity of the power of Rev 9 as a way-mark that takes place just before the close of probation.

The power of Revelation 9 in the year 1840 has nothing to do with the papacy or Dan 11:30-35. The power of those verses received its deadly wound before the close of the prophecy of the power of Rev 9.

Chapter 11 is completely consistent with the other prophecies. The problem you are having with it is that the enlargement of the 4 horns and the description of the "others" of verse 4 aren't brought out in detail in the previous visions. But if they were there would be no need for chapter 11. This is the meaning of repeat and enlarge. We need to appreciate that the Lord has the right to provide additional information when He gives additional visions. And He has the right to give them in the order He does. Our job is to set aside preconceived notions of what can be told in subsequent visions and set aside our insistence that the vision put a certain power at the end when there are two false religious powers that God brings to view at the end of time. God may want to highlight another power that will be at the end. I am glad He has done that. I see how perfectly His prophecy is coming to pass in our very day. I know from this that the prophesy about the mark of the beast will also surely come to pass in its time. That is the purpose of prophecy - to encourage us on our path. What a shame we as a church have made everything into papacy prophecies when God wants to broaden our view and provide multiple evidences of His foreknowledge of events to transpire on this earth - way-marks to tell us we are nearing home. Thankfully our pioneers didn't do this and we have their writings as a foundation to build upon.

There should be no disagreement with Armageddon. Ellen White did not leave this topic to our speculations. We know that it will be what James White said it would be - a literal battle after the close of probation and it will also be that last great spiritual battle for the souls of men just before the close of probation. These conclusions are in harmony with all

of her statements though they are not in harmony with current Adventist thought. But neither are our views of the sixth trumpet.
John

Interesting John, but not so fast. Are you sure you are ready to call this transition a "misnomer?" True, God's faithful people have always been numbered with Spiritual Israel, but this does not do away with God's literal historical Jewish church any more than it does away with God's literal, historical end-time church militant. In other words, In the Old Testament God had a literal, physical church that He called to be His chosen vessel and that church was the literal nation of Israel. From A.D. 34 God has had His literal physical New Testament church that He called to be His chosen vessel and that church is the Christian church of whom SDA's are the remnant. All of the covenant promises given to God's literal Jewish church are now applied to His literal NT church. The focus of prophecy for Daniel's people since 34 A.D. is the NT church, not the literal Jewish church. The people of God in the end of time are Daniels people, as is everyone who is in Christ.

This makes a huge difference in Revelation 12 because this is where we see the transition not just of the church but of the "place" God gives to His literal NT church. More to come later.

This, unfortunately is the same reasoning of our evangelical friends and it leads us in the wrong direction. The literal land of Israel is no longer the focus of prophecy.

J

J, let's look at the prophecy of the 2300 days. This is for spiritual Israel regardless of nationality. There is neither Jew nor Greek . . . this is not just since 34 AD. This had been the truth forever but the Jews didn't know this. Paul's people are still the tribe of Benjamin - the Jews. Daniel's people are still ethnic Jews today. Now if these Jews are converted then they too are a part of spiritual Israel. This prophecy is for them as it is for all spiritual Israel whether they are Jew or Greek.

Yes, God does have a people that have been designated His Oracle carriers. Israel was that at one time and today it is the Seventh-day Adventist Church. But when this designation switches from one people to another as it did 3 times in history, the prophecies and promises still belong to the faithful of all groups and are not the exclusive domain of the Oracle carriers. That was the error of the Jews that led to their exclusivity. There is no switch from literal to spiritual there is only a switch from one literal designated Oracle carrier to another literal designated Oracle carrier. The spiritual Israel of the discarded carrier simply becomes the spiritual Israel of the new carrier. There is no switch from literal to spiritual. This is a misnomer that that goes along with the error that speaks of the switch from old covenant to new covenant in 31 AD. This is the error of Uriah Smith that Waggoner brought correction to. Smith could not accept the correction and clung to his covenant error.

Yes, our evangelical friends focus on the nation of Israel because they don't understand what I've just written. They don't understand that spiritual Israel has always existed and

that the covenant promises are fulfilled in them alone - whether Jew or Greek. Daniel 11 is not a focus on the land of Israel but on the wars of kings north and south of Palestine. This is entirely a different focus from what our Evangelicals are doing. Our pioneers should not be accused of doing what the fallen daughters of Babylon are doing. The living prophet of God would never have endorsed such foolishness. But she did endorse Smith's excellent work.

John

John, Uriah Smith was endorsed by EGW with some caveats and as you yourself agree not all is truth in that book.

In addition, the reason why north and south of Palestine is the focus of Daniel is because of Palestine. Once Palestine loses significance so does the literal north and south, which is my point. This loss of significance takes place at just the right time in Daniel 11 and the transition is confirmed in Revelation 12. Literal Israel and the land of Palestine no longer has prophetic significance, the destruction of Jerusalem in 70 A.D. makes this very clear.

A little more discussion on God's OT church and NT church. Yes, spiritual Israel has always existed as the true and faithful of God. Yet there is another aspect here:

Literal Israel was God OT church structure—

The apostolic church is God's NT church structure—

The reason I am calling the apostolic church and its remnant "spiritual Israel" is to make a clarification between the two for folks who still see the nation of Israel as the Israel of God. The fact is that the apostolic church is Israel, the "twelve tribes scattered abroad" (J 1:1).

So for clarification between us—we are talking about two Israel's:

Old Israel — God's church previous to 34 A.D.

New Israel — God's church post 34 A.D.

ps/btw/fyi concerning this statement you made earlier:

But, thankfully, the prophecy does not overlook this power. We see it in those 6 verses: 40-45 – at least our pioneers did and the one that didn't see it was told to keep silent about his views.

*“My husband had some ideas on some points differing from the views taken by his brethren. **I was shown that however true his views were**, God did not call for him to put them in front before the brethren and create difference of ideas....’ (Ellen G. White, *Counsels to Writers and Editors*, pp. 76, 77, which is considered by trustees of the Ellen G. White estate to refer to this incident.)*

Let's be careful not to jump to conclusions about the reasons for JW keeping silent. He was a man of God who was humble enough, though it must have been difficult, to put unity first. Today we have the privilege of seeing things more clearly and most of our leading brethren have learned from the mistake US made. Now it might be time for US's

view to take a back seat and keep silent as JW was willing to do. How's your shoe leather?

pss I am interested in hearing again the foundation of your reasoning for Turkey in relation to time delay. Can you give me the statements and dates concerning this idea? Do you know what I am asking for?

*Thanks,
J*

J, one additional thought about the eternal significance of that geographical spot there in Palestine. Think of what took place there. God sent Abraham to this spot to offer Isaac. God revealed His presence there in the time of Solomon. Jesus taught there. Jesus died there. Most of the Bible was written from there. A prophecy is still being fulfilled there - Gentiles occupying till the time be fulfilled. New Jerusalem, the capital of the Universe, God's eternal throne will be located at this spot on planet earth throughout eternity. This spot will be the center of the Universe for eternity. No, it is not a sacred spot today but if I were to think of what spot on planet earth holds the focal point of time and eternity I would say the geographical location surrounding and including this spot would be it. There is absolutely no reason to change the prophecy of Daniel 11 midway through its message.

I appreciate your quotes on the Israel of God of which you and I are a part. And yet these early morning workers, Daniel's people, will have the names of their tribes over the 12 gates into the City of God. And the foundations of the city will have the names of 12 Jews, again more of Daniel's people after the flesh, those for whom he had great love and concern.

John

J, let's take a look at what you wrote. I will comment below:

John, following you below:

J, first on James White being told to keep silent "however true his views were" - this is a very important issue in my mind that I haven't heard your insights on yet. Why were Haskell and Waggoner, who had true views on pork and the law in Galatians told not to put them in front before the brethren and create difference of ideas and Uriah Smith was not? When Smith introduced his Turkey view we had been united for 30 years on the papal view. If anyone should have been told not to create difference of ideas it should have been Smith with his Turkey view. And yet silence from the prophet of God along with encouragement and endorsement is what we witness. Then after a relatively short period of time, 5 years or so, J brought up the papal view that had been held by the church for a much longer period of time and the prophet tells him to not create difference of ideas. Doesn't this strike you as extremely odd? I need your input on this.

You had my input on this. I wrote a book covering all of this history and sent it to you last year. Here is the excerpt from that book covering this history:

A Shift in Interpretation

In the early days of our movement there was general agreement with the application of the latter portion of Daniel 11 to papal Rome. However, another opinion began to emerge in Adventism in the 1870's. Uriah Smith was a respected theologian and Review and Herald editor. "For the first sixteen years of his editorial connection with the Review, Smith held this power to be the Papacy... But in 1871, in his 'Thoughts on Daniel' articles, he changed his view to that of Turkey." The Prophetic Faith of Our Fathers, p. 1116, Leroy E. Froom.

Why did Uriah Smith make such a dramatic shift in prophetic interpretation? Was it due to the changing winds of world events? Did he allow the current events to diagnose prophecy, especially the latter portion of Daniel 11?

The question you are asking here you don't answer. But you insinuate that Smith changed his view because of the local paper rather than employing solid biblical principles of interpretation. What if he didn't do it the way you are inferring? It would not be right to accuse him of this if this was not so.

In the 1870's papal Rome lost all temporal power. A more recent student of prophecy in Adventist history, Raymond F. Cottrel, reviews what took place at this time. He states, "in both the secular and religious press of the day, as well as in the Review itself, expression was given to the opinion that at long last the papacy had fallen to rise no more." Raymond F. Cottrel, Pioneer Views on Daniel Eleven and Revelation, Rev. E. 1951. As time went on Uriah Smith came to the conclusion that the latter part of this prophecy in Daniel 11 could not be fulfilled by the papal power.

Both the religious press and the secular press of the day stated that the papacy was finished. And many Adventists were given to such a view. It's no wonder that Uriah Smith came to the conclusion that, "the last prop was knocked from under the papacy." Uriah Smith, Thoughts on Daniel, 1873 edition, pp. 146, 147.

Take a look at who also made that statement:

"July 21, 1870, in the great Ecumenical Council assembled at Rome, it was deliberately decreed by a vote of 538 against 2 that the pope was infallible. In the same year, Napoleon, by whose bayonets the pope was kept upon his throne, was crushed by Prussia, and **the last prop was knocked from under the papacy**. Then Victor Emanuel, seizing his opportunity to carry out the long-cherished dream of a United Italy, seized Rome to make it the capital of his kingdom. To his troops, under General Cadorna, Rome surrendered, Sept. 20, 1870. Then the last vestige of the temporal power departed, nevermore, said Victor Emanuel, to be restored; and the pope has been virtually a prisoner in his own palace since that time." {1865? JW, JGMT 14.4}

James White wrote that sentence. Whether he was plagiarizing Smith or Smith was plagiarizing White we can't tell because we don't know when this was written. It couldn't have been 1865 as they are suggesting because he is quoting something that happened in 1870. But both these men knew that the deadly wound was to be healed. And so it is important to see the context. Smith clearly believed that the papacy would regain its

power. He writes of this in his comments on Revelation 13. By what you write, the impression is given that Smith did not understand the role that the papacy would play at the end of time. To say that the papacy would rise no more in the context you gave it might be misleading to your reader. What you have written so far could cause the reader to think less of Smith, someone that we really can't trust as a Bible expositor. Lewis Were and Raymond Cottrel have done a similar work. Those who read what you three have written would be inclined to not pay much heed to the book Smith wrote. I need not remind you of what God said of this book. The fruit of your combined efforts have been effective. Just this week a member in a former distant district of mine was told by his pastor that Uriah Smith's book has been proven to be in error and we now have better books on prophecy. Our members do not read this volume but are reading our modern expositors. Perhaps I will remind you of what God said: "The interest in *Daniel and the Revelation* is to continue as long as probationary time shall last. God used the author of this book as a channel through which to communicate light to direct minds to the truth." 1MR 63 "I know of no other book that can take the place of this one. It is God's helping hand." --MS 76, 1901.

John, I have to agree with your assessment here. I personally promote US's book often with some minor caveats (as you also must; as well as the church at large) and have often quoted this statement from EGW and have put it in print as well. You may be correct in your thoughts on the papacy and Smith. I will need to look at that issue again. As far as Cottrel, the last message I heard from him by tape was awful. It seems he had left the truth altogether. But concerning Were, I have not had the privilege of reading his material, though I have heard lots of good things about him and also heard that he was mistreated by the church. Perhaps you can fill me in.

If I were you, Were or Cottrel, I would think long and hard and pray earnestly before I said anything that would bring discredit to this volume and cause our members to distrust its message.

With such an atmosphere and influence of opinion pervading the world and Christianity in the 1870's, we should be able to understand why Uriah Smith stated, contrary to his former position, that "the attempt which some make to bring in the papacy here [king of the north in Daniel 11:36-45] is so wide of the mark that its consideration may not detain us." Uriah Smith, Thoughts on Daniel, 1883 edition, p. 353 (1897 edition, p. 306). And this conclusion drew much support from those who gave current events a commanding place in prophetic interpretation. However, there were some who were not so supportive.

The reason for this statement is not because Smith did not think that the papacy's wound would not be healed. It could have been that the clear application of history to the prophecy and the consistency of this view with the rest of the chapter was so evident that prophetic principles of interpretation required this shift of understanding.

To him that may have been the case.

Elder White strongly opposed the “new view,” seeing it as an undermining of “landmarks firmly established in the advent movement.” He stated, “Positions taken upon the Eastern [Turkey] question are based upon prophecies which have not yet met their fulfillment. Here we should tread lightly, and take positions carefully, lest we be found removing the landmarks fully established in the advent movement. It may be said that there is a general agreement upon this subject, and that all eyes are turned toward the war now in progress between Turkey and Russia as the fulfillment of that portion of prophecy which will give great confirmation of faith in the soon loud cry and close of our message. But what will be the result of this positiveness in unfulfilled prophecies should things not come out as very confidently expected, is an anxious question.” James White, SDA Bible Commentary, vol. 4, p. 877. (Review and Herald, November 29, 1878.)

Smith's view of Dan 11:40-45 does not undermine landmarks. Our understanding of the role of the papacy does not change as you can see from his commentary on Revelation 13. This concern of James White was unfounded. The prophet of God did not share his concern.

From his statement here we find that James White was not one to reject the views of his fellow brethren without careful consideration. In sounding a note of warning concerning Uriah Smith's shift in interpretation, James White forwards two principles of interpretation to which we will give some consideration.

1) The first has to do with the fact that the identity of the king of the north in the latter portion of Daniel 11 as papal Rome was a “landmark” that had been “fully established” in the Advent movement. The pioneers based their understanding of Daniel eleven on Bible truth, not current events.

Again you insinuate that Smith does not base his understanding on Bible truth but rather on current events. If what you say is right, I would not be inclined to read Smith's book. If his commentary was so corrupted in this chapter how could I trust anything else in this book? By what you write, I would be inclined to turn to modern expositors rather than to Smith's book for insights on Daniel 11.

Does this mean that we go to the other extreme and insist that all that Uriah Smith wrote in Daniel and the Revelation is truth for us today, or even infallible? Could there be some things that we may have to reconsider?

“The work that the Lord has given us at this time is to present to the people the true light in regard to the testing questions of obedience and salvation—the commandments of God and the testimony of Jesus Christ.

“In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth, there may be found matters of minor importance that call for careful study and correction. Let such matters be considered by those regularly appointed to have the oversight of our publications. Let not these brethren, nor our canvassers, nor our ministers magnify these matters in such a way as to lessen the influence of these good soul-saving books. Should we take up the work of discrediting our literature, we would place weapons in the hands of those who have departed from the faith and confuse the minds of those who have newly embraced the

message. The less that is done unnecessarily to change our publications, the better it will be.” Selected Messages, vol. 1, p. 165 (1910).

This counsel has already been applied to Uriah Smith’s book, Daniel and the Revelation. It has been done carefully, so as not to discredit the great and lasting truths contained in this publication which is to maintain an influence among us as long as time shall last. Men who have been “appointed to have the oversight of our publications” have sought to “bring to bear upon prophetic interpretation the additional weight of significance so obviously discernible in political, social, and religious developments pressing upon our attention in these culminating days of the gospel era.” The Publishers Foreword, Daniel and the Revelation, Revised edition, 1944, Southern Publishing Association.

They saw that the eleventh chapter of Daniel covers the same ground as chapters two, seven and eight. As James White stated in the Review and Herald, “If the same field and distance are covered by these four prophetic chains, then the last power of the eleventh chapter, which is to ‘come to his end and none shall help him,’ is Rome.” James White, Review and Herald, October 3, 1878. That the “same field” is covered by these four chapters is an accepted understanding among most Adventists today. (For further study on this point see, Symposium on Daniel, Frank B. Holbrook, editor, Daniel and Revelation Committee Series, vol. 2, p. 220; God Cares, 1, C. Mervyn Maxwell, pp. 295-297; Discoveries in Daniel, Mark A. Finley, pp. 163-166).

I know that it is unthinkable to our modern expositors to consider that the angel could choose to deal with a parallel power of the last days, a power that is brought to view in Revelation 9, a power that meets its end in the sixth vial according to James White and the rest of our pioneers rather than repeat in these verses more papal history. But Smith didn't think it unthinkable neither did Haskell, Jones, Waggoner and many other independent, brilliant pioneer Bible expositors.

Not unthinkable John, just unprovable, at least with the weight of evidence found in Daniel.

2) The second point to consider here is that we should be careful when coming to conclusions concerning “prophecies which have not yet met their fulfillment.” James White’s warning to Uriah Smith in this area is indispensable for us today. If it had been heeded then, it could have prevented a world-wide embarrassment for the church in the following years. (We will talk more on this point further on in the study.)

If I was in the 1844 movement I would not have been embarrassed - disappointed yes, but not embarrassed. If I had taught that the national Sunday law appeared to be on the verge of being enacted in 1888 and it wasn't, I wouldn't be embarrassed. Only if I thought I was wrong and believed that God had not been leading would I have been embarrassed. I am sorry that those who were embarrassed were looking to the current events and believing appearances rather than trusting that our position had been arrived at by solid biblical principles of prophetic interpretation.

Yes, it was embarrassing because the prediction was wrong, not just because it did not happen.

Let me remind you of how it was that I came to my current understanding of Daniel 11:40-45. I was unaware of Turkey's recent change towards wanting to reestablish the Caliphate and the glory days of the Ottoman Empire. I didn't even know what a Caliphate was. I was unaware of what the woes were and how they were tied to the Muslims. All I did was read Smith's book on Daniel 11 and saw the historical fulfillment of prophecy from Greece down to the Crimean War. I was impressed with the consistency of approach. I had never heard this view before. I believed that his approach to this chapter had merit. I had not read the prophet's endorsement of this book. I accepted this hermetical approach, seeing that the whole prophecy was literal rather than symbolic; that it dealt with individual kings rather than kingdoms, that it was rooted in a geographical territory, set right from the start and would continue through to the end. It was then that I began to notice the relevancy of this position as I began to notice what was taking place in the geographical location. Thus I did not use current events to arrive at an understanding of Daniel 11. And it is my belief that Smith, as he attempted to fit a papal view into these verses found that it could not be done and that it violated the consistency of the identity of the kings of the north and south. Neither James White nor any other pioneer wrote out just how the papacy fits verse 40. They all said that the king of the north was the papacy but not until one tried to make sense of these verses with the papacy being the king of the north was it seen to be in error.

Error—really? And James White saw this? And a Word to the Little Flock is in error?

Remember, it was in 1856 that the prophet said some alive then would be translated without seeing death. They believed this and they knew that all prophecy would be fulfilled within that century and Jesus would come. So how are you going to understand verse 40 that takes place after 1798? If Smith believed as you do and said that atheism had pushed at the papacy and that now the papacy would respond by coming against atheism, it would have been a hard sell to show how this scenario was shaping up. No one did this back then.

Unfortunately this appears to be the basis for this approach, but we are forgetting, aren't we, that God knew. He wrote the prophecy and understood when it would be fulfilled. Instead of trying to force the prophecy to make sense in "their" time, we need to allow it to make sense in "God's" time.

As for this "anxious question" concerning the validity of the new view of Turkey: "The supposed fulfillment of Daniel 11:45—the expulsion of Turkey from Europe and the establishment of its capital at Jerusalem in perhaps 'but a few months (Uriah Smith, Thoughts on Daniel, 1873 edition, pp. 343, 344)—did not occur as 'so confidently predicted; and nothing happened which might be pointed to in confirmation of the advent message. Instead, events actually vindicated 'the landmarks fully established in the Advent message; and gave emphasis to the validity of the 'anxious question; raised by Elder White.'" Raymond F. Cottrel, Pioneer Views on Daniel Eleven and Revelation, Rev. E. 1951.

A Call for Unity

After the initial failure of Uriah Smith's new interpretation, an article was written by Elder White in the Review and Herald. It was to be followed by another article which would surely strike a "telling blow" to the "new view." However, this second Review article was never published. According to R. F. Cottrel, this was because of an event that took place at a session of the General Conference the day before the second article was to be printed.

At the close of a presentation by Uriah Smith in which reference was made to the Eastern question and Turkey, Elder White gave an address before the delegates assembled at this seventeenth session of the General Conference. He repeated his line of reasoning in regards to the identity of the king of the North and the Papacy. Cottrel explains the sensitiveness of this building disagreement.

"That James White should thus differ publicly with Uriah Smith at the close of a sermon whose main emphasis had been the nearness of Christ's coming indicated an imminent crisis which might have resulted in schism within the church. Bitter feelings were apparently taking the place of brotherly love and something was urgently needed to save a dangerous situation from further deterioration. It seems that Sister White counseled her husband after that evening meeting to the effect that his taking public issue with Elder Smith was a mistake. Regardless of the respective merits of the views presented his course was clearly in error and it was wise to let the matter drop, at least for the time being. Of this experience Sister White later wrote:

"My husband had some ideas on some points differing from the views taken by his brethren. I was shown that however true his views were, God did not call for him to put them in front before the brethren and create difference of ideas....' (Ellen G. White, Counsels to Writers and Editors, pp. 76, 77, which is considered by trustees of the Ellen G. White estate to refer to this incident.) As a result of this timely counsel the editorial of the preceding day was never 'continued', and the sick man of the East was permitted to slumber—so far as the Review was concerned—for nearly a quarter of a century. It is clear, however, that Elder White did not understand the restriction either to apply to the position he had taken or to be permanently binding, for two years later he expressed the same view in an article in the Signs of the Times. Once more he spoke of—

"...four distinct lines of prophecy. These are given in chapters two, seven, eight, and eleven. The eleventh chapter of Daniel closes with the close of the fourth monarchy...the Roman Empire which was to come to its end at the second coming of Christ.' (James White, Time of the End, an editorial in The Signs of the Times, July 22, 1880, p. 330)." Raymond F. Cottrel, Pioneer Views on Daniel Eleven and Revelation, Rev. E. 1951.

There are two important facts that should be given proper weight in relation to the restriction given to Elder White. First, there is the inspired comment, "however true his views were." This statement infers that the issue being dealt with was not Elder White's view of Daniel 11. Sister White was not saying that James White had the wrong view. Uriah Smith's failed prediction of "the expulsion of Turkey from Europe and the establishment of its capital at Jerusalem in perhaps 'but a few months,'" is enough to verify this. Yet "however true his views were," he should not have brought them up at such a time and in such a place as he did.

The second and even more important point to be considered is the emphasis placed on unity and love among the brethren. This was the motivating factor in Ellen White's

counsel and we need such a motivation today. The Bible says, "By this shall all men know that ye are My disciples, if ye have love one to another." John 13:35.

Feelings of bitterness, jealousy, hatred, or the like are not the fruit of the tree of truth. Christians can afford to be considerate, courteous and calm in their deliberation and defense of the truth. The debating and countering method taken up by Elder White at this General Conference meeting had potential to cause more harm than good.

Prophetic Embarrassment

Now more concerning the world-wide embarrassment we faced during the following years and World War I. Based on Uriah Smith's views of Daniel 11, sensationalism crept into our prophetic interpretations. Much of the basis for Uriah Smith's views came from current events rather than Biblical principles of prophetic interpretation. As time went on, "the temptation to spell out the details of what would happen [in relation to unfulfilled prophecy], despite the continual warnings of the Review against sensationalism, proved too great." Adventist Heritage, January 1974, p. 33.

With our eyes focused more upon current events than upon the Bible, we told the world through magazine articles, books, and most emphatically, in evangelism about the "fate of Turkey. We focused particularly on the expected movement of its capital from Constantinople to Jerusalem, and the approach of Armageddon." Ibid. p. 32. Thus we interpreted Daniel 11:40-45 and specifically verses 44 and 45, in relation to the position and movements of the power of Turkey as they seemed to apply to what was then taking place in the world.

Due to the fact that these Bible verses appeared to predict current events in the world, a sensational effect resulted. A great number of non-Adventists were drawn to meetings and the purchase of our publications. (A similar effect was recently seen in the predictions by many Christian authors and speakers that the war in Iraq was the beginning of Armageddon.)

Yet while "expecting the fall of Turkey and removal of its capital from Constantinople to Jerusalem, Adventist evangelists had no explanation for British victory over the Turks at Jerusalem on December 9, 1917, and Turkey's retreat back to Europe during the next several months... Instead of leaving Europe and moving its center to Palestine, as Adventists had expected, Turkey had lost Palestine and was now confined to Asia Minor and a small part of Europe, although the details were not to be worked out until the Lausanne treaty of 1923. The Adventists had been wrong." Adventist Heritage, January, 1974, p. 33. (Likewise, no explanation could be given for the one-sided victory over Iraq by the allied forces and the lack of a secret rapture and setting up of the anti-christ in the wake of the Iraq war.)

In many quarters of Adventism the "anxious question" of Elder White was now being felt. Adventists had interpreted prophecy with world events. They had allowed current events to have an improper place in prophetic interpretation. And while many today are still waiting for Turkey to somehow fulfill this important prophecy, others search for new "sensational" applications of this portion of Daniel. Yet the warning of Elder White speaks with clearness and certainty. Using world events to interpret the Bible today will result in the same failure and confusion of faith.

Remember, the close of probation is yet future. We can't say that Smith's view was wrong until the close of probation. The essence of what he taught could very well be fulfilled.

Okay, I will give you that. How about JW's view. Can we extend to him the same possibility?

Had Smith been told, like Haskell and Waggoner had been told earlier, to keep his Turkey view to himself for the sake of unity, he would have done that just as Haskell, Waggoner and later, J did. There has to be a divine reason for this strikingly obvious omission. My thoughts on this are that God saw that what Smith was bringing out was present truth that cut across long held views and even if it rocked the boat and created disunity, it had to come to the people. And the amazing thing is, almost everyone accepted this as light. I see God's hand in this.

It is interesting that all the men who were told to keep quiet were the ones who were correct in their understanding (Haskell, Waggoner and White). Truth will eventually triumph even it is has to sit quietly and wait for the right time to present itself. The time was obviously not right for our church as it needed to focus on unity not diversity of opinion at that time. In addition there were greater issues facing the church than that of the king of the north (as there are now with creation). What is significant is EGW's writings in the later years. Even in her 1911 edition of the Great Controversy there is no confirmation of US's position on Daniel 11. Yet the position of JW is all through the final chapters as p. S Bohr has clearly demonstrated.

Remember, my question had to do with why the prophet didn't tell Smith to keep his controversial view of Turkey to himself when the church had held that for the past 30 years. The prophet, rather telling him to keep his views to himself, endorsed his book. Your book does not address this question.

This was addressed earlier in this email by her caution and our good soul reaching books needing some minor revisions.

Regarding time extension as Ellen White calls it, I see our pioneers believing that verse 45 was going to be fulfilled by the 1877-1878 Russian/Turkey war where 1.2 million Russians came down to evict the Ottoman power from Constantinople who were planning to move to Jerusalem to make that their new capital - the center for the Caliphate. This was providentially stopped. Constantinople should have fallen but if this was indeed the fulfillment of verse 45 then, because of the lack of spiritual readiness on the part of God's church, this fulfillment was put on hold just as the National Sunday law was put on hold.

I think it is okay that the church stopped teaching this view of verse 45 and switched back to a papal view. It would not have been understood as present truth for most of the 20th century. Turkey and Islam were nothing. There has been no Caliphate for most of this time extension. But things are decidedly different today. Could it be that God is bringing this to the forefront as he did back in the late 1800s? Could it be that this is present truth today that God wants His people to understand? This view of our pioneers is very understandable to our members and they have a need to understand, from the Word of God, what is transpiring before their eyes. This pioneer view is being readily accepted by those who take a look at the evidence just as it was when Smith first brought this view to our church back in the 1800s. I believe this is happening because the extension of time

is coming to its end and verse 45 is about to be fulfilled. God wants His people to understand these things just as He wanted them to understand them before the extension of time was handed down to us because of our insubordination. I have never had an interest in Bible prophecy before. Why didn't I just latch on to T's or your views and be happy? I think God is doing something here that we should take a careful look at.

This is one of the major problems with the basis of what you are saying, it is based on an idea you have about time delay. It just does not add up Biblically. It seems like almost a hunch you have rather than clear Biblical hermeneutics.

There is no stronger hermeneutic than pre-advent prophecy needs to be fulfilled before the second coming and seeing that the second coming was scheduled for the 1800s, all biblical prophecies would have had to have met their fulfillment in the 1800s. If an interpretation you hold to could not have met its fulfillment back in the 1800s then your interpretation is wrong. Thus 1929 and the five subsequent popes is not a significant date in the understanding of prophecy.

The way you are holding on to this idea and making it the premise for prophetic interpretation gives me great pause. It places a question mark on God's omniscience, invariably forcing us to make prophecy fit into the certain time frame.

The simple straightforward and obvious problem with this position is that it was not rooted in Bible prophecy. It was a forced application based upon current events rather than clear Biblical evidence and it failed miserably. And now we are trying to resurrect it based again on "forecasting" events that have not happened and may never happen. We are being led down the same dead-end trail that US led us down all because we are unwilling to admit that JW was correct.

This is not true. And J, I truly don't have a problem with anyone promoting an alternate view of Daniel 11:40-45. I think it is fine to stretch our minds and see if there is any new light to shine on the prophecy. But what I must take exception to is the insinuation that Smith was not a careful expositor and that he used poor methods in arriving at his conclusions. To say anything that would cause a church member to not highly value the work of Smith including his work on Daniel 11 is wrong. Just set forth your papal view without criticism of Smith's work. What Louis Were and Cottrel and now your book has done is to cause people to value less the work of Smith. Say nothing of Smith and just put your alternate views out there. Had James White simply done his own exegesis on Daniel 11:40-45 without commenting on the work of Smith, perhaps the prophet would not have said anything.

Perhaps, but I find you doing the same thing with JW, even calling his position error. In an earlier email you placed him in the category of "fanciful."

J, good thoughts. That's why I like studying with you. I think highly of James White. Smith blew it terribly with his attitude towards Jones and Waggoner. I only wish J did the work that Uriah did, showing us how this papal view that we inherited from the Reformation fit the specifics of 40-45. When he began to put down Smith's views

with his "is Turkey in the toes" he began to do what Uriah did towards Jones and Waggoner. Had he simply left Turkey alone and just presented the Reformation view of verses 40-45 he would have set a worthy example for us to follow. But I'm guilty as charged too. I want to learn from their mistakes but I don't always and often repeat their errors. And you are right; I shouldn't have said White's view was fanciful.

I do understand about God calling a new group from the market place. I do see that our denomination is God's visible church on earth just as the apostolic church was in Paul's day. But Paul still called the Jews his people. They weren't God's people, yet they were Paul's people and he had great love and concern for them as we see in his writings. Daniel also had a people and they would have also remained his people even if the baton had been passed to another people back in his day. At the same time, Paul and Daniel also identified with the true Israel of God of whom they were a part. Daniel 11 has to do with Daniel's people after the flesh. The angel is going to tell Daniel about what will befall his people. Palestine is the center and remains the center throughout eternity.

I can hardly believe what I am reading, sorry, but this to me is further evidence of how wrong this position is as it leads to the kind of reasoning I have just read. Daniel's people in the end of time are not literal Jews and the prophecy has nothing to do with a ground that was plowed like a field. The destruction of Jerusalem is a sign of the end of the world when probation closes for the world because it confirmed the close of the probation for the Jewish nation. Literal Jews are no longer the focus of prophecy and neither is the literal nation or Palestine. Even the fact that they have been given part of the land in Palestine has not prophetic bearing or confirmation. The land deal was man (Britain/UN) trying to force something that God never intended.

Remember, the early morning workers in the parable Jesus told, it is the Jewish nation according to Ellen White and the third hour workers would be the apostolic church. The sixth hour workers are the Protestants. The ninth hour workers are the Seventh-day Adventist church and the eleventh hour workers are Catholics and others who come in during the three hour probation of our church, just before midnight to help the ninth hour workers finish the job. At the end of the day all are paid. All are there to receive their wages. Even the early morning workers get paid. Daniel's people will be paid - they are still important - even to this day.

This is confusion John. Don't you see it? Yes, all these workers representing all these hours in time get paid etc. But we are in the 11th hour now and the workers are not the literal Jews (save for individuals; Wolhberg; Batchelor; Goldstein etc) they are the SDA's calling out to Babylon. Literal Jews get paid for the part they played in the plan, but they are not today the focus of prophecy, not today John, but in their time.

Yes, many 11th hour workers will come in from Daniel's and Paul's people. There is no sacred geographical center today as there was during the time of the early morning workers when God's presence was in the temple. That ceased, but Daniel's people did not cease. They will receive their wages at the end of the day. The prophecy of Daniel 11 does not change. North and south remain throughout the prophecy. We dare not change

this designation to fit our understanding of what we think the prophecy should be saying to us.

I can see from this the basis of your reasoning John and there is no way it makes sense to me. Yes some Jews will come in. Yes there is no sacred geographical center. Yet Daniel's people are not literal Jews esp. if as you say he was part of spiritual Israel. Daniel's people in the context of prophecy are today's spiritual Israel. The transition of the prophecy to Rome (both pagan and papal) is obvious and consistent and it fits perfectly with past and present history.

I am heading up to Portland in the morning for a minister's meeting and a Creation conference. Why we need to talk about creation is a sad commentary of where we are. I wish we were going to talk about Turkey vs. the papacy :)

I will be back on Friday but will be monitoring my email up there for letters from J.

Wouldn't want to disappoint you.

J

J, let's analyze this statement:

“It is true that there are prophecies yet to be fulfilled. But very erroneous work has been done again and again, and will continue to be done by those who seek to find new light in the prophecies, and who begin by turning away from the light that God has already given. The messages of Revelation 14 are those by which the world is to be tested; they are the everlasting gospel, and are to be sounded everywhere. But the Lord does not lay upon those who have not had an experience in His work the burden of making a new exposition of those prophecies which He has, by His Holy Spirit, moved upon His chosen servants to explain.” {17MR 15.1} (Written November 8, 1896, at Cooranbong, N.S.W.)

Even though this is not talking about Daniel 11 and the king of the north, I believe there is an insight that we can glean from this statement that will help us understand why Ellen White did not tell Smith to keep quiet about his new views on Daniel 11:40-45. Apparently, Uriah Smith was not turning away from the light that God had already given when he presented his view on these verses. Had he done that he probably would have heard from the prophet.

The view of the papacy as being the king of the north was a view held before the rise of our movement. It came as a part of this movement, inherited from the days of the Reformation.* If God had given this to us, then Smith would have been wrong to bring in a divergent view and he would have been corrected. But it was this papal view, a view inherited from the days of the Reformation, that needed correcting and God raised up Smith, “His chosen servant”, to do this very work. For this reason Ellen White did not tell him to keep this controversial new view to himself.

John

* “Edson shared what was evidently the majority view at this time; namely, that the Papacy is the power of the latter part of Daniel 11, as Miller and James White had held it, and many others back to Reformation times.” {1954 LEF, PFF4 1086.2}

Consider this statement: "All that prophecy has foretold as coming to pass, until the present time, has been traced on the pages of history." E 178

I'm reading this to say that we should be able to find historical record of everything that was foretold in prophecy, until the present time. God would not have placed prophecies in the Bible which He did not also make sure that their fulfillment was recorded in history for us.

So, for example, when He gives a time prophecy, such as the 1290 days, the 1335 days, the five months, or even the "time" of Daniel 11:24, we should be able to find historical record of events that marked the beginning and ending of those periods. Because "all" has been traced on the pages of history.

So we should not be satisfied with an interpretation of prophecy until we have discovered the historical records that confirm the details. If there is no historical record, we are likely misinterpreting the prophecy.

Am I on target here?

Ken

Ken, that is what I have come to understand.

The historical record confirming the prophecies are out there.

On another note: This idea of the healing of the deadly wound; where do we find this in scripture or in the SOP? I find only that the papacy received a deadly wound and then the statement that the deadly wound was healed.

"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 than giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism. {5T 711.4}

It looks like from this statement that the beast goes from a deadly wound to springing back into life once the Sunday law is passed. It is Protestantism that gives life the beast that had a deadly wound. The papacy may be strengthening its position in the world but it still is a dead beast until it can exercise tyranny once again. It could have done this back in the 1800's. It didn't need to undergo more time for healing. I don't see 1929 or 1989 as necessary to the process of healing. It is when Protestants urge for a Sunday law and get one passed that the deadly wound will be healed. The papacy won't be the power that gets this law passed in the USA. Protestants are just as big on Sunday worship as are Catholics. They are the ones who get it done and by doing that they cause the beast to be healed.

John

I had been thinking of the healing of the deadly wound, not so much as an event, but simply as a condition of things that comes about in the last days. But maybe if an event is to betoken such a condition, that event would be the Sunday law.

Ken

Ken, the reason I am looking at this is because I couldn't find the word healing in connection with the deadly wound in either the Bible or the SOP. It is not like a physical wound where we can chart the progress of its healing. With this beast, it either can exercise tyranny or it can't. And only when the state enforces the papacy's dogma can it be said that the wound is healed. J and I had discussed this sometime earlier but it was in reading the May 3 reading in Maranatha that I once again saw evidence that the head wound is either present or it is healed and it is the Protestants that will heal the wound and it looks like that event will be the passing of a national Sunday law.

John

"And I saw . . . [that] his deadly wound was healed."

I looked up the word "healed" as it is used in Revelation 13:3, 12. In both cases the verb was aorist passive indicative. These verses do not address the "healing" of the wound, only the fact that the wound has been "healed." A number of versions make that clearer than the KJV does. The circumstances of its healing is not a prophetic event. Only the observation that it has been healed.

Ken

Greetings all, while going through some old files, I came across a document prepared by Raymond Cottrell in the 50's. He outlines 5 time periods and what was a consensus view on Dan 11 and Armageddon. Its 30 pages with notes, but if you're interested, I could scan it in and send it to you each. Let me know if you'd like it. It's more of a historical survey, not exegetical, so I don't think it would move anyone's thinking, but it's interesting.

One thing he brings out, is that Smith's view links Dan 11.45 and Armageddon. Smith saw them as connected and relating to the same topic. In our discussion, I don't see that taking place. That might be something to consider for those who see Dan 11 more in the line of Smith's understanding. Something to think about.

Blessings,

S

Hi S, I for one would like to read what Raymond had to say. I too see a direct link between Dan 11:45 and Armageddon. I see it as the visible trigger that launches the nations into earth's final battle.

A couple days ago I ran across this news note:

In a YouTube video uploaded by the imam he said: "The western dogs are rejoicing after killing one of our Islamic lions. 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."

<http://www.ynetnews.com/articles/0,7340,L-4064183,00.html>

Smith saw Turkey with its Caliphate being planted in Jerusalem. It is evident to us today that if such a thing happened, the "Christian" powers just might not be okay with this. When the four angels let loose after the close of probation, one can see how this could be used as a pretext for a major confrontation between the east and the west. Of course behind all of what we will see is Satan who is inciting war for the purpose of ridding the earth of Sabbath keepers:

6T 14 "But while already nation is rising against nation and kingdom against kingdom, there is not now a general engagement. As yet the four winds are held until the servants of God shall be sealed in their foreheads. Then the powers of earth will marshal their forces for the last great battle."

EW 33 "I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed."

John

Armageddon is the battle of the great controversy between Christ and Satan. Satan is using the plagues and the great war of civil powers to convince the world leaders to exterminate God's church on earth in order to bring peace. That is when God takes us through Jacob's time of trouble that will put a finishing touch on the remnant that prepares them to take the field in the battle of Armageddon. No, we won't be using AK-47s in this battle as everyone else is. God's voice from the temple along with a 15.5 (or so) earthquake and 60 pound hailstones will bring everyone's attention to God and His army (the church triumphant). We will at this moment be men wondered at and all will worship at the saint's feet.

John

T, if war between the east and west will not be a part of the "*powers of earth (that) will marshal their forces for the last great battle.*" then, from your study, what do you see the battle of Armageddon all about?

John

John, I view Daniel 11:2 to 12:3 to be chronological. This said the 3rd conflict between the North Papacy and South Islam happens before the plagues which occur in 12:1. Then at the end of the plagues you have Armageddon. In Armageddon the kings of the earth (all the world is following the beast at this time) are gathered together to fight against god/Jesus/the Lamb. At the same time Babylon is broken into 3 parts. I take this to mean that there will be literal fighting between the followers of the Beast/papacy at or just before the Return of Christ. So yes I see Armageddon as both Spiritual and literal war.

However, the Christian vs Islam show down will come before the close of probation and the Plagues. God will use the Islam Christian conflict as a last warning before the close of probation.

T

T, thanks for your response. When I think of the world gathered together to fight against the Lamb I don't picture in my mind that the wicked will be thinking that they are fighting against God at all. They think they are doing God service to kill the Sabbath keepers. They think they are on God's side of the issue. They have been deceived by Satan impersonating Christ to think that God wants Sunday to be kept. But they are indeed fighting against the Lamb when they try to hurt His followers. This is the death decree that they pass. It is only when the voice from the temple arrests them in their plans to kill the Sabbath keepers do they then see that they are on the wrong side. This is when they turn their swords on the religious leaders. But before they do this there is warfare amongst the nations that has nothing to do with God's Sabbath keepers. Satan uses this great World War III event to marshal support for the peace plan that involves exterminating this hated sect of Sabbath keepers that are bringing God's wrath upon this earth. This pre-show is what I see as the Day of the Lord. It is quite a shock and awe event followed sometime later by the actual appearing of Jesus in the clouds of heaven to take us home.

From understanding that the first two woes involved the Caliphate powers, I make an assumption that the third woe might also involve the Caliphate powers. This third woe might have something to do with fomenting anger amongst the nations to such a degree that they finally engage in a battle to end all battles – Armageddon which will only take place after the close of probation.

John

Hi John, your sermon brought out many interesting points, which will take a bit of time for me to digest. A quick question though. On your last page you mention that "Our pioneers taught that the king of the north, that power that dwells in the territory of the Euphrates River will, just before probation closes, plant the tabernacles of his palace in Jerusalem. In essence they believed that the Caliphate would be established in Jerusalem in fulfilment of Daniel 11:45".

Would you have references for that being a pioneer view? Or by pioneers, were you generally meaning late 1800's?

Also, I appreciate G, your comment that spiritual applications connect with a literal event. The lake of fire is the second death, but to my view, is also literal. The Sabbath is a sign of our rest in Christ, but is definitely connected with a specific day.

I hope all of you will be at ASI in Sacramento. I'd love to sit in and listen to a discussion!

Have a good Sabbath,

S

Hi S, when I say pioneer view I am speaking of the general consensus. James White stated that this view was the generally held view even though he himself believed something different from his brethren. But James White did write in Dec of 1862 that the Turkish powers of the Euphrates River territory were the ones who would be involved in the battle of Armageddon. He did not link Dan 11:45 with Armageddon as I do.

This view of Dan 11:45 that I hold was taught by Smith, Haskell, Waggoner, Jones, Spicer, etc. This view was adopted sometime after the late 1860's. Before this time our pioneers all held the Reformation view that the papacy was the king of the north.
John

TG, it looks like from what S sent to us that there were a variety of views on the king of the north in the early days - the papacy was one of them. After Smith did his work the church by and large lined up with his interpretation.

Ellen White makes no comment on verses 40-45 that, if Smith's views are correct, deal with events surrounding Jerusalem just before the close of probation. The closest thing that comes to support is her positive statement about the interest that our people had in the Eastern Question that Smith was presenting along with her not telling Smith to be silent about his new views.

Thanks for the statements on the close of probation. I gave a sermon this past Sabbath on Jacob's Time of Trouble. I will attach it. After the close of probation God's people will still have affection for Satan. What Jesus does between the time that He stands up and leaves the Most Holy Place and the time He returns to take us home; what He will do for us at that time is dealt with in the day of atonement type from verses 20-28 in Leviticus 16. I see this as the purpose of Jacob's time of trouble and Zachariah 3.
John

Good morning all, in the paper that S attached I see that a name for Jesus is given that I don't find in Scripture: King of the North. Yes, I am aware of Psalm 48:2 "Beautiful for situation, the joy of the whole earth, [is] mount Zion, [on] the sides of the north, the city of the great King." In this passage Jesus is called "the great King". This would have been a good place for inspiration to give Him the name, King of the North, but it doesn't.

Does Ellen White ever give Jesus a name that is not first found in Scripture? I don't think she does and yet if an angel gave her a name not found in scripture, seeing that she is a prophet, I wouldn't see anything wrong with that. But for me to ascribe a name to Jesus that is not explicitly stated in inspiration would not be right.

While we are trying to understand the message of Dan 11 I think it is extremely important that we not add to the prophecy terms that we think the angel should have given. For instance, in verse 36 we think that the angel must have meant: "And the king *of the north* shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done."

To rightly interpret this prophecy we must stay with the terms that are used to designate the different players brought to view - once a player is identified with a term, that term carries through to the end of that vision as the identity of that player.

Is there a flaw in this reasoning? Can we give Jesus names that are not explicitly given in inspiration?

John

J, attached is my evaluation of your ten points of comparison between Rev 13 and Dan 11. As you will see in my response to each of your ten points, we are no closer to seeing alike on Dan 11:40-45 than we were when we first started this study. Until we can see the identity of the king of the south alike we will never reach unity on this prophecy. The idea that the king of the south remains what is was from the start of the prophecy as Smith teaches is more sensible to me than coming up with something new like atheism or Islam, something we don't ever see any of our pioneers teaching. I have more confidence in the prophetic work of our pioneers than in the work of any of our expositors today.

John

Thanks John, it is unfortunate that unity eludes us on this issue, but time has a way of bringing clarity. If, as we both agree, this section of prophecy represents historical events, time will certainly help us know which events. The caliphate prediction taking out Israel, if that were to actually happen, would certainly give me some pause (as also the rapture of the church yesterday).

In God's grace,

J

Thanks, and yes I'm familiar with the quote. I guess my question should be reframed this way. In light of the historic flow of Daniel 11, how do we show/explain that Rome is now involved in Dan 11, that is using the text of Daniel 11. Do you go back to verse 16? 14? Where and how do you see the papacy entering the picture?

S

S, Smith sees Rome coming in at verse 14:

"A new power is now introduced, - "the robbers of thy people;" literally, says Bishop Newton, "the breakers of thy people." Far away on the banks of the Tiber, a kingdom had been nourishing itself with ambitious projects and dark designs. Small and weak at first, it grew with marvelous rapidity in strength and vigor, reaching out cautiously here and there to try its prowess, and test the vigor of its warlike arm, till, conscious of its power, it boldly reared its head among the nations of the earth, and seized with invincible hand the helm of their affairs. Henceforth the name of Rome stands upon the historic page, destined for long ages to control the affairs of the world, and exert a mighty influence among the nations even to the end of time." {1897 UrS, DAR 256.1 }

And Smith sees the papacy coming in at verse 30:

"Indignation against the covenant;" that is, the Holy Scriptures, the book of the covenant. A revolution of this nature was accomplished in Rome. The Heruli, Goths, and Vandals, who conquered Rome, embraced the Arian faith, and became enemies of the Catholic Church. It was especially for the purpose of exterminating this heresy that Justinian decreed the pope to be the head of the church and the corrector of heretics. The Bible soon came to be regarded as a dangerous book that should not be read by the common people, but all questions in dispute were to be submitted to the pope. Thus was indignity heaped upon God's word. And the emperors of Rome, the eastern division of which still continued, had intelligence, or connived with the Church of Rome, which had forsaken the covenant, and constituted the great apostasy, for the purpose of putting down "heresy." The man of sin was raised to his presumptuous throne by the defeat of the Arian Goths, who then held possession of Rome, in A.D.538. {1897 UrS, DAR 281.3}

You can see I rely a lot on the views of Smith.
John

Ken, I appreciate the highlighting of that phrase, and the indication of transitions. That's a good observation. Of course, that transition could also give weight to the argument that Rome takes over as the king of the north. Thus the prophecy starts with Persia, then transitions to Alexander/Greece v. 3; then the power transitions to Rome, implicitly taking the over the role of the king of the north.

What do you think?

S

Persia is never referred to as the king of the north. That title doesn't appear until Alexander's empire is divided into four parts, and one of those parts is called the north and one of them is called the south. Even Alexander himself was never called the king of the north in the Bible. Antiochus Theos was the first one designated by that title in Daniel 11.

Daniel 11 is not a history of the king of the north. The king of the north is just one of the powers that would play a part in the great prophetic waymarks.

Ken

S, I agree. This can be understood when we recognize that the entire chapter covers the activities of the king of the north and south. John and perhaps Ken have the idea that these two powers (king of north and south) disappear for some 20 verses or so in the middle of the chapter and then reappear again when the phrases, "king of the north" and "king of the south" are specifically mentioned in verse 40. This was taught by Uriah Smith.

J

J, we see the king of the south in verses 5-15. Then there is silence regarding the king of the south from verses 16-24. We see the king of the south once again in verses 25-27 then silence again from verses 28-39. And then a brief mention in verse 40 and then not heard of any more. So here we have the king of the south disappearing for 26 verses. So I don't

see it as an unusual thing for the king of the north to also not be the focus of attention for a portion of this prophecy.

John

J, your second train of thought does not accurately reflect my view. Again, I refer you to the outline I sent on May 16, to which I added verse numbers in my message to S last night. Setting aside for a moment verses 40-45, I see seven identifiable sections: Medo-Persia, Grecia, Divisions of Grecia, Kings of the North and South, Rome, Divisions of Rome, Pope. Of those seven identifiable parts, the king of the north is present in only one of them. That one section is verses 5-15. So it is not a mysterious disappearance any more than for any of the other powers discussed in the chapter.

As for the end-time section, verses 40-45 in this case, this section in each of Daniel's prophecies is a wrap-up section which, depending on the vision, might highlight one or all of the powers presented earlier in the prophecy. In the case of Daniel 11, the end-time section selects the kings of the north and south to follow up on. How do we know which elements of the prophecy the end-time section is following up on? By the powers or issues that it mentions. No mystery involved.

One of the quotes TG shared with us gives me encouragement in this simple, straightforward understanding: "The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented." GC 594. We all agree that Daniel 11:45 is an event connected with the close of probation. That means verse 45 is "clearly presented" to us just as it reads.

Ken

Hi John, it might not be unusual for TKN to not be the focus of the prophecy, in a similar way to TKS. However the real issue is the entrance of entirely new king. J' finally correctly worded summary :) highlights the difference. So are there three kings, or two. That's where my struggle is. While I don't agree entirely with J' application of some of the verses, it's hard for me to see the textual evidence for a third king, and ignore the larger biblical usage of imagery of 'the north.' I clearly see that chapter 11 is not symbolic; could have been fulfilled way before this; but it's hard for me to see three kings. Note the reference to "both kings" in verse 27.

Blessings all,

S

S, I see that there are two geographical designations, north (Turkey) and south (Egypt). From these areas there are many kings, representing various national powers ruling down through the ages. Then the prophecy highlights the emergence of a power differing from these two regional powers. This power is given a different, yet similar designation - King. This is how this vision speaks of France.

Where it says both kings in verse 27 the context lets us know that it is speaking of the king of the south and the Roman power which is never called the king of the north but identified by such terms as robbers of thy people, a raiser of taxes, a vile person.

Does this make sense?

John

J, I appreciate your determination to understand my point. I'm not sure why this is so difficult. All you have to do is look to see where the king of the north is mentioned, and where he is not. It's not hard.

I think the importance of drawing a clean line of distinction between the king of the north and Rome is illustrated in Daniel 8:8, 9. In 8:8 we have four notable horns. I think we all agree that one of those horns may be identified with the king of the north. In verse 9 a little horn appears. This horn is not one of the four horns. It is an entirely different power. The attempt to associate the little horn of 8:9 with the king of the north in 8:8 is exactly what is done by those who believe the little horn to be Antiochus Epiphanes. This is the basis of most non-Adventist interpretation of Daniel 8. Unless we keep a clean line of distinction between Rome and the king of the north, we are undermining the Adventist interpretation of Daniel 8.

Ken

Hi Ken, there is a vital truth you may be overlooking here. Both Daniel and Revelation show a continuation of the previous powers in the one who follows. We cannot separate Babylon from Media-Persia or Media-Persia from Greece or Greece from Rome. Rome is ultimately connected all the way back to Babylon. . . .

The little horn does come from the four horns in that it comes from Rome which came from the four horns. These powers are all successive and united. Therefore breaking Daniel 11 into sections that show no consecutive succession is a completely different model than the one consistently presented in Daniel 2, 7, and 8.

J

J, you said, "Rome . . . came from the four horns."

I am attaching a map of the four divisions of the Macedonian empire. I'm trying to figure out how you can say Rome came from any place on this map.

History is history, whether you read about it in Daniel 8 or Daniel 11. They both describe the same history. In neither chapter 8 nor chapter 11 did the Roman Empire come out of the four horns. In chapter 8 it arose, not out of one of the four horns, but out of one of the four winds of heaven. The Antiochus IV people claim he came out of one of the four horns. In chapter 11 Rome is introduced, not as the king of the north, but as "he that cometh against him" (verse 15). Both chapters agree that Rome was an entirely different power.

Even in chapter 7, Rome is an entirely different animal. The divisions of Alexander's empire are four heads all on the same beast. And the divisions of the Roman Empire are 10 horns all on one beast. But the leopard and the 10-horned beast are completely separate animals.

Same with chapter 2, the belly and thighs are an entirely different metal than the legs. Yet the feet and the legs both have iron, indicating a connection between them. No such connection links Greece with Rome.

So all four chapters in Daniel say the same thing.

Ken



Ken/J, J if you are referring to Dan 8.9, Ken is correct that the little horn doesn't come out of one of four horns of verse 8, but rather out of one of the four winds of heaven, or points of the compass. That's based on the gender of winds/horns. The antecedent in 8.9 "out of one of them" is feminine which relates back to "winds" not horns (which is masculine.)

S

As I understand it, the link between Greece and Rome is philosophical/religious, not so much political/geographical. Daniel 8 is about the false worship that is carried through the kingdoms, corrupting/defiling the sanctuary by elevating paganism into the worship system, even while politically "taking it away."

TG

Thanks TG, as TG explained the connection is rooted in the religious element (as well as the customs and culture; "lives prolonged for a season and time" Dan 7:12) being passed on from one to the other. Pagan Rome picked up its religion from Pergamum (part of the four divisions of Greece; which was a hiding place for the religion of the Babylonian wise men). Thus the religion of Babylon was passed on to Papal Rome the final Babylonian power and king of the north in Daniel 11:

J

Okay, J, you have to decide if "the king of the north" is philosophical/religious as TG says, or political/geographical. I thought you were going with the philosophical/religious

until you threw in Pergamum. Pergamum, by the way, was in the jurisdiction of Lysimachus, not Seleucus. So a Pergamum identification would disqualify it for any identification with the king of the north geographically.

If I understand you correctly, you would like to define the king of the north as a religious element with its customs and culture, namely Babylonian paganism. You see each of the successive powers in Daniel 11 as a manifestation of that religious element, independent of geography. This spiritual definition of the king of the north is applied to all the powers from Persia at the beginning of the chapter onward.

Verses 5-15 cover the time period of 301 - 65 BC (from the battle of Ipsus which brought about the four divisions, until Rome conquered Syria). This period features the king of the north and the king of the south. Applying your spiritual definitions, these verses would be describing a conflict between Babylonian paganism and Atheism. Egypt at that time, however, was far from atheistic. Greece and Rome got a good bit of their pagan religion from Egypt. So during this period of history, we are dependent on a geographical understanding of the expressions king of the north and king of the south. The spiritual interpretation doesn't work in verses 5-15.

Then Rome enters the prophetic picture when it defeats Syria. Since Rome didn't come from Syria, you have to here discard the geographical understanding and go with a spiritual interpretation if you want to call it the king of the north. This transition takes place in 65 BC at the latest. You could place it earlier, in 168 BC if you want, but certainly no later than 65 BC. This transition from literal to spiritual, which your interpretation requires, is pre-cross and pre-34 AD.

So what you end up with is the following: The king of the north exists throughout the entire prophecy. At the beginning of the chapter it is spiritual through the reigns of Persia and Alexander the Great. From verses 5-15, covering the dates of 301 - 65 BC, it is geographical. Then from 65 BC onward to the end of the chapter it is spiritual.

Have I correctly delineated your position?

Ken

T, just one minor point. You ask Ken, "how does Turkey become the king of the north?" . . . My understanding is that Turkey is not the king of the north. In my understanding no country or power or ism is ever the king of the north or king of the south but rather it is always a historically identifiable individual who rules from the territories of the original Seleucid or Ptolemaic kingdoms.

John

Ken, thanks for the clarification.

Here are the verses in question, can you and S give us any basic additions or corrections on these two verses:

8 Therefore the he goat (Greece) waxed very great: and when he was strong, the great horn (Alexander the Great) was broken; and for it came up four notable ones (four generals) toward the four winds of heaven.

9 And out of one of them (four winds) came forth a little horn (Rome), which waxed exceeding great, toward the south, and toward the east, (King of North territory) and toward the pleasant land (Palestine).

J

J, Smith says that Rome is introduced to this prophecy in verse 14:

A new power is now introduced, - "the robbers of thy people;" literally, says Bishop Newton, "the breakers of thy people." Far away on the banks of the Tiber, a kingdom had been nourishing itself with ambitious projects and dark designs. Small and weak at first, it grew with marvelous rapidity in strength and vigor, reaching out cautiously here and there to try its prowess, and test the vigor of its warlike arm, till, conscious of its power, it boldly reared its head among the nations of the earth, and seized with invincible hand the helm of their affairs. Henceforth the name of Rome stands upon the historic page, destined for long ages to control the affairs of the world, and exert a mighty influence among the nations even to the end of time. {1897 UrS, DAR 256.1}

VERSE 16. But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed."

Who is the "he" and the "him" of verse 16? Smith says that the "him" is the king of the north mentioned in verse 15. The "he" is Rome. If he is right in this and I believe he is, then we have Rome designated as simply "he" and then the verses continue speaking of this "he" with an occasional identifier such as raiser of taxes, etc.

This is why I cannot see Rome as the king of the north. The last mention of the king of the north was the "him" of verse 16 in combat with Rome who is simply identified as "he". There is no verse that identifies a ruler of Rome with the identifying term, king of the north.

The he, him and his that follow from verse 16 to 20 all hearken back to the robbers of thy people and not to the king of the north. In verse 20 we get a new identifier - raiser of taxes. The term king of the north does not reappear until verse 40. Is this not sufficient evidence for us to realize that Rome should not be called king of the north? If the prophecy itself does not do it, should we?

John

Okay J, just do two things for me. First, help me find a text in Dan 11 that connects the word north with a Roman ruler and secondly, help me to understand why the angel did not use the word north in verse 36 if it really should have been there.

John

Remember, the text delineations are supplied. It does not have to be analyzed one verse at a time.

TG

Hi TG, I'm not sure what this means. Help me out a bit more on this thought of yours.
John

John, why does the angel have to use a particular word in one verse to prove a point? Both immediate and larger contexts are valid.

The separation of verses is supplied by translators. Something several verses (and even books) away may still have significance and relationship, especially within the larger Great Controversy context.

TG

TG, I would not say that the angel has to use a particular word for the purpose of proving a point but rather for the purpose of clarity. If the word north is implied in verse 36 then we should find support for this in the immediate and larger context of the prophecy as we do for the other pronouns where north or south designations are not provided. But in each case it is always directly and explicitly traceable to the term. If it is not, as in the case for the pronouns for Rome, then we best not assume that it must be associated with the term north. Now if we have a construct that says that Jesus is the king of the north and Dan 11 is about the usurped position of Jesus then we may feel justified in providing the northern designation to both Rome and the papacy.

Our pioneers made the mistake of overlaying their construct onto Dan 8:14. They just knew that the sanctuary was the earth - everybody knew that - there was no need for an explicit text for that idea. God kept them from seeing their mistake for a purpose. Today we should learn lessons from their experience. If the Bible does not say that the earth is the sanctuary than we must not insist that it is. This may get us into trouble. If the Bible does not say that Jesus is the king of the north than we must not insist that He is. This may get us into trouble. If the Bible does not say that the papacy is the king of the north than we must not insist that he is. But we just know that the papacy is the king of the north. Yes, they just knew that the sanctuary was the earth. We must be more precise than they.

I apologize for appearing so picky but when I see what can happen when we are not precise and we simply assume that the little horn comes from the four horns rather than from the winds I see the need for being extremely precise and picky.

John

J, remember, I don't believe Turkey is the king of the north, but I know what you mean. In the beginning of the prophecy we see that it is a person who rules who is the king of the north or south. Now the Bible does not say that Antiochus Theos is the king of the north in verse 6. So how do we come up with that name? By comparing history with the prophecy. We don't expect the Bible to tell us the names of the kings of the south or of the north. We go to secular history to find the names.

John

John, so you see who as the king of the north? Wasn't it Islam?

J

J, I don't know who the king of the north will be in verse 45. Not until it becomes history will we be able to say who it was. All I can say now is that it will be someone who is ruling from the territory of the original Seleucid kingdom.

John

John, what about verse 40?

J

Sultan Selim III who was ruling from Constantinople was the king of the north in verse 40.

John

T, I think you are right on this hermeneutic impasse. My hermeneutic for understanding who the kings of the north and south are for the last half of the prophecy comes from the hermeneutic used in coming up with the understanding on who were the kings of the north and south in the first half of the prophecy. That hermeneutic is to allow the repeat and enlarge principle from the previous visions to tell us what history we should be looking at for identifying these kings. This is why we don't start looking to Chinese or Mayan history to find out who these kings are. Now that we have a good foundation - a good match from history to the prophecy - we simply carry on this hermeneutic through to the end of the prophecy. In other words, I keep looking in secular civil history in the territories of the north and south to find a match to the prophecy for every instance of these terms king of the north and king of the south. This may seem very simplistic to all of you but this seems reasonable to me and the amazing thing is; it works. I do find a good fit in history which I think is more than coincidental. It provides me with way-marks to watch for right up to the close of probation.

John

J, I wanted to get in the 100th post on this exchange. I don't see Ken and my view as inconsistent but rather different. I see the focus in Dan 2 and 7 on kingdoms expressed as symbols. We are not required to go outside of the Bible to know what these symbols represent. It is pretty clear from the prophecies themselves who these kingdoms are. Now when we come to Dan 11 there is a unique difference. Nations are no longer represented as image body parts or as animals. The focus shifts from the macro to the micro. This is truly a repeat and enlargement. We are now looking at the wars and activities of the kings of nations. Now we must go outside of scripture to the history books to find out who the individual kings are and find their activities in the pages of history. The Bible will not give us this information. This prophecy is heavy in detail, why? Because these are way-marks to watch for to see where we are in the stream of time as we approach the close of probation.

John

J, imagine we are living before the time of Christ. We are studying Daniel 11 and I am proposing that verses 2-22 are all about way-marks. You are saying that these verses were much, much more than way-marks. These verses had to do with the great controversy theme and the prophecies of Isaiah and Joel must be consulted in order to get to the spiritual meaning of these verses. You are cautioning me that it is a mistake to look to secular, civil happenings to make sense of these verses.

I am maintaining that I see value in my perspective because I see a verse about the prince of the covenant who I believe to be the coming Messiah. I can see in history and in recent events an actual fulfillment of these verses and believe that God has given us these verses to let us know just how close we are to this event. You are telling me that this is all a wrong focus and has a spiritual interpretation that you are trying to get me to accept. But when I see in the newspaper that taxes were going to be assessed I just know that the coming Messiah is at hand. Verse 20 has just been fulfilled. A raiser of taxes has appeared and now I am looking in the newspapers for this vile person to take his place. All this interpreting prophecy by the newspaper is bothering to you and so you continue to show me the true spiritual interpretation. Perhaps Anna and Simeon understood these verses. END

I think it is awesome that God would do something like this for us. Yes, we have plenty of prophecy dealing with events in the spiritual world to help us see and understand the great controversy theme as it plays out in this world. But for God to give us civil, newspaper events to watch for so that we can see the steady tread towards important events such as the coming Messiah and the coming close of probation, I think this is good.

When I see identical composition in the last 6 verses as I see in verses 2-22 I say this is good, God is again providing His people with newspaper, civil events that let us know where we are in the stream of events. This view was valued by our pioneers as they saw the fulfillment in recent history of verses 40-44. It was exciting for them to know that Dan 11 had nearly reached its final fulfillment and that Jesus was soon to stand up.

I am now watching as were our pioneers for verse 45 to be fulfilled. I am watching in the newspapers just like those who were studying Dan 11:19-22 and comparing what they read there with what the newspapers were saying, looking for those events that would tell them that the coming of the Prince was nigh.

I know that this sounds so secular and unbiblical to you. I know that you want it to be all about the papacy but from what I read in Revelation 13 and the Great Controversy the papacy will begin fulfilling its end-time role once there is a national Sunday law. By that time I will not be interested in way-marks. We will be at the end. It is before the national Sunday law that I am interested in watching for way-marks. Daniel 11:40-45 provides those for us.

True, we've used many of those way-marks up in the 1800s, when Jesus was supposed to appear. But we still have verse 45. That to me is like verse 21 for those who were watching for the first coming of Jesus. When they saw that vile person in office they

knew His coming was near at hand. When I see movements towards the taking of Jerusalem by some ruler from the northern territory, I know that Jesus is about to stand up.

I know how those in the days of verse 21 must have felt when people told them that the vile person was Satan, it was all spiritual, and it was not a civil ruler. God has not given us civil way-marks to watch for. There was nothing they could say to their friends.
John

J and T, below are my reasons why I believe that the king of the north cannot be the Roman Catholic Church in that time period after it receives its deadly wound. I do not believe that this power is spoken of in any prophecies of the Bible from the time of its wounding onward. Not until the wound is healed (when she regains power to punish heretics) does the papacy once again show up in the prophetic word.

But what is the "image to the beast"? and how is it to be formed? The image is made by the two-horned beast, and is an image to the beast. It is also called an image of the beast. Then to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself--the papacy. {GC 443.1}

When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people, she sought the support of the secular power. The result was the papacy, a church that controlled the power of the state and employed it to further her own ends, especially for the punishment of "heresy." In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends. {GC 443.2}

Notice what this is saying. We first had a corrupted church which accepted heathen rites and customs. Then she sought the support of the secular power. This seeking for and receiving of support from secular powers is what brought forth the papacy. The state was used especially for the punishment of "heresy".

The papacy was in power for 1260 years. Today it is still a corrupted church but lacks the support of secular power to punish heretics. Today, the papacy still suffers from its deadly wound. The deadly wound will not be healed until it once more has the support of secular powers to punish heretics.

Will the Roman Catholic Church receive that authority to punish heretics here in the United States or will the Protestants receive that power? It will be the Protestants and when they obtain this authority this will be when an image to the beast will be formed. Revelation 13 highlights the work of the Roman Catholic Church during the 1260 years and then it focuses on the Protestants who become an image to the beast by receiving power from the state to punish heretics. It is in the forming of the image that the beast is healed.

When we understand this perhaps we will have less to say in regard to the Roman power and the papacy. The declaration, Babylon is fallen has more to do with the Protestant churches than the Roman Catholic Church.

There is need of a much closer study of the Word of God. Especially should Daniel and the Revelation have attention as never before in the history of our work. We may have less to say in some lines, in regard to the Roman power and the papacy, but we should call attention to what the prophets and the apostles have written under the inspiration of the Spirit of God. {16MR 333.2}

Babylon is said to be “the mother of harlots.” By her daughters must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world. The message of Revelation 14 announcing the fall of Babylon, must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the Judgment, it must be given in the last days, therefore it cannot refer to the Romish Church, for that church has been in a fallen condition for many centuries. Furthermore, in the eighteenth chapter of the Revelation, in a message which is yet future, the people of God are called upon to come out of Babylon. According to this scripture, many of God's people must still be in Babylon. And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith. {GC88 382.3}

In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state, Protestants are following in the steps of papists. Nay, more, they are opening the door for the papacy to regain in Protestant America the supremacy which she has lost in the Old World. And that which gives greater significance to this movement is the fact that the principal object contemplated is the enforcement of Sunday observance—a custom which originated with Rome, and which she claims as the sign of her authority. It is the spirit of the papacy—the spirit of conformity to worldly customs, the veneration for human traditions above the commandments of God—that is permeating the Protestant churches and leading them on to do the same work of Sunday exaltation which the papacy has done before them. {DD 24.2}

In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman Church. {DD 27.1}

This argument will appear conclusive; and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment and giving the people liberty, after a certain time, to put them to death. Romanism in the Old World and apostate Protestantism in the New will pursue a similar course toward those who honor all the divine precepts. {DD 40.2}

T, I do plan to go through your material and look at it carefully, and do as you have requested with it. I'm just trying to find the time to work on that. Now I've got E's material to look at also (after yours of course). Sure would be nice if this was all we had to do!

Here's my initial thoughts on your view: Although I like some things about your view, such as how you see Middle East events as significant, there seems to be a major flaw in your interpretation of verses 30 and 31. Since I haven't had the time yet to go through your study carefully, this is just a preliminary response. But here's the problem as I see it. Daniel 12:11 tells us exactly when 11:31 is to be dated. I don't see how we can assign any other date to verse 31 other than the one that 12:11 assigns it. I'm afraid that until you have reconciled those two verses, it will be hard for me to take your view seriously.

Here's my own journey through the various interpretations of Daniel 11.

Position #1. When I was in college I was taught that verses 40-45 are future, and that we won't know what they are about until it happens. So this was the view I held throughout the 1980's.

Position #2. During the 1990's it became popular to see the fall of communism in verse 40. This required the introduction of the concept of "spiritual north" and "spiritual south." So I jumped on that bandwagon and taught that view to my students at Weimar College.

Position #3. In the 2000's I changed my view in light of the events of 9/11. I saw Islam as the king of the south and in light of the US "whirlwind" invasions of Afghanistan and Iraq, the US was the king of the north entering into the countries. In this view I was beginning to merge a geographical interpretation into my previous spiritual only interpretation.

Position #4. Then a few months ago John encouraged me to take a fresh look at Uriah Smith's view. I had never given it any consideration before. I had always felt that Smith was correct on a lot of things but not Daniel 11: 36-45. I hadn't paid any attention to Smith's view because it didn't fit my paradigm. John forwarded to me a copy of the dialogue that he and J had been having over the previous months. I read through all those pages of dialog, observing the arguments on both sides. I felt that John was able to give good, sound answers to J' objections. But J was unable to answer John's points to my satisfaction.

From our ongoing discussions, two different approaches are emerging:

Approach #1: You (I'm using the word "you" generically as simply a person) decide that the papacy is the king of the north, then you do whatever is required to make the text support that view. You spiritualize the meaning of words. You take a scenario and impose that scenario on the text. The text does not of itself articulate the scenario that is imposed upon it. The text is not the source of our information about that scenario. An example of "doing what it takes" to make it fit is the assumption that Ellen White's comments on

verses 30-36 were intended to be extended to the rest of the chapter. That is an assumption. It requires going beyond what Inspiration actually says. That is just one example of what I'm talking about.

Approach #2: You take the text itself as primary source material. You follow the same rules that have guided the interpretation throughout the rest of the chapter. You don't impose anything on the text; you just let it say what it says. You look for the fulfillment of the passage in the time frame specified in the text.

Those two approaches are our options. To me, the second approach is much safer and much more in keeping with sound, Adventist principles of Bible study.

Ken

Ken, you are asking a good question here. I have an answer but am working on it to make it better. I am even asking Roy Gane to weigh in if he has time at the end of the school year. I should have an answer to you in less than a week. I am also working on a paper on the dating of the time of the end. I hope they will help you in your ongoing search for the truth of Daniel 11. Like you I have been through several viewpoints myself. I hope not to be changing to much more but we never know do we when we are searching for truth. Blessings,

T

J, the he of verse 39 takes us back to "the king" of verse 36, right? So if the him of verse 40 is the he of verse 39 which is "the king" then the him of verse 40 could not be the king of the north of verse 40 because "king of the north" is a different term from "the king". Now we are in 3rd grade grammar school. :) So therefore one must decide if the him of verse 40 is referencing the following noun or referencing the he of verse 39. Grammatically it cannot be both. Applying simple rules of logic and grammar help us know where to go on this.

What I was showing with the Hebrew was that, just as in English, these two terms look different: "the king" "king of the north". If they look different perhaps they are different. I am sorry that I have to be so logical.

John

This is an interesting quotation: "The Lord wants all to understand His providential dealings now, just now, in the time in which we live. There must be no long discussions, presenting new theories in regard to the prophecies which God has already made plain."

She wrote this in 1896. This was a time when the leadership were all in unity with the prophecies as presented in Smith's book. Could Dan 11 be included in the prophecies that God had already made plain?

Here is an interesting letter by J. N. Loughborough who I believe to be an honest man.

Letter from J. N. Loughborough.
Sanitarium, California. March 25, 1915.

Wilfrid Belleau, College Place, Washington, (Box 3)

Dear Brother,

Your letter of recent date received. Yesterday I mailed to you a copy of the book on the sealing message.

And I have sent a dime to the Pacific Press requesting them to mail to you a copy of "Prophetic Gift in the Gospel Church." As to where you can get information on "the king of the North," I think you will find it in Bro. Daniel's book on "The World War." Brother Uriah Smith laid no claims to "inspiration," but his view on the king of the North is well established by Sister White in speaking of one occasion when he spoke on the "Eastern Question." This you can read in Volume 4 of the Testimonies, page 278-279 where she called the discourse "a subject of special interest." etc. It would bother those holding another view than what he advocated to find a word from her favoring their views.

One Brother who had intimated in his writing on the subject that the king of the North might be the pope, told me that Sister White told him he "never should have intimated any such thing, and that his idea would only create confusion." This was not put in print, but it was what he told me in Autumn 1878.

Yours in the blessed hope, J. N. Loughborough.

John

J, Daniel 11, being an "audition" (a term used by the scholars), is fundamentally different from Chapters 2, 7, and 8, which are "visions."

Your repeat and enlarge principle allows the Gospel of John to take a different course than do the Synoptic Gospels. But for some reason you will not allow Gabriel to tell us something in Daniel 11 that was not revealed in the earlier chapters.

Ken

J, well said. The truth be told, I believe what you are finding in Daniel 11:40-45. There is nothing that you believe that I don't also believe. I just don't see these verses teaching that. The Great Controversy teaches these very things you believe. It just doesn't get its biblical evidence from these verses. Our pioneers believed what you believe. They just didn't use these verses to teach these things and neither do our modern-day evangelists.

So I too have the knowledge of future events as it relates to the loud cry, the Sunday law, the demise of the beast, etc. But on top of what you have, the pioneers had something else to cheer them along the way - prophetic way-marks rooted in the interaction of civil powers that provided added insight as to where they were in the stream of time. What a value this would be to our people today. What insight to help our people make sense of what we are seeing in the Mideast today. What added confirmation that we are at the end of time.

John

John, I see the Christian Islam conflict happening before the close of probation. The events of 40-43 happen before Jesus stands up, and serve as a warning call to accept Jesus as Lord and Savior before the close of probation.

T

T, where do you see the national Sunday law in relation to the Christian/Islam conflict? Does your understanding clarify which happens first?

John

John, in Verse 44 we have the loud cry with the fury to destroy and annihilate which is the same as the mark of the beast in Rev. 13. So we would have a worldwide Sunday law in vs. 44. It seems likely to me that the National Sunday law would precede this and be linked to the Islam vs. Christianity war, as a means of signifying which side you are on. Are you for Islam or Christianity? Do you worship on Friday or Sunday? This is phase one of the Sunday law followed by do you worship on Sunday or Saturday in vs. 44.

John, where do you see the "National" Sunday law and later mark of the Beast in Daniel 11?

T

T, yes, I see the National Sunday law preceding the loud cry:

None are condemned until they have had the light and have seen the obligation of the fourth commandment. But when the decree shall go forth enforcing the counterfeit sabbath, and the loud cry of the third angel shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. Then those who still continue in transgression will receive the mark of the beast.--Ev 234, 235 (1899). {LDE 225.4}

You see this war and the Sunday laws linked but not one necessarily following the other, is that right?

I have not found any biblical evidence for the order of events as it relates to the Sunday law in my view of Dan 11:40-45.

As I look at how it was shaping up in the 1800s when Jesus said He was going to return, I see that verse 45 was about to be fulfilled in 1877-78 in the Russo-Turkish War when they believed that the king of the north was about to go to Jerusalem. Ten years later in 1888 the Sunday law issue came to the forefront. Also the angel of Rev 18 came down but loud cry never came because of the rebellion of our leaders.

So from history I see an order of things. Now applying that to today, I can only speculate: perhaps verse 45 will be fulfilled first which in my view is the king of the north planting the tabernacles of his palace in Jerusalem and then Sunday laws would be enacted bringing the final test and shaking to God's church resulting in the outpouring of the latter rain.

In my view, verse 45 serves as a final way-mark for those who are watching, letting them know that the final days have indeed arrived. Sunday laws are right around the corner. We will not be retiring. Pull out those retirement funds and plow it into the work.

So I don't see Sunday laws nor the mark of the beast in Dan 11. I see those things in Rev 13. I see Dan 11 is to tell me when the events of Rev 13 are upon us. Civil way-marks only. Critical for those who are watching.

John

Yes, we can make the king of the north a religious or philosophical power if we will do what GC 360 says can be done and that is turn from the plain sense of the text. "The greater part of the Christian church have swerved from the plain sense of Scripture, and have turned to the phantomizing system of the Buddhists. . ."

When the king of the north has always meant a person ruling from a territory in the first half of the prophecy and we change it to mean something different in the last half we are turning from the plain sense of the text. Phantomizing - that's a scary thing to be doing.

John

J, it is very important for me to have Rome directly identified as king of the north. Because I don't see anywhere in the chapter a precedent for calling a power the king of the north that does not have its capital based in that northern territory, it would be an assumption on my part to so declare it. I see that it is not directly so named on purpose. I cannot arrive at a clear understanding of prophecy that I can teach with certainty and clarity if on even one point I overlay an assumption onto the text that is not clearly inherent in the prophecy itself. Sometimes we can be blind to our own inclusion of assumptions. That's why we study together. So if you see me bringing to the text assumptions from outside the prophecy that are leading me to wrong conclusions I want you to point these out to me.

John

J, you mentioned in your response that the death decree comes in at verse 44 which is before the close of probation. This is problematic when we see what Ellen White wrote:

"When Jesus leaves the most holy, His restraining Spirit is withdrawn from rulers and people. They are left to the control of evil angels. Then such laws will be made by the counsel and direction of Satan, that unless time should be very short, no flesh could be saved. {Mar 268.2}

I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous; they thought that we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would then be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble." {Mar 268.3}

You will notice that the death decree comes after Jesus leaves the most holy. So we would need to come up with something else besides the death decree for verse 44. It is true that there will be plagues upon the wicked after Jesus stands up as brought out in Dan 12:1 but this verse is primarily about God's people and therefore the time of trouble mentioned most certainly includes Jacob's time of trouble. Remember, the wound took away the power to kill heretics, thus the healed state will mean a restoration of that authority to kill saints. The universal death decree is all the doing of the harlot and her daughters. This is exactly what Dan 12:1 is all about.

John

E, for what purpose were verses 1-22 of Dan 11? Were they not for the purpose of knowing the times leading up to the first coming of Jesus? Did they not also need to understand issues of salvation? So why are these verses simply civil history? I believe it is because this was the purpose of Dan 11. They had other writings in the Bible to tell them how to be spiritually ready for the first coming of Jesus. Dan 11:1-22 was not given for that purpose.

Now when we come to the time of the end is there not also a need to know the times leading up to the second coming of Jesus? Why could not Dan 11:40-45 continue using this method for informing us as it used in 1-22? I know that this view seems to us so secular and unspiritual but we too have the rest of the Bible to understand how to be ready for the second coming of Jesus. Think of what encouragement this view provided to our pioneers. Jesus was coming in the 1800s. They believed verses 40-43 had just been fulfilled by the events of 1798-1802. And then they saw verse 44 being fulfilled by the events of 1853-1856. With this understanding they still understood everything we understand without going papal for verses 40-45. They had a sense of the soon coming of Jesus as they watched for the fulfilling of verse 45 in the secular events of this earth.

Just as those who lived before the first coming of Jesus watched in the Middle Eastern civil world for evidence that the coming of the Prince was nigh so can we watch events in the same secular world for evidence that the end is near. On top of that we have Rev 13, etc. to tell us what is happening in the civil/religious world. We also are to watch what is happening with the USA/apostate Protestants/Papacy/Sunday laws. I think having both to watch is better.

John

E, I like how you say what you say here. In fact, how you say may even be more important than what you say. However, let me respond to what you said. I have suggested in the past that perhaps a papal overlay can be seen in verses 40-45. But why I see the foundation for the overlay is civil battle events similar to the first half of the prophecy is because when this was first put forth by Smith, he was not corrected but rather the book in which he teaches these things was endorsed by heaven. The secular civil/battle history that he connects with these verses has a perfect fit that seems more than just coincidental. Also the fact that these views were not corrected by the Lord and when corrections were put forth by James White, they were not permitted to go forth.

What the Protestants see in the prophecies regarding Israel are different from what Smith taught. The error that Satan inspires often lies close to the track of truth.

The SOP teaches that Armageddon will have a literal civil/battle component. This also was the teaching of our pioneers. But everyone also taught that Armageddon involves Christ and His church vanquishing Satan and his followers.

John

E, let me kick this dead horse once more. Wasn't New Jerusalem a reality while earthly Jerusalem was the capital of God's people? Was not spiritual Israel a condition of the heart even while the nation of Israel was God's people?

Romans 2:28-29 ²⁸ For **he is not a Jew who is one outwardly**, nor *is* circumcision that which *is* outward in the flesh; ²⁹ but *he is* a Jew who *is one* inwardly; and circumcision *is that* of the heart, in the Spirit, not in the letter; whose praise *is* not from men but from God.

This is true today even as it was 500 years before Christ. These only have always and will always be the people of God. Nothing changed in 34 AD as far as this is concerned.

For these are the **two covenants**: the **one from Mount Sinai** which gives birth to bondage, which is Hagar -- ²⁵ for this Hagar is Mount Sinai in Arabia, and **corresponds to Jerusalem which now is**, and is in bondage with her children -- ²⁶ but **the Jerusalem above is free, which is the mother of us all**.

Paul used Jerusalem even after 34 AD to illustrate Hagar. Jerusalem above is what Abraham looked for in his day. There has been no change. Both exist at the same time back then as today. Earthly Jerusalem continues to have significance in Paul's mind as a contrast to the heavenly. And old Jerusalem will continue until New Jerusalem lands on top of old Jerusalem at the end of the millennium thus putting an end to the earthly.

John

T, the understanding that I have come to regarding Dan 11:45 still seems to make the most sense to me and the events transpiring today in Islamic countries in preparation for an Islamic Caliphate provide me added conformation that the end of all things is at hand. The Sunday rest agitation in the EU coupled with the impending financial crisis, labor unrest; all these things add to the sense that our time is limited. If a Caliphate is established in Jerusalem by a ruler from the north, I will accept that as a fulfilled waymark (Dan 11:45) telling me that Sunday legislation here in the USA is about to transpire even if all is quiet on that front here is the USA. I think this will provide an important prophetic credibility factor just as August 11, 1840 provided credibility to our pioneers. We will be able to show people from the writings of our pioneers that our church, back in the late 1800s, taught that this very event would be taking place. This will prepare them to believe that we could also be right regarding our teaching on a coming Sunday law.

Here is some Islamic prophetic preaching:

<http://www.youtube.com/watch?v=yNwIBvq27E8&feature=related>

John

G, a Muslim Brotherhood leader in Egypt is issuing some strong statements. When will all this talk turn into action? And if this talk becomes a reality, would this have any prophetic significance? This is a question that our leaders ought to be grappling with now. <http://www.translatingjihad.com/2011/07/shaykh-safwat-hegazy-jerusalem-belongs.html>

John

J, it is interesting that Ellen White said that the Jews will be scattered over the world. Right now Evangelicals believe that the Jews are blessed of God because they have their homeland back and have been gathering there for the last few decades. But there is a perpetual curse against the Jews. I believe that we will be seeing them scattered once again so that the Evangelical world will see that they have indeed been visited by a curse from God. Could it be that a power from the north will have something to do with this? It seems very probable that a Muslim power will be used to respond to that awful cry for the blood of the Son of God to be upon them. From the chatter we hear coming from those who wish to see a Caliphate established in Jerusalem, we could very well see this scattering happening soon. What do you think?

John

“Looking upon the smitten Lamb of God, the Jews had cried, "His blood be on us, and on our children." That awful cry ascended to the throne of God. That sentence, pronounced upon themselves, was written in heaven. That prayer was heard. The blood of the Son of God was upon their children and their children's children, **a perpetual curse.** {DA 739.1}

Terribly was it realized in the destruction of Jerusalem. Terribly has it been manifested in the condition of the Jewish nation for eighteen hundred years,--a branch severed from the vine, a dead, fruitless branch, to be gathered up and burned. From land to land throughout the world, from century to century, dead, dead in trespasses and sins!" {DA 739.2}

“The Jews who first started the rage of the heathen against Jesus, were not to escape. In the judgment hall the infuriated Jews cried, as Pilate hesitated to condemn Jesus, His blood be on us and on our children. The race of the Jews experienced the fulfillment of this terrible curse which they called down upon their own heads. Heathen and those called Christians were alike their foes. Those professed Christians, in their zeal for the cross of Christ, because the Jews had crucified Jesus, thought that the more suffering they could bring upon them, the better could they please God; and many of those unbelieving Jews were killed, while others were driven from place to place, and were punished in almost every manner. {1SG 106.1}

The blood of Christ, and of the disciples, whom they had put to death, was upon them, and in terrible judgments were they visited. The curse of God followed them, and they were a by-word and a derision to the heathen and to Christians. They were shunned, degraded and detested, as though the brand of Cain was upon them. **Yet I saw that God marvelously preserved this people, and had scattered them over the world, that they**

might be looked upon as especially visited by a curse from God. I saw that God has forsaken the Jews as a nation; yet there was a portion of them who would be enabled to tear away the veil from their hearts. Some will yet see that prophecy has been fulfilled concerning them, and they will receive Jesus as the Saviour of the world, and see the great sin of their nation in rejecting Jesus, and crucifying him. Individuals among the Jews will be converted; but as a nation they are forever forsaken of God.” {1SG 107.1}

J, I read an article by George Burnside that helped me to see that E. J. Waggoner and I are both wrong on Dan 11:45.

Here is what I wrote:

“The world is stirred with the spirit of war. The prophecies of the eleventh of Daniel have almost reached their final fulfillment.” RH Nov. 24, 1904 When those words were penned, many in our church believed that every prophecy of Daniel 11 except the last prophecy found in the final verse - verse 45 - had been literally fulfilled. Only one more verse was to be fulfilled before end time events would transpire. “And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.” Daniel 11:45 The text doesn’t say who brings this king of the north power to its end; but what would stir the ire of the Christian West more than the occupation and total control of the glorious holy mountain by Islamic forces?

E.J. Waggoner believed that the king of the north would come to his end at the battle of Armageddon and the text itself does indeed indicate this conclusion as you will see in a moment. “Again the scene of conflict becomes the land of Palestine. It is here that the battle of the last day, of Armageddon, is to be fought, and more than one prophet has described the gathering of the nations to the final conflict here. And in this the ‘king of the North’ is to come to his end, and none shall help him.” April 1, 1897 EJW, PTUK 195.13

This last sentence of the prophecy, “yet he shall come to his end, and none shall help him” is more profound than it may at first appear. If we take the view that the king of the north refers to that power that holds a geographical territory north of Israel and when we see that this power was held at various times by the Greeks and the Romans and the Ottoman Turks and is now held by various Islamic nations and that by definition it cannot come to its end because whatever power conquers the territory becomes the king of the north, given this understanding, when it says he shall come to his end, this must refer to a climatic, final event. The reason the king of the north comes to his end and none shall help him is because there will be no kingdoms left to occupy that territory or any territory on the face of this earth after Armageddon. This may indicate that the Islamic occupation of Israel will continue through the final events of earth’s history and may be the primary provocation that brings the world powers to their final conflict.

After reading Burnside's paper I now believe that this last sentence of verse 45 must be fulfilled before the next verse takes place. Verses 40-45 have been consistent in sequential fulfillment. Why would we take the last verse and say that it refers to an event that takes place after Dan 12:1? This last sentence must be fulfilled before the close of probation.

And then the obvious answer came to mind. If it is true that the kings of the north and south have been leaders of civil, military powers as they have all been in the first half of this prophecy then they would most likely be leaders of civil, military powers in the last part of the prophecy. This has been my position all along. Well if the "he" of verse 45 is the king of the north and the king of the north has always been a historically identifiable individual then the "he" of the last sentence is that same individual. This "he" is not a power or a nation or an ism; no, it is a person. And all this sentence is saying is that this person who will "plant the tabernacles of his palace between the seas in the glorious holy mountain" will come to his end and none shall help him. In other words we should expect to see this person be taken out of power either by death or by some other means. This will be the last sign post marker before the close of probation.

We see the prediction of someone else coming to their end earlier on in the prophecy:

Dan 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."

There is nothing particularly significant as far as the great controversy is concerned in how this raiser of taxes dies. It is simply a waymark. It simply shows that God knows the details of the future. "In a little less than eighteen years after the taxing brought to view, seeming but a "few days" to the distant gaze of the prophet, Augustus died, not in anger nor in battle, but peacefully in his bed, at Nola, whither he had gone to seek repose and health, A.D. 14, in the seventy-sixth year of his age. {1897 UrS, DAR 266.2}

I had made the same mistake as everyone else in making the king of the north in the very last sentence something other than an individual. Understanding this last sentence helps us see that this "he" cannot be the papacy, Islam or anything else other than a person. He comes to his end and then the close of probation takes place. How simple can it be!

Here is George Burnside's paper:

Further on page three in the middle of the second column we read: "Verse 45 indicates that the papacy will endeavor to come between the people and the sanctuary, but will come to an end right at the last before the Second Coming."

That is the only logical conclusion they could come to if they take the position that this “he” power is the papacy. If “he” is the papacy “he” “shall come to his end” just before the standing up of Michael, or the close of human probation. But again their conclusion is contrary to God’s “Scripture of Truth.” For instance when writing of the “man of sin,” “the son of perdition,” “the mystery of iniquity,” “that Wicked,” we read:

2 THESSALONIANS 2:8 “And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.”

The papacy, the subject of this tremendous prophecy will continue to the “Second Advent” when it will be struck to nothingness “with the brightness of His coming.” Again we read the papal power would:

DANIEL 8:24 “Destroy the mighty and the holy people,” and they.
DANIEL 8:25 “shall be broken without hands.”

This anti-Christ power will continue to the end, to the Second Advent. It will be there after Michael stands up. It will suffer under the seven last plagues.

It certainly does not escape the seven last plagues which follow the standing up of Michael, the Great Prince of the saints of Christ. The papacy is not the “king of the north.” “The papacy will come in for the seven last plagues.” Note the clear teaching of Scripture:

REVELATION 16:10 “And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain.”

“The seat of the beast” is Rome - the Vatican. It is the subject of Christ’s prophecy.

REVELATION 13:2 “The dragon gave him his power, his seat and his great authority.”

We often read in the press of “the Roman See.” That is the Roman seat. His position of power and authority in the ancient capital of the world, the “Eternal City” The magnet of Kings and Rulers. Soon that “seat” of power and splendor will become “full of darkness”. They have poured out “darkness” on the nations until today how tragically true is the prophecy.

ISAIAH 60:2 “Behold the darkness shall cover the earth, and gross darkness the people.” As a result the “seat of the beast” will be darkness in the plagues.”

No! The papacy will not escape the seven last plagues. It continues to the very end. The papacy is not the power mentioned in Dan.11:45, “who will come to his end,” as “Michael stands up.” The papacy is not “the King of the North” of Daniel 11. Our friends are not correct in writing:

“The papacy will come to an end right at the last before the Second Coming. This is associated with the close of probation.” Therefore the papacy is not the “he” of Daniel 11. <http://sdapillars.org/media/GBKingOfTheNorth.pdf>

J, I was looking at the phrase, “and at that time” to see how it was used in other places in the Bible. It is used 8 times. In each case it appears to refer to the words just preceding this phrase. In Dan 12:1 this phrase is used twice.

Daniel 12:1 “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.”

If we look at the second use of this phrase in this verse it is very evident that the action being indicated by the phrase takes place at the time of the event of the sentence preceding the phrase. The activity of the sentence preceding this phrase, “and at that time” in all cases where it is used in the Bible always takes place or begins before the activity referred to by this phrase.

*Acts 7:60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. **And when he had said this, he fell asleep.***

Chapter 8

*8:1 And Saul was consenting unto his death. **And at that time** there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.*

“And at that time” refers to the time when S was stoned. Great persecution began after the event of Acts 7:60.

Now notice our verse in Daniel:

*11:45 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.***

Chapter 12

*12:1 **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.

It looks to me like the king of the north must come to his end before Michael stands up. Any other view would go counter to the consistency we see everywhere else this phrase is used.

What does this mean to the view of the king of the north being the papacy? It seems to me that this alone would cause us to rethink our position on this issue. If we truly want to get God's intended interpretation to the phrase "king of the north" in verse 45 it seems like we must be consistent with our interpretation of the phrase, "and at that time". We can make the phrase, "yet he shall come to his end, and none shall help him", take place after the event referred to by the phrase, "and at that time" but to do that we must make a very large exception to the rule. Bible prophecy is written precisely and if we don't follow the rules exactly we are liable to arrive at erroneous interpretations. Let me know your thoughts on this.

John

Hi John, these are good things to be investigating. Consider Dan 11:16.

***Daniel 11:16** ¹⁶ "But he who comes against him shall do according to his own will, and no one shall stand against him. He shall stand in the Glorious Land with destruction in his power.*

As has been mentioned before, this verse is intended to signal the transition from divided Greece to Rome. It contains the (1) Ascension, (2) Dominion and (3) Will of the new power, a pattern that we have discussed before and picked up from Daniel 8.

*But notice how it says, "He **shall** stand in the Glorious Land with destruction in his power." This indicates a future action. And indeed that doesn't occur in the prophecy until Dan 11:22. He does not impose taxes on the Glorious kingdom until v. 20. Verses 16-19 are detailing his rise to power, how he increased his dominion and the order of conquest.*

The text says he will 'stand in the Glorious land with destruction (kalah) in his power.'

This word indicates a full end, utter annihilation, complete destruction. It is only used one other place in the book of Daniel.

***Daniel 9:26** ²⁶ "And after the sixty-two weeks **Messiah shall be cut off**, but not for Himself; And the people of the prince who is to come **Shall destroy the city and the sanctuary. The end of it shall bewith a flood**, And till the end of the war desolations are determined.*

***Daniel 9:27** And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until*

the consummation (kalah), and that determined shall be poured upon the desolate.

Daniel 11:22 ²² *"With the force of a flood they shall be swept away from before him and be broken, and also the prince of the covenant.*

Notice that Dan 11:22 and Dan 9:26 are thematically and linguistically parallel. Both include the destruction by flood of the God's people as well as the Messiah or Prince of the covenant.

But this utter destruction (kalah) doesn't come until after the Messiah is cut off. Because if you continue reading in Dan 9:27 it says He will confirm a covenant with many for one week (27AD – 34AD) but in the midst of the week he will be cut off (31 AD). Then it says because of the abominations he will make it desolate until the kalah is poured out on the desolate.

Matthew 23:37-39 ³⁷ *" O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! ³⁸ "See! Your house is left to you desolate; ³⁹ "for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the LORD!'"*

When Jesus left the temple precincts that Wednesday, he forever left it desolate. The temple remained so until its destructions 40 years later in 70 AD.

My point is that v. 16 says of the Roman power "He shall stand in the Glorious Land with destruction in his power", but that didn't happen in the prophecy until v. 22 when they were swept away with the force of a flood. Obviously this is because when we use the word "shall" we are referring to a future action or event.

Daniel 11:45 ⁴⁵ *"And he shall plant the tents of his palace between the seas and the glorious holy mountain; yet he shall come to his end, and no one will help him.*

This planting of his tents between the palace and the glorious holy mountain happens in response to the news from the east in the previous verse. But the phrase "Yet he shall come to his end, and no one will help him" indicates a future fall from which he will not escape. I believe the phrase "at that time" in Dan 12:1 refers back to him planting the tents of his palace – not his coming to his end. Thus Christ arises to judgment and to receive His kingdom as this power is seeking to obscure 'the mountain, glorious and holy' and the salvation it brings from the peoples.

*For what it's worth.
Edward*

Hi E, you make a very good point. You may be right. If the "he" is the papacy then we know that the coming to his end would have to be after Dan 12:1 and from what you have shown, that could be indicated by the "shall". But if the "he" was a person such as the "he's" have all been in the first half of the prophecy then the he could come to his end either before or after Dan 12:1. Using the word shall might prove a bit difficult to use as an indicator as to what the king of the north references or when the event the "shall" references takes place. For instance, what about the first "shall" of verse 45 (And he shall plant the tabernacles of his palace)? Could this mean that the planting of the palace of his tabernacle is also a future event to Daniel 12:1? Does it also take place in the same period of time when the second "shall" takes place? And if not, why not? The identification of the king of the north for verse 45 depends on something else other than when the "he" comes to his end as I believe you have clearly demonstrated. Thanks for helping me see this.

John

E, after I sent my response to your insights I recalled what you were responding to and thus I would like to add this point. The phrase "and at that time" might help us locate when the "shall" of the previous sentence takes place. As I pointed out, this phrase always identifies the order of events. In the "shall" examples you gave none of those sentences were followed with "and at that time" as we find in verse 45. Seeing that every time this phrase is used, the sentence before always precedes the event being referenced by this phrase, the phrase, "he shall come to his end" seems to take place before Dan 12:1.

John

I realize this isn't at the deep end of the theological pool, where some of you fine men are exegeting, but your morning sharing stirred one thought (all I can manage, since I'm not a morning person!).

Interesting to me that the same phrase - "and at that time" - is used by different writers, in different testaments, in different times. To me, this should not be surprising but rather, yet another simple evidence of the Ultimate Authorship of the Bible. Sometimes the common Source of various passages in the Word seems evident even in the commonality of its expressions.

Kenneth

Hey John,

I like E's response here. Will have to get back into Daniel 11 to give you anything further. Have been preparing other subjects over the last few months. On my way to Valley View SDA church for NWGYC—do you know where that is?

In God's grace,

J

Hi J, going to my former district, are you! Beware; I have infected that territory with the Turkey virus. :)

John

The king of the north in Dan 11 was always the prominent leader of the original Seleucid territory. The king of the north was Sultan Selim III of Turkey when verses 40-43 were fulfilled. When verse 44 was fulfilled in 1856, Sultan Abdülmecid I was king of the north. Today, Recep Tayyip Erdoğan is the prominent leader of this territory. He is the king of the north right now. If verse 45 is fulfilled during his term of office, he would be the individual who will plant the tabernacle of his palace there in Jerusalem. After he did that he would come to his end and no one would help him. This will be double confirmation that this interpretation was correct.

What does it mean tabernacles of his palace? We are not told and this is the only place this word translated palace is used in the Bible. As I look at what is happening in the Muslim world today, we have a contest between the Turks, Persians and Arabs. They all would like to be in charge of a Caliphate for the entire Muslim world. Who will the Caliphate go to? I believe it will be determined by who takes Jerusalem. All would rally around a Jerusalem Caliphate. It really is the only solution to the issue of who will be in charge of the Caliphate. We don't have to wonder who it will be. We have the sure Word of prophecy telling us that it will be the king of the north - the leader of Turkey. Turkey wants to bring back the glory days of the Ottoman Empire. They are the dominate military power of this region.

John

E, thanks for staying in this derby. I would like to question this statement you make:
“This conclusion is only reached by allowing scripture to interpret scripture -- which is the only valid way to interpret prophecy in the first place.”

If I used primarily scripture to interpret Daniel 11 my horse would stumble right out of the gate. The prophecy we have been given in Daniel 11 is primarily understood by comparing scripture with history.

11:2 “And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than [they] all: and by his strength through his riches he shall stir up all against the realm of Grecia.”

This tells us what history of the world we are to examine (Persia, Greacia) to understand who these three kings of are.

Where in scripture do we turn to find the identity of these three kings?

Smith says: These were, (1) Cambyses, son of Cyrus; (2) Smerdis, an imposter; (3) Darius Hystaspes. {1897 UrS, DAR 247.3}

“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.” {1897 UrS, DAR 247.2}

Why would we not continue using primarily secular history rather than scripture to interpret the remaining verses of this predictive audition? Why couldn't Daniel 11 be written for the non-theologian simply to show that God knows the future and revealing where we are in the stream of history relative to the close of probation? Anytime in the past 2500 years anyone could have read Daniel 11 and looked at history and the current news headlines and could have seen where they were in this streaming news headline audition. If what our pioneers believed about this chapter is true, I can see that this chapter would appeal to the secular mind as no other chapter in the Bible. Modern man is addicted to news headlines. I see chapter 11 as having great potential to be used as an entering wedge for the third angel's message. We are not exploiting this chapter in our outreach to the world as did our pioneers.

Still looking for more insights as to why the phrase “and at that time” does not identify the point in time when the king of the north comes to his end.

John

John, good response. I would agree with what you say here. I am on an east coast speaking tour and do not have the time to even read all my emails. But I would strongly agree that “At this time means” that the events of verse 45 and 12:1 are happening at the same time.

*Blessings,
T*

T, you are helping to fulfill this prophecy regarding Daniel standing in his lot: "The time has come for Daniel to stand in his lot. The time has come for the light given him to go to the world as never before. If those for whom the Lord has done so much will walk in the light, their knowledge of Christ and the prophecies relating to Him will be greatly increased as they near the close of this earth's history. {21MR 407.3}

Daniel 11 is a prophecy related to Christ. It points out world events that lead up to that great event of Him standing up. Blessing on your eastern speaking tour. When and where can I get your book?

John

T, I understand that you are very busy right now so if you can't get to this, that is okay. But I would find some clarification very helpful for me. When you say the events of 45 and 12:1 are happening at the same time, let me see if I understand what you mean by this.

11:45 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.

Chapter 12

12:1 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.

In 12:1 we have three sequential events described: close of probation, time of trouble and a spectacular deliverance at the conclusion of the time of trouble at the voice of God. And in verse 11:45 we have two sequential events: the planting of the palace followed by the king of the north coming to his end.

Obviously you are not saying that the two events of verse 45 can take place simultaneously with the three events of 12:1. You evidently mean that the events of these two verses transpire within a relatively short span of time. I too believe this to be the case. My question however related to the sequence of these events. Do the two events of verse 45 take place before the three events of 12:1? I believe that the phrase, "And at that time" requires us to understand that the king of the north comes to his end before the close of probation. This is based on how this phrase is used in the 7 other places it is found in scripture. This has implications for those who have chosen to change the meaning of the king of the north from being a literal individual king as it is in the first half of the prophecy to being a symbolized power in the last few verses. Because of making this change those who hold to this view know that the phrase "And at that time" cannot refer to the sentence that comes before it.

I think that it would be incumbent upon us to reconsider the identity of the king of the north in verse 45 before we take such liberties with the principles of biblical interpretation. When we come upon something that doesn't fit quite right we are to reconsider our interpretations. This is what I have done over the last 18 months as I have been studying Daniel 11 and the three woes. I have had to change my understanding on several occasions. I consider this issue the greatest obstacle to the "new view" as our brethren from the 1919 Bible conference called the papal view. I believe this issue should be resolved before the "new view" is adopted.

John

Hi John, sorry to jump in on your question to T, but can't "he shall come to his end..." be read not necessarily sequentially, but proleptically? That is, speaking in advance of what is to happen? Something similar to Dan 7.11,12 where if you were to follow the sequence, you'd have the 4th beast destroyed but the first three continuing in existence.

S

I would tend to agree with that and would suggest (as did James White) that the principles of interpreting Daniel 11 should be based in Daniel 2, 7, and 8 rather than seeing this last chapter as more of a stand-alone/history type prophecy.

J

Hi S, yes, I understand what you are saying here. This is similar to what E had to say with the word "shall". And I could agree with what you both propose if it wasn't for that inconvenient phrase "and at that time". In the verses you mention this phrase does not follow the text. My contention is that this phrase "and at that time" requires us to sequence the events. "He shall come to his end must precede the statement "and at that time" in order to stay consistent with every other time this phrase is used.

John

J, I noticed in your outline of Daniel 11 that in verse 30 you say: "For the ships of Chittim shall come against him (Vandals etc):" By saying Vandals are you suggesting that the word "ships" is to be understood as literally referring to the boats that the Vandals sailed in rather than being symbolic of something else? If that is so then what principle of prophetic interpretation are you following to suggest that the word "ships" 10 verses later is symbolic of economic pressure? "with chariots, and with horsemen, and with many ships; (U.S. alliance military/economic pressure)" How do you know when to switch a word from its literal meaning to a symbolic meaning? Could it not have been the economic pressure of Chittim that came against him in verse 30? Don't both need to be either economic pressure or both be literal boats? If not how do you know which one should be symbolic and which one should be literal? Our pioneers let them both mean the same thing - literal boats. I realize that you do the same thing with the king of the north as you do with ships, (in some instances king of the north is a literal king and in other instances he is symbolic of something else) but does this allow for sound prophetic interpretation?

Do we first form a conclusion of what the text must teach us based upon repeat and enlarge of chapters 2, 7 and 8 and then interpret the text to fit our conclusion or should we first follow sound principles of prophetic interpretation and see what the specific prophecy is teaching us? Can you see how arbitrary it will look to those we are teaching if we tell them ships mean this in one place but something else a few verse later? Does it not seem arbitrary to say that "And at that time" in 12:1 does not refer to the sentence preceding it when the very next time this phrase is used within the same verse it does refer to the preceding sentence? If we did not impose a meaning from outside the prophecy for the identification of the king of the north for the last few verses we would not have these inconsistencies. By allowing the prophecy itself to guide our interpretation of the prophecy we don't end up with these difficulties. Does this make sense to you?

John

Hi Eugene, I have read a number of your papers and it appears that you have developed the attribute of common sense. I value this attribute which Ellen White speaks highly of:

"The philosophy of common sense is of far more importance to the youth than the study of Greek and Latin." {YI, June 30, 1898 par. 7}

"We are to be guided by true theology and common sense." {CT 257.3}

"God wants us all to have common sense, and He wants us to reason from common sense." {3SM 217.2}

I have noticed that the action of the sentence immediately preceding the clause "and at that time" always occurs before or is concurrent with the action of the subject of this clause in every case where this clause is found in scripture. In no case is the action of the preceding sentence performed after the subject of the clause. Here are the verses where this clause is found:

Joshua 11:20 For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, [and] that they might have no favour, *but that he might destroy them, as the LORD commanded Moses.*

11:21 **And at that time** came Joshua, and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities.

1 Kings 8:64 The same day did the king hallow the middle of the court that [was] before the house of the LORD for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings: *because the brazen altar that [was] before the LORD [was] too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings.*

8:65 **And at that time** Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the LORD our God, seven days and seven days, [even] fourteen days.

2 Chronicles 16:6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; *and he built therewith Geba and Mizpah.*

16:7 **And at that time** Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.

Nehemiah 12:43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: *so that the joy of Jerusalem was heard even afar off.*

12:44 **And at that time** were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited.

Jeremiah 33:14 *Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.*

33:15 In those days, **and at that time**, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

Daniel 12:1b . . . *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.*

Acts 8:1 *And Saul was consenting unto his death. **And at that time** there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.*

Now to the case of Daniel 12:1.

Daniel 11:45 *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.*

12:1 **And at that time** shall Michael stand up, the great prince which standeth for the children of thy people:

It looks to me like the king of the north must come to his end before Michael stands up. Any other view would go counter to the consistency we see everywhere else this phrase is used. If this is the case, then the king of the north of verse 45 cannot be the papacy because the papacy comes to his end after the close of probation. Is there a flaw in this reasoning? Is this conclusion in harmony with common sense?

John

E, what follows is a very lengthy response. I too get carried away and just can't help myself. :) Let me comment on what you say here:

To take the rest of Dan 11 symbolically from v. 23 on seems a strange thing to do especially since we have no indication that that's what we should do. The angel has spoken plainly up until now and there seems no reason that he should suddenly switch to symbolic. However, with the rise of a new 'spiritual Israel' that is global and not geographically, culturally or ceremonially tied to Judaism – it would make sense that the enemies of this power would also transition from literal and geographical to spiritual and global. After all, the beast of Rev 13 is said to have dominion over every tribe, tongue, and nation and 'all the world' will wonder after him. So the enemies of God's people in the end times seem to be global and spiritual according to Revelation as well.

Wasn't **spiritual** Israel in existence globally long before Christ and long before Abraham? **Ancient** Israel was placed at the cross roads of the nations. They were to share the truths committed to them with all nations. They failed in this mission. They would "compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." (Matthew 23:15) They were not making their converts a part of spiritual Israel. All who will be saved from all ages will have first become a part of spiritual Israel. Spiritual Israel has always been global and not geographically tied to one spot on earth.

The enemies of God's people - spiritual Israel - in all ages have been global and spiritual. By saying this I am not denying that the literal descendants of Abraham were not chosen

by God to be the His oracle keepers. Their probation as the oracle keepers ended in 34 AD.

The prophetically foretold SDA Church has been raised up just as ancient Israel had been, to open the oracles of God to the world.

“No line of truth that has made the Seventh-day Adventist people what they are, is to be weakened. We have the old land-marks of truth, experience, and duty, and we are to stand firmly in defense of our principles in full view of the world. It is essential that men be raised to open the living oracles of God to all nations, tongues, and peoples. Men of all ranks and capacities, with the various gifts, are to stand in their God-given armor, to cooperate harmoniously for a common result. They are to unite in the work of bringing the truth to all nations and peoples, each worker fulfilling his own special appointment.” {AUCR, January 1, 1901 par. 7}

I say all this because I do not agree with this idea of going from literal to spiritual. I don't believe there is such a thing. I think we are just making this distinction up. The literal/geographical was always to be concurrent with the spiritual/global. Before Christ the literal/ geographical oracle bearers were headquartered in Palestine. But their spiritual work was to impact the nations. Today the literal/ geographical oracle bearers are headquartered in the USA but the spiritual work of the SDA Church is to impact the nations.

The bottom line of all this: the last few verse of Dan 11 should simply be understood as it reads. It should be interpreted just as the first few verses are interpreted – literal history from the identical region that the prophecy begins with. I know this is a simple view. It is so much more complicated and perhaps interesting to spiritualize the verses. Spiritual Israel was to impact the nations from verses 1-45. The physical headquarters for the oracle bearers has changed from Palestine to the USA but that is immaterial to the prophecy of Dan 11.

Jerusalem was only sacred when God's presence was there. When the presence of God left the temple and the city was destroyed and the nation of Israel was in Babylon Daniel still prayed towards Jerusalem even though it was desolate. Why? Because God's presence would once more hallow this spot on earth. Jesus came to the temple and His presence made the glory of this second temple greater than the first. Today this spot is again desolate. So why does the prophecy of Dan 11 in the time of the end still concern itself with the Middle East? Because this spot will be the center of the universe. It will be the location of the throne of God. Yes, it will have been desolate for 3000 years and it is right now no more sacred or holy than any other spot on planet earth. In fact, it is in the same condition as it was in the days of Daniel – desolate. But that spot, though it was not holy, still was significant because of the fact that Jesus would someday hallow that spot with His presence. And so even though it was desolate and the Jews were worshiping idols and the sun from that spot, the prophecy of Dan 11 still speaks of that geographical location. Nothing is different today. It is still desolate but the prophecy of Dan 11 still continues to relate itself to that location because this exact geographical spot will soon once again be holy and sanctified by the presence of God's throne.

I dealt with this issue with J sometime back. I will append my letter to J. This is the bottom line where we take off with different interpretations of Dan 11. If we could agree that the literal SDA Church is called to take up the role of literal ancient Israel and that spiritual Israel (God's invisible church on earth) has always existed and the mission and extent of both groups has always been to share the oracles of God with all nations, I think we could come into harmony with our understanding of Dan 11:40-45.
John

Letter to J: (red type is J writing and black type is my response)

(J) The woman in the latter part of this prophecy represents spiritual Israel, all who are in Christ Jesus, and not literal Israel (Galatians 3:28; Romans 2:28, 29). It is the Christian church during the 1260 years of papal persecution.

You seem to be mixing apples and oranges here. You equate spiritual Israel with all who are in Christ Jesus. In literal Israel we would have wheat and tares, those who were in Christ Jesus and those who were not in Christ Jesus. So I would see the woman as the apostolic church that was comprised of both the wheat and the tares not just those who were in Christ Jesus. So it would be better to say that the woman in the first part of the prophecy represents those who were a part of ancient Israel and the woman of the latter part of the prophecy represents modern Israel (specifically the apostolic church in this passage). This would keep the issue of whether or not a person was converted or not out of the description.

Here is something I had written a couple hours ago before I started commenting in the pages of your book: On page 9 of your book we have a problem. You write: "Throughout the New Testament (as well as in some prophecies of the Old Testament; Hosea 2:23) the Bible makes a transition from literal Jews to spiritual Jews (Romans 2:28, 29; Galatians 3:29; Romans 9-11). In Revelation 12 we find this transition from literal to spiritual Israel in the prophetic language of symbols. Chapter 12 opens with a vision of a "woman." This woman is a symbol of God's church (Jeremiah 6:2; 2 Cor. 11:2) both in the Old Testament (OT) and in the New Testament (NT)."

And then what follows in your book is where I believe you may be mixing apples with oranges. If we could separate the apples from the oranges, I think everything else would fall into place.

When the disciples transitioned from being members of the physical, literal Jewish synagogue to being members of the physical, literal Apostolic Church they did not go from being literal Israel to being spiritual Israel. They were already spiritual Israel. Ananias and Sapphira, though they were a part of the Apostolic Church, were not a part of spiritual Israel. Spiritual Israel has always existed and is made up of spiritually alive people. The Adventist Church is not spiritual Israel. Individual members may be part of spiritual Israel if they are indeed circumcised of heart - children of Abraham.

We can say that the denominated organization – God’s Oracle safeguarding, physical organization went from literal Israel to literal Apostolic Church. But we should not mix the literal with the spiritual and say that one becomes the other.

Ellen White often contrasts ancient Israel with modern Israel. This is a comparison of apples to apples.

“For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years.”--Manuscript 4, 1883. {Ev 696.2}

“Please read the third chapter [of Jeremiah]. This chapter is a lesson for modern Israel. Let all who claim to be children of God understand that He will not serve with their sins any more than He would with the sins of ancient Israel. God hates hereditary and cultivated tendencies to wrong (Letter 34, 1899).” {4BC 1154.9}

She does use the phrase spiritual Israel also but you get the sense that she is referring to, not simply members of a denominated people but to those who are indeed spiritual:

“Many of these converts from heathenism would wish to unite themselves fully with the Israelites and accompany them on the return journey to Judea. None of these were to say, "The Lord hath utterly separated me from His people" (Isaiah 56:3), for the word of God through His prophet to those who should yield themselves to Him and observe His law was that they should thenceforth be numbered among spiritual Israel--His church on earth.” {PK 371.3}

“Never has the Lord been without true representatives on this earth who have made His interests their own. These witnesses for God are numbered among the spiritual Israel, and to them will be fulfilled all the covenant promises made by Jehovah to His ancient people.” {PK 713.1}

Here she uses spiritual Israel to designate His people who are in still in Babylon:

“But, thank God, His church is no longer in bondage. To spiritual Israel have been restored the privileges accorded the people of God at the time of their deliverance from Babylon. In every part of the earth, men and women are responding to the Heaven-sent message which John the revelator prophesied would be proclaimed prior to the second coming of Christ: "Fear God and give glory to Him; for the hour of His judgment is come." Revelation 14:7. {PK 714.2}

No longer have the hosts of evil power to keep the church captive; for "Babylon is fallen, is fallen, that great city," which hath "made all nations drink of the wine of the wrath of her fornication;" and to spiritual Israel is given the message, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Verse 8; 18:4. As the captive exiles heeded the message, "Flee out of the midst of Babylon" (Jeremiah 51:6), and were restored to the Land of Promise, so those who fear

God today are heeding the message to withdraw from spiritual Babylon, and soon they are to stand as trophies of divine grace in the earth made new, the heavenly Canaan.” {PK 715.1}

(J) Modern Israel/ Ancient Israel may be a better way of saying it, but the point is the same.

The difference is in viewing it like this is that we don't think we must then spiritualize prophecy that finds its fulfillment after 34 AD. If the king of the north and south are identified 16 times as literal individual kings in the first half of the chapter, there is no reason to not allow the kings of the north and south to also represent literal individual kings in the last few verses of the chapter. This concept is so basic to interpreting prophecy. There is no way that I can justify calling the kings of the north and south religious systems or ideologies when the pattern has been laid down in the vision that they represent literal individual kings. If we step away from this fundamental principle of prophetic interpretation that declares that once a term is identified in the prophecy, that definition continues through to the end, we will likely misinterpret the prophecy.

(J) The remnant of the seed, are those who keep the commandments of God but who also “overcome by the blood of the Lamb,” and have the testimony of Jesus” (Revelation 12:11, 17). Literal Israel rejects both.

The remnant of the seed is spiritual Israel. Literal Israel was composed of those who were spiritual Israel and who were of the synagogue of Satan. So we can't say that literal Israel rejected God. Some did and some didn't.

First of all let's settle this spiritual Israel issue. Most people think of spiritual Israel as those who are followers of God after the end of the 490 year probation. But I see Job as a part of spiritual Israel. I see Ruth as numbered among spiritual Israel--His church on earth. I see spiritual Israel as having always existed. I don't see a transition at any point in time from literal Israel to spiritual Israel. I see the Bible speak of two classes of men – uncircumcised gentiles and circumcised Israelites. I see King Saul at the end of his life was an uncircumcised gentile and I see Ruth the Moabite as a circumcised Israelite. I see the eleven apostles as part of spiritual Israel before the cross and after the cross – Judas was a gentile.

Those who are converted from all ages of this world are numbered among spiritual Israel. Only Israelites of all ages will be saved – 144,000.

“Many of these converts from heathenism would wish to unite themselves fully with the Israelites and accompany them on the return journey to Judea. None of these were to say, "The Lord hath utterly separated me from His people" (Isaiah 56:3), for the word of God through His prophet to those who should yield themselves to Him and observe His law was that they should thenceforth be numbered among spiritual Israel--His church on earth.” {PK 371.3}

So this idea of a clear transition from literal Israel to spiritual Israel in Revelation 12 is a misnomer. There is no such thing. People transition from gentiles to spiritual Israelites when they are converted no matter what nationality they are or in what period of earth they lived. The promises and covenants of God have always and only applied to spiritual Israel. Judah as a civil nation was given 490 year probation. But so have many other civil nations been given a probationary period and when it expired and if they had not repented they were destroyed. But this has nothing to do with the God's church on earth – spiritual Israel. This group has continued from the days of Adam and will go through eternity.
John

Hi E, when I write out my thoughts I too consider that I am just writing for myself. But I like the spirit of your writing. These verses between 22 and 31 which have fixed dates are difficult to understand. I go with Smith's understanding because I haven't seen any other interpretation that stays true to that principle of prophetic interpretation that states that once you identify an interpretation for a term that meaning remains throughout the prophecy. Thus the king of the south in verse 25 would have to be a ruler from Egypt which Smith's view presents.

You make a good case for your view but just because something fits well doesn't make it necessarily right. What I am thankful for is that verses 40-44 find a good application in recent historical records that fit well and tell us that time was about up in the 1800s when Jesus was to come. With the understanding of those verses, verse 45 reads like a first grade primer. It will be easy to show our neighbors what is about to take place. Current chatter indicates verse 45 is on the verge of fulfillment:

“To be sure, Erdogan is intelligent enough to know that he cannot call himself the sultan or the caliph just as Putin cannot present himself as the tsar.”

http://www.biyokulule.com/view_content.php?articleid=3802

A Muslim Model

Erdogan'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 20th century, when Muslims from India to Java looked up to the Ottoman sultan as caliph, hoping he would save them from European 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, Erdogan 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 Erdogan'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 Erdogan’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.”

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

Hi Ken, the prophecies of the Bible are amazing. They could have and would have all been fulfilled in the 1800s if we had not rebelled. Now those that are unfulfilled will be fulfilled in the future. Some people want the sun, moon and stars prophecy to be fulfilled again because we are so far removed from when they were fulfilled. I see the historical fulfillment of verses 40-44 gave our pioneers hope that Jesus really was going to come in the lifetime of those who were told He would. I see understanding this highlights the evil we have done in delaying His coming. I see silence in the prophetic record during this wondering time as essential to our humiliation and repentance.

I see the Persians wanting to lead the Muslim world. I see the Arabs wanting to lead the Muslim world and I see the Turks wanting to lead the Muslim world. It may look like Iran will do this with their bomb making endeavors. Or Egypt may look like it might establish the Caliphate. But based upon the sure world of prophecy as understood by our pioneers I see that the king of the north will come out on top. There are indications in the press that support this understanding:

Here is an interesting analysis:

“Today’s news that the Iranian regime has provided “humanitarian” aid to the jihadi-ridden Libyan rebels should come as no surprise to anyone who has watched the mullahs operate over the past few years. It fits with a pattern of the Iranians embracing and promoting jihadists and Islamists across the Middle East, regardless of whether they are Sunni or Shia.

The lone exception is Syria, where Iran wants desperately to prop up the secular, fascist regime of its close strategic ally, Bashar al-Assad.

With Ghadaffi on his way out and the rebels--a good portion of whom are linked to Al Qaeda and other jihadist groups-- consolidating their power, the Iranians see the real potential for an Islamic state in Libya. They look around the Middle East and see the same possibility in Egypt with the Muslim Brotherhood and also in Yemen.

This potential growth of radical Islamist governments, spawned by the so-called “Arab Spring,” means the Iranian regime’s stated goal of uniting the Muslim world across ideological lines to confront Israel and the West becomes much more realistic. In fact, a propaganda video produced by the Iranian regime that I reported on exclusively back in March referred approvingly to the Arab Spring as a major step in that direction.

This potential Islamic super-state--a powerful Muslim bloc united militarily, economically, and ideologically--has traditionally been known as the caliphate. It last existed under the Turkish-led Ottoman Empire, which disbanded in 1918. The collapse of the caliphate was a major tragedy for Islamists and they've pined for its return ever since. Today, they are shockingly close to witnessing what seemed inconceivable just a few years ago become a reality. Think about it. We have powerful Islamist governments in Iran and Turkey pushing for Muslim unity. We have caliphate-minded Islamists ascendant in pivotal countries like Egypt. And we even have the framework for a caliphate at the United Nations, where the Organization of the Islamic Conference (OIC) is a major player.

The OIC is an association of 57 Islamic nations that promotes Muslim solidarity across political, social, and economic lines. Member nations vote as a bloc, and are currently seeking a resolution at the UN that would criminalize any criticism of Islam. The Obama administration, predictably, looks eager to get on board with this initiative.

So who would lead a renewed caliphate? I see four possibilities.

1) Iran. The Iranian regime is a Shiite bulwark in an overwhelmingly Sunni Muslim world. So would the Sunni majority be willing to allow a Shia power to lead them? If Iran acquires nuclear weapons, I say absolutely. A nuclear armed Iran would be the undisputed "strong horse" in the region and best positioned to lead the fight against Israel and the West.

The Sunni terror group Hamas, a major beneficiary of Iranian largess and weapons, is exhibit A of this philosophy. The enemy of my enemy, it goes without saying, is my friend. Especially when that "frenemy" has nuclear weapons capable of wiping the Little Satan, Israel, off the map and ICBM's that can reach the eastern shores of the Great Satan, America.

2) Turkey. Under its firebrand Islamist Prime Minister Recep Tayyip Erdogan, Turkey has effectively destroyed its relationship with Israel and taken an increasingly aggressive pro-Islamist stance. For instance, a CBN colleague told me this morning that Libyan sources say the Turks have poured "hundreds of millions" of dollars into the anti-Ghaddafi rebels. Turkey, whose Ottoman Empire led the caliphate for centuries, clearly wants to be a major player once again on the world stage. What better way to do so than to emerge as the undisputed leader and voice of the Muslim "ummah?"

Of course, this sort of ambition could put Turkey into conflict with Iran. The two countries have enhanced ties over the past few years, but seem to have had a bit of a falling out over Syria, where Erdogan and Co. would undoubtedly love to see Assad go if it meant the ascension of a Sunni fundamentalist government in Damascus.

3) Saudi Arabia. The Saudi Royal Family, custodians of the two holy mosques in Mecca and Medina, still view themselves as the standard bearers for the Muslim world. Accordingly, they have used billions of their petro-dollars to build radical mosques and madrassahs throughout Europe and the United States over the past several decades.

They see themselves as leaders, not followers. But while The Saudis might have the money and geographical/historical pedigree, they lack the military might and "street cred" among Islamists--who consider the Saudi Royals decadent pawns of the West--to lead a caliphate. The staunchly anti-Shia Saudis, by the way, are petrified by the growing power of Iran.

4) Egypt. If the Muslim Brotherhood--perhaps the world's strongest advocate for a revived caliphate--comes to power in the world's most populous and influential Arab nation, all bets are off. As it stands, Egypt's current military junta has already renewed ties with Iran in an alarming way. Yes, these are very interesting--and perilous--times in the Middle East."

<http://blogs.cbn.com/stakelbeckonterror/archive/2011/08/30/analysis-iran-pushing-for-global-caliphate.aspx>

E, I don't think we should dismiss literal Israel after 34 AD. Paul certainly didn't.

Romans 9:1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

9:2 That I have great heaviness and continual sorrow in my heart.

9:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

Daniel was concerned about his people and his people are the same ethnic group that Paul was willing to be accursed from Christ so that they could come to a knowledge of the truth.

Daniel 10:14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision [is] for [many] days.

This audition found in Dan 11 is concerning Daniel's people - the Jewish nation. Thy people are not just spiritual Israel of all ages. Daniel is concerned specifically about his people, the literal nation of Israel.

Daniel 12:1 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.

Daniel is given encouragement that his people will be delivered. Will it be all his people? No, only the ones that shall be found written in the book – those who have become spiritual Israel (thus all who are grafted in are included). Many Jews will not be found written in the book. They will be lost. These were the ones that Paul had such a burden for. The geographical focus of all of Daniel is the territory surrounding the land of Daniel's people.

What is the glorious land of verse 16?

11:16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

This is the land of Israel and Jerusalem is called the holy mountain.

9:16 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people [are become] a reproach to all [that are] about us.

So when we get to verse 45 we know that the glorious holy mountain is referring to some spot in Palestine.

11:45 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.

It is only in anticipation that this spot will be the location of the throne of God that allows this designation to be given because it certainly wasn't holy or glorious in Daniel's day or in our day.

Below is revealed the same love and concern that Daniel had. Paul is talking about literal Israel after their probation as a nation had come to an end. Just because their probation as a nation had come to an end does not mean that they are no longer of special interest to God, Paul or Daniel.

Romans 11:1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, [of] the tribe of Benjamin.

11:2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

11:3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

11:4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to [the image of] Baal.

11:5 Even so then at this present time also there is a remnant according to the election of grace.

11:6 And if by grace, then [is it] no more of works: otherwise grace is no more grace. But if [it be] of works, then is it no more grace: otherwise work is no more work.

11:7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

11:8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

11:9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them:

11:10 Let their eyes be darkened that they may not see, and bow down their back away.

11:11 I say then, Have they stumbled that they should fall? God forbid: but [rather] through their fall salvation [is come] unto the Gentiles, for to provoke them to jealousy.

11:12 Now if the fall of them [be] the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

11:14 If by any means I may provoke to emulation [them which are] my flesh, and might save some of them.

11:15 For if the casting away of them [be] the reconciling of the world, what [shall] the receiving [of them be], but life from the dead?

11:16 For if the firstfruit [be] holy, the lump [is] also [holy]: and if the root [be] holy, so [are] the branches.

11:17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

11:18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

11:19 Thou wilt say then, The branches were broken off, that I might be grafted in.

11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

11:21 For if God spared not the natural branches, [take heed] lest he also spare not thee.

11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in [his] goodness: otherwise thou also shalt be cut off.

11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

11:24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural [branches], be grafted into their own olive tree?

This is why I see it would be wrong to change the focus of Gabriel's audition from Daniel's people to spiritual Israel. There is no need to do this.

Here was a question on Adventist Online that I responded to:

“This is an important prophecy for Seventh-Day Adventists, especially in these last days. Do we understand who or what the Glorious Land is today??? We should know who the King of the North is, who the King of the South is, and what the Glorious Land is today, by studying the prophecy of Daniel 11. We are told to study this prophecy very carefully.

"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.{9T 14.2}

Daniel 12:1 opens up with the Close of Probation.---"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.'

The Spirit of Prophecy makes it clear that we are living in the last few verses of Daniel 11. We are indeed just before the close of probation. Get Ready, Get Ready, Get Ready!!!

'In a view given June 27, 1850, my accompanying angel said, "Time is almost finished. Do you reflect the lovely image of Jesus as you should?" Then I was pointed to the earth and saw that there would have to be a getting ready among those who have of late embraced the third angel's message. Said the angel, "Get ready, get ready, get ready. Ye will have to die a greater death to the world than ye have ever yet died." I saw that there was a great work to do for them and but little time in which to do it.'

{EW 64.1}

Who/What is the Glorious Land of Daniel 11:41???"

<http://www.adventistonline.com/forum/topics/what-is-the-glorious-land-in?commentId=1451550%3AComment%3A1868576>

The glorious land is Palestine. Smith and his fellow pioneers were right after all. During our wandering time I don't believe that we have understood Dan 11:45 as the angel intended us to understand it. We have spiritualized the last part of chapter 11 and have thus come to different conclusions from which Smith and Haskell came to. I believe that Daniel 11:45 is about to be fulfilled and a second look into Smith's views is in order. If verse 45 was to be fulfilled this month here is what I believe it would look like based upon Smith's view:

Recep Tayyip Erdoğan leader of Turkey as the king of the north will go to war with Israel. How this will take place remains to be seen. He said that the next flotilla to Gaza would be escorted by Turkey warships. Perhaps this could ignite a conflict:

"Following the recent ruling by the United Nations regarding Israel's blockade on Turkey has decided to send aid ships to Gaza which would be escorted by the Turkish Navy. A few years ago the Gaza Flotilla was sent from Turkey which ended up being attacked and stopped by the Israeli Navy. Since then the relations between the two have been shaky. Turkey demands an apology from Israel in order to continue relations."

"The eastern Mediterranean will no longer be a place where Israeli naval forces can freely exercise their bullying practices against civilian vessels," a Turkish official was quoted as saying." <http://www.newsbrink.com/turkey-send-aid-ships-gaza-escorted-navy/>

Once the conflict begins thousands of missiles from the surrounding nations will destroy Israel and they will once again be scattered as a witness to the perpetual curse they called down upon their heads at the trial of Jesus. The Caliphate will be planted in the glorious holy mountain by Erdoğan which will provide leadership to all those Muslim nations who have ousted their dictators. This event prepares the world for the third woe. Erdoğan will come to his end and this will then be the last way-mark of Daniel 11. And at that time Jesus will stand up. But just before He stands up Revelation 13 will be fulfilled. It will be

thought that God's blessing has been removed from this nation that allowed Israel to be destroyed and this nation will call for a Sunday law as a means to restore God's favor and temporal prosperity. Daniel 11:45 is the way-mark that tells us that the end of all things is at hand.

Gene, thank you for your inquiry at www.patmospapers.com.

Comment: *RE: Dates of Daniel 12. We know what happened on 1798 and AD 538. What happened on AD 508 that is significant in the Great Controversy? Why subtract the 1290?*

Reply: *Daniel 12:11 gives a time period that begins when the "daily" is taken away and the "abomination that maketh desolate" is set up, and extends 1290 days/years. The verse does not say when this time period ends, but the context implies that it ends at the same time that the "time, times, and a half" of verse 7 ends. We know that to be 1798. From this we conclude that this 1290-year period began in the year 508. So, according to the text, what happened in 508? The "daily" was taken away and the "abomination that maketh desolate" was set up. Clearly these are coded expressions for something that happened in that year. The main event of historical significance in the year 508 was the victory of the Catholic Franks over the Arian Visigoths. In fact, historians consider this a turning point battle that determined that Catholicism would dominate European Christianity. This would have big significance for the great controversy. The "daily", then, must refer to whatever was taken away by that battle, and the "abomination" must refer to whatever was established by that battle. Basically, one form of Christianity was being supplanted by another, more corrupt, form of Christianity. Daniel 8:12 puts it this way, "And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered." And Daniel 11:31 describes it similarly, "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." Both of those verses mention that this was accomplished by armed forces, and both passages mention the resulting corruption of truth. Daniel 8:13 goes on to ask the question, "How long shall be the vision concerning the daily. . . ?" And the answer was given, "Unto two thousand and three hundred days." So that which was taken away in 508 would be restored in 1844.*

I hope this has helped you some.

Ken

www.patmospapers.com

John, I think you may be missing an important point. Months ago this was discussed in detail.

The Old Covenant was a covenant of types. Circumcision was not the goal, it was simply a symbol for something spiritual. The lamb, the temple, the priests, the country of Israel were symbols, representing spiritual truths. Jesus Himself told the woman at the well that for a time "Salvation was of the Jews." Jesus then pointed forward to the time when the

symbolic with its rites and law written in stone would be swept away. The symbols had come to the place where they interfered with understanding what was symbolized and in many people's minds actually took the place of the reality toward which they pointed.

Thus the Old Covenant was replaced by the New Covenant, the Lamb on the altar was replaced by Jesus on the cross. Of course, throughout the Old Covenant you had the Jewish nation. But the literal Jewish nation, like the literal slain lamb, was a symbol. Old Covenant literal Israel symbolized Jesus. Israel was the Son that was called out of Egypt. Like Jesus, Israel, too, went into the wilderness after being baptized (in the Red Sea and the Cloud). Israel was in the wilderness for 40 years (Jesus was there for 40 days, each day for a year of literal Israel's wilderness wandering). The New Covenant Israel is the church (sometimes called spiritual Israel, see PK 371.3). The New Covenant church (spiritual Israel) also represents Jesus.

Of course, the Old Covenant no longer exists. There is no such thing as an Old Covenant Christian since there is no longer an Old Covenant. A covenant is an agreement between two or more entities. God's covenant is an agreement between God and the nation of Israel. When that covenant was annulled He did not make a "second" Old Covenant for legalistic Christians. In fact, the Old Covenant was NOT for legalistic Jews. It was built around faith in Christ. Only those who by faith saw Christ in the sacrifice, in the ritual, in the circumcision, in the leaven-free bread, etc., could be saved under the Old Covenant. All others were to be cut off. Those without faith were disobedient and placed under a curse, they were removed from the blessings promised in the Old Covenant through the promised Seed. Abraham, under the Old Covenant was saved by faith. That is Paul's argument in Romans. Salvation in either covenant was/is based upon faith.

Since you are stumbling over the term "spiritual Israel", simply ignore that term and substitute the word, church. This is the New Covenant Israel. It is literal, but also figurative. It is real, but also spiritual. It has both saved and lost. It, too, has its symbols, baptism, Lord's Supper, foot washing. It is different from the nation of Israel which NO longer is God's people. It has replaced the nation of Israel in the prophecies and promises of the Old Testament. But like ancient Israel, those composing modern "Israel" (spiritual "Israel, the church) are not saved by the forms of either the Old or the New covenants but through faith in Christ alone.

M

Hi M, I am at the North Pacific Union meetings with T, G, E and Ken. Thanks TG for the thoughts you shared on the covenants. I believe these insights that Waggoner brought to our church are helpful in understanding Dan 11.

When we understand the covenants as Paul did as amplified by Waggoner I believe that we will see that spiritual Israel (new covenant believers) have always existed. We will also see that an old covenant experience began with Cain and continues to this very day. From this I conclude that it is not right to go from a literal to a spiritual view in our prophetic interpretation of Daniel 11 based upon old and new covenant theology.

New Jerusalem has always existed to which spiritual Israel has always looked. There is no dividing point where prophecies switch from literal to spiritual. There is no need to do this seeing that literal and spiritual run concurrently through all the ages. Just because the ceremonial law came to an end on 31 AD and the probation of the nation of Israel expired in 34 AD; these events have nothing to do with the old covenant transitioning to the new covenant. There is no transition from literal Israel to spiritual Israel. There is only a transition of God's denominated people from literal Israel to the literal apostolic church. Both were to have a worldwide impact. Both had their headquarters in Jerusalem for a period of time. Having their headquarters there is not what gives significance to this geographical location. It is the fact that this spot will be the location for God's headquarters that gives eternal significance to this location.

Here are some thoughts from Waggoner on the covenants:

Whoever looks to the present Jerusalem for blessings, is looking to the old covenant, to Mount Sinai, to bondage; whoever worships with his face toward the New Jerusalem, and who expects blessings only from it, is looking to the new covenant, to Mount Zion, to freedom; for "Jerusalem which is above is free." From what is it free?--Free from sin; and since it is our mother, it begets us anew, so that we also become free from sin. Free from the law?--Yes, certainly, for the law has no condemnation for them who are in Christ Jesus. {1900 EJW, GTI 190.1}

When it is demonstrated that the first covenant-the Sinaitic covenant-contained no provisions for pardon of sins, some will at once say, "But they did have pardon under that covenant." The trouble arises from a confusion of terms. It is not denied that under the old covenant, i.e., during the time when it was specially in force, there was pardon of sins, but that pardon was not offered in the old covenant, and could not be secured by virtue of it. The pardon was secured by virtue of something else, as shown by Heb. 9:15. Not only was there the opportunity of finding free pardon of sins, and grace to help in time of need, during the time of the old covenant, but the same opportunity existed before that covenant was made, by virtue of God's covenant with Abraham, which differs in no respect from that made with Adam and Eve, except that we have the particulars given more in detail. We see, then, that there was no necessity for provisions to be made in the Sinaitic covenant for forgiveness of sins. The plan of salvation was developed long before the gospel was preached to Abraham (Gal. 3:8), and was amply sufficient to save to the uttermost all who would accept it. The covenant at Sinai, was made for the purpose of making the people see the necessity of accepting the gospel. {January 21, 1890 EJW, ARSH 45.26}

Note the statement which the apostle makes when speaking of the two women, Hagar and Sarah: "These are the two covenants." So then the two covenants existed in every essential particular in the days of Abraham. Even so they do to-day; for the Scripture says now as well as then, "Cast out the bondwoman and her son." We see then that the two covenants are not matters of time, but of condition. Let no one flatter himself that he can not be under the old covenant, because the time for that is passed. The time for that is passed only in the sense that "the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings,

banquetings, and abominable idolatries." 1 Peter 4:3. {October 11, 1898 EJW, ARSH 647.4}

The difference between the two covenants is just the difference between a freewoman and a slave. Hagar's children, no matter how many she might have had, would have been slaves, while those of Sarah would necessarily be free. So the covenant from Sinai holds all who adhere to it in bondage "under the law;" while the covenant from above gives freedom, not freedom from obedience to the law, but freedom from disobedience to it. The freedom is not found away from the law, but in the law. Christ redeems from the curse, which is the transgression of the law. He redeems us from the curse, that the blessing may come on us; and the blessing is obedience to the law. "Blessed are the undefiled in the way, who walk in the law of the Lord." Ps. 119:1. This blessedness is freedom. "I will walk at liberty; for I seek Thy precepts." Verse 45. {October 11, 1898 EJW, ARSH 647.5}

The difference between the two covenants may be put briefly thus: In the covenant from Sinai we ourselves have to do with the law alone, while in the covenant from above, we have the law in Christ. In the first instance it is death to us, since the law is sharper than any two-edged sword, and we are not able to handle it without fatal results; but in the second instance we have the law "in the hand of a mediator." In the one case it is what we can do; in the other case it is what the Spirit of God can do. Bear in mind that there is not the slightest question in the whole epistle to the Galatians as to whether or not the law should be kept. The only question is, How shall it be done? Is it to be our own doing, so that the reward shall not be of grace but of debt? or is it to be God working in us both to will and to do of His good pleasure? {October 11, 1898 EJW, ARSH 647.6}

An idea that prevails quite extensively is that God has one covenant for Jews and another for Gentiles; that there was a time when the covenant with the Jews utterly excluded the Gentiles, but that now a new covenant has been made which concerns chiefly, if not wholly, the Gentiles; in short that the Jews are, or were, under the old covenant, and the Gentiles under the new. That this idea is a great error, may readily be seen from the passage just quoted. {1900 EJW, EVCO 321.2}

No Covenant with Gentiles

As a matter of fact, Gentiles, as Gentiles, have no part whatever in God's covenants of promise. In Christ is the yea. "For how many so ever be the promises of God, in Him is the yea; wherefore also through Him is the Amen, unto the glory of God through us." 1 The Gentiles are those who are without Christ, and so they are "strangers from the covenants of promise." No Gentile has any part in any covenant of promise. But whosoever will may come to Christ, and may share in the promises; for Christ says, "Him that cometh to Me I will in no wise cast out." 2 But when the Gentile does that, no matter what his nationality may be, he ceases to be a Gentile, and becomes a member of "the commonwealth of Israel." {1900 EJW, EVCO 322.1}

John, while your literal interpretation of Daniel 11:40-45 has support from many who followed Uriah Smith's new view, we should remind ourselves that James and Ellen White placed in print another position.

In God's grace, J

Hi J, you would have been impressed by the great interest that was shown in Daniel 11 here at the Union pastor's meetings. The room wasn't big enough to contain all those who wanted to hear T's views on Daniel 11. T had 4 lectures which were well received.

If Ellen White placed in print a view contrary to Smith's views on Daniel 11, T and I and all who are committed to the authority of the Spirit of Prophecy would be presenting only that view. Yes, we are aware that J held a different view from Smith's view which was recorded in his book "A Word to the Little Flock" and elsewhere. But what he wrote in that book has no more authority or inspiration than what Smith wrote in his book. These are the thoughts and writings of fallible man. Ellen White's writings are the voice of God to His church and you should know me well enough to know that if Ellen White taught what her husband believed, I would be teaching that too.

John

Thanks, G, for this focus. Our speculations about what Ellen White believed are not worth much. It is not what Ellen White believed that determines truth. It is what she wrote that we need to pay attention to. She didn't always understand everything. But when under inspiration she was led to WRITE, then we know that we can trust it, because it is not her opinion, but the word of the Lord.

Maybe Ellen White was never specifically told who the king of the north would end up being in the 21st century. That would explain the lack of any specific identification in her writings.

Ken

Hi J, IF, and I know that for you there is no possibility for this IF, but if Smith was right in his view of Dan 11:45, I would expect to see the king of the north making preparations to impact Israel. These two following news reports from Ynetnews are what I would expect to find. If Smith was wrong then there would be no prophetic significance to what we see shaping up in this region of the world. But if he was right, then these news reports such as the two I am highlighting this morning are telling us that Cestius Gallus is on his way to Jerusalem (66 AD) and we ought to be making preparations for leaving town (Great Controversy, 30, 31; <http://www.josephus.org/warChronology2.htm>)

Here are a couple news reports from today and yesterday that point towards the king of the north (Turkish Prime Minister Recep Tayyip Erdogan) making preparations for planting the Caliphate in Jerusalem (he may be unaware that this is where this is all leading to):

<http://www.ynetnews.com/articles/0,7340,L-4121642,00.html>

<http://www.ynetnews.com/articles/0,7340,L-4121396,00.html>

There will be no more significance to this event (the fulfillment of verse 45) in the great controversy theme than there was when the event of verse 6 took place: "for the king's daughter of the south shall come to the king of the north to make an agreement:" These civil events that take place in Daniel 11 are just way-marks to let us know where

we are in the stream of time relative to the closing of probation. Daniel 11:45 is not the three angel's message. It only provides a civil way-mark to tell us where we are in the history of the great controversy. I certainly would not want to do away with the purpose for verse 6 by spiritualizing or making the king's daughter symbolic of something other than the literal event taking place with a literal king's daughter. As goes for verse 6 so goes for verse 45. It is vital for our people and the world to know about these civil way-marks. And remember, noticing these way-marks will not in the least take away from the primary message we are to give - the three angel's message with its warning against the papal power and her daughters as found in the prophecies of Revelation from which the book Great Controversy got its biblical evidence regarding what the healed papacy will be doing in these last days.

John

Hi John, not "no possibility" just very unlikely. At the same time, I could be totally wrong on this and that would not be the first time :) Can you give me your present summary/understanding of verses 40 to 45 in a nut shell like this for example.

*Thanks,
J*

A summary amplification of Daniel 11:40-45

“At the time of the end [1798] shall the king of the south [atheism; France] push at [‘gore, war against’] him [papal Rome] and the king of the north [papal Rome; John Paul II aided by U.S.] shall come against him [atheism; communism] like a whirlwind, with chariots, and horsemen [western military pressure], and with many ships [economic pressure]; and he [papal Rome; democracy] shall enter into the countries [atheist controlled], and shall overflow and pass over” (Daniel 11:40).

He [papal Rome] shall enter also into the glorious land [America; slowly corroding church state separation and the U.S. economy], and many countries [other westernized countries] shall be overthrown: but these shall escape out of his hand [refuse to receive the mark of his authority], even Edom, and Moab, and the chief of the children of Ammon [those who obey the everlasting gospel]” (Daniel 11:41).

He [papacy supported by Protestant America] shall stretch forth his hand also upon the [other] countries [Middle East as confirmed in the next verse]; and the land of Egypt [China] shall not escape” (Daniel 11:42).

“But [conjunction connecting previous verse] he [papacy supported by Protestant America] shall have power over the treasures of gold and of silver, and over all the precious things of Egypt [world-wide economic control]: and the Libyan [representative of Middle Eastern countries] and Ethiopians [representative of African nations] shall be at his steps [shall be compelled to follow him]” (Daniel 11:44, Amplified Bible).

“But tidings [everlasting gospel of Revelation 14:6-12] out of the east [message of seal of God, Sabbath truth, Revelation 7] and out of the north [message of true king of the

north, Jesus and His second advent] shall trouble him [message of Seventh-day Adventists]: therefore he shall go forth with great fury to destroy, and utterly to make away many [death degree persecution]” (Daniel 11:44).

“And he shall plant [establish] the tabernacles of his palace [his idolatrous system of worship and kingship] between the seas [nations, peoples, multitudes and tongues of earth] in the glorious holy mountain [heaven; New Jerusalem; church of firstborn]; yet he shall come to his end, and none shall help him” (Daniel 11:45).

“At that time Michael shall stand up [probation closes/ mediation ceases], 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 [seven last plagues poured out], even to that time. And at that time your people shall be delivered [none of God’s people lose their lives], everyone who is found written in the book [Lamb’s book of life]” (Daniel 12:1, NKJV).

J, here it is:

A SUMMARY AMPLIFICATION OF DANIEL 11:40-45

“At the time of the end [1798] shall the king of the south [Egyptian Mameluke rulers] push at [‘gore, war against’] him [the king of verse 36 which was France in the person of Napoleon. Egypt pushed against the invasion of France in 1798] and the king of the north [Sultan Selim III of Turkey] shall come against him [Napoleon] like a whirlwind, with chariots, and horsemen [military apparatus], and with many ships [England’s and Russia’s navy united with the Sultan’s]; and he [Sultan Selim III of Turkey] shall enter into the countries [Napoleon’s recently conquered territories], and shall overflow and pass over” (Daniel 11:40).

He [Sultan Selim III of Turkey] shall enter also into the glorious land [Palestine], and many countries [provinces of Palestine] shall be overthrown: but these shall escape out of his hand [shall escape Sultan Selim III of Turkey’s oppressive rule], even Edom, and Moab, and the chief of the children of Ammon [this territory was out of the line of march of the Turks from Syria to Egypt, and so escaped the ravages of that campaign.]” (Daniel 11:41).

He [Sultan Selim III of Turkey] shall stretch forth his hand also upon the countries [all the territory that Napoleon’s Egyptian campaign had gained for him]; and the land of Egypt [Egypt - who preferred French rule over Ottoman rule] shall not escape” (Daniel 11:42).

“But [conjunction connecting previous verse] he [Sultan Selim III of Turkey] shall have power over the treasures of gold and of silver, and over all the precious things of Egypt [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]: and the Libyan and Ethiopians shall be at his steps ["the unconquered Arabs," who had sought the friendship of the Turks]" (Daniel 11:44, Amplified Bible).

“But tidings [report, news, rumor regarding plans for war] out of the east [Persia] and out of the north [Russia] shall trouble him [news of the impending conflict in 1853 was troubling]: therefore he shall go forth with great fury to destroy, and utterly to make away many [the Persians on the east and the Russians on the north were the ones which instigated this conflict. Tidings from these powers troubled him. 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.]” (Daniel 11:44).

“And he [today this “he” (king of the north) would be the leader of Turkey] shall plant [establish] the tabernacles of his palace [Islamic Caliphate with its Sharia law, uniting Muslims worldwide] between the seas [Mediterranean and the Dead Sea] in the glorious holy mountain [Mount of Olives overlooking the Temple Mount]; yet he [king of the north] shall come to his end, and none shall help him” (Daniel 11:45).

“At that time [after the king of the north comes to his end – the last civil way-mark of this chapter] Michael shall stand up [probation closes/ mediation ceases], 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 [seven last plagues poured out], *even* to that time. And at that time your people shall be delivered [none of God’s people lose their lives], everyone who is found written in the book [Lamb’s book of life]” (Daniel 12:1, NKJV).

John

John, it has been proved 1,000 times that it is very hazardous to get our interpretations of prophecy from the newspaper.

M

As you all probably know I share M’s concern.

J

Hi M and J, I am trying to understand what this maxim really means. As a historicist I see that prophecy is history written in advance. I see that as the prophecy is being fulfilled in history, newspapers may very well note those historical events that the prophecy spoke of. Had I been living in 30 AD I could have read in the newspapers the activities of a man named Jesus. From my understanding of the 490 year prophecy I may have been able to

see from the newspapers that this man appears to be fulfilling prophecy and if that is the case we are getting close to the middle of the last week of this prophecy. I would not be getting my interpretations from the newspaper. The newspaper is simply telling me that what I understand prophecy to be teaching is either being fulfilled or is about to be fulfilled.

So I can understand your concern, please give me an example of where I am using the newspaper to arrive at an interpretation of a prophecy. I can see where I use newspaper/historical records to confirm the historical fulfillment of prophecy or where I 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. What really do you mean by this maxim? Help me to see what you are seeing.

John

Here's a good example of letting the newspapers form your 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 nearly a century ago have affected Adventist interpretation of Daniel 11 ever since. After that, Adventists began looking for other methods of interpretation and have largely settled on a spiritual interpretation.

Ken

Hi Ken, in relation to your last thought, what is your take on our SDA history dating back to James and Ellen's published position on Daniel 11 in the Word to the Little Flock. And also this warning from J concerning the change of position by Uriah's Smith to Turkey in the 1870's?

"Positions taken upon the Eastern [Turkey] question are based upon prophecies which have not yet met their fulfillment. Here we should tread lightly, and take positions carefully, lest we be found removing the landmarks fully established in the advent movement. It may be said that there is a general agreement upon this subject, and that all eyes are turned toward the war now in progress between Turkey and Russia as the fulfillment of that portion of prophecy which will give great confirmation of faith in the soon loud cry and close of our message. But what will be the result of this positiveness in unfulfilled prophecies should things not come out as very confidently expected, is an anxious question" (James White, SDA Bible Commentary, vol. 4, p. 877; Review and Herald, November 29, 1878.)

J

J, I agree with James White that we should be cautious in discussing unfulfilled prophecy. We don't know when or how it will be fulfilled, but we do know that it will be fulfilled just as it says. The only verse in Daniel 11 that has not had a literal fulfillment so far is verse 45. But just as the prophecies of the close of probation, the seven last plagues, the second coming, and the millennium, etc., have not yet met their fulfillment, yet we preach them confidently, so we can confidently proclaim that Daniel 11:45 will take place just as it says.

*As for what Elder White wrote in A Word to the Little Flock, I think it was pretty much his opinion. That's what he says it is: "I wish to humbly give my brethren and sisters **my view** of these events." (page 8 in my edition). One of his opinions had to do with the shut door, which at that time played a significant place in his understanding, and in this article. One point I do agree with him on is this: "Michael is to stand up **at the time** that the last power in chap. 11, comes to his end, and none to help him." (p. 8). He implies that since "the last oppressive power has not 'come to his end;'" then "Michael has not stood up." (p. 9). But then he goes on to muddy the waters a little by adding, "Much of his power, deception, wonders, miracles, and oppression, will doubtless be manifested during his last struggle under the 'seven last plagues,' **about the time** of his coming to his end." (p. 9). This waffling sounds more like an attempt to fit his own interpretation into the text.*

Keep in mind that Ellen White only corrected her husband when she was given specific light from heaven on the matter. Since we find nothing in her writings on the identity of the king of the north in Daniel 11:45, we can only assume that she was given no specific light on the matter.

But the question that I think you are really asking is, Wasn't Uriah Smith using the newspaper to form his "new" view identifying Turkey as the king of the north? I have to confess that I am not familiar enough with history to know the answer to that question. Maybe someone else has traced his sequence of thought there.

Ken

Hi Ken, just have time for one thought:

On Sep 14, 2011, at 11:39 AM, Ken wrote:

J, I agree with James White that we should be cautious in discussing unfulfilled prophecy. We don't know when or how it will be fulfilled, but we do know that it will be fulfilled just as it says. The only verse in Daniel 11 that has not had a literal fulfillment so far is verse 45. But just as the prophecies of the close of probation, the seven last plagues, the second coming, and the millennium, etc., have not yet met their fulfillment, yet we preach them confidently, so we can confidently proclaim that Daniel 11:45 will take place just as it says.

There is a general consensus on the close of probation, second coming etc. among us, but not on Daniel 11:45.

Daniel 11:45 will take place "Just as it says" but just what does it say?

Uriah Smith's interpretation was wrong (would you agree?). And the outcome to this day is a general disunity concerning and undermining of the prophecy itself (which I believe we have been experiencing).

Here is a portion of a study I am working on concerning that history you asked for. I can send you then entire manuscript if you are interested, though it is not finished as yet.

As for this “anxious question” concerning the validity of the new view of Turkey—The fulfillment of Daniel 11:45 led by the expulsion of Turkey from Europe and the establishment of its capital at Jerusalem in ‘but a few months (Uriah Smith, Thoughts on Daniel, 1873 edition, pp. 343, 344)—did not take place as ‘so confidently predicted. In fact, nothing happened in confirmation of the Uriah Smith’s new view. Instead, events gave transpired that only validated the ‘anxious question’ raised by Elder White. Appreciate your input/thoughts bro!

J

J, I noticed that Louis Were said something similar to what you write:

"The supposed fulfillment of Daniel II: 45—the expulsion of Turkey from Europe and the establishment of its capital at Jerusalem in perhaps 'but a few months' (Uriah Smith, Thoughts on Daniel, **1873** edition, pp. 343, 344)—did not occur as so confidently predicted', and nothing happened which might be pointed to in confirmation of the advent message. Instead, events actually vindicated 'the landmarks fully established in the Advent message' and gave emphasis to the validity of the anxious question raised by Elder White." <http://the2520.com/PDFs/UriahSmithTruth.pdf>

Do you know what was happening in the early 1870's that would have caused Smith to say "but a few months"? I know that in the Russo-Turkish War of 1877-1878 there was high expectancy that Russia would expel the Turks from Constantinople and thus they were planning to move to Jerusalem but in the time period prior to 1873 I am not sure what world events would have given the anxious question traction.

John

J, good point on the general consensus. Consensus does make a difference. That's why I wish we could all come to an agreement on this.

As for whether Uriah Smith was wrong, notice how he carefully phrased his comments on verse 45:

"We have now traced the prophecy of the 11th of Daniel down, step by step, and have thus far found events to fulfill all its predictions. It has all been wrought out into history except this last verse. The predictions of the preceding verse having been fulfilled within the memory of the generation now living, we are carried by this one past our own day into the future; for no power has yet performed the acts here described. But it is to be fulfilled; and its fulfillment must be accomplished by that power which has been continuously the subject of the prophecy from the 40th verse down to this 45th verse. If the application to which we have given the preference in passing over these verses, is correct, we must look to Turkey to make the move here indicated.

"And let it be noted how readily this could be done. Palestine, which contains the 'glorious holy mountain,' the mountain on which Jerusalem stands, 'between the seas,' the Dead Sea and the Mediterranean, is a Turkish province; and if the Turk should be obliged to retire hastily from Europe, he could easily go to any point within his own

dominions to establish his temporary headquarters, here appropriately described as the tabernacles, movable dwellings, of his palace; but he could not go beyond them. The most notable point within the limit of Turkey in Asia, is Jerusalem. . . .

"Have we any indications that this part of the prophecy is soon to be fulfilled? . . . [He then provides 9 pages of indications.]

*"Thus **all evidence goes to show** that the Turk must soon leave Europe. Where will he then plant the tabernacles of his palace? In Jerusalem? That certainly is **the most probable** point. . . .*

*"**Time will soon determine this matter**; and it **may** be but a few months. And when this takes place, what follows?--Events of the most momentous interest to all the inhabitants of this world, as the next chapter immediately shows." Uriah Smith, *Daniel and the Revelation*, 1901 ed., pp. 281-292.*

*Everything he said here is true. What he described, readily could be done. If the Turk should be obliged to retire hastily from Europe he could easily go to Jerusalem. That certainly was the most probably point. That was the truth. All evidence did go to show that. There was nothing incorrect in his language. He said, "Time will soon determine this matter; and it may be but a few months." If he had said, "It **WILL** be but a few months, he would have been in error. But by saying that "time will soon determine this matter" he was correct in his statement. And time has not yet run out. It still may be but a few months.*

Ken

Very good Ken. I appreciate you bringing out this most important point. Adding to this to John's outline I sense that we can readily see just where Uriah Smith and James White differed here. We are clearly repeating their history only with an additional mix from T. So it seems we have these 2 basic views on Daniel 11:40-45:

Uriah Smith's view that the KOTN is Turkey —with some variations by you and John James White's view that the KOTN is the papacy —with some additional history by J and/or additional interpretation by T on king of the south.

Is this the consensus?

J

Yes, J, I think you're right that history is being repeated.

Just a clarification. Prime Minister Erdogan is the current king of the north. If this all plays out during his administration, he will be the man identified in the prophecy. If by our insubordination time should last longer than we wish, someone else might end up fulfilling the prophecy.

This study gives me a sense of urgency in making my own calling and election sure, and in proclaiming the third angel's message with a loud voice. I just got home from a Bible

study where I was able to share with a gentleman how the hour of God's judgment has come and what that means. I felt the Lord pour His Spirit into His word as I shared. All these years we have been telling people that the judgment has begun. But now our message is even more urgent: The judgment is almost finished!

Ken

Ken, Daniel 11:45 along with its impending fulfillment apparent from current news headlines does inform us that Jesus is just about to stand up. Last night at our ASTONISHING DISCOVERIES IN THE LAND OF THE BIBLE seminar one of the visitors who has been studying the Bible with our head elder who believes as we do on Daniel 11 brought me a newspaper article that she clipped from the Wall Street Journal. Here is the article online that she shared with me: <http://online.wsj.com/article/SB10001424053111904103404576558511184832354.html>
John

E, you ask: "Why is it that the vision of the 2300 days isn't literal but spiritual?" This vision is a symbolic vision not a literal audition like chapter 11. The earthly sanctuary is only a type of the heavenly. It in itself is a symbol. I don't see the vision of the 2300 days as spiritual but rather I see this symbolic vision speaking of a literal event that will take place in heaven. It is not a spiritual event, whatever that means. The symbolic cleansing of the earthly sanctuary took place every year. But it was all an act. It only represented what would be taking place in reality. I hope Daniel understood this. He must have understood that the blood of animals didn't cleanse anyone or anything from sin. I think he would have understood that there was an original that the temple was only a type of. This can all be understood from the writings of Moses and the prophets that he studied.

God's Spiritual Israel arose when Adam repented and all who have the faith of Abraham comprise Spiritual Israel. They don't just appear in 34 AD. Cain was in spiritual Babylon. These two conditions are not unique to people after the cross; no, this represents the two options held out to humanity for the past 6000 years. Many have come to see Spiritual Israel and spiritual Babylon as only referring to conditions after 34 AD.
John

E, I think the glorious land of Dan 8 is Palestine; at least this is what our pioneers taught.

“After that the prophet saw it extending itself toward the east, the south, and the pleasant land. This was fulfilled when it made Syria and Palestine Roman provinces in B.C.65 and 63, and Egypt, as already stated, B.C.30.” {1878 UrS, TBI 46.2}

(2) It was to wax exceeding great toward the south, and toward the east, and toward the pleasant land (Palestine. Ps.106:24; Zech.7:14). This was true of Rome in every particular. Witness its conquests in Africa and Asia, and its overthrow of the place and nation of the Jews. John 11:48. {ND JW, BIAD 126.1}

The Bible uses this term "pleasant land" in several places:

Psalm 106:24 “Yea, they despised the pleasant land, they believed not his word:”

Jeremiah 3:19 “But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me.”

Zechariah 7:14 “But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.”

"What you may not agree with me on, is that these things are all brought to view in Daniel 11. Am I correct on this?"

Yes, you are correct. If Ellen White and the pioneers had gotten their proof texts from Dan 11:40-45 so would I. The texts they all use clearly teach the things they taught. It's hard enough to give our testing truths without using proof texts that are more difficult to understand.

So it seems to me that the conclusion (historical outline) I am coming to, you each agree on, but wonder if the method for interpreting Dan 11 is accurate or if Dan 11 should be understood to say something else more typical rather than anti-typical (or literal rather than spiritual). No?

I see Daniel 11 is literal, civil, geographical way-marks for the world to clearly understand where they are at in the stream of time relative to the close of probation. Jesus told us to watch and He will be able to tell the lost world that He gave them something very simple to watch - the historical unfolding of civil events in a specific part of the world. If we do what you are doing to the chapter then it is simply repeating what we already have but using text that God did not inspire His messenger to use.

When we can find such a great fit from the historical records for all the verses in Daniel 11 including 40-44, why not go with that view? It provides insight to where we are in time. It can easily be shared with the public who would not have our SDA background to understand these spiritual applications that are being made. I see it as another Dan 2 - an entering wedge to help people gain confidence in Bible prophecy. If it was given for the purpose that I see was given, it is telling us that the final way-mark is about to be given. Just as our pioneers believed that verse 45 was about to be fulfilled in their day, we now can see that again it is about to be fulfilled.

"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." {RH, September 6, 1877 par. 11 }

In September of 1877, because of the Russo - Turkish War that was in progress (April 24, 1877 – March 3, 1878), it appeared that Constantinople was about to be captured by Russia and that the Caliphate of the Ottoman Empire was about to be moved to Jerusalem. This would have been a fulfillment of verse 45 as was being taught in her day. I believe that God kept it from being fulfilled just as He kept the National Sunday law prophecy from being fulfilled. We were not ready as a people for the final events. Now that the Eastern question has returned and it looks as eminent as it did in 1877, this should cause our people today to listen "with the most earnest attention", it would be for our people today "just what they wanted to hear" but sadly we are not currently teaching what Smith was at that campmeeting. I hope to see this condition of things changing soon. Our people and the world today would find this "subject was of special interest".
John

G, I see the purpose of Daniel 11:40-45 different from the purpose of Revelation 13. I don't see that these verses are given to present the great controversy theme and its major players and events (United States, Apostate Protestants, Papacy, Sunday Laws) that Revelation 13 is presenting. I see Daniel 11 as being the focus for our watching that Jesus told us to do.

Mark 13:35-37 "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

After quoting this text Ellen White asks the question:

"What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to His return from His ministration in the most holy place of the heavenly sanctuary, when He lays off His priestly attire and clothes Himself with garments of vengeance, and when the mandate goes forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." 2T 190

So the focus of our watching has to do with the close of probation. I believe that Daniel 11 provides events for us to watch which lead up to the close of probation. I see Daniel 12:1 as the focal point of this audition. And an extremely important sentence in this whole prophecy is: "And at that time . . ." This informs us as to "when the master of the house cometh". The lengthy rendition of history is for the very purpose that we might understand the sentence that comes before this statement: "And at that time . . ." To know what that sentence (yet he shall come to his end, and none shall help him) means is critical for us to know what to watch for so that the Master of the house does not find us sleeping when He cometh.

To say that this sentence takes place after the close of probation would be a mistake. If the purpose of watching is to know the time when we are close to the close of probation

and the prophecy says: “And at that time. . .” then we can be sure that the sentence that this refers to will precede the close of probation. This is a common sense understanding.
John

Thanks, John. Good points. You may be right, and you might be wrong. We all share that dilemma as we pray, watch and study together and privately... :-)

G

On China and Asia—it appears that they are still resisting the global drama (as are the terrorists), but are losing ground.

Yes on Islam, including their position at the temple mount which is a huge protection for God's people prophetically speaking—no Jewish temple is a huge blow to evangelical prophetic interpretation.

J

J, something we agree on! Islam has indeed been a distraction, diverting the enemy's focus of attention at times away from God's church in order to deal with the problems being caused by the woes of Islamic activity. When the Islamic Caliphate is established in Palestine, (Dan 11:45) empowering Muslims worldwide in their Jihad against the infidels, the enemies of God's church will once again be focused on Islam allowing us freedom and space to give the loud cry. Then after the close of probation, when the west will gather its forces to bring the final solution to earth's woe makers - Islam - at the battle of Armageddon, again God's people will have space to go through Jacob's time of trouble with its Joshua and the angel experience, which removes earthiness and sympathy for Satan from the hearts of God's sealed saints.

John

PS. Two state solution? Palestinians want all of Palestine with Jerusalem as its capital. Prophecy (Dan 11:45) indicates that there will not be a peaceful co-existence between Israel and Palestine. There is only one earthly solution to the Middle East crisis and that is the removal of Israel from Palestine by the KOTN planting the tabernacles of his palace on the glorious holy mountain. Of course this will not bring peace but will rather light the fuse that will eventually explode into earth's final battle - Armageddon.

News headlines declare that we are in that final watch. Time to wake up and watch for the Master's returning.

"Sixty-six percent believe the Palestinians should start off with their own state beside Israel, but then move to just one Palestinian state.

And 92 percent believe Jerusalem should be their capital. The survey of 1,010 Palestinians — 656 in the West Bank and 353 in the Gaza Strip — was conducted by U.S. pollster Stanley Greenberg, along with the Palestinian Center for Public Opinion.

Read this article: <http://www.hoover.org/news/daily-report/13231>

A very realistic and plausible scenario, John. Thanks! I like it! Perhaps now we are getting somewhere, other than lost in the forest of Biblical hermeneutics, which admittedly is very important. :-)

G

John, my concern for the direction you are taking in Daniel and Revelation has been four-fold:

- 1) The controversial interpretation of Daniel 11:36-45 historically by Uriah Smith.*
- 2) The lack of SOP evidence for the end-time scenario you share below as outlined again below.*
- 3) The commonality this view has with evangelical/rapture Christians concerning Jerusalem focus.*
- 4) The amount of weight you place on reports/polls and possibilities concerning events that have not and may never transpire, like the one you just sent.*

My concern level is at "orange" and moving to "red" especially concerning the people you may be influencing.

In God's grace,

J

J, let me see if I can't move you back to the green light zone:

On Fri, Sep 16, 2011 at 10:20 AM, J wrote:

John,

My concern for the direction you are taking in Daniel and Revelation has been four-fold:

- 1) The controversial interpretation of Daniel 11:36-45 historically by Uriah Smith.*

This was the view Smith and his brethren were presenting which God allowed to be published in his book with no cautions from His messenger. We can with utmost confidence present this view, knowing that we have heaven's approval even as they had back then.

- 2) The lack of SOP evidence for the end-time scenario you share below as outlined again below.*

God purposely did not have His messenger comment on the Eastern question. God has left it to us to come to an understanding of verses 40-45. The clues are abundant. For instance - he comes to his end before probation closes – this point alone provides a sufficient guideline to keep us away from a papal interpretation for the king of the north. So if he is not the papacy, who is he? God gave us verses 3-15 and 40-44 with historical records that allow us to match the prophecy with its historical fulfillment. With this extensive background covering centuries of historical fulfillment of the prophetic word

we can know with some degree of certainty who the king of the north is in verse 45. We see that certainty in the writings of Smith, Haskell, Waggoner, Jones, etc.

3) The commonality this view has with evangelical/rapture Christians concerning Jerusalem focus.

The evangelical world held their erroneous views in the time when Smith and his brethren were publicly presenting their views. They, nor Ellen White saw this as a problem. Error often lies close to the track of truth. This is how Satan works. It doesn't bother me that Satan would develop a scenario that closely tracks with truth. What they teach and what our pioneers taught end up at opposite ends. They have the Jews building a temple and Smith had an Islamic power planting the tabernacles of his palace there in the glorious holy mountain.

4) The amount of weight you place on reports/polls and possibilities concerning events that have not and may never transpire, like the one you just sent.

I find in these reports the same evidence for the fulfillment of verse 45 as I find evidence in the reports concerning Sunday legislation that a Sunday law will soon be on the scene. Yes, we know that a Sunday law will come based on Scripture and the SOP. And yes, we don't have SOP conformation for any view for Daniel 11:45. We have to do the best we can from the prophecy itself to come to an understanding of 11:45. This I have done and I have come to the same conclusions as Smith and his brethren. Now I am watching in the unfolding of history to see if this interpretative is indeed correct.

If I was living in 1798 and had my understanding, I would have been watching in the newspapers to see what Napoleon was doing. I would know from verse 40 that after he pushed at the king of the south (Egypt), he would be attacked like a whirlwind by the king of the north (Ottoman Empire). I would have been able to declare, based on the sure word of prophecy, that the Turks would prevail. All this could have been declared before it took place because of how the first half of Dan 11 was fulfilled, giving us an understanding of who these two kings of the north and south are.

I would be sending you e-mails with newspaper reports indicating that my understanding of this prophecy was in the process of being fulfilled. This would have had no weight with you because you wouldn't care how perfectly a civil historical fulfillment was playing out in real time before our eyes because you have determined that there can be no civil fulfillment with the Ottoman sultan because you have chosen to spiritualize the kings of the north and south. So you will only accept a papal track for verses 40-45.

When the leader of Turkey takes out Israel and establishes a Caliphate in Palestine this will have no more weight with you than Napoleon being attacked by the king of the north and his subsequent defeat. If a perfect match for verse 40 in civil history using the same designations for the kings of the north and south that were used for the first half of the prophecy doesn't convince you that this line of prophetic interpretation is correct then when verse 45 is fulfilled as Smith taught it would, you will not see any fulfillment.

But that is okay. Seventh-day Adventists have the national Sunday law as our sign that its time to escape from Jerusalem and that the close of probation is near. You don't have to see these way-marks from Daniel 11:40-45. I see Smith's view as something especially for the world. His book was written especially for the world and Ellen White urged its sale. I see the fulfillment of verse 45 as I am understanding it as giving to the world evidence that our understanding of prophetic interpreting is biblical. When they see that the evangelical interpretation of a temple in Jerusalem in not coming to pass they will see that the Adventists have been right all along - from the early 1870s this is what we have been declaring would happen. Just as Josiah Litch's view of the 6th trumpet gave the world the view that early Adventists were right on their prophetic interpretations so I believe that when the world sees the predicted fulfillment of verse 45 as Smith understood it, this will give great power to the SDA position on our papal views with its Sunday laws.

Now you may have felt that Litch was going to code red when he came off with his prophecy. But God had His hand in all this. I believe it was ordained of God that we as a church go silent on Dan 11 for all these years. It wasn't present truth while we have been wandering in the wilderness. But now there is a renewed interest in this chapter from many quarters. I see God's hand in this. I see that there is now a present truth to this message just as there was in Litch's 6th trumpet message. No, the 6th trumpet message wasn't the message even though it had to be given - the message was the second coming of Jesus. Just as today the message isn't Palestine and the coming Caliphate even though it too has to be given - the message is the full three angel's message that we have been giving as a church - the message found in the Great Controversy.

John

John, if Pagan Rome is the North King, why wouldn't its successor be as well? Since Pagan Rome is spiritual Babylon and its successor Papal Rome remains spiritual Babylon and the North King, just as literal Babylon was the North King at a much earlier time. Further, all the above are representatives of the antichrist who occupies the sides of the north.

M

Hi M, if the Emperors of pagan Rome were indeed given the title "king of the north" in Daniel 11 we might be tempted to come to those conclusions. But the angel did not once refer to the rulers of pagan Rome as kings of the north. They are identified with different designations such as "a raiser of taxes" (verse 20) or "a vile person" (verse 21). Smith saw the phrase: "the robbers of thy people" in verse 14 as identifying this Roman power.

Neither Nebuchadnezzar nor any other of the kings of Babylon is ever referred to as king of the north in scripture. This is a term that is extra-biblical if we use it for Babylon's kings just as calling Jesus the King of the North is extra-biblical. We may want to say these things because their kingdoms are referred to as being in the north but to call the leader "king of the north" when the Bible does not so designate them is not good scholarship. Doing so can affect our understanding of prophecy. The only place we find the term "king of the north" is in Daniel 11 and for the first half of the prophecy it refers to the leader of the original Seleucid northern territory.

John

John, perhaps for other kings such a designation is extra biblical, but Zaphon or Mount Zion is where the true King of the North resides on His throne -- heaven itself. That's Jesus. Compare Isaiah 48:12-14 with Psalm 48:1-3 and Revelation 14:1. Anyone who claims that seat or throne is antichrist. Satan and Papal Rome clearly are designated as these counterfeit kings of the north in both Daniel 11:30-45 when read in conjunction and compared with Revelation 13:2-3. These powers are aligned in terms of antichrist or counterfeit, or would be, kings of the north.

G

G, I have not the authority to create appellations for God. If the Bible called Jesus "The True King of the North" then I would also call Him that. I don't think that even God's messenger, Ellen White, created new appellations for God. However, if the angel gave her an appellation that was not mentioned in the Bible that would be okay because she is God's messenger but for me to create appellations for God is not a safe thing to do. I say we stay with biblical appellations for God.

John

John, I think your point about these kings being designated as kings of the north as extra biblical is perhaps both insightful and providential. This is perhaps because that designation is reserved only for Satan and Papal Rome who have a clear sinister agenda in their alliance, both spiritual and literal. ???

G

G, again I would need chapter and verse where Satan is given the appellation "king of the north".

John

John, Isaiah 14:12-14 makes it clear that Satan seeks to overthrow Christ or unseat him and His throne on Mount Zion. Psalm 48:1-3 says that Zaphon, or Mount Zion, the seat of the King's throne, is on the sides of the north. Why isn't what I say clear to you? Rome's service as Satan's agent and agency on earth, Revelation 13:2-3 tells us, is Papal Rome, the self-declared and so-called Holy Roman Empire of past and current history. I believe that your approach is too literalistic, even somewhat Baptist. While I too share in your enthusiasm of carefully keeping track and understanding key current events in the Middle East, and not readily dismissing them as irrelevant to our discussion, as some seem to do, I believe you possess an equally limiting and debilitating problem in your approach. Just my honest two cents worth. It's almost myopic, a blind spot, even to the point of straining at a nat. My apologies in advance. I mean nothing personal in what I say here, but this is a professional and objective observation regarding your interpretive methodology.

G

Hi G, actually what you have been saying is very clear to me. I do see that God's throne is located on the sides of the north and that Satan wants to sit there. What isn't clear to me is that we have the liberty to call Babylon, Jesus, Satan, Rome or the papacy the king of the north. If the Bible doesn't say that they are we mustn't say that they are. I recall that there were some folk who just knew that they ought to spiritualize the term sanctuary and call the earth the sanctuary. They needed someone who was a myopic, Baptist literalist who would have asked them for the chapter and verse for where the Bible calls the earth the sanctuary. Yes, God held His hand over the truth for a purpose but we should learn from their mistakes. Calling the earth the sanctuary without biblical support led them to wrong prophetic conclusions and to a great disappointment. If we call Jesus, Satan, Pagan or papal Rome the king of the north without the Bible directly identifying them as such we too will come to wrong conclusion as I believe many have done today. Even though you may think that this is straining at a gnat, it is absolutely essential that we stay with the text and never again say the earth is the sanctuary no matter how reasonable that idea may be to us.

John

I agree with this John... (comments about sticking close to the text)

There are many times I am confused about things in the Bible... even AFTER I understand them. Why did God choose to say it THIS way??? There seem to be some verses that introduce confusion in places... (to my limited human wisdom). There are many places where I've said to myself... if only the same Hebrew word had been used here as in such and such a place, the connection could have been much stronger, and better and clearer. Unfortunately, that is not the case.

I believe the study of the scriptures do not reveal themselves to men because of exegetical know how and academic intellect or an ability to understand the biblical languages. These things are aids... just like a concordance... but the 'wise' in worldly terms may seek to understand the deep mysteries of God and will not... Because the 'wise will understand' Dan 12... and 'the fear of the LORD is the beginning of wisdom'. I believe they are primarily revealed to men of humble spirit who tremble at God's Word and seek to follow all it says. I believe this will give us a key to unlock the Scriptures more than anything else.

I marvel how often I find an amazing connection in scripture that seems to come clear in the Hebrew text... and then find that EGW had already seen it because God had revealed it to her. As Ken has suggested, I believe we each need to humble ourselves, seek the Lord and to do His will... put aside ourselves, our ideas, our egos... and ask Him for wisdom and be willing to follow Him wherever He leads.

Proverbs 18:2 2 A fool has no delight in understanding, But in expressing his own heart.

I have been guilty of this proverb. I have been that fool. My desires have been to express my own heart and my own thoughts many times... and not necessarily seeking to understand my brother's positions or understandings. Our hearts are so dark and long

for exaltation... to be right... to be esteemed by our colleagues... to be acknowledged for 'our accomplishments'. It's really rather sickening... and it sickens me because I see that I am ill with this defiling disease... And this disease will only keep my blinders on and the scales upon my eyes... Only the Lord can purge me from it.

I believe if we study the text... and share the insights from the text that we find with each other... this will be the beginning of understanding for us... after we have prayed and asked God for clean hearts. To know that those who 'escape' are the same as those who are 'delivered' is important. (Dan 11 / Dan 12) To know that there is an Ascension, Dominion and Will that is exerted each time a new power arises in Dan 8 and 11 is extremely helpful. To know that when Daniel asks "How long will these wonders be" that he is making a connection to the Hebrew of Dan 8:24 helps us understand what he's asking about... and thus what the answer is. How long will this power 'destroy wonderfully'? The answer comes back... for a time, times and half a time... then the question makes sense... and the answer makes sense.

These are the kind of insights I think we must collect and gather and share with each other... facts that we can agree on... connections and parallels that are seen in the text itself... only after we have studied this chapter deeply and humbled our hearts... can we rightly begin to 'interpret' the prophecy...

How many of you know these verses by heart? How many of you know the last time the KOTS is mentioned once you get to v. 40? Or what the 'appointed time' refers to in Dan 11:29... and how many 'appointed times' there are between Dan 8 - 12? These are things we need to have in view. I don't know the answer to some of these questions either... but we need to understand Dan 8 completely... thoroughly... verse by verse... line by line... and agree on that first... before we make our way to Dan 11... Dan 8 - 12 is a completed whole... This is the portion of the book that was sealed, not the first 7 chapters... those were written for the world... in Aramaic... these last are in Hebrew for believers... and thus were unsealed in Rev 10.

OK... again... babbling long enough... you get the gist...

Let's seek the Lord in prayer... humble ourselves... ask him to remove the pride and self that lives at the core of each of us... and perhaps start in Dan 8... together...

BTW... I am glad to meet anywhere... I don't think it needs to be an overtly neutral location... I think the location should be convenient for us... and cost effective. The spirit will neutralize the hearts and location... if we let him.

*In Christ my brothers...
Edward*

E, what you say is so true. We each believe what we believe and it seems impossible to unite believers together into a unified belief. But it was done in our history - the Sabbath Conferences. Each brought to the table their beliefs - we can't help but do that. We can't leave our belief at home and come as blank slates to the table. But with humble hearts

and prayerful hard work they modified their individual beliefs into the pillars we hold today. I believe that we can repeat that history.

John

John, would you reconsider the prophetic connection between these two verses?

7:1 ¶ And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.*

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,*

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.*

44 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.

J

Hi J, I can see the connection that you and most people make with these two verses. The connection you make does make sense to me if we could see the him as the papacy. But how to get the him to be the papacy is where the rub comes for me. If I could be a little more free with my rules of prophetic interpretation I could spiritualize the king of the north in verse 40 into the papacy and then we would be on the same track. I just can't do what others can do by making Jesus the true king of the north and thus the papacy would be the impostor king of the north. I cannot do what James White was able to do with adding the word "about" in the first sentence of 12:1 allowing the close of probation to take place before the last sentence of verse 45.

John

And thus why I believe that this hurdle differential is too high for either side to find ultimate agreement on. It's a deal breaker. I personally think there are solid arguments on both sides and who is right will be determined by prophetic events as they unfold. I say present both tracks and let the people decide. More importantly, the closest thesis to bridge that gap is T's and the Lord is blessing him and so many others as a result...

G

Thanks John/G, I tend to agree with G's thoughts here esp. concerning T's merge of the two (though I do not agree with T's position on the king of the south). I want to remain open to allow events to affirm or redirect either of the views.

In God's grace,

J

J, from the following it looks like there will never be a meeting of the minds on this subject. So I support T and you in the giving of your views to the world as you support me and Ken as we share the views we have received from our study. Here is the quotation

that says that we will see these things differently and that it is okay for us to see these minor points differently:

"My husband had some ideas on some points differing from the views taken by his brethren. I was shown that however true his views were, God did not call for him to put them in front before his brethren and create differences of ideas. While he might hold these views subordinate himself, once they are made public, minds would seize [upon them], and just because others believed differently would make these differences the whole burden of the message, and get up contention and variance. {15MR 21.1}

There are the main pillars of our faith, subjects which are of vital interest, the Sabbath, the keeping of the commandments of God. Speculative ideas should not be agitated, for there are peculiar minds that love to get some point that others do not accept, and argue and attract everything to that one point, urging that point, magnifying that point, when it is really a matter which is not of vital importance, **and will be understood differently.** Twice I have been shown that everything of a character to cause our brethren to be diverted from the very points now essential for this time, should be kept in the background. {15MR 21.2}

So it was okay for Smith and Haskell and their brethren to teach Dan 11 as they saw it and it was okay for James White to see things as he saw them. What J did wrong was to try to undermine the views of Smith in public and in print. J' mistake was "to put them in front before his brethren and create differences of ideas". Smith simply taught and published what he believed was the truth without a constant attack on the papal view. This is where Louis Were went off track. Had he simply taught as you J do, without attempting to destroy the views of Smith, he would have been okay. So our challenge is to support each other and help each other as we present our individual understandings to the world. And then time will tell which view if any was what the angel meant for us to understand.

John

I agree, John. Very eloquent, with contextually and clearly established historical evidence to back up the need to agree to disagree, and in an agreeable manner. For me, that's all the more reason why we need for all of us to meet together over a long weekend in much prayer and study together...

G

John, this is an excellent point John, vital for us. I believe time will tell (as it did with Smith's view once before;). If your new take is correct it will be clear soon enough. Either way we all need to be humble, teachable Bereans. I respect each one of us as honest Bible students (as were our pioneers who also differed here and there). Very good quote—thanks!

J

ps. Didn't Smith do a little undermining of the papal view in print too? Something like, "so far of the mark that it need no detain us..."

J, yes, Smith did put that little dig into his book. I was remembering that sentence which is why I said "without a constant attack on the papal view". We've got to do better than Smith and White. I agree, G, that understanding these things makes it even more important that we who are teaching prophecy meet together as Ken is so well organizing. Understanding that there is no pressure on anyone to see prophecy as someone else sees it, understanding that it is okay to see these things differently, knowing that these differences may remain will not cause anyone to not bid their brother Godspeed in their work of sharing their understanding; knowing these things will make our meeting most enjoyable and profitable. There will be no failure even if we all return to our homes strengthened in our own individual views. This frees us to carefully examine our brother's point of view.

John

I'm with you on this John—vital stuff!

J

I agree, John. That's the true spirit of the Bereans, no forced uniformity and the spirit of objectivity and acceptance.

G

J, it is evident that the term north in the phrase sides of the north found in Isaiah 14:13 has a vertical rather than a horizontal orientation. Here is a comment from Waggoner that seeks to establish that point:

"I will sit also upon the mount of the congregation in the sides of the north." Literally, "in the uttermost north." Everybody knows that the farther north he goes, the higher the north star appears. From this each can learn that if he stood at the north pole, north would be directly overhead. North, therefore, is up. God is "the Most High," and therefore He dwells "in the uttermost north." His dwelling-place is "the high and holy place." Isa. Ivii. 15. "Great is the Lord, and greatly to be praised in the city of our in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north [literally, "the uttermost north"], the city of the great King. God is known in her palaces for a refuge." Ps. 48:1-3. {May 29, 1899 EJW, BEST 179.1}

"Promotion cometh neither from the east, nor from the west, nor from the south. But God is the Judge; He putteth down one, and setteth up another." Ps. 75:6, 7. Promotion comes not from the east, the west, nor the south; therefore it must come from the north; and since God alone is Judge, to lift up and to put down, it follows that He dwells in the north. There alone is where promotion comes from. Therefore when Lucifer thought to occupy the north, he meditated an impossibility, for he could not get there without being drawn up by the Lord of hosts. {May 29, 1899 EJW, BEST 180.1}

There is a mystery about the north. This is true even of this earth. The Hebrew word rendered "north" signifies secret, hidden." {May 29, 1899 EJW, BEST 180.2}

Now the first 6 uses of the word north in Dan 11 refer to a literal horizontal orientation. The first 9 uses of the word south also refer to a literal horizontal orientation. Now in the last two uses of the word north in verses 40 and 44 you switch from a literal horizontal orientation to a symbolic vertical orientation which now has nothing to do with the

original horizontal use of the term north. In your view the king of the north is the papacy and he is taking the place of the True King of the North who sits in the sides of the north which is a literal vertical orientation. Now to stay consistent you would also need to switch from a literal horizontal orientation to a symbolic orientation for the last use of the term south there in verse 40, an orientation that has nothing to do with the literal horizontal orientation of the first 9 uses.

You want south to now refer to atheism. You use Egypt because Egypt is south and it represents atheism. But to get Egypt out of the term south you are using a literal horizontal orientation which is not what you used to make north represent the impostor of God. So I see a lack of consistency in your interpretation. Do you see what I am seeing?

How did you get your term north to refer to the papacy if north has nothing to do with horizontal orientation? You get it by believing that Jesus is the True King of the North and the papacy is the impostor. Now to be consistent you must get your symbolic use of the term south using the same method. You need atheism to have an orientation to south that has nothing to do with the compass because your use of north for the papacy had nothing to do with compass orientation. So how do you connect the atheism of Egypt to the term south without compass orientation? The papal king of the north has nothing to do with the Sluiced territory north of Palestine. Thus atheism (king of the south) can have nothing to do with the Ptolemy territory south of Palestine. And yet it does in your interpretation.

I know that this is the most complicated thing I've come up with. I don't even understand what I've written. But I think there is something here to consider.

John

John, (I know you're sleeping, though you wouldn't be if I were there) I did read this when tired, but followed it with no problems. I think a lot like you even though we disagree and therefore see lots of logic in your questions. In the end I just see more weight of evidence towards the papacy, but won't be surprised if I'm wrong, just relieved if I'm correct. :)

J

Hi John, =) Perhaps we should say don't write when you're tired... =)

As you know, I see things the same as J does on the last 6 verses... For me King of the North = Babylon and King of the South = Egypt... all the way through...

It simply moves from a literal north and literal south to a spiritual north and spiritual south...

Thus... the KOTS is the atheism of Egypt...

While the KOTN is the same power labeled as "Babylon Mother of Harlots" in Rev 17...

For me, that's how it remains consistent.

E

Hi E, LOL But now that I am rested and have reread what I wrote while tired and have read your response I can see a connection with spiritual north to the papacy because of north referencing God whom the papacy is taking the place of. I find a symbolic/spiritual north in scripture but I find no reference to a symbolic/spiritual south in scripture. I only see a literal south. So this is hoping you all can help solve for me. I can see how you connect God to the term north without using an orientation from Palestine; I see this in scripture but I can't see how you connect south with atheism/Egypt without using a compass orientation from Palestine which in your view has no more scriptural relevance post 34 AD. So, just as you get the spiritual use of the term north from the Bible without using a literal Palestinian compass orientation you now must also find your spiritual use of the term south from the Bible without using a literal Palestinian compass orientation - thus Egypt and its symbolic meaning could not be used.

Maybe I need more sleep? :)
John

Hi TG, that is a good text to find the spiritual application of Egypt. Ellen White makes it clear in her writings that Egypt represents modern day atheism. Just as Babylon represents the papacy, so Egypt represents atheism.

So the question now is how do Babylon and Egypt relate to north and south after 34 AD?
John

I see what you're saying, E. It is a good point. And M's explanation also helps. That's what makes Bible study fun and affirms the Seventh-day Adventist message. I like what you've got.

But I would guess that the same holds true for a literal understanding of Daniel 11:40-45. These verses interlock with and fill in details about things that the Bible talks about in other places, too. The "north" in these verses is the land of the "great river Euphrates" mentioned in two different chapters in the book of Revelation. Egypt is mentioned from Genesis to Revelation. Jerusalem is central to much of the Bible. Edom, Moab, and Ammon are Biblical places. The Ottoman Sultan is a significant figure in Revelation 9. And Daniel 11:45 interlocks with Revelation 16 by giving us information about what sets up the Middle East for the battle of Armageddon. So these six verses are not stand-alone verses unrelated to the rest of scripture.

Ken

Good thoughts E, when the 1260 year prophetic time prophecy ended for the papacy the 391/15 day prophetic time prophecy for the king of the north was 42 years away from being ended. So the king of the north of verse 40, when he comes into view in this verse is also concurrently being spoken of in Revelation 9 and verses 40-43 speak of his exploits just before his time prophecy comes to an end. That is an interesting intersection of these two chapters. And to show that even though this 391/15 day prophecy comes to an end, the king of the north doesn't come to an end just as the papacy did not come to an end when its 1260 year prophecy ended. We see the king of the north in action once again

in verse 44 in 1856 and then then again in action in the near future. And then he comes to his end. Therefore we know that the end of 391/15 day prophecy did not bring an end to the king of the north - not until verse 45 does he come to his end.

John

Hi Ken, could you expand on what you mean by: "And Daniel 11:45 interlocks with Revelation 16 by giving us information about what sets up the Middle East for the battle of Armageddon"?

*Thanks,
S*

S, John would be better able to expound on this one, since he has put more thought into Armageddon than I have. So maybe when he gets home from his camping trip he will weigh in on this. But chronologically we know that Daniel 11:45 happens just before probation closes. And we know from Revelation 7 that the four angels are holding back the four winds until God's servants are sealed. Ellen White tells us more about what happens when the four angels let go:

“Four mighty angels hold back the powers of this earth till the servants of God are sealed in their foreheads. The nations of the world are eager for conflict; but they are held in check by the angels. When this restraining power is removed, there will come a time of trouble and anguish. Deadly instruments of warfare will be invented. Vessels, with their living cargo, will be entombed in the great deep. All who have not the spirit of truth will unite under the leadership of Satanic agencies. But they are to be kept under control till the time shall come for the great battle of Armageddon.” IMR 145

So Daniel 11:45 happens just before the four angels loose the four winds, which loosing allows the battle of Armageddon to take place. If a person interprets Daniel 11:45 spiritually rather than geopolitically, they would probably tend to interpret Armageddon spiritually also. But my statement that you are asking about was intended to show that a connection can be made between Daniel 11:45 and other Bible prophecy using the literal, geopolitical approach to Daniel 11. This approach to these verses sees the king of the north setting up the tabernacles of his palace in Jerusalem. Because that event is immediately followed by the loosing of the four winds and the battle of Armageddon, I think the connection is natural.

Ken

J, I see in chapter 16 that the phrase "the great river Euphrates" is identical to the phrase in Rev 9:14 "Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in "the great river Euphrates". This is why James White saw this same power being brought to view in the battle of Armageddon. This is why we would expect to see a rising of this power after its demise in 1840. And now that we are getting closer to this battle we do indeed see this same power rising in strength and influence. James White would be thrilled to see our day. In his day that power was nothing and as Smith saw the fulfillment of verse 45, it was not going to be fulfilled by strength but by this powers weakness - being forced out of Constantinople and removing to Jerusalem. That

would have been the 1800s fulfillment if Jesus would have come in that century as planned. Now I see verse 45 being fulfilled by this power's strength.

I see the spiritual definition for Egypt more specifically being applied to the French Revolution (1789–1799). In verses 40-45 there is only a very brief part played by the literal king of the south. All he does is push and then he disappears from the prophecy. In the civil historical view, this is what we see.

John

Hi J, for the Ottoman Empire to receive such an amazing time prophecy, one that is so specific as to require an exact day for its beginning and end, this indicates to me that there is significance to this power brought to view in Revelation 9. The prophecy of this power was used to give impetus to the advent message in 1840. Given this, it wouldn't be so unusual to find reference to this power in the book of Daniel. Remember, this power received 3 time prophecies beginning in 612 and ending in 1844. The only other power given 3 time prophecies is the papacy. Thus I think it would be important for us to look for some reference to this power in the book of Daniel. This is why I am inclined to seeing the king of the north at the time of the end referring to the same power brought to view in Revelation.

John

Hello all, Luke 21:24 24 "And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.

Revelation 11:2 "But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two months.

Both these prophecies speak of Jerusalem being trampled or tread upon until certain 'times' are fulfilled. The text in Revelation seems to indicate the period of 42 months which we associate with the 1260 days that begin in 538-1798.

The first passage comes from Luke 21, the counterpart to Matt 24. Both these chapters seem to have a dual application... "When will these things be" (the stones being cast down from on upon another in the temple) and "The end of the age..." and of course EGW explains that the fall of Jerusalem was a type of the end of the world... with probation closing for the Jews in 34AD... Thus Jesus answer to Peter... how many times should I forgive my bother? Jesus answers with the time allotted to Daniel's people and their holy city... the 70 times 7... or the seventy weeks. The 2nd application of the chapter is to the close of the end of the world... in her chapter on this in Desire of Ages she spells this out.

We know that God's people were oppressed during the 1260 days... for Dan 7:25, Dan 8:24 and Dan 12:7 are all connected... but in what way was literal Jerusalem being tread down by the Gentiles... and in what way did this cease in 1798 in literal Jerusalem? Or are we to understand that the Jerusalem being trampled during this phase refers to the

"Jerusalem above, which is the mother of us all" (Gal 4:26)?

The answer to this question seems to have the same age old implications of literal vs. spiritual... but this isn't something I've tracked down carefully myself. I was wondering if anyone has done any research on this...

I don't think anything of significance happened in literal Jerusalem in 1798... but perhaps someone could enlighten me? It was spiritual Jerusalem that received reprieve from oppression in 1798... no?

Thanks for your replies.

E

E, it looks like James White and E.J. Waggoner did not connect Rev 11:2 with Luke 21:24. They saw that the temple mount would be trodden down until the second coming of Jesus. This is how I have seen this verse. This is why I don't believe we will see the removal of a Muslim presence there on the temple mount. The fact that we have the Dome of the Rock on the temple mount is evidence of the continuing fulfilment of Luke 21:24. The fulfillment of Dan 11:45 will be the capstone to this amazing prophecy that Jesus gave (Luke 21:24) concerning Jerusalem. Here is what White and Waggoner had to say:

"The Lord again says, through Moses, "Your land shall be desolate, and your cities waste." How long? Let the prophet like unto Moses answer. "And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Luke xxi,24. Jerusalem is yet trodden down. Sarabens, Tartars, Turks, and Gentiles from every nation of the earth, are fulfilling the prediction, and have been for almost eighteen hundred years. "Zion has been ploughed as a field, and Jerusalem has become heaps." Micah.iii,12. The Jews to-day despise in their hearts the name of the Roman soldier, Rufus, who ploughed up the very foundations of their city and temple. {November 4, 1862 JWe, ARSH 177.15}

"That Jerusalem is never to be rebuilt, is plain from Dan.ix,26,27, where the angel informs Daniel that after our Saviour's crucifixion, "the people of the prince that shall come, shall destroy the city and sanctuary;" "and for the overspreading of abominations he shall make it desolate, even until the consummation; and that determined shall be poured upon the desolate," - on "the desolation," as it reads in the margin; which must be to the end of time. Our Saviour, also, declares, [Luke xxi,24,] that the Jews "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." The times of the Gentiles will not be fulfilled till the end of time; so that the express declaration of our Saviour, with all the other evidence which has been presented upon this question, it would seem, must forever settle the question, that the Jews, as Jews, have nothing farther to hope for in this world: and that those only of them can be saved, who renounce their Judaism, and by faith as individuals, like the Gentiles, are grafted into the original olive

tree, from whence through unbelief they have been broken off. - Signs Times - 1842. {May 9, 1854 JWe, ARSH 123.5}

Jerusalem was destroyed, and its inhabitants carried captive to Babylon, because of the rejection of the word of the Lord by the mouth of His prophets. The city was, however, restored, and the people allowed to return, not as an afterthought, but in fulfillment of the promise of God, made before the captivity. To the rebuilt city and restored people came the Word of God in the person of Jesus of Nazareth, and was again rejected. For this cause the city and people were again left to be the prey of the heathen. In foretelling the miseries that should befall the Jews in the destruction of the city by the Romans, the Saviour said:-- {1900 EJW, EVCO 485.2}

"And they shall fall by the edge of the sword, and shall be led captive into all the nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men expiring for fear, and for expectation of the things which are coming on the world; for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." 1 {1900 EJW, EVCO 486.1}

The Coming of the Lord

From the text it is evident that "the times of the Gentiles" reach to the coming of the Lord to judge the world. In announcing this second destruction of Jerusalem, the Lord told, as at the first time, what would take place at the end of the period of desolation. The Jews had had their time in which to accept the position and work to which God had called them, and had misused it, not knowing the time of their visitation. Then came the times of the Gentiles, when the Gospel was not simply to be carried to them, but committed to them, for them to carry to the world. The Gentiles comprise all nations, so that the termination of their time must necessarily be the end of the world. That is the coming of the Lord, "to give to every man according as his work shall be." {1900 EJW, EVCO 486.2}

"The Fulness of the Gentiles."

We read: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved." 2 "The fullness of the Gentiles" is the complete restoration of the house of Israel. All Israel will be saved when all who will hear the voice of the Lord shall have been gathered out. The "lost sheep of the house of Israel" are among all the nations of earth,--the Gentiles after the flesh,--and when they are found and gathered, there will be no more necessity for the preaching of the Gospel. "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." 1 The ending of the times of the Gentiles is the ending of the accepted time, the day of salvation. {1900 EJW, EVCO 486.3}

The Time not Revealed

"But of that day and hour knoweth no man." 2 It is a sad fact that many, in the face of these words of the Lord, have presumed to fix the date of the coming of the Lord. Every attempt of that kind is both vain and wicked. The longest period named in prophecy is long since past, and all that anybody can know of the time of the Lord's coming is that "it is near, even at the doors." And that is enough to know. {1900 EJW, EVCO 487.1} It is true that some have thought to evade the charge of setting time for the Lord to come, by fixing a date for the termination of "the times of the Gentiles;" but that, as we have just seen is the same thing. Besides, there is not the shadow of an indication in the Bible as to how long the times of the Gentiles are, nor when they begin. Consequently it is absolutely impossible to say when they will end. The term "times of the Gentiles," occurs but once in the Bible, namely, in Luke xxi. 24, and all that we there learn of it is that the times end at the coming of the Lord. But "in such an hour as ye think not the {1900 EJW, EVCO 487.2} Son of man cometh." 1 Therefore one thing is certain, and that is, that whatever date any man may fix upon as the time of the coming of the Lord, that will be the time when He will not come. "Watch therefore." {1900 EJW, EVCO 488.1} John

E, here is James White's thought on verse 2:

"But the court which is without the temple, leave out." As much as to say, The attention of the church is now directed to the inner temple, and the service there. Matters pertaining to the court are of less consequence now. It is given to the Gentiles. Having thus introduced the Gentiles, the attention of the prophet is directed to the great feature of Gentile apostasy, namely, the treading down of the holy city forty and two months, during the period of papal supremacy. He is then directed to the condition of the word of God, the truth and the church during that time. Thus by an easy and natural transition, we are carried back into the past, and our attention called to a new series of events. {October 28, 1862 JWe, ARSH 172.4}

I meant to have included that in my last email.

I am trying to understand why modern Adventists don't see a literal, physical fulfilment of Armageddon, literal Jerusalem being trodden, and the literal civil historical fulfilment of Dan 11:40-45. Louis Were was very much against a literal Armageddon and Smith's views on Dan 11. I don't know what his views were on Jerusalem being trodden. It seems unusual for Were and modern SDAs to reject the literal, physical coming battle of Armageddon when EGW and the pioneers were so clear on this point. What is the modern view of the continuing desolation of the city of Babylon? Has this too become spiritualized? And if it hasn't what would be so strange for there to be a similar prophecy regarding Jerusalem? In Revelation, Babylon is symbolic and yet today we have a continuing fulfilment of prophecy in the destruction of the literal city of Babylon. We see what happened to Saddam Hussein when he tried to make this prophecy of Isaiah not come true.

"One of the mysteries of 1967: Why did Israel give the Temple Mount back to Islam?"

For those who believe that the prophecy Jesus gave was regarding literal Jerusalem this is not a mystery. We have before us in the literal cities of Babylon and Jerusalem the miraculous fulfilment of prophecy in the condition of these two cities.

Here we have before us evidence that a literal application fits – Jerusalem has not been rebuilt (Jewish control of a rebuilt temple on their temple mount) and the rebuilding of Babylon was stopped by a war that was supposed to be about weapons of mass destruction. We also have before us a history that fits a literal application of Dan 11:40-44 and yet this is not given the weight it deserves. It is more than coincidental that gentiles still trod upon the temple mount and that Saddam was stopped from rebuilding Babylon and that there is a literal historical civil application that fits Dan 11:40-44. But the mystery remains why modern Adventists don't see what our pioneers saw so clearly. John

Hi E, clearly the 42 months = 1260 days = times, time, 1/2 a time. However the question is whether Jesus statement in Luke 21.24 relating to Jerusalem being given under the Gentiles until the "time of the gentiles is fulfilled" = Rev 11.2, and the city being trodden for 42 months. Despite the similarities in the verse, I think White and Waggoner and Witcombe are right here, in that the verses don't relate to the same issue. The Revelation passage is direct reference to papal persecution of the church. The Lukan passage seems to be more discussing the fate/destruction of Jerusalem, unless one is content switch meanings from verse 20 to verse 24.

I appreciate John's insight here relating to the Dome of the Rock.

S

I would agree with E and J on the times of the Gentiles. <http://sabbathtube.org/component/hwdvideoshare/viewvideo/624/bible-studies/jesus-prophecy-part-3>

But this does not mean that there cannot also be end-time prophecies in the Bible regarding literal Jerusalem. Just as John pointed out, just because there is a symbolic Babylon in Revelation, that doesn't take away from the fact that there are also prophecies of literal Babylon to the end of time. Zechariah 14:4 is talking about geographical Jerusalem, not the church or spiritual Jerusalem after the 1000 years. And in Revelation 21:2 John had to specify that he was talking about "new Jerusalem." If all prophecies that mention Jerusalem in the last days automatically meant spiritual Jerusalem, the revelator would not have needed to specify this as "new Jerusalem." He could have just said "Jerusalem." So I think it is clear that the terms "Jerusalem" and "Babylon" are used both literally and spiritually in end-time prophecy. It is our study to determine which one is intended in Daniel 11.

If J and E and I are correct on the times of the Gentiles, the most that that can prove is that the term "Jerusalem" in Luke 21:24 applied to the church until the times of the Gentiles were fulfilled. If those days ended in 1798, there is nothing preventing Daniel 11:40-45 from using the expression "glorious land" in a literal, geographical sense after

1798.

Ken

Ken, if Luke 21 is not talking about literal Jerusalem as you taught in your video clip, what about Dan 9:26, 27 that James White used? Could this text be the reason why non-Jews continue to occupy the temple mount? And if so, maybe James White is also right in using Luke 21.

“That Jerusalem is never to be rebuilt, is plain from Dan.ix,26,27, where the angel informs Daniel that after our Saviour's crucifixion, "the people of the prince that shall come, shall destroy the city and sanctuary;" "and for the overspreading of abominations he shall make it desolate, even until the consummation; and that determined shall be poured upon the desolate," - on "the desolation," as it reads in the margin; which must be to the end of time.” Signs Times - 1842. {May 9, 1854 JWe, ARSH 123.5}

G brought out 5T 451: “When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near. {5T 451.1}

As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return. 5T 451.2}

Here we see a literal Jerusalem fulfillment symbolizing a last day parallel fulfillment. Could Luke 21 be speaking of a literal Jerusalem fulfillment that also symbolized the 42 month prophecy regarding the papacy?

John

John, you may be right.

"Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events. . . . He blended the description of the two great crises, leaving the disciples to study out the meaning for themselves." DA 628

I don't reject the idea of dual application in Luke 21. I do have a problem with dual application in Daniel and Revelation. And James White's explanation of Daniel 9:26, 27 doesn't seem to require a dual application. So I'm fine with that.

Ken

Ken, you can sure see the mingling here in Matthew 24verses 21 and 22. It appears that verse 21 is talking about the time of trouble spoken of in Dan 12:1. This time of trouble will be greater than what has ever been experienced on this earth. So the phrase “nor ever

shall be” tells us that He is not talking about the 1260 years of trouble. And yet verse 22 is talking about the 1260 years:

“The persecution of the church did not continue throughout the entire period of the 1260 years. God in mercy to his people cut short the time of their fiery trial. In foretelling the “great tribulation” to befall the church, the Saviour said, “Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened.” [Matthew 24:22.] Through the influence of the Reformation, the persecution was brought to an end prior to 1798.” {GC88 266.3}

Matthew 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

John

J, if the Ottoman Empire is the focus of a time prophecy (time prophesies relate to significant issues or powers) in Rev 9 in 1798 when the papacy receives its deadly wound, it wouldn't be all that unusual for Daniel to deal with the king of this same power when speaking of the same time period of earth's history - time of the end beginning in 1798 spoken of in verse 40.

Just something to think about,

John

Yet Rev. 9 when studied historically indicates the downfall of the Ottoman Empire with no prophetic indication of an end time rise in Rev 12 to 22.

Also consider that Rev 11 gives us a spiritual definition of Egypt from 1798 and onward (a definition affirmed by the SOP). This lends to a more symbolic approach to Dan.

11:40-45

J

J, I am going to try a bit of common sense as we once again visit this phrase, “at the time of the end”. Remember: "God wants us all to have common sense, and He wants us to reason from common sense." {3SM 217.2}

Tell me if I am reasoning from common sense or not.

First of all we need to determine if this phrase is speaking of a point in time or speaking of a period of time. If it was a point in time, then all the events of verse 40 and onward would have to transpire at a specific point in time. If the phrase is speaking of a period of time then the events of verses 40-45 would transpire over time.

Here is the text that tells us that this phrase is not speaking of a point in time but a period of time:

Daniel 8:13 Then I heard one saint speaking, and another saint said unto that certain [saint] which spake, How long [shall be] the vision [concerning] the daily [sacrifice], and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

8:14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

8:15 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.

8:16 And I heard a man's voice between [the banks of] Ulai, which called, and said, Gabriel, make this [man] to understand the vision.

8:17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for **at the time of the end [shall be] the vision.**

We know that the vision takes us to the date 1844. This date is "at the time of the end". "At the time of the end" does not mean a point in time when the time of the end begins but rather this phrase indicates a period of time in which the end of the 2300 day prophecy falls. We know that it is not the start of the time period called "at the time of the end" because of what Daniel 11:35 says: "And [some] of them of understanding shall fall, to try them, and to purge, and to make [them] white, [even] **to the time of the end:** because [it is] yet for a time appointed."

Here we see that the time of the end begins at the time appointed which is at the end of the 1260 years of papal dominance. Verses 30-35 are speaking of the rise and the reign of the papacy.

So I think it is clear that the phrase "at the time of the end" could just as well be phrased "in the time of the end" as one Bible translation puts it. It is speaking of a span of time that goes from the end of the 1260 year prophecy to the second coming of Jesus.

Now, see if you can follow my reasoning from common sense: The end of the first day of the week is marked by an event – the setting of the sun. While the sun is setting we are still in that period of time called the first day. When the sun has dropped half way into the horizon we are still in that first day period of time. We could not say that we were in that period of time called "at the time of the second day". There is an event that separates these two periods of time. And that event is called the setting of the sun. Does the setting of the sun at the end of the first day belong to the first day or does it belong to the second day? I think all would agree that the setting of the sun belongs to the first day and that the second day does not begin until the setting of the sun has finished. So "at the time of the second day" this period of time would not include the first day's setting of the sun. The second day will have its setting of the sun which will be at the end of its time period.

Now for a second witness: the 490 year prophecy came to an end in 34 AD. It ended by an event – the stoning of Stephen. While Stephen was giving his sermon, we could say that they were still in that 3 ½ year period where the message was to go exclusively to the Jews. This was the ending period of the 490 year prophecy. The event of his sermon and subsequent stoning ended this prophetic period and began a new period – "at the time of

the gospel going to the gentiles.” We would not say that his sermon and his stoning were in the period of time known as the gospel going to the gentiles. No, this event was a part of the 490 year prophecy; it ended the prophecy just as the setting of the sun ends the first day.

Now for a commonsense application of these illustrations: The capturing of the pope, the infliction of the deadly wound; would this event be a part of the time period of the 1260 year prophecy or would it be a part of the period of time that follows called “at the time of the end? If this phrase is not speaking of a point in time but rather a period of time as Daniel 8:17 suggests, would not the event of the pope's capture be a part of the 1260 year prophecy rather than a part of the next time period? And thus when it says in 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,” could we rightfully include the event that closes the 1260 year prophecy in the time period called the time of the end? I don't think commonsense allows for this. I believe that the pushing of the king of the south that takes place after the close of the 1260 year prophecy would have to be something other than the capturing of the pope.

We could say, at the time of the first day the sun will set. We would not say (speaking of that particular setting of the sun) at the time of the second day the sun will set. No, that sunset belongs to the first day just as the wounding of the beast belongs to the time period of the 1260 year prophecy not to the time period of the time of the end.

Does this reasoning from commonsense make sense to you?

John

John, thanks for sharing these thoughts. I find your approach complicated, but I may be blinded by my opinions. The verse in question is very simple to me:

At the time of the end [1798] shall the king of the south [atheism] push [war] at him [king of verse 36; papacy] ...

This understanding is supported by history; the SOP and the Bible and is clearly confirmed by recent/current events in a remarkable manner. Once Turkey takes out Israel and forms a Caliphate that plants itself in Jerusalem we will have a real contender for this application.

In God's grace,

J

J, this really isn't complicated. I just think you may have missed my point. My illustrations were meant to show that the phrase "at time of the end" is not a point in time, it is not a year (1798), but rather a period of time that begins after the pope is captured, after the 1260 year prophecy comes to an end. This is why the identical phrase, "at the time of the end" in Daniel 8:17 can refer to the time when the 2300 year prophecy

ends, not 1798 but 1844 - because this phrase represents a time period rather than a specific year or point in time.

This time period does not begin with a date (January 1, 1798) but it begins after an event - the wounding of the beast which closed the 1260 year prophecy. On February 1, 1798 we were still in the 1260 year papal reign. However, after the pope was handcuffed on February 20, 1798 we began that period of time that Daniel 8:17 and Daniel 11:40 call "at the time of the end. Does this help or does this just further complicate my thoughts?
John

I compiled a few quotes from EGW on the time of the end...

John, I agree that from these and my own study of the relevant verses in Daniel that 'the time of the end' refers to a continuous segment of time that stretches from 1798 and the Papal captivity down to the 2nd coming of Christ. But I see the time of the end as beginning with the Papal captivity...

Which is the Papal captivity more closely linked with? The 1260 years of Papal dominance and persecution? Or the time since its capture in 1798 of its relative weakness? Thus for me, his capture begins the 'time of the end' period... which begin in 1798...

I also see T's view of 'the time of the end' beginning in 1844 as not completely accurate. It is accurate to say that the vindication of the sanctuary happened 'in the time of the end', but not that it began with the 'time of the end.'

From the quotes below you can gather that the time of the end began in 1798 with the end of papal persecution and the opening up of the sealed prophecies of Daniel -- which EGW says happened in 1798. Both can be corroborated from Scripture. Dan 11:35 says persecution will end after the 1260 days... and Dan 12:4, 9-10 says that the book will be unsealed and understood 'at the time of the end'.

Also EGW connects the preaching of the 1st, 2nd and 3rd angel's message with the 'time of the end'... which began sometime in 1833 or 1834 with Miller... and certainly the times of Daniel has been open to Bible expositors before that...

From all this I conclude that 'the time of the end' began in 1798... and we are still living in the time of the end... because it is not a punctilliar date as John points out.

You know, it's interesting also... never noticed this before until reading a paper by Gerhard Pfandl from the BRI...

"How long will the vision be, concerning the daily sacrifices and the transgression of desolation, the giving of both the sanctuary and the host to be trampled underfoot?"

Dan 8:13 asks two questions... Dan 8:14 only answers one...

Dan 12:7 answers the other...

The sanctuary is trodden down until 1844...

The host is trodden down until 1798...

Thus it is fair to say that both came to an end in 'the time of the end'...

Daniel 11:35 *"And some of those of understanding shall fall, to refine them, purify them, and make them white, until the time of the end; because it is still for the appointed time.*

Daniel 8:17 *So he came near where I stood, and when he came I was afraid and fell on my face; but he said to me, "Understand, son of man, that the vision refers to the time of the end."*

And both verses above can be reconciled to this time period... only when one sees it -- not as a point as John rightly brings out.. but as earth's final period of time.

Hope this helps and adds clarity to our discussion...

E

Oh yeah... here are the quotes...

*[Rev14:6 Quoted] The message itself sheds light as to the time when this movement is to take place. It is declared to be a part of the "everlasting gospel;" and it announces the opening of the Judgment. The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of Judgment had come. The prophecies present a succession of events leading down to the opening of the Judgment. This is especially true of the book of Daniel. 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."** **Not till we reach this time could a message concerning the Judgment be proclaimed, based on a fulfillment of these prophecies.** But at the time of the end, says the prophet, "many shall run to and fro, and knowledge shall be increased." [Daniel 12:4.] {GC88 355.3}*

*The apostle Paul warned the church not to look for the coming of Christ in his day. "That day shall not come," he says, "except there come a falling away first, and that man of sin be revealed." [2 Thessalonians 2:3.] **Not till after the great apostasy, and the long period of the reign of the "man of sin," can we look for the advent of our Lord.** The "man of sin," which is also styled the "mystery of iniquity," the "son of perdition," and "that wicked," represents **the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798.** The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ's second coming is to be proclaimed. {GC88 356.1}*

*No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The reformers did not proclaim it. Martin Luther placed the Judgment about three hundred years in the future from his day. **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.** {GC88 356.2}*

We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude. {LHU 356.2}

In the time of the end the people of God will sigh and cry for the abominations done in the land. With tears they will warn the wicked of their danger in trampling upon the divine law, and with unutterable sorrow they will humble themselves before the Lord in penitence. The wicked will mock their sorrow and ridicule their solemn appeals. But the anguish and humiliation of God's people is unmistakable evidence that they are regaining the strength and nobility of character lost in consequence of sin. It is because they are drawing nearer to Christ, because their eyes are fixed on His perfect purity, that they discern so clearly the exceeding sinfulness of sin. Meekness and lowliness are the conditions of success and victory. A crown of glory awaits those who bow at the foot of the cross. {PK 590.2}

The Angel of Revelation Ten

The message of Revelation 14, proclaiming that the hour of God's judgment is come, is given in the time of the end; and the angel of Revelation 10 is represented as having one foot on the sea and one foot on the land, showing that the message will be carried to distant lands, the ocean will be crossed, and the islands of the sea will hear the proclamation of the last message of warning to our world. {2SM 107.3}

*"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, **that there should be time no longer**" (Revelation 10:5, 6). **This message announces the end of the prophetic periods. The disappointment of those who expected to see our Lord in 1844 was indeed bitter to those who had so ardently looked for His appearing.** It was in the Lord's order that this disappointment should come, and that hearts should be revealed. {2SM 108.1}*

Many are doing the same thing today . . . because they have not had experience in the testing message comprehended in the first, second, and third angels' messages. There are those who are searching the Scriptures for proof that these messages are still in the future. They gather together the truthfulness of the messages, but they fail to give them their proper place in prophetic history. Therefore such are in danger of misleading the

people in regard to locating the messages. They do not see and understand the time of the end, or when to locate the messages. . . .The watchman is to know the time of the night. Everything is now clothed with a solemnity that all who believe the truth should feel and sense. . . . All the little things of life are but a mote now. Those that pertain to eternity are of great consequence.--Manuscript 41a, Dec. 20, 1896, untitled manuscript. {UL 368.4}

E, excellent thoughts and quotations shared. And I also agree that the capturing of the pope begins the "time of the end" period just as the setting of the sun on the first day of the week begins the second day. But which day does the setting of the sun belong to? IMHO it seems that setting of the sun belongs to the first day. And to which time period does the process of the wounding of the beast belong to? IMHO it seems that the wounding of the beast that took place over a period of time belongs to the 1260 year prophecy. On February 15 a decree was issued that removed the powers granted by the decree of Justinian. And 5 days later he was put in captivity. This was the setting of the sun on the powers of the papacy. And when the sun fully set the 1260 years were ended. Now the papacy is in a wounded state. Now starts the time of the end where the papacy now has restrained power and the truth of God will rise to power. This is called the time of the end when prophecies will be opened to our understanding.

The question you ask is valid: which is the papal captivity more closely linked with? That is like asking which is the sunset more closely linked with, the first day or the second day? The answer is both. You cannot have a second day without a sunset. But my question was: which day is the event of the sunset a part of and the answer is the first day. Perhaps this parallel is only evident to one who believes as I believe and that is that the events of verse 40 have nothing to do with the papacy. If I believed that verse 40 was all about the papacy then perhaps my reasoning would be unreasonable to me.

But I certainly appreciate what you added to this discussion. The evidence you share from the SOP makes it clear to me that the time of the end begins in 1798.

John

Well yes John, if you hold the papal captivity belongs to the 1260... Then you could argue that the KOTS going the KOTN could not be speaking of the Papacy and Atheistic France... But the argument doesn't seem particularly robust to me... Since it depends on precise timings and parsing of words etc... And a 'common sense' understanding...

I must confess there are many times in the Bible I wish the Lord had expressed it differently... But that is just because it's not how I would express it. I am certain however that God has done exactly what He wanted done in His word...

If we take your analogy about the sunset we could have some interesting things to debate about when Sabbath begins... To me the time of the end began after the pope was deposed... For me Sabbath begins when the sun sets...

Anyway, like I said... I wouldn't want to build a whole theology on the precision of when

it happened...

E

E, you can see why I didn't use the Sabbath and its sunset for my illustration - guarding the edges of the Sabbath.

When we have 3 different honestly held views by good Bible students then it might take the next level of careful examination and the parsing of words to see wherein the flaws lie in the different views. I want that kind of challenge from you on my view. I want to see the inconsistency of the chosen paradigm. Challenging my paradigm isn't helpful. We each hold these paradigms after careful and prayerful study. All of us might be wrong. But what I find most helpful was for J to challenge me on the reasonableness of a three way battle in verse 40 even given my paradigm. I saw the unreasonableness of calling Egypt the king of the south and had to go back to the drawing board. This is why I am looking at and questioning the logic and application of common sense to the issues within the views that each of us hold rather than discrediting the views.

Off to Net 2011.

John

(At first I believed in the three way battle in Daniel 11:40 as Smith presents it in his book- France, Egypt and the Ottoman Empire. I could not see how Smith could call Egypt the king of the south when Egypt was under the control of the Ottoman Empire (king of the north) as I thought it was and thus there would have been no king of the south at that time. So I made Napoleon the king of the south after he conquered Egypt and then only had this two-way battle. But then I discovered that in 1791 Igrahim and Murad, Mamluk rulers had taken Egypt from the Ottoman Empire and so in 1798 there was indeed a king of the south to push against Napoleon and so I went back to the three way battle that Smith rightly presented.)

E, you and I both like to write lengthy posts. I looked up each of the 85 occurrences of the phrase "time of the end" in the SOP and the mention of the pope being taken captive was not mentioned.

Then under "1260 years" I noticed this statement:

"The periods here mentioned--"forty and two months," and "a thousand two hundred and threescore days"--are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798. (See Appendix note for page 54.) At that time a French army entered Rome and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed. {GC 266.3}

From this statement it is evident that an event terminates (be the end of; be the last or concluding part of) the 1260 year prophecy. This event is the pope being made a prisoner.

This event terminates or is the last concluding part of the 1260 year prophecy. Thus it does not belong to the time period that follows called the time of the end.

This is from J' paper called **Prophetic Parallels in Daniel 11 and Revelation 13:**

1) Let's begin with: "The time of the end," This is the first phrase found in Daniel 11:40. Biblically understood to mark the completion of the prophetic "day for a year" periods given in Daniel 12, the "time of the end" began in the period 1793-1798. (See Ezekiel 4:6; Daniel 12:7, 11, 12; Numbers 14:34.) It denotes a time when "knowledge," both Scriptural and technological, was to "be increased" (Daniel 12:4).

J knows that the time of the end needs to begin in 1793 in order to include the capturing of the pope which took place in 1798. If what he says here is true then your understanding of the king of the south (atheism) capturing the pope (king of the north) as an event in the time period called the time of the end would line up with common sense. We would have the event of the capturing of the pope within the time period called the time of the end. It would then qualify as a possible interpretation for verse 40.

But if the time of the end begins, not in 1793, but at the termination of the 1260 year time prophecy which terminated with the capturing of the pope on February 20, 1798 then your teaching that the activities of verse 40 have something to do with the capturing of the pope cannot align itself with common sense.

At the expense of being redundant let me be a bit more explicit with my illustration:

The event of a sunset terminates the Jewish reckoning of a day. The next day only begins after the termination of the previous day. And the sunset belongs to and is a part of that previous day.

A sunset is quite a technical event. Here is Webster's definition:

2: the time when the upper limb of the sun disappears below the horizon as a result of the diurnal rotation of the earth <http://www.merriam-webster.com/dictionary/sunset>

Now if you want to become even more technical here is the United States Naval Meteorology and Oceanography Command definition:

"For computational purposes, sunrise or sunset is defined to occur when the geometric zenith distance of center of the Sun is 90.8333 degrees. That is, the center of the Sun is geometrically 50 arcminutes below a horizontal plane. For an observer at sea level with a level, unobstructed horizon, under average atmospheric conditions, the upper limb of the Sun will then appear to be tangent to the horizon. The 50-arcminute geometric depression of the Sun's center used for the computations is obtained by adding the average apparent radius of the Sun (16 arcminutes) to the average amount of atmospheric refraction at the horizon (34 arcminutes)." http://aa.usno.navy.mil/faq/docs/RST_defs.php

This is why sunset is at 6:55 PM here in Grants Pass and sunset in Portland is 6:51 tonight. The exact minute has to do with the termination of the setting of the sun. And when the sun is technically set only then does the next day begin according to Jewish reckoning.

And why is this important? Because if we can agree that the event of the sunset terminates the day and belongs to the time period of the first day and not to the time period of the second day then we could agree that the event of the capturing of the pope which terminates the 1260 time period would logically belong to this time period and not to next time period called the time of the end. This would then disqualify the capturing of the pope as being a possible fulfilment of verse 40 which deals with events that take place in the time period called "the time of the end". This would then cause you to reexamine the pioneer position which I think would be a good thing. :)

John

E, some additional thought I should have included in my last post:

Is the phrase "at the time of the end" synonymous with the phrase "in the time of the end" as Ellen White often writes it?

We can know that it is because of Dan 8:17 "for at the time of the end [shall be] the vision" The end of the vision occurred in 1844 so it could have just as well been phrased "for in the time of the end [shall be] the vision." At or in; there is no difference in meaning as used in verses 8:17 and 11:40.

Can we say that at the start of the second day a sunset will occur? I don't think so. The setting of the sun is history when the second day begins.

Can we say that at the start of the time of the end the pope will be captured? Can we say that in or at the time of the end the pope will be captured? I don't think so. The capturing of the pope is history when the time of the end begins; when the events of verse 40 occur.

"God wants us all to have common sense, and He wants us to reason from common sense." {3SM 217.2} Help me see the flaw in my reasoning from common sense.

John

E, we also have Matthew 24:15, 16 "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:"

"And the Saviour warned His followers: "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 Judea flee into the mountains." Matthew 24:15, 16; Luke 21:20, 21. When the idolatrous standards of the Romans should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight. When the warning sign should be seen,

those who would escape must make no delay. Throughout the land of Judea, as well as in Jerusalem itself, the signal for flight must be immediately obeyed." {GC 25.4}

Jesus called an area outside the city walls holy ground. What made it holy in 66 AD? It cannot be because of the city of Jerusalem, the temple or the Jewish people. Where was the strategic spot where the idolatrous Roman standard was set up? It appears to be 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, and with tear-dimmed eyes He saw, in awful perspective, the walls surrounded by alien hosts. He heard the tread of armies marshaling for war. He heard the voice of mothers and children crying for bread in the besieged city. He saw her holy and beautiful house, her palaces and towers, given to the flames, and where once they stood, only a heap of smoldering ruins." {GC 21.1}

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

Tishri 27-29;
November 14-16 Cestius attacks and pursues the rebels to Jerusalem. He pitches camp on **Mount Scopus** for three days to collect food from local villages. (2.19.4 527-528)

Heshvan 5;
November 22 Cestius suddenly gives up and retreats from the city "without any reason in the world." [2.19.7 540]
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." [2.19.6 539]

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

We see here that Cestius also pitched his camp on Mount Olives as did Titus. This was the signal for the Christians to flee. From the statement in the Desire of Ages quoted in my first post ({DA 829.2}) it appears that the Mount of Olives takes precedence over Mount Moriah and Mount Zion. This spot in 66 AD was still called holy by Jesus. The only reason I can see it as a holy spot is because this will be the very center of New Jerusalem, the spot where God's throne will be located. Jesus steps on Mt Olives at the end of the 1000 years and from this center spot a plane spreads out east, west, north and south and becomes the foundation for New Jerusalem and the throne of God is in the very center of the city.

If Jesus called Mount Olives holy in 66 AD why couldn't Gabriel also call Mount Olives "the glorious holy mountain" in Daniel 11:45? Could it be that the leader of Turkey will plant a Caliphate headquarters on the Mount of Olives? The temple mount is already crowded with Muslim holy places. The Mount of Olives overlooks the city and would be a most likely spot for a Caliphate headquarters complex.

Just thinking out-loud,
John

E, I don't think I could say the truth you expressed any better than you just did. I think the only difference in what you wrote here would be my thought that the Mount of Olives is not under same curse as is Mount Moriah and Mount Zion for the reasons EGW gives in DA 829.

I like this new idea I have that the "glorious holy mountain" is not Jerusalem or the temple mount as the Andrews Study Bible claims but rather it is the Mount of Olives.

Daniel called the city of Jerusalem "thy holy mountain" in Dan 9:16. This is not the same phrase as Gabriel gave Daniel to pen in verse 45. The word glorious is added and if the seas are the two literal seas that the Mount of Olives sits between, then it is likely that the word mountain could also be a literal mountain rather than a symbol for the city of Jerusalem.

If Erdogan was to plant the Caliphate in Palestine the most likely spot would be on the Mount of Olives which overlooks the Dome of the Rock and the city of Jerusalem. The term used in Dan 11:45 is "tabernacles of his palace". This word tabernacles is plural. To house a world-wide Caliphate (political and spiritual) organization would take quite a complex similar to what we see at the Vatican. Seeing this built there would simply be one more evidence that the pioneers were correct in their interpretation of Dan 11:45.

To see the significance of the Mount of Olives to the current conflict see: <http://www.jcpa.org/JCPA/Templates/ShowPage.asp?DBID=1&LNID=1&TMID=111&FID=443&PID=0&IID=3052>
John

Hi all, a thought comes to mind and I am glad I have someone to share it with –

In the 1944 addition of Smith's book 2,650 words were removed from what Smith had written on verses 11:40 – 12:1. That is 35.5% of Smith's commentary removed on these seven very significant verses. It was this missing 35.5% that helped me to see just how relevant Smith's interpretation of these verses is for us today.

It was this missing 35.5% that this quotation on the Eastern question is referring to:

“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.” {RH, September 6, 1877 par. 11}

The people in the world need to know that the signs of the times are fulfilling. Take to them the books that will enlighten them. Daniel and Revelation, The Great Controversy, Patriarchs and Prophets, and The Desire of Ages should now go to the world. The grand instruction contained in Daniel and Revelation has been eagerly perused by many in Australia. This book has been the means of bringing many precious souls to a knowledge of the truth. Everything that can be done should be done to circulate Thoughts on Daniel and the Revelation. I know of no other book that can take the place of this one. It is God's helping hand. {21MR 444.3}

This is what Smith was doing at that campmeeting. This is what that 35.5% was teaching. Smith was showing how the news of that time was showing that verse 45 was in the process of being fulfilled. In 1877 the Russians had a 1.2 million man army on its way to capture Constantinople. This is why Ellen White said that what Smith was sharing was just what they wanted to hear. People want to see the relation between prophecy and current world events. Heaven interposed and kept this verse from being fulfilled - we were not ready.

“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.” {9T 14.2}

You will notice by this quotation that warfare is related to the last verses of Daniel 11 and their fulfilment. This is what Smith's book taught. Most Seventh-day Adventists believed at that time that all of Daniel 11 had been fulfilled except verse 45.

“The light given was that "Thoughts on Daniel and the Revelation," "Great Controversy," and "Patriarchs and Prophets," would make their way. They contained the very message the people must have, the special light God had given his people. The angels of God would prepare the way for these books in the hearts of the people.” {PH079 7.1}

“I know that Brother Smith feels as I do in this matter. We will stand together, Brother Smith. Of all the books that have come forth from the press, those mentioned are of the greatest consequence in the past and at the present time. I know that "Thoughts on Daniel and the Revelation" has done a great work in this country.” {PH079 10.2}

“I feel very tender toward Elder Smith. My life interest in the publishing work is bound up with his. He came to us as a young man, possessing talents that qualified him to stand in his lot and place as an editor. How I rejoice as I read his articles in the Review--so excellent, so full of spiritual truth. I thank God for them. I feel a strong sympathy for Elder Smith, and I believe that his name should always appear in the Review as the name

of the leading editor. Thus God would have it. When, some years ago, his name was placed second, I felt hurt. When it was again placed first, I wept, and said, "Thank God." May it always be there, as God designs that it shall be, while Elder Smith's right hand can hold a pen. And when the power of his hand fails, let his sons write at his dictation." {20MR 220.2} 1902

"The interest in Daniel and the Revelation is to continue as long as probationary time shall last. God used the author of this book as a channel through which to communicate light to direct minds to the truth. Shall we not appreciate this light, which points us to the coming of our Lord Jesus Christ, our King?" {1MR 63.1}

Those in charge of our publications allowed Smith's book to go out of print:

"Consideration was given to the question of the revision and republication of the book "Daniel and Revelation," which was allowed to go out of print some years ago. It was reported that there is a large demand from the field for its republication in subscription book form." (General Conference Session Minutes, October 23rd 1940)

My question is this: What do you think Ellen White would have thought about men doing this to an author's writings after he is dead? If these men did such a thing to Smith's book while she was alive would Ellen White have remained silent?

There is counsel to make minor changes but to remove 35.5% of the author's words on one of the more significant sections of his book is not what the following counsel had in mind IMHO.

"In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth, there may be found matters of minor importance that call for careful study and correction. Let such matters be considered by those regularly appointed to have the oversight of our publications. Let not these brethren, nor our canvassers, nor our ministers, magnify these matters in such a way as to lessen the influence of these good soul-saving books. Should we take up the work of discrediting our literature, we would place weapons in the hands of those who have departed from the faith, and confuse the minds of those who have newly embraced the message. The less that is done unnecessarily to change our publications, the better it will be." --Preach the Word, p. 7. (1910.) {CW 151.2}

John

Hi John, I think that in our group study, we do need to give weight to EGW's statements re: D&R. However, in relation to the revision removing such a section of Daniel 11, I have a question you might be able to answer. I know that the original D&R was strongly semi-Arian. Do you know when the changes were made to the book that brought it more in line with the Bible and EGW's teaching on the nature of Christ's divinity? Was Smith still alive then?

*Thanks,
S*

S, I came upon this site by a Terry Hill this morning while doing some research. I was not looking for Arian or Trinitarian material but for some history about Smith's book. From what I gathered from these pages the removal of his views on the Godhead was done with the 1944 edition.

(you need to use your Internet Explorer browser to move through his site)

<http://theprophetstillspeaks.co.uk/DetHis/zlDHS38.htm>

<http://theprophetstillspeaks.co.uk/DetHis/zoDHS41.htm>

<http://theprophetstillspeaks.co.uk/DetHis/ztDHS46.htm>

John

Hi John, I was a bit afraid of that; doesn't that undermine your argument on Daniel 11? I mean, wouldn't the same challenge against the prophetic section be leveled against the rewriting of the Godhead portions? And if we're comfortable with those portions being rewritten, what argument would we have against the rewriting of Dan 11, unless we are prejudiced that way?

Blessings,

S

Good point S, let's see what that change regarding the Godhead would have been. In Smith's pre-1944 book he says this about Christ:

"To the Lamb, equally with the Father who sits upon the throne, praise is ascribed in this song of adoration. Commentators, with great unanimity, have seized upon this as proof that Christ must be coeval with the Father; for otherwise, say they, here would be worship paid to the creature which belongs only to the Creator. But this does not seem to be a necessary conclusion. The Scriptures nowhere speak of Christ as a created being, but on the contrary plainly state that he was begotten of the Father. (See remarks on Rev.3:14, where it is shown that Christ is not a created being.) But while as the Son he does not possess a co- eternity of past existence with the Father, the beginning of his existence, as the begotten of the Father, antedates the entire work of creation, in relation to which he stands as joint creator with God. John1:3; Heb.1:2. Could not the Father ordain that to such a being worship should be rendered equally with himself, without its being idolatry on the part of the worshiper? He has raised him to positions which make it proper that he should be worshiped, and has even commanded that worship should be rendered him, which would not have been necessary had he been equal with the Father in eternity of existence. Christ himself declares that "as the Father hath life in himself, so hath he given to the Son to have life in himself." John5:26. The Father has "highly exalted him, and given him a name which is above every name." M.2:9. And the Father himself says, "Let all the angels of God worship him." Heb.1:6. These testimonies show that Christ is now an object of worship equally with the Father; but they do not prove that with him he holds an eternity of past existence. {1897 UrS, DAR 430.1}

Coming back from the glorious scene anticipated in verse 13 to events transpiring in the heavenly sanctuary before him, the prophet hears the four living creatures exclaim, Amen." {1897 UrS, DAR 430.2}

Here is how they changed this in the 1944 version:

"To the Lamb, equally with the Father who sits upon the throne, praise is ascribed in this song of adoration. "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Revelation 5: 13.

Coming back from the glorious scene anticipated in verse 13 to events taking place in the heavenly sanctuary before him, the prophets hears the four living creatures exclaim, Amen."

This book in the pre-1944 version was sold for many years, teaching what Smith believed. No complaint was made by the prophet or any other leader until the 1940s but rather only positive remarks were given. If Smith's view was a heretical view this would have been corrected. His book was going to the public with the prophet's endorsement. I am not saying that the prophet necessarily personally believed everything that was written in his book. But apparently, his view on the Godhead was not heretical in her mind.

"Those who are preparing to enter the ministry, who desire to become successful students of the prophecies, will find Daniel and the Revelation an invaluable help. They need to understand this book. It speaks of past, present, and future, laying out the path so plainly that none need err therein. Those who will diligently study this book will have no relish for the cheap sentiments presented by those who have a burning desire to get out something new and strange to present to the flock of God. The rebuke of God is upon all such teachers. They need that one teach them what is meant by godliness and truth. The great, essential questions which God would have presented to the people are found in Daniel and the Revelation. There is found solid, eternal truth for this time. Everyone needs the light and information it contains. {1MR 61.2}

Today we have Jeff Pippenger who is teaching something new and strange to the flock of God. He is not getting his teaching from Smith's Daniel and the Revelation. I do not want the rebuke of God to be upon me. You will find that what I am presenting on the past, present and future as seen in Dan 11 to be in harmony with Smith's paradigm which sees verses 40-45 as literal, civil events.

John

John, you should check Uriah Smith's comments on Revelation 3:14 "the beginning of the creation of God." I have heard this was changed as well, but do not know what the original was.

M

Thanks M, here is the original on Rev 3:14

"Moreover, he is "the beginning of the creation of God." Some attempt by this language to uphold the error that Christ was a created being, dating his existence anterior to that of any other created being or thing, next to the self-existent and eternal God. But the language does not necessarily imply that he was created; for the words, "the beginning of the creation," may simply signify that the work of creation, strictly speaking, was begun by him. "Without him was not anything made." Others, however, and more properly we think, take the word to mean the "agent" or "efficient cause," which is one of the definitions of the word, understanding that Christ, is the agent through whom God has created all things, but that the Son came into existence in a different manner, as he is called "the only begotten" of the Father. It would seem utterly inappropriate to apply this expression to any being created in the ordinary sense of that term." {1897 UrS, DAR 400.2}

And here is how it was modified:

"Moreover, He is "the beginning of the creation of God." Some attempt by this language to uphold the error that Christ is a created being, dating His existence anterior to that of any other created being or thing, next to the self-existent and eternal God. But the language does not imply that He was created; for the words, "the beginning of the creation," may simply signify that the work of creation, strictly speaking, was begun by Him. "Without Him was not anything made." Others, however, and more properly we think, take the word {GREEK CHARACTERS IN PRINTED TEXT}, arche, to mean the "agent" or "efficient cause," which is one of the definitions of the word, understanding that Christ is the agent through whom God has created all things."

The understanding of "the only begotten" of the Father that Smith presents was not uncommon. There is mystery that surrounds this concept that I think is better to just allow to be there. I wouldn't say it the way Smith says it but neither would I say it like it was said in one of our message magazines a few years ago:

"It may be inferred from the Scriptures that when the Godhead laid out the plan of salvation at some point in eternity past, They also took certain positions or roles to carry out the provisions of the plan." ST July 1985, p 28

This also attempts to describe the origin of the Son of God. This implies that there was a time that there was no Son but that this was a role that one of the three divine beings assumed.

More recently the Sabbath School lesson for April 10, 2008 suggests this concept of roles:

"But imagine a situation in which the Being we have come to know as God the Father came to die for us, and the One we have come to know as Jesus stayed back in heaven. Nothing would have changed, except that we would have been calling Each by the name we now use for the Other."

I don't think it is helpful to speculate like this. It is better to stay with our inspired commentary:

“God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son.”8T.268

“The Son of God was next in authority to the great Lawgiver.” RH, December 17, 1872

“His Son he had invested with authority to command the heavenly host.” ST, January 9, 1879

“The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. . .”RH 04 1906

Ellen White's view of the heavenly trio is different from the Evangelical or Catholic view of the trinity.

This has been a special topic of interest for me for the past 28 years. I would not express the truth of the Sonship as Smith did nor would I express it like our modern theologians now express it.

But neither would I change an author's view of his understanding in his book. This book with Smith's understanding of the Sonship received the prophet's endorsement to be sold to the public even with Smith's view of what he believed begotten to mean. If it was not considered heretical during the 73 years that it was in print, 42 of those years during the prophet's lifetime, then I won't presume to call it heretical even though I would express it differently. Smith's book was given unusual endorsement by heaven, something no other book written by a man has ever been given.

I will attach my conversation with my friend Woody Whidden on this issue. Dr. Whidden is the primary author of the book Trinity and is the preeminent scholar of our church on this topic. I will also attach my sermon on Whose Son Is He and my paper on Women in ministry that uses my understanding of the Sonship to navigate this topic.

It is my belief that our modern expression of the Sonship misses the mark on one side of the target just as our pioneers missed it on the other side. But let's allow each other the right to their views even if we consider them off the mark. I respect Dr. Whidden as I respect Uriah Smith and don't believe I should bring discredit to the views of either one on an issue that has divided Christianity from the dawn of history.

John

*Hi John, that's one section that was changed. There were many more references in different locations if I remember correctly from my reading. But the point still remains. Unless we're prepared to say that Christ was not "co-eternal" with the Father, we need to recognize that a major point was changed, and that to a fuller truth. So, it **might** be the*

same with Dan 11. Thus, no matter what the percentage is that was changed on Dan 11, it doesn't really give us any guidance on the truth of Smith's position.

*Thanks,
S*

Hi S, you are right, we must find our guidance on the truth of Smith's position by careful Bible scholarship, and common sense aided by the Holy Spirit.

I think it is important to let the dead speak:

"The messages that we have received from heaven are true and faithful. When one man strives to bring in new theories, which are not the truth, the ministers of God should bear clear warning against these theories, pointing out where, if received, they would lead the people of God. Those who have received the light of present truth should not be easily deceived, and readily led from the true path into strange paths. The watchmen are to be wide-awake to discern the outcome of all specious reasoning; for serious errors will be brought in to lead the people of God astray.... {RY 21.1}

When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the aged men who were pioneers in our work speak plainly, and **let those who are dead speak** also, by the reprinting of their articles in our periodicals. Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth. This truth will stand the test of time and trial. -- Ms 62, 1905. {RY 21.2}

Talking about percentages perhaps it would be better to just show the percentage of material dropped from Smith's teaching on just verse 45 which was a major focus of attention in our past history. In the pre-1944 there are 2173 words and in the post-1944 version there are only 155 words. This is a 93% removal of the author's words.

But that is not as bad as what Louis Were and Raymond Cottrell attempted to do. Back in that era they sought to eliminate Smith's understanding altogether from the view of our members - something Ellen White prevented her husband from doing back in the 1870's.

If you were preparing to enter the ministry and desired to become a successful student of prophecy and you had Lewis Were's or Pippenger's or Smith's original work to choose from to help form your paradigm for understanding Daniel, which of the three books might you choose? 1 MR 61.2 makes this choice very easy for me.

John

Stephan and all, EGW seems to be encouraging the study of Smith's book as it was the best at the time. However in printing The Great Controversy she counters his work in several ways. She does not mention Turkey at all even though Smith was focusing on it as the major player/King of the North. What does she focus on as the major player- The papacy. This is in line with the parallels with Daniel 2, 7, and 8 the repeat and enlarge of the little horn now as the king of the North. Just like the divinity of Christ Issue she chooses not to take him on directly as he had much good to offer and she did not want to

start another spiritual war in our young church. Good council for all of us to remember today. There is more to unite than to divide.

T

Hi T, Ellen White's first edition of *The Great Controversy* was written in 1858. ([http://en.wikipedia.org/wiki/The_Great_Controversy_\(book\)#The_1858_edition](http://en.wikipedia.org/wiki/The_Great_Controversy_(book)#The_1858_edition))

Smith's book came in the 1870's. All of her endorsements for Smith's book came after the Great Controversy was published. So we couldn't say that her book was to counter his book. Smith speaks much of the papacy but you have to read his section on Revelation. She does not comment on Daniel 11 in the Great Controversy. She is focusing on the information regarding the papacy that Smith wrote on in the Revelation section of his book *Daniel and the Revelation*.

Smith gives as much attention to the work of the papacy as does *The Great Controversy* but you have to go to the section in his book that deals with the same scripture that Ellen White used in *The Great Controversy* when speaking of the papacy - which is not found in Daniel 11.

John

If James White's view was correct on Daniel 11, why did God allow his voice to be silenced in death without raising up someone else to carry forward the truth? Why did God allow a false theory to dominate the church's evangelism for the next forty years?

Ken

If you Google this question: Who is the king of the north? you come up with quite an array of answers. Larry Wilson says that he is Lucifer. Pippenger says he is the papacy. Others say he is Russia, Secretary-General of the United Nations, United States, or an antichrist from Europe. They bring in texts from all over to develop their views. There is another way to figure this out and that is to follow carefully from start to finish the actual audition that Gabriel gave to Daniel - tracing this phrase, king of the north, from start to finish. Just stick with the text itself. Make the text itself tell you. That is the approach most of our pioneers used so it's quite easy to see how Smith came to understand who the king of the north was in the time of the end.

John

Hi All, Gerhard Pfandl, says that Pippenger's views lack a sound exegetical foundation. That's what I found with so many of the Googled hits I looked at regarding the views on the king of the north. If we would follow William Miller's rules of interpretation, especially rule # 11 as we seek to find the identity for the king of the north I think we could come into harmony. If we don't first agree on what our exegetical foundation ought to be then we will never be building the same edifice.

Take a look at William Miller's rule # 11:

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

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" the king of verse 36 – France? If there isn't then we must go figuratively with this king. But if there is someone then we must; we are required to go literal with this word. 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.

This should be especially easy because there not only has 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 the "him" – France.

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 rule #11.

Can we all agree with this? :)
John

Gentlemen, we can either make this a huge chasm to bridge or cross, or a much smaller one by focusing on what commonalities we have. In terms of prep for the December Daniel 11 Summit, I think this point is crucial administratively speaking...

G

G, we do have a chasm to cross but there is a bridge found in William Miller's prophetic rules of interpretation. Part of our preparation for our Daniel 11 summit is to carefully look at these rules and see which ones can help us with the issues that divide us. The king of the south of verse 40 is an issue where all three paradigms reveal a difference - a chasm. I am suggesting that Rule #11 could be a bridge for us to use in crossing this chasm. A focus on commonalities is less stressful but may not help us resolve our differences.

John

Hi E, I just spent the morning reading Haskell's take on verses 23-45. Then I re-read Smith's view on these verses. Haskell takes verses 23-29 to refer to the events after 31 AD.

But he doesn't have an explanation for the king of the south in verse 25. There are too many things I can't figure out and I would have a hard time teaching his view. I find Smith's view, that takes us back in time, to be much easier to understand. No, I can't explain just why the angel thought it necessary to provide this additional history although I do like having this additional evidence of God's foreknowledge.

Rule #13 does help confirm Smith's view in my mind:

13. To know whether we have the true historical event for the fulfillment of a prophecy: If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfillment, then you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree, so that the true, believing children of God may never be ashamed. Psalms 21:5; Isaiah 41:17-19; 1 Peter 2:6; Revelation 17:17; Acts 3:18

Because I can see the history Smith presents for verses 40-44 fits every word of the prophecy and it was literally fulfilled in the required time-frame in which Jesus declared He was going to return, I am inclined to embrace a literal rather than a spiritual interpretation of this prophecy.

On the subject of the agenda for the meetings; I foresee each presenter giving whatever background, from anywhere in the Bible, he believes will strengthen the view he is presenting. If an understanding of verses 23-39 will build that foundation for his understanding of verses 40-45 then I would expect him to go through those verses. If Revelation 13 will help us understand verses 40-45 then that presenter would use those verses.

We have three whole days and nothing will be set in stone so if we as a group wish to make changes to our format we can do it there. If we desired to set a time to examine what you have been learning on verses 23-29 we can do that. You could send the latest edition of your research to us before the meeting so we could study it.

John

Ken, for Bible prophecy, is there any continuing significance to the territory of Palestine after 34 AD? Without the barley harvest in Palestine we would not know the start of the ceremonial year. Without the sighting of the new moon in Jerusalem we would not have been able to come up with the date Oct 22, 1844. The festivals that were symbolic before 34 AD are now literal. God still uses Jewish time reckoning after 34 AD. The new moon is still needed to identify the feast of trumpets and Day of Atonement.

John

I read EW 41 again this morning (quoted at the end of this email). It gives us some insight into Matthew 24:29; Mark 13:24, 25; Luke 21:25, 26.

Evidently in 1848 there were some who were trying to spiritualize the literal language of Jesus and interpret it symbolically. But Ellen White was shown that Jesus meant literally

what He said. So, prophecies pertaining to the last days do not all have to be understood spiritually. Some can be taken literally.

She explains that the shaking of the powers of heaven, that Jesus mentioned, takes place at the voice of God (Rev 16:17) when God's people are delivered (Dan 12:1). This is the seventh plague. "Then the sun, moon, and stars will be moved out of their places." EW 41.

We talk a lot about the dark day and the falling of the stars that have already happened. But I can't ever remember anyone preaching about the shaking of the powers of heaven. Yet all three synoptic gospels mention it right along with the earlier signs in the sun, moon, and stars. Even John's listing of these signs in Revelation 6:12, 13 mentions it in verse 14: "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Compare that with EW 41 "The atmosphere parted and rolled back" and Rev 16:20 "And every island fled away, and the mountains were not found." So, in Matthew, Mark, Luke, and Revelation, this event is inseparably connected to the two previous events, the dark day and the falling of the stars.

Notice how closely they are connected:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Matthew 24:29.

*This sounds like a quick succession, "Immediately. . . !" It **doesn't** say, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and **then two centuries later** the powers of the heavens shall be shaken." No. It appears that one was to follow after another in a short space of time.*

Mark puts it this way:

"But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light. . . ."

S. N. Haskell, in his Bible Handbook, p. 17, explained these verses this way:

"Matt. 24:29. Immediately after the tribulation of 1260 years.

Mark 13:24. Darkened in the days, but after the tribulation.

Matt. 24:22. Days were shortened.

Tribulation ceased about 1776. The 1260 years of Dan. 7:25 began 538 A. D. and ended 1798. The signs in the sun and moon were to be seen between the end of the tribulation and 1778 A. D."

In other words, the tribulation of those days ended with the establishment of the United States as a land of liberty, but the 1260 "days" lasted until 1798. So the sun would have

to be darkened sometime between 1776 and 1798. It was to be within the 1260 days but after the tribulation of those days. And, just as predicted, the dark day occurred in the year 1780. That qualifies for the description in Matthew 24:29, "Immediately after the tribulation of those days."

The sun was darkened less than 4 years after the signing of the Declaration of Independence. The moon was darkened only a few hours after the sun was darkened. The stars fell 53 years after the moon was darkened. So far, each of these events happened according to God's timing. So, even if we allowed 50 more years to elapse until the powers of the heavens were shaken, the seventh plague would have happened in 1883, which was when Ellen White said that the Lord could have come "ere this" (Ev 695). So God didn't even intend for 50 years to transpire between the falling of the stars and the shaking of the powers of heaven. The way every one of the Biblical listings of these heavenly signs ties the four events tightly together, it seems that they were all intended to happen immediately one after another. The only one that has been delayed is the one that was within our power to delay, the one described in the seventh plague, held in check by the four angels of Revelation 7 until the servants of God are sealed.

Ellen White says that "when the Lord said 'heaven,' in giving the signs recorded by Matthew, Mark, and Luke, He meant heaven, and when He said 'earth' He meant earth." We would also have to conclude that when He said "sea" He meant sea:

*"And there shall be signs in the sun, and in the moon, and in the stars; and upon the **earth** distress of nations, with perplexity; the **sea** and the **waves** roaring; men's hearts failing them for fear, and for looking after those things which are coming on the **earth**: for the powers of heaven shall be shaken." Luke 13:25, 26.*

*When the powers of heaven are shaken at the voice of God, "the **sea** boiled like a pot and cast out stones upon the land" EW 285.*

*The four angels of Revelation 7 hold back "the four winds of the earth, that the wind should not blow on the **earth**, nor on the **sea**, nor on any **tree**." These terms must all be intended to be understood literally. "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the **earth** and the **sea**, saying, Hurt not the **earth**, neither the **sea**, nor the **trees**, till we have sealed the servants of our God in their foreheads."*

Ken

December 16, 1848, the Lord gave me a view of the shaking of the powers of the heavens. I saw that when the Lord said "heaven," in giving the signs recorded by Matthew, Mark, and Luke, He meant heaven, and when He said "earth" He meant earth. The powers of heaven are the sun, moon, and stars. They rule in the heavens. The powers of earth are those that rule on the earth. The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places. They will not pass away, but be shaken by the voice of God. {EW 41.1}

Dark, heavy clouds came up and clashed against each other. The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the

voice of God. The Holy City will come down through that open space. I saw that the powers of earth are now being shaken and that events come in order. War, and rumors of war, sword, famine, and pestilence are first to shake the powers of earth, then the voice of God will shake the sun, moon, and stars, and this earth also. I saw that the shaking of the powers in Europe is not, as some teach, the shaking of the powers of heaven, but it is the shaking of the angry nations. {EW 41.2}

I heard a tape by Frazee around 1986 that made the same point about what "all these things" tell us His coming is "near" rather than here. It sure made a lot of sense.

GC 271 says that descendants of the ancient Christians hiding in the mountains of southern France were martyred in the 18th century.

Ellen White stated that persecution had almost totally ceased by a quarter century before 1798. If this were to be exact: 1798 - 25 = 1773.

Pope Clement XIV obtained the papal tiara in 1769 by agreeing to appoint a commission to determine whether the Jesuit order should be abolished. The Catholic Powers were united in wanting it abolished, and had determined to find a prelate that would agree to do this in exchange for the papal throne. Clement followed through on his promise, the commission decided against the Jesuits, and Clement abolished the order on July 22, 1773.

Clement had been in great health, but died the next year after a long debilitating illness, suspected to be the result of poison.

<http://www.pickle-publishing.com/papers/triple-crown-clement-xiv.htm>

B

If Uriah Smith had introduced into his book a line of thinking that would take our church down a completely wrong prophetic path would not God have done something through His messenger to correct this error? For instance, when some were teaching that the saints should go to Old Jerusalem Ellen White wrote: "Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem, and think they have a work to do there before the Lord comes." {EW 75}

God was working closely with this movement in its formative years and instructed His prophet to correct serious misleading teachings.

If there was a misleading teaching from the prophecies of Daniel 11 that caused our people to look for events in the Middle East as last-day, way-mark indicators, heralding the soon return of Jesus when the truth was that we should only be looking for papal centered way-marks, it would seem to be inconsistent with how God was leading this movement for Him to not bring correction.

I would not expect God to have given the endorsements that He instructed His messenger to write if serious error was being introduced to our church and to the world: "I know of no other book that can take the place of this one. It is God's helping hand." 21MR 444

If the Eastern question was a wrong focus for our church to be looking at I would never expect God to instruct His messenger to write what she did in our church paper:

"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." {RH, September 6, 1877 par. 11}

I am most certain that if Smith had been speaking on our duty to move to Old Jerusalem Ellen White would not have written: "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." No, he would have received a message of correction.

What weight do you give to this statement from {RH, September 6, 1877 par. 11}? Does it not indicate to you that the Eastern question has merit?

John

John, there were times when there were differences of opinion that the Lord did not set straight through Ellen White.

For example, my understanding used to be that our pioneers' united position was that the atonement began after the ascension, and that the QOD controversy introduced new, discordant views. But this is not correct. In actuality, our pioneers held three different views:

- *An atonement occurred at the cross. (from what I recall, James White and J. N. Andrews)*
- *The atonement began after the ascension. (Crosier (an individual atonement until 1844, and a national atonement thereafter)*
- *No atonement occurred prior to 1844. (Uriah Smith (apparently by 1861), J.H. Waggoner, and the 1889 statement of beliefs)*

I didn't go back through all my notes, so there may be other names of interest. The shift toward confining the atonement to post-1844 may have in part been a reaction against Stephenson, of Stephenson and Hall fame.

I would think most all Adventists today would out and out reject the post-1844-only view today, regardless of whether they like QOD or not.

On such a point that has caused so much controversy, would not the Lord give us very explicit guidance, helping us unite on a single position regarding when the atonement(s) occurs? But He did not, or else He did and we simply didn't listen. So would He have corrected a misunderstanding on Dan. 11?

B

B, it is true that God chose to not settle all our theological questions through His messenger. The issue of the "daily" comes to mind. So I can see God leaving it to us to study out Daniel 11 and experience the joy of having the Holy Spirit lead us into the truth. My question was just how much should we take from Ellen White's comment on Smith's Eastern question lecture?

If Smith had been lecturing on the importance of the 2520 time prophecy (if he had believed this teaching which he didn't, but if he had) and if Ellen White would have mentioned the word 2520 in a context such as she mentioned the Eastern question, there are some who would see in this evidence that perhaps Miller's view was right.

Back in those days our pioneers had a problem with what the word trinity meant to them so they did not use that term as we do now. I find it of interest that God lead Ellen White to never pen that word. Had she simply used the word in a positive context, even without getting into a theological discussion of it, our church may have adopted this word sooner. We would tend to think that this word and what it represents has merit. This is how I am looking at her use of the term Eastern question. Her use of this term in a positive context lends some credibility to what this term represents just as using the term trinity in a positive context would have done so to what it stood for.

Does this sound reasonable?

John

The point I think John was making is not whether or not Ellen White was endorsing Uriah Smith's interpretation of Daniel 11. How I read John's question was, Was the Eastern Question even a relevant topic to be preaching about? In light of all the divine counsel to preach the word and stay away from unimportant topics, should the Eastern Question even have been on the sermon lineup?

Ken

John, it certainly sounds reasonable. Yet the statement in question stops short of endorsing as accurate the content of Smith's presentation on the Eastern Question, unlike the EW statement which at least appears to endorse the pre-1844 view of the daily. In the latter case, certainly there were and still are those who feel the daily-is-paganism view must be correct because of that EW statement, even though the Visigoths against which Clovis fought weren't pagan.

The statement on the Eastern Question seems to be only describing an account of an historical event, namely, the meetings at which Smith and Ellen White spoke at.

B

Hi All, I thought I'd give one more example of what I'm trying to get clarified. I understand the principle of repeat and enlarge (and agree with it heartily!!). Yet it seems we need some textual marker to help us rightly apply this.

As an example, we can consider Dan 4, in which we are told, in four places that "seven times" will pass over while Nebuchadnezzar is insane. The word 'times' is the same as found in Dan 7:25. The Jehovah's witnesses take this as indicating that this is prophetic time. We disagree because the text of Dan 4 doesn't warrant applying the year/day principle, despite the fact that the same word is used in Dan 7. In other words the context determines whether this is simply part of the 'stories' in Daniel or both 'story and prophecy.'

My analogy to Dan 11 is that simply to invoke "repeat/enlarge" or "NT Israel" without demonstrating that from the text, appears to me at least, to not be totally convincing.

And just for full disclosure, I'm sincerely trying to see what the text is saying and would be happy with TKN equaling the papacy (less so with Turkey, but happy I guess if that is what it is saying!)

*Blessings,
S*

S, I hope you will be able to attend our meeting in December. Do you know if this will work out for you yet? Here is a paragraph from the presentation that I will be giving:

"S 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."

You are asking the very questions that I believe are key for understanding what the angel intended for us to get from this chapter.

Hope to see you in a few weeks.
John

Hi John, unfortunately I won't be able to get out of a commitment I have, so I won't be able to attend. Which is my loss for sure! But I'll be praying for all during the weekend. I'm sure it will be a rich fellowship and spiritual blessing.

Another question that can be asked, is Can it be shown that when Rome enters Daniel 11, it actually does become the new king of the north. This is slightly different than just a 'repeat and enlarge' theme. Does Rome subsume TKN when it effectually takes eviscerates the Seleucid authority? Or is it another player, totally separate from TKN?

*Blessings,
S*

S, sorry you won't be able to make it. We will send you our presentations in Dec and you can participate by e-mailing questions and comments while we are meeting even if you are in Africa. We will be compiling the questions that arise and I could send those to you also.

The question you ask is one that I have been asking for some time now. I am hoping that those who see Rome as the king of the north will be able to shed light on this issue at our meetings. As I understand it, the angel did not use this term, king of the north, when speaking of the rulers of Rome but because they attack from the north and because they are enemies of God's people, Adventists today call Rome's rulers kings of the north. They also call Babylon and Satan and Jesus king of the north. I have also seen in documents online where they have put in parentheses the term (of the north) after the word king in verse 36. So they then can also make the papacy king of the north.

Most of our pioneers weren't as free in their approach to prophetic interpretation as we are today. If the Bible did not actually say that Rome, Jesus, Satan, Babylon were kings of the north they refrained from appointing them so. I tend to go along with their lead on this so I do not see the leaders of Rome as kings of the north. Even though they held that original Seleucid territory, they ruled from the west and thus it appears that to qualify for this term the person must actually rule from this territory.

When the king of the south temporarily overtook the north he was still called the king of the south even though he temporarily ruled that territory (see Smith's comments in D&R on verse 7) because he was ruling from the south.

John

S, so sorry to hear that you won't be able to be at the meeting. I was looking forward to seeing you again.

The evidence that Rome is to be considered a totally separate player is most compelling. Not only were too many opportunities to call him "king of the north" passed up, but in Chapter 8 we rightly dissociate the little horn from the goat and its four horns. Rome in Chapter 11 is signally distinguished as "he that cometh against" the king of the north.
Ken

Hi all, I must also concur with Ken here... Imperial Rome is never spoken of as the King of the North in the text... As S points out there are many opportunities to do so... From v. 16-25 or so...

However, I do believe the King of the North does refer to the Papacy in v. 40 and onward...

If the power spoken of in v. 40-45 is indeed the Papacy, then this fits with biblical history and typology and prophecy well... as EGW, John the Revelator and history all finger Papal Rome as the new Babylon for oppressing God's people and taking them captive. Of course Babylon did receive the title KOTN in the Bible especially relating to the time of captivity...

*S... it's a pity you won't be with us... You are asking some excellent questions that deserve lucid thought and Biblical answers! Blessings to you in your other obligations.
E*

Hi E, just a couple of questions: you wrote:

"That is the point that the text now has freedom to call his kingdom the KOTN, after he has regained it..."

Then you say: "I still believe the KOTN refers to he who rules . . . "

My question is: does the phrase "king of the north" refer to "he who rules" or to the kingdom?

Also you said: "Of course Babylon did receive the title KOTN in the Bible especially relating to the time of captivity."

Where do you see this title, "king of the north" referencing Babylon in the Bible?
John

J, does Ellen White teach that an atheistic power will appear after 1798 that compares to what we saw in the French Revolution? Gerhard Pfandl believes that she did:

“Let me propose a possible scenario. Please note, when I say “let me propose” I am not saying that this is the correct interpretation, but it is another possibility. **Since Ellen White is clearly indicating that after 1798 a new power appears on the scene which she identifies as atheism** (GC 268-270) . . .”

Gerhard Pfandl, Ph.D.

Associate Director

Biblical Research Institute

<http://www.thesourcehh.org/pdf/Contributors%20Documents/Gerhard%20Pfandl/Evaluation%20of%20Jeff%20Pippenger%20Response.pdf>

Notice what the Great Controversy says:

"The great city" in whose streets the witnesses are slain, and where their dead bodies lie, is "spiritually" Egypt. Of all nations presented in Bible history, Egypt most boldly denied the existence of the living God and resisted His commands. No monarch ever ventured upon more open and highhanded rebellion against the authority of Heaven than did the king of Egypt. When the message was brought him by Moses, in the name of the Lord, Pharaoh proudly answered: "Who is Jehovah, that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go." Exodus 5:2, A.R.V. This is atheism, and the nation represented by Egypt would give voice to a similar denial of the claims of the living God and would manifest a like spirit of unbelief and defiance. "The great city" is also compared, "spiritually," to Sodom. The

corruption of Sodom in breaking the law of God was especially manifested in licentiousness. And this sin was also to be a pre-eminent characteristic of the nation that should fulfill the specifications of this scripture. {GC 269.2}

According to the words of the prophet, then, a little before the year 1798 some power of satanic origin and character would rise to make war upon the Bible. And in the land where the testimony of God's two witnesses should thus be silenced, there would be manifest the atheism of the Pharaoh and the licentiousness of Sodom. {GC 269.3}

This prophecy has received a most exact and striking fulfillment in the history of France. During the Revolution, in 1793, "the world for the first time heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of a Deity."--Sir Walter Scott, Life of Napoleon, vol. 1, ch. 17. "France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels, there have been, and still continue to be, in England, Germany, Spain, and elsewhere; but France stands apart in the world's history as the single state which, by the decree of her Legislative Assembly, pronounced that there was no God, and of which **the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement.**"--Blackwood's Magazine, November, 1870. {GC 269.4}

France presented also the characteristics which especially distinguished Sodom. During the Revolution there was manifest a state of moral debasement and corruption similar to that which brought destruction upon the cities of the plain. And the historian presents together the atheism and the licentiousness of France, as given in the prophecy:
{GC 270.1}

Did the Soviet Union and does China provide a continuing fulfillment of the prophecy of Revelation 11?

com·mu·nism

/ˈ kɒ myə, nɪ zəm/ Show Spelled Pronunciation [kom-yuh-niz-uhm]

–noun

1. a theory or system of social organization based on the holding of all property in common, actual ownership being ascribed to the community as a whole or to the state.
2. (often initial capital letter) a system of social organization in which all economic and social activity is controlled by a totalitarian state dominated by a single and self-perpetuating political party.

<http://dictionary.reference.com/browse/communism>

Are communists atheists?

“Some are; some are not. This question cannot be answered in a more complete way. It has no common context. It would be like asking, are janitors atheists, or are grocery clerks atheists? Or, even, what does blue taste like? There is no commonality for either

concept beyond their mutual existence in the world.

“Communism is an economic (and political) perspective. Atheism deals directly with theology or "atheology" as the case may be. While Leninistic/Stalinistic/Maoist communism typically precludes religious organizations from legal existence, it is more for political purposes than theological ones. Churches have power over the people. The two major communistic governments of the world sought to remove power from all but the state. Hence the eradication of religious groups. Keep in mind however that the Greek Orthodox church continued to exist in some form during the entire reign of Soviet Communism, the Roman Catholic church enjoyed a certain degree of freedom during Czechoslovakia's communist era (now two separate countries Czech Republic and Slovakia, with parliamentary democracies, Roman Catholics make up the largest religious group in both countries), and although it was repressed so does Buddhism in China.”

http://wiki.answers.com/Q/Are_communists_atheists#ixzz1dEbKCpUH

According to both Soviet and Western sources, in the late 1980s the Russian Orthodox Church had over 50 million believers but only about 7,000 registered active churches.

In the late 1980s, Islam had the second largest following in the Soviet Union: between 45 and 50 million people identified themselves as Muslims.

According to western sources, various Protestant religious groups collectively had as many as 5 million followers in the 1980s.

Although all Soviet leaders had the same long-range goal of developing a cohesive Soviet people, they pursued different policies to achieve it. For the Soviet regime, questions of nationality and religion were always closely linked. Therefore their attitude toward religion also varied from a total ban on some religions to official support of others.

Soviet policy toward religion was based on the ideology of Marxism-Leninism, which made atheism the official doctrine of the Communist Party. However, "the Soviet law and administrative practice through most of the 1920s extended some tolerance to religion and forbade the arbitrary closing or destruction of some functioning churches", and each successive Soviet constitution granted freedom of belief.

Before World War II, there were fewer Protestants in the Soviet Union than adherents of other faiths, but they showed remarkable growth since then. In 1944 the Soviet government established the All-Union Council of Evangelical Christian Baptists (now the Union of Evangelical Christians-Baptists of Russia) to gain some control over the various Protestant sects. Many congregations refused to join this body, however, and others that initially joined it subsequently left. All found that the state, through the council, was interfering in church life.

Orthodox Christians constituted a majority of believers in the Soviet Union. In the late 1980s, three Orthodox churches claimed substantial memberships there: the Russian Orthodox Church, the Georgian Orthodox Church, and the Ukrainian Autocephalous Orthodox Church (AOC). They were members of the major confederation of Orthodox churches in the world, generally referred to as the Eastern Orthodox Church. The first two functioned openly and were tolerated by the regime, but the Ukrainian AOC was not permitted to function openly.
http://en.wikipedia.org/wiki/Religion_in_the_Soviet_Union

“With this objective in view the Soviet State decreed the separation of the Church from the State and freed the educational system from all Church influence. All citizens were given the right to carry on both religious and anti-religious propaganda. The property of the Church was confiscated but the church buildings were returned for the use of the clergy. The Church retained freedom of worship, association, meeting and propaganda. On the other hand vigorous anti-religious propaganda was carried on by the CPSU which set up the “Society of Militant Atheists” with its journal, The Atheist.

“Unfortunately for the Stalinist “Plan”, during the very period when it was proclaimed, the Bureaucracy was actually strengthening the social basis of religion in the Soviet Union – by the ever increasing miseries which its disastrous economic policy was imposing upon the masses. The Great Famine of 1932-1933 in which millions died in the Soviet Union did more for the strengthening of the hold of the Church over the masses that could have been done by any amount of religious propaganda. Like so many other Stalinist “Plans” of this period, the “Five Year Plan of Atheism” was officially forgotten long before the time for its fulfilment was due.

October 1945

<http://www.marxist.com/religion-soviet-union170406.htm>

What about China?

“The 1978 Constitution of the People's Republic of China guarantees "freedom of religion" in Article 46. The policy regarding religious practice in China states that "No state organ, public organization or individual may compel citizens to believe in, or not to believe in, any religion; nor may they discriminate against citizens because they do, or do not believe in religion. The state protects normal religious activities", and continues with the statement that: "nobody can make use of religion to engage in activities that disrupt social order, impair the health of citizens or interfere with the educational system of the state." Since the mid-1980s there has been a massive program to rebuild Buddhist and Taoist temples. In recent times, the government has expressed support for Buddhism and Taoism, organizing the World Buddhist Forum in 2006 and the International Forum on the Daodejing in 2007. The government sees these religions as an integral part of Chinese culture.

“There are five recognized religions by the state, namely Buddhism, Taoism, Islam, Catholicism, and Protestantism. To some degree, the government also controls the institutions in the religions it recognizes. In October 2007, the new statute of China cites

religion as an important element of citizens' life. However, the Chinese government has also banned certain new religious movements.”

http://en.wikipedia.org/wiki/Religion_in_China

“When China's Communist Party members met recently at the National Congress in Beijing, President Hu Jintao did something that had never been done before. He added the word "religion" to the Communist Party constitution.

“President Hu called the move an historic moment and challenged the party to view religion as a source of economic and social stability.”

<http://www.cbn.com/cbnnews/550941.aspx>

It appears that France alone fulfills the prophecy of Revelation 11. It alone had the characteristics of both atheistic Egypt and the licentiousness of Sodom. And this condition lasted but a few years.

Is it accurate to compare the Soviet Union and China with what happened those few short years in France? Can China or the former Soviet Union “spiritually [be] called Sodom and Egypt” (Rev 11:8)? Neither the Soviet Union nor China attacked marriage or promoted the licentiousness of Sodom as did France.

Perhaps a country that is spiritually called Sodom/Egypt can only be applied to the country of France pre 1798 and not to any other country post 1798.

Was Gerhard Pfandl right in his assertion that Ellen White clearly teaches “that after 1798 a new power appears on the scene which she identifies as atheism”?

John

Kent, I'm not sure what "inconsistency" your friend is talking about.

Is the correct understanding of this passage a "minor point"?

There is a difference between "interpreting prophecy according to what is in the newspaper" and "understanding the news in light of Bible prophecy." Uriah Smith and all our early pioneers did the latter. The church's rejection of the Ottoman view after WWI is an example of the former. As for my sermon, references to the news in our explanations of Bible prophecy are intended as confirmative, not determinative.

Where in the Great Controversy does Ellen White suggest that the Papacy is the king of the north? She spoke of the Papacy as fulfilling Daniel 7 and Revelation 13. And in the same book she spoke of the Turks as fulfilling the prophecy of Revelation 9:15.

The papacy has never held power in the East. The kings of the north and south throughout Daniel 11 were the rulers in the East. How could it be said that the idea of the papacy as the king of the north is consistent with the rest of Daniel 11? Nowhere else in Daniel is the papacy presented as holding power in the East.

If the papacy moved its headquarters to Jerusalem, many who are now warning against "grabbing onto the current events in the Middle East as a direct fulfillment of a particular prophecy" would probably say that that news event was a fulfillment of prophecy. Even now, there is little objection to the idea of the papacy ultimately fulfilling verse 45. But for some reason, when we suggest that it is the king who holds power in the same north that was north throughout the rest of the prophecy, then those people begin warning us not to look to events in the Middle East as a fulfillment of the prophecy.
Ken

The fact is that Turkey, Asia Minor, and Egypt are mentioned in both Daniel 7 and 8. In chapter 7 the four heads of the leopard point to those very locations. In chapter 8 the goat has four horns that are called "notable" (verse 8). If they are "notable", then they are an important part of the prophecy. Daniel 11 further explains why those horns are notable. Particularly two of them, the king of the north and the king of the south.
Ken

John, as I see it, a Turkish application of Daniel 11:40-45 doesn't go outside the scope of Daniel 8 at all. When the goat's great horn was broken, four notable ones come up toward the four winds of heaven. The key verse is Daniel 11:4.

"And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and NOT TO HIS POSTERITY, NOR ACCORDING TO HIS DOMINION WHICH HE RULED: for his kingdom shall be plucked up, EVEN FOR OTHERS BESIDE THOSE."

The history encapsulated in the brass of chapter 2, the leopard of chapter 7, and the goat of chapter 8, is not just about Alexander the Great. He left no dynasty. His kingdom was broken and divided. The playing-out of the elements represented by those symbols in Daniel's prophecies involves powers that were "not to his posterity, nor according to his dominion which he ruled." His kingdom was "plucked up, EVEN FOR OTHERS BESIDE THOSE." The original kings of the north and south were not Alexander's posterity. But the prophetic line was to extend "even for others beside those." Verses 40-45 simply tells us about those "others" who later occupy the territory of the four winds.
Ken

Times of the Gentiles

Are Luke 21:24 and Revelation 11:2 parallel verses?

Luke 21:20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21:21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

21:22 For these be the days of vengeance, that all things which are written may be fulfilled.

21:23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

21:24 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.

21:25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

21:26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

21:27 And then shall they see the Son of man coming in a cloud with power and great glory.

Revelation 11:1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

11:2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty [and] two months.

11:3 And I will give [power] unto my two witnesses, and they shall prophesy a thousand two hundred [and] threescore days, clothed in sackcloth.

There certainly is a similarity to these two verses but I believe there is good reason to believe that they are not speaking of the same thing. Jesus is not speaking in symbolic terms in Luke 21:20-27. Everything appears to be literal. The Jerusalem of verse 20 is clearly the literal city of Jerusalem. And the context of verse 24 indicates that the Jerusalem that will be trodden down of the Gentiles is the literal city.

In Revelation we have a vision being given to John. The words of Revelation have been signified and so when we read "holy city" in Revelation 11:2 we know that it does not mean the literal city of Jerusalem. This verse is telling us that God's church will be persecuted during the Papal 1260 year reign.

Miller's rule #7 says: 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

Does it make good sense to interpret Jerusalem as a literal city in Luke 21:24? If it does then it must be understood literally.

From A.D. 70 "until the times of the Gentiles be fulfilled" Jerusalem will be trodden down of the Gentiles. First of all, when will the times of the Gentiles be fulfilled?

E.J. Waggoner wrote: "The Saviour was answering the question of the disciples, as to the time of His coming and of the end of the world, beginning with the destruction of Jerusalem; and He said: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi. 24. Knowing that God's promises to Israel are fulfilled by the bringing in of the Gentiles through the preaching of the Gospel, and that when "this Gospel of the kingdom" shall have been "preached in all the world for a witness unto all nations," "then shall the end come," it is obvious that "the times of the

Gentiles" are the times devoted to the preaching of the Gospel to them. Those times will be fulfilled when all the world has heard the message concerning Christ's coming in His kingdom, and all who are willing that He should reign over them have been taken out of "every kindred, and tongue, and people and nation." Those who already believe are given for "a light to the Gentiles," to be God's salvation unto the end of the earth; and "behold, now is the accepted time; behold, now is the day of salvation." {March 20, 1902 EJW, PTUK 192.10}

Geo. Storrs agrees with Waggoner: "That Jerusalem is never to be rebuilt, is plain from Dan.ix,26,27, where the angel informs Daniel that after our Saviour's crucifixion, "the people of the prince that shall come, shall destroy the city and sanctuary;" "and for the overspreading of abominations he shall make it desolate, even until the consummation; and that determined shall be poured upon the desolate," - on "the desolation," as it reads in the margin; which must be to the end of time. Our Saviour, also, declares, [Luke xxi,24,] that the Jews "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." The times of the Gentiles will not be fulfilled till the end of time; so that the express declaration of our Saviour, with all the other evidence which has been presented upon this question, it would seem, must forever settle the question, that the Jews, as Jews, have nothing farther to hope for in this world: and that those only of them can be saved, who renounce their Judaism, and by faith as individuals, like the Gentiles, are grafted into the original olive tree, from whence through unbelief they have been broken off." - Signs Times - 1842. {May 9, 1854 JWe, ARSH 123.5}

The end of Israel's probation came in A.D. 34. The "times of the Gentiles" began on that date and extends until the close of probation. Jesus told us that the city of Jerusalem would be trodden by Gentiles until the close of probation. Is there any evidence for the literal fulfilment of this prophecy?

We see that the temple mount today is occupied by the Gentiles. Why weren't the Gentiles expelled from Jerusalem's temple mount in 1967 when the Israeli army captured the temple mount from Jordan? I believe it is because of the prophecy of Jesus. There will continue to be Gentile occupation until the end of the world.

Those who don't understand the prophecy of Daniel 9:26, 27 and Luke 21:24 believe that the Jews will rebuild their temple. If our interpretation of these prophecies is correct then there will not be a third temple. Notice the online chatter regarding this issue:

Since the destruction of Jerusalem by the Romans in AD 70, Conservative and Orthodox Jews have beseeched God four times a week to 'renew our days' as they once were---a plea for the restoration of the Temple. Although Zionism was largely a secular movement, one of its sources was the prayers of the Jews for a return to Palestine so that they could build a temple . . . Learned Jewish opinion has long debated when and how the temple can be rebuilt. The great medieval philosopher Maimonides, in his Code of Jewish Law, argued that every generation of Jews was obliged to rebuild the temple if its site was ever retaken, if

a leader descended from David could be found, and if the enemies of Jerusalem were destroyed. "Should the Temple be Rebuilt," *Time Magazine*, June 30, 1967.

It is true that some of the Temple Mount activists view the matter in more nationalistic than religious terms. They see the Temple Mount as part of the land of Israel. They believe that until the Mount is in Israeli control then Israel does not have complete sovereignty over its country. One of their poets, Uri Zvi Greenberg wrote, "Israel without the Mount---is not Israel. He who controls the Mount, controls the land of Israel."

Liberating the Temple Mount from Arab (Islamic) occupation. The Dome of the Rock and the Al Aqsa mosque were placed on this Jewish or Biblical holy site as a specific sign of Islamic conquest and domination. The Temple Mount can never be consecrated to the Name of God without removing these pagan shrines. It has been suggested that they be removed, transferred to and rebuilt at Mecca.

It is the view of the Temple Mount and Land of Israel Faithful that the redemption will proceed in an orderly fashion according to God's plan. First is the foundation of the modern state of Israel and the miraculous victories that God gave the people of Israel in the wars against 22 Arab enemy states. Second is the regathering of the people of Israel from all over the world to the Promised Land. Third is the liberation and consecration of the Temple Mount and fourth is the building of the Third Temple. The final step is the coming of the King of Israel, Messiah Ben David.

The existence of the state of Israel and the return of the people of God to the Promised Land is the biggest Godly event and miracle in the history of mankind-ever. This was predicted by the prophets of Israel. We are calling all the nations to link arms in support of this people and the State of Israel to help her complete this process of redemption. We are not allowed to forget that the redemption of the people of Israel is a condition for the redemption of the earth. Also, we remember what God said over 4000 years ago to Abraham, the father of the Israelites: "I will bless those who bless you and curse those who curse you."

Today the fragile peace that prevails on the Temple Mount grows more and more tenuous to this hour. Certain groups are clearly preparing to build a Third Temple. The Government of Israel is determined to keep things as they are. Christians who take their New Testaments seriously believe the Third Temple will indeed soon be rebuilt and the status quo is bound to change. The power and influence of a billion Muslim are committed not only to maintaining control of the Temple Mount, but moving out to conquer of all of Israel and then the world in the name of Allah. Bible believers know how the story will end, but the unfolding of the story is exciting indeed - almost on a daily basis.

<http://www.templemount.org/tempprep.html>

In 1967, the Nation of Israel, aided by great miracles from the hand of YHWH our God and the God of our fathers Avraham, Yizhaq and Ya'aqov, who has

returned each and every one of us to our land and who fought together with his beloved nation, with each and every soldier, to the last drop of blood, liberated Jerusalem, our ancient capital, the city of King David, the "Pleasant Singer" of Israel,² and his son Solomon, and liberated the Temple Mount, the life-blood of the Nation of Israel and the place where YHWH dwells on this earth. In doing so, the Nation of Israel controlled the Temple Mount for the first time in two thousand years. What was the reaction of our people? Six hours after the Temple Mount's liberation from a foreign nation, the Defense Minister of the State of Israel returned the keys of the Temple Mount and informed the amazed Ishmaelites that the Nation of Israel was not interested in the Temple Mount at this point in time. With that, the nation disregarded its most holy place and spit in the face of its God.

There are many similarities between the previous Holocaust and the coming Holocaust. In the previous Holocaust, most of the nation disparaged the Land of Israel; in the coming Holocaust, most of the nation will disparage Jerusalem and the Temple Mount. (It is a fact that a large portion of the nation has supported giving away parts of Jerusalem, including the Temple Mount, to a foreign nation.) In the previous Holocaust, only a small portion of the nation had the foresight to realize that a Holocaust was about to occur; likewise in the case of the coming Holocaust, only very few Jews understand the true significance of the events currently taking place and understand why these events *must* lead to another Holocaust. The majority of the nation remains completely confused and in the dark. In the previous Holocaust, Jews found and invented excuses in order not to come to the Land of Israel. In this Holocaust, Jews have found and invented excuses in order not to go up to the Temple Mount. Even the excuses have not changed! The *Hilonim* (secular Jews), the spiritual descendants of the *Maskilim*, say that going up to the Temple Mount endangers our chances to be accepted by the nations of the world, and the *Dati'im* (religious) say that it is forbidden to go up to the Temple Mount before the messiah comes.

So why does the majority of the nation not feel that the next Holocaust is about to occur? There are two answers to this question. The first is that, like the previous Holocaust, we do not *want* to see. He who wants to see the truth can see quite clearly that we are now in the initial stages of another Holocaust: We regard the terrorist attacks that occur on a daily basis as a passing phase that will surely improve as soon as "we make peace" or "we build the security fence" or "America understands us". Similar to the Jews just before the previous Holocaust, we don't see the times in which we live in the correct light, as the beginning of a situation which will only continue to deteriorate.

The coming Holocaust will be immense, even bigger than the previous Holocaust. And it is not far off now. I do not say this with happiness or joy, but rather with a heavy and sad heart. But this is the truth, and every Jew must know and understand it well. Why must you understand? Because if you understand the reasons behind the coming Holocaust, and if you open your heart and your mind to the truth, even a little bit, then you can save yourself and your loved ones, just

as a Jew who would have understood the reasons behind the previous Holocaust would have been able to come to the Land of Israel and save himself and his family.

<http://karaiteinsights.com/php/article.php?id=shoah>

The Temple Mount and Jerusalem are coming closer and closer to becoming the focus of world events. The Temple Mount, the apex of everything in the land of Israel, cannot be silent. This holiest site of G-d has become like a volcano since the Six Day War in 1967 when the leadership of Israel made a terribly sinful mistake and gave this most holy site to the Arab Islamic enemy to continue their foreign pagan worship. They also forbid access to this site to the Israelis. There is no doubt that until the Israeli government does what G-d expects of them - to liberate the Temple Mount, to remove the two buildings of pagan worship and to rebuild the Temple on the same location as the First and Second Temples - there will never be peace in Israel and in the world.

<http://www.templemountfaithful.org/s5757.htm>

I too believe there will be a coming second Holocaust but it will not be because the Jews failed to pay heed to the temple mount. They are under a perpetual curse. They have only been gathered to be scattered once again. When Daniel 11:45 is fulfilled the world will once again see the fulfillment of the curse the Jewish leaders called down upon the heads of their children:

Looking upon the smitten Lamb of God, the Jews had cried, "His blood be on us, and on our children." That awful cry ascended to the throne of God. That sentence, pronounced upon themselves, was written in heaven. That prayer was heard. The blood of the Son of God was upon their children and their children's children, **a perpetual curse.** {DA 739.1}

Terribly was it realized in the destruction of Jerusalem. Terribly has it been manifested in the condition of the Jewish nation for eighteen hundred years,--a branch severed from the vine, a dead, fruitless branch, to be gathered up and burned. From land to land throughout the world, from century to century, dead, dead in trespasses and sins!" {DA 739.2}

The Jews who first started the rage of the heathen against Jesus, were not to escape. In the judgment hall the infuriated Jews cried, as Pilate hesitated to condemn Jesus, His blood be on us and on our children. The race of the Jews experienced the fulfillment of this terrible curse which they called down upon their own heads. Heathen and those called Christians were alike their foes. Those professed Christians, in their zeal for the cross of Christ, because the Jews had crucified Jesus, thought that the more suffering they could bring upon them, the better could they please God; and many of those unbelieving Jews were killed, while others were driven from place to place, and were punished in almost every manner. {1SG 106.1}

The blood of Christ, and of the disciples, whom they had put to death, was upon them, and in terrible judgments were they visited. The curse of God followed them, and they were a by-word and a derision to the heathen and to

Christians. They were shunned, degraded and detested, as though the brand of Cain was upon them. **Yet I saw that God marvelously preserved this people, and had scattered them over the world, that they might be looked upon as especially visited by a curse from God.** I saw that God has forsaken the Jews as a nation; yet there was a portion of them who would be enabled to tear away the veil from their hearts. Some will yet see that prophecy has been fulfilled concerning them, and they will receive Jesus as the Saviour of the world, and see the great sin of their nation in rejecting Jesus, and crucifying him. Individuals among the Jews will be converted; but as a nation they are forever forsaken of God. {1SG 107.1}

John Witcombe
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John, I do see much that is compelling in your study on the Times of the Gentiles. It does appear to be set in a literal context. But I also see, when comparing Luke 21:24 with Matthew's and Mark's account, that Luke 21:24 lines up in the position in which the other gospel writers placed the persecution of the church during the dark ages. In other words, Matthew 24:21-28 parallels Mark 13:19-23, and the only verse in Luke's account that can match that section of Jesus' sermon is the last part of Luke 21:24.

We are told that Jesus' discourse had more than one intended application (DA 628, LDE 18). It is not limited to the rules of apocalyptic that govern the prophecies of Daniel and Revelation. Unlike those two prophetic books, Jesus' words often had dual meaning. Examples of this are: the two applications of the pearl of great price (COL 118), the two-fold meaning of "Destroy this temple, and in three days I will raise it up" (DA 164-166), and we could find other examples. So, is it possible that the times of the Gentiles referred both to the period from 34 AD to the close of probation and also to the 1260 years? Could Jesus have intended both a literal application to geographical Jerusalem and also a symbolic application to spiritual Jerusalem? That would be in keeping with the way Jesus taught throughout his public ministry.
Ken

Hi Ken, I did give some thought to that and I would be inclined to believe that the times of the Gentiles only went to either 1844 as Dan 8:13 teaches or until 1798 as Rev 11:2 teaches if we didn't see a continuing fulfillment of a literal application. Both teach that something is trodden down by Gentiles. And we see that yes, indeed, God's people were trodden down by the papacy for the 1260 years and the truth of the sanctuary was trodden down until it was restored in 1844. If Jesus meant either one of these applications for His prophecy, I would have expected to see the temple mount cleared of the presence of Gentiles by now. But what we see today is a miraculous continuing fulfillment of Gentiles treading upon the temple mount which is a continuing source of consternation to the Jew. But it is just punishment for the crime of that nation. And with the coming fulfillment of Daniel 11:45 that is to take place just before the close of probation, I see that the Jews will never realize their third temple. I am led to believe that the prophecy of Jesus was entirely literal and takes us right up until the close of probation. I am inclined to believe that our pioneers were right on this one.

On the dual meaning of Christ's words, the temple and the pearl were both parables. Both had dual meanings. I am not sure I see parable language in Luke 21:24.

I like what Ellen White quoted in her book:

"Concerning the popular system of interpreting, or misinterpreting, the Scriptures, Wolff wrote: "The greater part of the Christian church have swerved from the plain sense of Scripture, and have turned to the phantomizing system of the Buddhists; they believe that the future happiness of mankind will consist in moving about in the air, and suppose that when they are reading Jews, they must understand Gentiles; and when they read Jerusalem, they must understand the church; and if it said earth, it means sky; and for the coming of the Lord they must understand the progress of the missionary societies; and going up to the mountain of the Lord's house, signifies a grand class-meeting of Methodists." {GC88 360.1}

I think that in this case when Jesus said Jerusalem, He really meant Jerusalem.

I think that this is a case were Matthew and Mark just didn't record this point. We do need all four gospels to get everything Jesus wanted us to get.

What do you think, does this sound right to you?

John

John, I would think that the treading down of literal Jerusalem by the Gentiles began with Titus' invasion of the city in 70 AD.

Are you saying that Gentiles will stop treading down the city at the close of probation? Will the Jews at that time regain control of the whole city? I'm not sure what you are saying the literal understanding of Christ's prediction calls for at the end of the period mentioned. What does the "until" point to in terms of bringing an end to Gentile treading?

Ken

Ken, I agree that the treading begins in A.D. 70 and will continue until the times of the Gentiles are fulfilled. I see that by saying this Jesus is saying until the end of probationary time, the time when no more Gentiles will be saved.

Paul says in Romans 10:18 "But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the **ends of the world.**"

The word "ends" is "peras" in Greek and has the meaning of uttermost.

Now I know what "into all the earth" means. This is talking about the extent of the gospel and I believe that Paul is just repeating himself for added emphasis by saying that "their words unto the ends of the world".

We have that same phrase used in 1 Corinthians 10:11 "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the **ends of the world** are come."

However, the Greek word "telos" is used here. It has more of the sense of time and so this phrase clearly means the end of time.

Now look at what Paul said in Acts 13:

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

13:47 For so hath the Lord commanded us, [saying], I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the **ends of the earth**.

13:48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

Here the Greek word he uses is "eschatos". I have no idea why this one isn't the same Greek word as one of the other two "ends". This one seems that it can mean either time or space. In fact many of my Bible translations say "end of the earth" and this word "ends" is only translated thusly in this one instance in the KJV. Mostly (38 times) it is translated "last" and indicates end of time.

I believe Paul is clearly teaching that the message of salvation will be going to every corner of the earth to reach all Gentiles. I believe that this is the primary meaning. But seeing that Paul uses this third Greek word, could it, as a secondary meaning, also imply that the message of salvation will be given to the Gentiles until the end of the earth or until the end of earth's probationary time?

I think that this is possible. So Paul could be also implying that the time for giving the gospel to the Gentiles extends to the close of probation. This would support the idea that there is a period of time allotted to the Gentiles so it would not be unusual for Jesus to also allude to this fact. Thus the "times of the Gentiles" could be referring to the time of Gentile probation which is from A.D. 34 until the close of probation.

When probation closes many things will change. At this point in time it is irrelevant what happens in Jerusalem as far as Gentiles treading Jerusalem is concerned. Jesus' prophecy only goes to the close of probation. And by Jesus taking the times of the Gentiles to the close of probation and linking that with Jerusalem being trodden down, I don't think there is any implication that then the Jews will expel the Gentiles and rebuild their temple. Based upon our understanding of Daniel 11:45 I don't think there will ever be a third temple.

John

Here is the article of belief on prophecy from the 1872 A Declaration of the Fundamental Principles Taught and Practiced by the Seventh-day Adventists.

That the world's history from specified dates in the past, the rise and fall of empires, and 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.

Ken

Here is the history of the Fundamental Principles

In 1872 a pamphlet was produced presenting twenty-five Fundamental Principles not to "secure uniformity" but "to meet inquiries" and "to correct false statements."

In 1931 a list of 22 Fundamental Beliefs was produced and published in the Adventist Yearbook, and subsequently in the Adventist Church Manual.

In 1980, the 27 Fundamentals were instituted by the denomination's General Conference. They are expanded upon in the book *Seventh-day Adventists Believe: A Biblical Exposition of 27 Fundamental Doctrines*. Note that this elaboration does not constitute the "official" position of the church.

[http://en.wikipedia.org/wiki/28_Fundamental_Beliefs_\(Adventist\)](http://en.wikipedia.org/wiki/28_Fundamental_Beliefs_(Adventist))

In the 1889 Yearbook, we find the same Fundamental that speaks of all prophecy having been fulfilled except the closing scenes.

- 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. {1889, FP1889 148.5}

When did we as a church publish and embrace Smith's view on Daniel 11:40-45?

"Still another field tour made another break. Then White announced, "Bro[ther] Smith has consented to conclude the book [of Revelation], commencing with chapter x." 22 Thus it was that Smith carried on from chapter 10 to 22, with an article each week under the former James White title, "Thoughts on the Revelation." (The series closed February 3, 1863, pp. 76, 77.) Such was really the beginning of Smith's widely known exposition of the Apocalypse, first issued in book form in 1867. A similar article series on Daniel in 1870-1871 was followed by the companion volume, *Thoughts on Daniel*, in 1872. {1954 LEF, PFF4 1117.1}

Smith sent out these new views of Daniel 11:40-45 through our church paper in 1870-1871. When they wrote these Fundamental Principles in 1872, Smith's view on these verses was our published view.

Again in 1889, what was understood by those who placed these fundamental teachings of our church in that year's Yearbook, regarding Daniel 11:40-44? I believe that it can be shown that in 1889 the church, as a whole, believed that in the longest chain of prophecy

(Daniel 11) all the verses except verse 45 had met their fulfillment. They believed that verse 45 belonged to the closing scenes.

John

If our pioneers were correct on that fundamental principle (and I think James White did have something to do with the authorship of those), then it is clear that there has been a major delay in the commencement of the closing scenes.

Imagine what it would have been like for the Jews if John the Baptist had announced the coming of the Messiah, and then 150 years passed without any sign of the Messiah's arrival. That's what we've got going on here. The signs in the sun, moon, and stars were probably originally intended as signs of Christ's soon coming.

If everything except the "closing scenes" was fulfilled before 1872, the fact that the closing scenes have not yet started, leaves nothing that could have been fulfilled in the intervening period.

Ken

Ken, what you've written there is startling. We don't think of it in those terms. It's too shameful. When we speak of the signs in the sun, moon and stars as signs of the soon return of Jesus and then several generations pass: this should be a call to pray the prayer of Daniel 9.

The signs of the sun, moon and stars are a reproach upon us as verily as was the desolation of Jerusalem a reproach on Daniel and his people. Daniel understood it. We don't. For us to "discover" interpretations of way-mark prophecy that have been fulfilled in our lifetime takes away our reproach. We want our own "sun, moon and stars" sign to point to. To connect way-mark prophecies to events of the modern era gives us new signs 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 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 interpretations that allow us to feel we are right where Heaven designed us to be in 2011.

John

J writes: "It describes the conflict which has been taking place between the '**king of the south,**' (**atheism**) and the 'king of the north,' since the 'time of the end.'"

T writes: "To understand what the chapter says, keep in mind that the king of the north represents Western Christianity and the **king of the south represents Islam.**" Islam and Christianity in Prophecy, (pg. 11)

Is the "king of the south" in Daniel 11:40 atheism or Islam?

The prepositional phrase, “of the south” requires a modifier and the modifier in this verse is the word “king”.

A prepositional phrase will function as an adjective or adverb. As an adjective, the prepositional phrase will answer the question *Which one?*

So in our phrase, “king of the south” the prepositional phrase “of the south” is answering the question: Which king?

A prepositional phrase will *never* contain the subject of a sentence. The subject of our phrase is the word “king”.

If we choose to symbolize the word south in this prepositional phrase to mean either Islam or atheism we would still need a subject to modify this prepositional phrase. Remember, a prepositional phrase will *never* contain the subject of a sentence. So our subject could not be either Islam or atheism. The phrase would say: “king of Islam” or “king of atheism” and we would thus need to identify who these kings are.

The phrase “king of” is used 690 times in the Bible. In every case it is identifying an individual. Is it logical to believe that it is not identifying an individual in only one instance out of the 690 times this phrase is used? Do not the laws of consistency along with the laws of grammar require the “king of” in Daniel 11:40 to be identifying an individual?

Just a brief report on our meeting that was held at the NPUC office Monday and Tuesday. We met to study and discuss T’s views as presented in his book. We first listened to a reading of the book of Daniel. Then each person shared what they liked about T’s book and any questions they might have. After everyone shared, T joined us by phone and answered our questions. There was a desire to have better answers to Daniel 11 than what we have had. My sense of the meeting is that the pastors and administrators that were present came away with a greater respect for the work T is doing. I sensed an openness to consider various viewpoints regarding Daniel 11.

We were each to have read T’s book and to have written a short paper. I will attach my paper for those who might be interested. When I presented the last question of my paper I was asked by the moderator who I believed the king of the north was in verse 40. Below is what is what I sent to someone who found my answer a bit difficult to grasp:

Let me try to answer your question regarding the identity for the king of the north that will hopefully bring more clarity than what I was able to provide with my brief answer at our meeting.

The phrase “king of the north” is used seven times in Daniel 11. Six of those times are found in verses 6–15. In each of those instances we can find a ruler in history to match the prophecy. Most Adventist scholars come up with the same individuals.

The seventh instance of this phrase is found in verse 40. Most of our scholars, from the 1870s to the early 1900s, used the same hermeneutic for understanding the identity for this “king of the north” as they used for the first six times this phrase was used. They were unable to find, in the text, any reason to not remain consistent with their method of interpretation.

Besides my grammatical reason having to do with the prepositional phrase “of the north/south” that I shared with the group coupled with the “consistency of use” rule of prophetic interpretation, I find, in the text itself, additional reasons why the “king of the north” in verse 40 cannot be the papacy.

Smith and Haskell have clearly shown that the word king in verse 40 makes good sense as it stands. There is a literal, civil history that fits so incredibly well that it cannot be mere coincidence.

John

John, what is your understanding of the King of the North in Daniel 11:15?

Is the King of the North the king of vs 16?

Does the King of the North ever refer to Pagan Rome?

The obvious follow up to these questions if you believe that the King of the North is ever pagan Rome, then the argument that the Papacy cannot be the King of the North fails to my mind.

However, if you do not believe that Pagan Rome is the King of the North, there is another set of difficulties as you are well aware.

M

Hi M, my understanding on the king of the north in Daniel 11:15 is that this is referring to Antiochus king of Syria.

Now verse 16 is a most important verse in determining that the ruler of Rome is never referred to as king of the north.

Daniel 11:16 “But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.”

The first pronoun “he” is referring to the Roman power and the first pronoun “him” is referring to the king of the north.

Smith says: Although Egypt could not stand before Antiochus, the king of the north, Antiochus could not stand before the Romans, who now came against him. No kingdoms were longer able to resist this rising power. Syria was conquered, and added to the

Roman empire, when Pompey, B.C.65, deprived Antiochus Asiaticus of his possessions, and reduced Syria to a Roman province. {1897 UrS, DAR 258.4}

The same power was also to stand in the Holy Land, and consume it. Rome became connected with the people of God, the Jews, by alliance, B.C.162, from which date it holds a prominent place in the prophetic calendar. It did not, however, acquire jurisdiction over Judea by actual conquest till B.C.63; and then in the following manner. {1897 UrS, DAR 259.1}

So here we have both Rome and the king of the north mentioned in the same verse. The rulers of pagan Rome are never referred to as king of the north. Rome is referred to as “robbers of thy people” in verse 14 and the rulers of Rome are called “a raiser of taxes” in verse 20 and “a vile person” in verse 21.

I am curious as to what set of difficulties we face if the rulers of Rome are never referred to as kings of the north.

John

Questions on T's Views

T teaches that in Daniel 11:40 we find the prophecy of the final war that results in the destruction of Islam. He believes that this war takes place before the close of probation.

We could rapidly find ourselves in the final conflict or Holy war described in Daniel 11 or events could also go back to a holding pattern for a period of time. Based on Daniel 11 I know that we will eventually be drawn into a final conflict between Islam and Christianity. We just don't know if it will be sooner or later. My guess is that it may be sooner. T
http://www.islamvschristianity.org/index.php?option=com_content&view=category&layout=blog&id=1&Itemid=50

The third war will result in the destruction of Islam, a change that will likely be much more dramatic and pivotal than the Crusades of the Middle Ages or World Wars I and II. As depicted in Daniel 11, the third holy war will dramatically alter the world and our freedoms as we have known them.” Islam and Christianity in Prophecy, (pg. 13) T. R.

What would bring Europe, the United States, and the Papacy into one massive coalition? Islam pushing hard against them: nuclear weapons somewhere, an attack on Israel, or massive terrorism in Europe. . . . “When will that happen?” you may ask me. I don't know. It could be tomorrow or 20 or 30 years from now. Perhaps it could be longer than that. But it could happen anytime. Everything could change in a few moments. Islam and Christianity in Prophecy, (pg. 70) T. R.

T sees the king of the south (Islam) hitting the king of the north (Christian West) with a devastating blow. Then he sees Christian West destroying Islam.

I believe the evidence from the Spirit of Prophecy shows us that God is going to restrain a general engagement of the Christian West against the East until the servants of God are sealed and we have been empowered to give the final message to the entire world, including those Islamic countries that consider the USA as their enemy - those countries that T believes will first be destroyed.

Only after everyone has had an opportunity to accept the three angel's message will probation close. Then, after the four angels release the winds, we will witness a final conflict or Holy war such as this world has never before seen.

Ellen White puts the final war after the close of probation:

“Four mighty angels hold back the powers of this earth till the servants of God are sealed in their foreheads. The nations of the world are eager for conflict; but they are held in check by the angels. When this restraining power is removed, there will come a time of trouble and anguish. Deadly instruments of warfare will be invented. Vessels, with their living cargo, will be entombed in the great deep. All who have not the spirit of truth will unite under the leadership of Satanic agencies. But they are to be kept under control till the time shall come for the great battle of Armageddon.” Maranatha 257 (1MR 145)

“Then I saw the four angels cease to hold the four winds. And I saw famine, pestilence and sword, nation rose against nation, and the whole world was in confusion.” 7BC 968

“But while already nation is rising against nation and kingdom against kingdom, there is not now a general engagement. As yet the four winds are held until the servants of God shall be sealed in their foreheads. Then the powers of earth will marshal their forces for the last great battle.” 6T 14

“Four mighty angels are still holding the four winds of the earth. Terrible destruction is forbidden to come in full. The ... winds will be the stirring up of the nations to one deadly combat, while the angels hold the four winds, forbidding the terrible power of Satan to be exercised in its fury until the servants of God are sealed in their foreheads.” Mar 175

T teaches that the deadly wound will be healed before this coming holy war. He believes that the wound was healed in 1929.

United States took its place as a world player at the time of World War II, soon after 1929, when the Papacy recovered its sovereignty of Vatican City. Thus America had begun as a nation about the time the papal power received its wound, and it gained global influence right about the time the wound was healed. So we have some good matches on this prophecy. Islam and Christianity in Prophecy, (pg. 57) T. R.

The time of the end begins in the mid-1840s (end of the 2300 days/years of Dan. 8:13-17, 26), and the battle is after the healing of the deadly wound of Revelation

13:3, because the Papacy is able to mount a massive counterattack. Islam and Christianity in Prophecy, (pg. 208) T. R.

What was the deadly wound? What was removed from the power of the Papacy from what it possessed during the 1260 years of Papal oppression as it relates to the people of God? If the healing reverses what took place in the wounding, then what power or ability will the papacy possess when the head is healed? What will the Papacy be able to do to God's people once its head is healed that it could not do when it was wounded? Did the event of 1929 accomplish this healing?

In order to know if the "wound" has been healed, we need to know what the "wound" was. In 1798 general Berthier under Napoleon entered Rome and the result was that the papacy was stripped of her power. Since then she has been working behind the scenes to regain that power. When she does regain her power - the power she wielded before 1798, then it will be true that her wound has been healed.

"The pacific tone of Rome in the United States does not imply a change of heart. She is tolerant where she is helpless. Says Bishop O'Connor: 'Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world' . . ." GC 564

The papacy is "helpless" right now because of her deadly wound.

"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." GC 565

As long as that restraining power (imposed by secular governments) is in effect, the wound is not healed. But let that restraint be removed, and then her wound will be healed.

The deadly wound took away the authority of the papacy to "punish all dissenters with confiscation of goods, imprisonment, torture, and death" and the wound won't be healed until it can once again "punish all dissenters with confiscation of goods, imprisonment, torture, and death". It is silently working towards this point, growing into power but there will be a point in time when it will be present truth that the deadly wound is healed. Until this point comes it is "helpless" when it comes to doing what they really want to do. The national Sunday law and its enforcement by civil penalties heals the beast.

"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 than giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism. {5T 711.4}

"When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people, she sought the support of the secular power. The result was the papacy, a church that controlled the power of the state and

employed it to further her own ends, especially for the punishment of "heresy." In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends." {GC 443.2}

Notice what this is saying. We first had a corrupted church which accepted heathen rites and customs. Then she sought the support of the secular power. This seeking for and receiving of support from secular powers is what brought forth the papacy. The state was used especially for the punishment of "heresy".

The papacy was in power for 1260 years. Today it is still a corrupted church but lacks the support of secular power to punish heretics. Today, the papacy still suffers from its deadly wound. The deadly wound will not be healed until it once more has the support of secular powers to punish heretics which will be given her after the enactment of the National Sunday Law.

T teaches that the time of the end begins in 1844 rather than 1798.

We can see, then, that according to Daniel 7 and 8 the judgment in heaven and the time of the end started in 1844, at the end of the 2300 years, when the court was seated to judge the little-horn beast and to -140- cleanse the sanctuary from sin. The judgment and the "time of the end" concludes when Jesus stands up in Daniel 12. We have a beginning date of 1844 that inaugurates the time of the end, and we have an ending time, a date not known by anyone, when Jesus stands up and finally rescues His people by bringing the kingdom and power to them. That is exactly what Daniel 7 says the judgment is for. Islam and Christianity in Prophecy, (pg. 139, 140) T. R.

The historic view of our church is that the time of the end began in 1798.

"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." Not till we reach this time could a message concerning the Judgment be proclaimed, based on a fulfillment of these prophecies. But at the time of the end, says the prophet, "many shall run to and fro, and knowledge shall be increased." [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. {GC88 355, 356}

(The following is a letter I sent to T) T, I would like you to consider something here with me. I would like for you to take another look at the phrase, "judgment near." It appears like you are equating this phrase with the Investigative Judgment that began on the Day of Atonement, October 22, 1844. I have looked at every place where Ellen White uses this phrase and in every case this phrase is synonymous with the event of the second coming of Jesus. The Millerites used this word, judgment, to refer, not to the Investigative Judgment, but the actual second coming of Jesus. You make the following statement:

“knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near.” {GC 356.2} EGW is here calling 1798 to 1844 judgment near while she is calling 1844 and after as judgment had come. It is also worthy of note that though she links both to the unsealing of Daniel, it is only with 1844 and following when the judgement had come that she calls the time of the end.

In the context of this statement from GC 356, the judgment is the second coming of Jesus, not the Investigative Judgment. When she speaks of the “judgment had come” now she is referring to the Investigative Judgment.

Here are statements where she uses this phrase, “judgment near”.

Instead of arguments from the Scriptures, the opponents of the Advent faith chose to employ ridicule and scoffing. The careless and ungodly, emboldened by the position of religious teachers, resorted to opprobrious epithets, to base and blasphemous witticisms, in their efforts to heap contumely upon William Miller and his work. The gray-headed man who had left a comfortable home to travel at his own expense from city to city, from town to village, toiling unceasingly to bear to the world the solemn warning of the judgment near, was sneeringly denounced as a fanatic, a liar, a speculating knave. {CTr 336.2}

For Miller, the phrase “judgment near” had nothing to do with the Investigative Judgment that was to begin in the Most Holy Place because he did not understand this truth. Judgment near was the second coming of Jesus.

This subject was not understood by Adventists in 1844. After the passing of the time when the Saviour was expected, they still believed his coming to be near; they held that they had reached an important crisis, and that the work of Christ as man's intercessor before God, had ceased. It appeared to them to be taught in the Bible, that man's probation would close a short time before the actual coming of the Lord in the clouds of heaven. This seemed evident from those scriptures which point to a time when men will seek, knock, and cry at the door of mercy, and it will not be opened. And it was a question with them whether the date to which they had looked for the coming of Christ might not rather mark the beginning of this period which was to immediately precede his coming. Having given the warning of the Judgment near, they felt that their work for the world was done, and they lost their burden of soul for the salvation of sinners, while the bold and blasphemous scoffing of the ungodly seemed to them another evidence that the Spirit of God had been withdrawn from the rejecters of his mercy. All this confirmed them in the belief that probation had ended, or, as they then expressed it, “the door of mercy was shut.” [SEE APPENDIX, NOTE 7.] {GC88 429.1}

Again we see that “judgment near” is related to “his coming to be near”. Now here is the context of the phrase, “judgment near” that you use.

The apostle Paul warned the church not to look for the coming of Christ in his day. "That day shall not come," he says, "except there come a falling away first, and that man of sin be revealed." 2 Thessalonians 2:3. Not till after the great apostasy, and the long period of the reign of the "man of sin," can we look for the advent of our Lord. The "man of sin," which is also styled "the mystery of iniquity," "the son of perdition," and "that wicked," represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ's second coming is to be proclaimed. {GC 356.1}

No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The Reformers did not proclaim it. Martin Luther placed the judgment about three hundred years in the future from his day. 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. {GC 356.2}

You will notice that it is all about the second coming of Jesus and has nothing to do with the Investigative Judgment that our church came to understand after October 22, 1844. You state:

EGW appears to differentiate between judgement near, which she sees as the introduction to the judgement, and judgement had come which she sees as the time of the end in 1844 and following.

As you can see, I don't see where you are getting this idea from. The judgment of the "judgment near" phrase is a different use of the word from the "judgment" of the phrase, "judgment had come".

Can you see what I am trying to say here? If what I am seeing here is correct, this would mean that you could bring your view of the beginning of the time of the end (1798) into harmony with how our pioneers understood it and how our church understands it today.

T identifies the king of the north as Western Christianity:

To understand what the chapter says, keep in mind that the king of the north represents Western Christianity . . . Islam and Christianity in Prophecy, (pg. 11)

How do we know from what the angel is telling Daniel in chapter 11 that the king of the north represents Western Christianity? How is that proven from the context of the chapter itself?

From Daniel 11:6 to 11:15 the king of the north was an identifiable person who ruled from the original northern Lysimachus territory. The chapter provides no indication that this method of identifying the king of the north is to change in verses 40-45.

T identifies Babylon as the first king of the north.

This is not the first designation of the king of the north in prophecy. The first empire so named was Babylon, according to the prophet Jeremiah. Now, the Babylonian Empire lay mostly to the east of Jerusalem, so why would anyone refer to Babylon in the east as the king of the north? Islam and Christianity in Prophecy, (pg. 22)

What scripture can we point to where Babylon is specifically called, “king of the north”? This term “king of the north” is specific to Daniel 11. To call Babylon the king of the north would be making an identification that scripture does not make.

T identifies God as the “true king of the north”.

Satan is a usurper, because God is the true king of the north. Islam and Christianity in Prophecy, (pg. 113)

Can we give God a title that inspiration does not specifically give? Is it appropriate to call God “the true king of the north” if scripture does not so name Him?

T identifies Islam as the king of the south.

“To understand what the chapter says, keep in mind that the king of the north represents Western Christianity and the **king of the south represents Islam.**” Islam and Christianity in Prophecy, (pg. 11)

Is the “king of the south” in Daniel 11:40 Islam? The prepositional phrase, “of the south” requires a modifier and the modifier in this verse is the word “king”.

A prepositional phrase will function as an adjective or adverb. As an adjective, the prepositional phrase will answer the question *Which one?* So in our phrase, “king of the south” the prepositional phrase “of the south” is answering the question: Which king? A prepositional phrase will *never* contain the subject of a sentence. The subject of our phrase is the word “king”.

If we choose to symbolize the word south in this prepositional phrase to mean Islam we would still need a subject to modify this prepositional phrase. Remember, a prepositional phrase will *never* contain the subject of a sentence. So our subject could not be Islam. The phrase would say: “king of Islam” and we would thus need to identify who this king is.

The phrase “king of” is used 690 times in the Bible. In every case it is identifying an individual. Is it logical to believe that it is not identifying an individual in only one instance out of the 690 times this phrase is used? Do not the laws of consistency along with the laws of grammar require the “king of” in Daniel 11:40 to be identifying an individual?

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Concerns About Understanding Daniel 11 Figuratively by Ken

1. Symbolism and figurative language are not consistent with the nature of the chapter. Daniel 11 is not an encoded prophecy but an explanation in plain language.
2. We have inspired endorsement of William Miller's principles of prophetic interpretation. One of those principles is that scripture should be understood literally except when a literal interpretation doesn't work. Since a literal interpretation of Daniel 11 does work, we have no legitimate reason to interpret it figuratively.
3. The assumption that pagan Rome was the king of the north, when in fact it never was given that title in scripture, is problematic. Rome is presented, not as the king of the north, but as "he that cometh against him" (v. 16).
4. The lack of evidence that words such as "king," "north" and "ships" are figurative, and the lack of Biblical keys for interpreting them figuratively, suggest that these words are to be taken literally.
5. We have no inspired statement that an ism was ever the king of the south. Revolutionary France was spiritually called "Egypt" because it demonstrated characteristics of Egypt. But Daniel 11 says nothing about anything being spiritually called "Egypt."
6. The papacy in 1798 was wounded by neither literal nor spiritual Egypt. The prophetic period assigned to the beast from the bottomless pit was three and a half years. "It was in 1793 that the decrees which abolished the Christian religion and set aside the Bible passed the French Assembly. Three years and a half later a resolution rescinding these decrees, thus granting toleration to the Scriptures, was adopted by the same body" (GC 287). According to the Bible and Spirit of Prophecy, the characteristics of France that qualified it spiritually be called "Egypt" ceased to characterize it at the end of the three and a half years. Otherwise, the prophecy would have failed.
7. Babylon is never called the king of the north in Daniel 11 or elsewhere. Babylon is not even mentioned in Daniel 11, so there is no hook on which to hang a spiritual interpretation of Babylon in the chapter.
8. The attempt to associate the king of the north with literal Babylon lacks textual support. Babylon had been abandoned by the Seleucid kings before the first king of the north appeared in Daniel 11:6. Seleucus I, the only ruler of the dynasty ever to rule from Babylon, is never called the king of the north.

9. Neither God nor Jesus nor Satan are ever referred to in Scripture as "King of the North."
10. Neither Medo-Persia nor Greece are ever called the king of the north in Daniel 11 or elsewhere.
11. According to Daniel 12:1 probation closes at the time that the king of the north comes to his end. But from other prophecies we know that neither the papacy nor "Western Christianity" will come to an end until after probation closes.
12. Any interpretation requiring 20th-century world events invalidates the inspired statements that Christ could have come in the 1800s.

J, I will follow you below:

Hi J, I've reread the history of the capturing of the pope in 1798. From what has been recorded in history I cannot see that Napoleon's taking captive the pope was atheism attempting to destroy the Roman Catholic Church.

I'm not sure "destroy" is the best language for "push." in verse 40.

Atheism did try to do this in the mid-1790s for 3 ½ years as the prophecy of Revelation 11 said would happen.

Isn't Rev. 11 and the 3 and 1/2 years referring to war against the OT and NT?

Yes, the prophecy in Rev 11 is about the suppression of the Bible but in attacking the Bible this implies an attack of those institutions representing the Bible. It was during this attack on the Bible that atheism sought to destroy the Catholic Church.

"The **dechristianisation of France during the French Revolution** is a conventional description of the results of a number of separate policies, conducted by various governments of France between the start of the [French Revolution](#) in 1789 and the [Concordat of 1801](#), forming the basis of the later and less radical [Laïcité](#) movement. The goal of the campaign was the destruction of [Catholic](#) religious practice and of the religion itself.^[1] There has been much scholarly debate over whether the movement was popularly motivated or something forced upon the people by those in power.^[2]"
http://en.wikipedia.org/wiki/Dechristianisation_of_France_during_the_French_Revolution

"All too well the people had learned the lessons of cruelty and torture which Rome had so diligently taught. A day of retribution at last had come. It was not now the disciples of Jesus that were thrust into dungeons and dragged to the stake. Long ago these had perished or been driven into exile. Unsparing Rome now felt the deadly power of those whom she had trained to delight in deeds of blood. The example of persecution which the clergy of France had exhibited for so many ages, was now retorted upon them with signal vigor. The scaffolds ran red with the blood of the priests. The galleys and the

prisons, once crowded with Huguenots, were now filled with their persecutors. Chained to the bench and toiling at the oar, the Roman Catholic clergy experienced all those woes which their church had so freely inflicted on the gentle heretics." {GC88 283.1}

Napoleon wanted to remove the authority of the church from being over the state. The document that was issued was not to dismantle or destroy the church but to reverse the Justinian decree that placed the church over the state. When Napoleon was crowned as ruler of France he took the crown from the pope's hand and placed it upon his own head signifying that the church no longer had authority over the state. The church still had authority over spiritual matters but not over civil matters. Napoleon allowed a new pope to be installed. This is not a picture of atheism coming against the papacy.

Wasn't the end of the civil power of the papacy the goal of the end of the 1260?

Yes, the civil authority over the state was what came to an end at the end of the 1260 years.

So in your teaching of verse 40, not only do we have a problem with capturing of the pope taking place in the time of the end, we also have a problem with the pushing described there being atheism's attempt to destroy the Catholic Church. There is simply no record of this happening except during that 3 ½ year period of time in the mid-1790s.

I don't teach that the pope being taken captive was the pushing described in verse 40, just the beginning of it.

From what you wrote I got the idea that pushing does include the event of the capturing of the pope. I did understand that you continue to see this pushing or war between atheism and the papacy continuing to the end.

"In chapter I we noted that in 1798 atheism began to "push at" or "war against" Papal Rome. Atheistic France inflicted what Bible prophecy calls a "deadly wound" (Revelation 13:3). Adam Clarke in his commentary on prophecy says that "in 1798 the French republican army under General Berthier took possession of the city of Rome, and entirely superseded the whole papal power. This was a deadly wound."³"
Prophetic Insights Into Current Events, pg. 19

I don't teach that it was atheism's attempt to destroy the Catholic Church just to "war" against it.

Isn't war for the purpose of destroying or conquering? We see what atheism's war against the Catholic Church looks like when we read about what happened in the mid-1790s. War means to destroy.

I tend to agree with the thoughts brought out at the Symposium that the focus of the 3 and 1/2 years in Rev. 11 was against the OT and NT.

Yes it was an attack against the Bible but it was also an attack against institutions that represented the Bible.

I think we need another Symposium :)

John

John and J,

Perhaps we need to expand our understanding of the forces behind the French Revolution as being more than just atheism. I still think we ought to also look at religio-political philosophy.

*Are you all familiar with Albert Pike's *Morals and Dogma* where he states that the Knights Templar, after they got rid of the old order in France during the Revolution, intended to go to Italy to get rid of the pope? He states that the Knights protected the king in order to exasperate the people to the point of killing the king. And so I don't think we can separate the Revolution from the abolition of the papacy.*

"The Roman Church claims that the pope is invested with supreme authority over all bishops and pastors, and this claim of supremacy was once denied by Protestants" (ST 02-19-94).

Here is a very specific description of papal supremacy, or one aspect of it. Any time a country (whether by its people, by its churches, or by its government) exercises its right to select its own pastors and bishops, the pope has no supremacy there. This concept could play a part in 508, 538, and/or 1798.

"Wasn't the end of the civil power of the papacy the goal of the end of the 1260?"

*I don't think this is an adequate description of the question. Does the pope merely regaining civil power after 1798 constitute the healing of the deadly wound? There's more than just civil power involved. We must look at supremacy, not just civil power. "The 1260 years of **papal supremacy** began in A.D. 538, and would therefore terminate in 1798" (GC 266).*

"I think we need another Symposium. :)"

Probably a topic like Rev. 17 could reach a conclusion or nearly so within three days, but three days for Dan. 11 doesn't seem like it was realistic. We should do it again.

B

Hi Ken and John.

It was great seeing both of you at the symposium, and such a blessing it all was. I sure hope we can do it again.

I've been thinking a bit about the point that the last power in Dan. 2, 7, and 8 is the

papacy, and that thus the last power in Dan. 11 should be the papacy. I did not think that point very convincing since certainly ch. 11 could deviate from this pattern.

However, rather than looking at who the last power is, perhaps we should instead look at what happens to the last power, and what replaces that last power:

- *Daniel 2:34 Thou sawest till that a stone was cut out **without hands**, which smote the image upon his feet that were of iron and clay, and brake them to pieces.*
- *Daniel 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*
- *Daniel 7:11 I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.*
- *Daniel 7:14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*
- *Daniel 7:18 But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.*
- *Daniel 7:22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.*
- *Daniel 7:26 But **the judgment shall sit**, and they shall take away his dominion, to consume and to destroy it unto the end.*
- *Daniel 7:27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*
- *Daniel 8:25 ... he shall also stand up against the Prince of princes; but he shall be broken **without hand**.*

So Christ and the saints' kingdom replaces the last kingdom, which is utterly destroyed by other than human power. Dan. 8 does not mention the kingdom of Christ or the saints, but Daniel fainted a bit too soon. We might expect Dan. 9 and 10-12 to touch on those themes since they are supposed to explain Dan. 8. Dan. 9 & 11 refer to the prince (nagiyd) of the covenant, which is the same sort of language used in 2 Sam. 5 and 2 Chr. 11 in reference to the covenant between David and the people whereby the people agreed that David would be their king. Thus, Dan. 9 does allude to Christ's kingdom.

More importantly, Dan. 12:1 refers to the great Prince Michael standing up, which would refer to His beginning to reign. The saints shining as the stars in 12:3 would refer to their being a part of Christ's eternal kingdom.

With all this in mind:

- *Daniel 11:45-12:1 ... yet **he shall come to his end**, and none shall help him. 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.***

"Written in the book" alludes to the judgment scene of ch. 7 where the books were opened, and indicates that those delivered are the ones who still have their names written in the book after some names are blotted out in the judgment. In Dan. 7:6, it is the judgment that led to the destruction of the 4th beast with his horns. In ch. 7, Christ and His saints possessing the kingdom also occurs roughly at the same time as the judgment and the destruction of the 4th beast.

So in 11:45 we aren't dealing with just the question of who the last power in that prophecy is. We are also dealing with who is the last power that is destroyed at roughly the same time as the conclusion of the judgment, Christ beginning to reign, and the saints possessing the kingdom. While it doesn't say that that last power comes to his end without hands, as in chs. 2 and 8, it does say that none shall help him. (Do these words about no one helping him imply a supernatural destruction? Or should we conclude from 12:1 that Michael is the one who destroys the last power of ch. 11?)

Thus, in Dan. 2, 7, 8, and 11-12 we have as many as four events all occurring roughly at the same time: The judgment, the destruction of a final power by God, Christ beginning to reign, and the saints possessing the kingdom.

If the last power of Dan. 11 is not the little horn of Dan. 8, then we would have to conclude that nothing in ch. 11 amplifies the part of Dan. 8 referring to the destruction of the little horn. We would then be left with only Dan. 9's statement that at the end that which is determined would be poured upon the desolator. Since Dan. 11 explains Dan. 8, should there not be some sort of explicit reference in it to the destruction of the little horn?

Your thoughts?

B

B, that is a good observation. Daniel 11 does allude to the end of the papal power in 11:36 where it says that it would "prosper till the indignation be accomplished: for that that is determined shall be done." (This sounds somewhat like Daniel 9:27 which says, "and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." I don't know that that is talking about the same thing, but both verses seem to indicate divine intervention in bringing down an evil Roman power.) My point is that Daniel 11:36 did predict an end to the papacy's power, and that end came in 1798. Yes, her influence is steadily growing back, but she will never again hold supremacy.

Daniel 11's uniqueness isn't so much in terms of what it omits, but rather in the details that it adds. What I mean by that is that the earlier chapters don't tell us what is happening on earth between 1798 and the close of probation. Daniel 11 is the only chapter that describes such. The reason the papacy is absent from the discussion of that

period of earth's history is because its heyday is past. The active enemy of God's people in the last days is the United States as it forms an image of the beast and enforces the mark of the beast.

Speaking of omissions in chapter 11, I would be more concerned about the absence of an overt discussion of the investigative judgment in chapter 11, because that is the highpoint in the earlier chapters.

I can't say that I have a good answer to your questions, but I'm satisfied that the point is not sufficient to require the papacy to be figured in 11:45.

Ken

Hi B, the focus of Rev 13 in the time of the end is on the daughters of the harlot. To see the prophecies of the time of the end in Daniel 11 as primarily focused on mother would not be in agreement with Rev 13 and the SOP:

I saw that the two-horned beast had a dragon's mouth, and that his power was in his head, and that the decree would go out of his mouth. Then I saw the Mother of Harlots; that the mother was not the daughters, but separate and distinct from them. **She has had her day, and it is past, and her daughters, the Protestant sects, were the next to come on the stage and act out the same mind that the mother had when she persecuted the saints. I saw that as the mother has been declining in power, the daughters had been growing, and soon they will exercise the power once exercised by the mother.** {SpM 1.4}

I saw the nominal church and nominal Adventists, like Judas, would betray us to the Catholics to obtain their influence to come against the truth. The saints then will be an obscure people, little known to the Catholics; but the churches and nominal Adventists who know of our faith and customs (for they hated us on account of the Sabbath, for they could not refute it) will betray the saints and report them to the Catholics as those who disregard the institutions of the people; that is, that they keep the Sabbath and disregard Sunday.

Then the Catholics bid the Protestants to go forward, and issue a decree that all who will not observe the first day of the week, instead of the seventh day, shall be slain. And the Catholics, whose numbers are large, will stand by the Protestants. **The Catholics will give their power to the image of the beast. And the Protestants will work as their mother worked before them to destroy the saints.** But before their decree bring or bear fruit, the saints will be delivered by the Voice of God. Then I saw that Jesus' work in the sanctuary will soon be finished. And after His work there is finished, He will come to the door of the first apartment, and confess the sins of Israel upon the head of the Scape Goat. Then He will put on the garments of vengeance. Then the plagues will come upon the wicked, and they do not come till Jesus puts on that garment, and takes His place upon the great white cloud. Then while the plagues are falling, the Scape Goat is being led away. He makes a mighty struggle to escape, but he is held fast by the hand that leads him. If he should effect his escape, Israel would lose their lives. I saw that it would take time to lead away the Scape Goat into the land of forgetfulness after the sins were put on his head. {SpM 2.1}

There is a history of Daniel 11:30-36 that Ellen White says will be repeated. This repeat of history will be performed by the image beast of Rev 13. This is not what 40-45 is presenting. We go to Rev 13 to see this. The focus that we have given to the papacy is not in harmony with inspiration.

John

B, Romanism will once again have its day:

"Romanism in the Old World and apostate Protestantism in the New will pursue a similar course toward those who honor all the divine precepts." {DD 40.2}

"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." {GC88 564.1}

When the Sunday laws are passed in this country the daughters of the harlot will persecute God's people in this country. When the Old World follows the example of the USA the papacy will persecute God's people in the Old World. The daughters will lead the way in the future. They will repeat the history of verses 30-36 in the USA. The deadly wound will be healed by the passing of laws that enforce Sunday worship. The papacy's long reign of 1260 years is past. Her day of forcing civil rulers to bow at her feet are past. The future events will focus, not so much on the pope and the Catholic Church but on Satan who will be impersonating Jesus. This is the power and personage that all civil rulers will bow to and obey.

Ellen White is right when she said "she has had her day". This is not just referring to when she was writing but covers the situation to the end of time.

Now here is something to consider. Satan's impersonation of Jesus is his crowning act. It is an event that deceives the whole world except for God's people. Seeing that this will be one of the biggest events of the 6000 year great controversy I would think that perhaps the book of Daniel would have something to say about this.

How about this:

8:22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

8:23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

8:24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people.

8:25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify [himself] in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

The latter time of this four division split of Alexander's kingdom is brought to view in verses 40-45 of chapter 11. Right at the end of time, transgressors are come to the full. A king of "mighty" countenance as the Hebrew word can also be translated will stand up.

His power will be mighty because he is not assuming his own identity but usurping Jesus' identity. He will be the cause of many martyrs of the holy people in the last days before the close of probation. By his peace plan (universal Sunday law) he will destroy many. He will stand up against the Prince of princes. This is speaking of a time when we become princes by prevailing in Jacob's time of trouble. When God's people are delivered by the voice of God the stone (Jesus and His Church) grind to bits the kingdoms of this world without hand.

John

B, I understand that this is only a stab at trying to find something in Daniel that speaks of Satan's impersonation. Our pioneers teach that this is Rome. What they say makes sense. I just find it intriguing that verses in chapter 8 do sound a bit like what I suggested. I find this impersonation in Rev 13 and Rev 17 so it wouldn't have to be in Daniel. But it does have to be in the Bible and I would think it should be in the apocalyptic writings. Yes, Jesus said there would be false christs and Satan would transform himself into an angel of light but I still would like to find this truth in Daniel and in Revelation.

John

John, one thought or question I forgot about: You wrote:

8:23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. ...

The latter time of this four division split of Alexander's kingdom is brought to view in verses 40-45 of chapter 11.

We should test this idea. I have repeatedly used the following:

Daniel 7:24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

The little horn must therefore be on the ground before Odoacer's Kingdom of Italy was uprooted in 493 AD.

The only other possibility is to try to postpone the rise of the 10, but this cannot be done past 1453 AD, since there has been no Roman Empire since then, except for the divided nations of western Europe, which makes those nations the 10 horns since the 5th century.

Now when we look for kingdoms that are direct continuations of Alexander's empire, not simply totally different kingdoms occupying the same turf, what do we find? What is the latest in history that we find any of these divisions surviving? Or, do we need to propose a resurrection of sorts, as A. T. Jones did with the Suevi and/or Visigoths in one of his books? (I recall Jones showing that the modern royal house of one of those nations was

directly descended from the pre-Islamic royal house.)

In Daniel, whenever a different kingdom came in from afar to occupy the same turf as the old kingdom, it was represented by a different beast. When a new kingdom arose out of the old kingdom, as with Alexander's generals or when the Germanic federati declared independence, this was represented by heads on a beast or horns coming out of a beast.

With all this in mind, I do not see how we can have the four division split of Alexander's kingdom last past 30 BC, unless we propose some sort of modern-day resurrection.

B

Hi B, I hear what you are saying and you are probably right. However I do find the language of these verses interesting:

8:19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end [shall be].

8:23 And in the latter time of their kingdom,

If we didn't have chapter 11, I would be inclined to think that the latter time would take us to the end of the Greek kingdom. But verse 19 speaks of the end. In chapter 11 the division of Alexander's kingdom (north/south) goes to the time of the end. To me this says that "their kingdom" is focused on the territory and the people. The south is the territory of Egypt and has been populated by Egyptians for thousands of years. Rulers have come and gone but the territory and the people have remained constant. So could the latter time of their kingdom take us to the time of the end? If it does than this king could be speaking of the impersonation of Jesus by Satan. Just something to ponder.

John

Hi B, from the beginning of the time of the end in the year 1798, from the time that verse 40 takes us to, there is only one power at that time that controls the region of the Middle East, and that is the Ottoman Empire. This is the same power of the second woe of Rev 9. So, taking a literal/civil view of these verses, we don't have to guess at who the king of the north is in 1798. This was to have been the king of the north from verse 40 through verse 45 had Jesus come in the 1800s. There has been a delay but today the same power that was "north" back then would be "north" today. The successor of the Ottoman Empire would be Turkey today. This makes it very easy for us today to know who would be the king of the north who will be fulfilling verse 45. Even if we couldn't without absolute certainty identify each king of the north/south in the first half of Daniel 11 God has made it abundantly clear for us today by providing the 1798-1856 history of verses 40-44 so that we can know who will be fulfilling verse 45.

John

John, how does what you say here fit with the fall of the Ottoman Empire in 1840?

J

J, the fall or the overthrow of the Ottoman Empire in 1840 was not a military conquest but was an agreement to come under the protectorate of the allied powers of Europe. They were still an Empire for many more years until they changed their form of government in 1923:

“But in the five years preceding World War I, two Balkan wars and a war with Italy, which had invaded Libya, brought the military element of the Young Turk movement to the fore and resulted in the domination of the Istanbul political scene by the Young Turk Triumverate (Enver, Talat, and Jemal Pashas). Under their leadership, the Ottomans entered World War I on the side of Germany. The victors dictated the peace to end all peace at Paris in 1919. With even the heartlands of the Empire partitioned and [Istanbul](#) occupied by the victorious allies, the Turks of Anatolia under the leadership of Mustafa Kemal (Ataturk) rejected the terms of the dictated Treaty of Sevres. Again they took up arms, fought successfully for their independence, and --- bringing to an end the 600 + year-old Ottoman Empire -- negotiated the Treaty of Lausanne in 1923 which granted international recognition to the boundaries of the new Republic of Turkey.”
<http://www.turizm.net/turkey/history/ottoman3.html>

Just as the papacy was given a deadly wound in 1798 but continued on as church without authority over civil powers, so the Turks continued on as an Empire with military powers but now dependent upon the Europeans for security against its foes.

Verse 44 was fulfilled by the Ottoman Empire fighting with their military with assistance from its European protectorates. Verse 45 was in the process of being fulfilled in 1877-1878 but its fulfillment was put on hold.

The 391 year 15 day prophecy was not predicting the end of this power just as the five month prophecy of the first woe did not end this power. History shows that this power continued in its present form up to 1923. Then they became a republic and have continued up to this day becoming increasingly more powerful until today they no longer need the protection of the European nations, having the world's 10th most powerful military.

They are in a position today to fulfill the details of verse 45.
John

How did the KON come against him [Napoleon] like a whirlwind and enter into the "countries"?

In addition how did the KON do the above while losing all its battles to Napoleon and his generals?

How does the KON exclude England when it was Nelson that came against the French and to which the French eventually surrendered?

J

J, I like the questions that you are asking:

How did the KON come against him [Napoleon] like a whirlwind and enter into the "countries"?

In addition how did the KON do the above while losing all its battles to Napoleon and his generals?

How does the KON exclude England when it was Nelson that came against the French and to which the French eventually surrendered?

I will work on those next.

John

Hi B, regarding 1848:

I have found no evidence from what I've read on the 1848 revolutions that atheism or the papacy had anything to do with them. But perhaps I haven't been looking in the right places. I would be interested in what you have found. Presently, I don't see Dan 11:40 in these events:

The **European Revolutions of 1848**, known in some countries as the **Spring of Nations**, **Springtime of the Peoples**^[3] or the **Year of Revolution**, were a series of political upheavals throughout Europe in [1848](#). It was the first (and only) Europe-wide collapse of traditional authority, but within a year reactionary forces had won out and the revolutions collapsed. This [revolutionary wave](#) began in [France in February](#), and immediately spread to most of Europe and parts of Latin America. Over 50 countries were affected, but there was no coordination or cooperation among the revolutionaries in different countries. Five factors were involved: the widespread dissatisfaction with the political leadership; the demand for more participation and democracy; the demands of the working classes; the upsurge of nationalism; and finally, the regrouping of the reactionary forces based in the royalty, the aristocracy, the army, and the peasants.^[4] The uprisings were led by shaky ad-hoc coalitions of reformers, the middle classes and workers, but it could not hold together for long. Tens of thousands of people were killed and many more forced into exile. The only significant reform was the abolition of [serfdom](#) in Austria and Hungary. The revolutions were most important in France, Germany, Italy, and Austria, and did not reach Russia, Great Britain, Spain, Belgium, Sweden, Portugal, or the Ottoman Empire.^[5]

http://en.wikipedia.org/wiki/Revolutions_of_1848

In fact, most of the 1848 rebellions failed. The Hungarians did kick the Austrians out, but only briefly. Germany failed to unite. The French created a republic that collapsed a few years later. Constitutions were written and discarded. Monarchs were toppled and restored. Historian A.J.P. Taylor once called 1848 a moment when "history reached a turning point and failed to turn."

http://www.slate.com/articles/news_and_politics/foreigners/2011/02/every_revolution_is_different.html

What we had going on was the slipping of the winds being held by the four angels. Jesus gave the command to not let loose and the turmoil all suddenly came to an abrupt stop. In 1849 Ellen White was given a vision of what had just taken place in 1848:

“At the commencement of the holy Sabbath, January 5, 1849, we engaged in prayer with Brother Belden's family at Rocky Hill, Connecticut, and the Holy Ghost fell upon us. . . .

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 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.” EW 36-38

John

*That is an incredible application of SOP to history. It could very well have merit.
J*

Hi J, I will follow below:

How did the KON come against him [Napoleon] like a whirlwind and enter into the "countries"?

Here is what Smith says:

“Some considerations certainly favor the idea that there is, in the latter part of verse 40, a transfer of the burden of the prophecy from the French power to the king of the north. The king of the north is introduced just before, as coming forth like a whirlwind, with chariots, horsemen, and many ships. The collision between this power and the French we have already noticed. The king of the north, with the aid of his allies, gained the day in this contest; and the French, foiled in their efforts, were driven back into Egypt. Now it would seem to be the more natural application to refer the "overflowing and passing over" to that power which emerged in triumph from that struggle; and that power was Turkey. We will only add that one who is familiar with the Hebrew assures us that the construction of this passage is such as to make it necessary to refer the overflowing and passing over to the king of the north, these words expressing the result of that movement which is just before likened to the fury of the whirlwind.” {1897 UrS, DAR 306.2}

In addition how did the KON do the above while losing all its battles to Napoleon and his generals?

Here is what Smith says:

“On the 18th of March the siege commenced. Napoleon was twice called away to save some French divisions from falling into the hands of the Mussulman hordes that filled the

country. Twice also a breach was made in the wall of the city; but the assailants were met with such fury by the garrison, that they were obliged, despite their best efforts, to give over the struggle. After a continuance of sixty days, Napoleon raised the siege, sounded, for the first time in his career, the note of retreat, and on the 21st of May, 1799, commenced to retrace his steps to Egypt.” {1897 UrS, DAR 305.2}

How does the KON exclude England when it was Nelson that came against the French and to which the French eventually surrendered?

England brought her many ships that helped save the day for the Ottoman Empire. I am sure that without the aid of the ships from England Napoleon would have conquered the Ottoman Empire. But this power was the object of an ongoing prophecy in Rev 9 so Napoleon had to be defeated by the Ottoman Empire with the aid of England’s ships.
John

John, the Papal States were one of the countries involved in those upheavals. The pope lost that territory yet again during all of that. He fled the city in Nov. 1848, and a republic was declared in Feb. 1849.

Whether atheism was involved or not, I don't know. But I don't think it has to be. We have a dramatic liberalizing movement afoot, the same kind of movement that led to both the French Revolution and to communism. And Marx issued his Manifesto that very same year.

Whether these revolutions failed or not is irrelevant when considering the concept of whether things were put on hold in the 19th century. And they definitely were put on hold when the four winds were held back.

B

John, I am including Ken and B in this response in order to get a wider perspective concerning your question on the time of the end.

In the Dan. 11 symposium:

1) We agreed that the time of the end is an ongoing period of time that began in 1798.

1. Verse 40 “time of the end” refers to the period beginning in 1798.

2) Did Atheism push [war] against the papacy during this period?

3) Was the wound inflicted by atheism in Feb. of 1798 part of a larger aspect of the warring of atheism against the king of the north during the time of the end?

"At the time of the end [a period of time beginning in 1798] the king of the south [atheism] pushed [warred] against the king of the north [papacy] ...

This is my understanding of the conflict in Daniel 11:40 during the period of the time of the end. I don't presently see how it can be confined to a one time act on a particular day,

but rather speaks of an ongoing war between these two powers over a longer period of time. While I recognize your point I don't see it as invalidating the overall prophetic picture of verse 40.

More below:

J, Ellen White does not give us the date upon which the pope was taken captive. All she says is that the 1260 would terminate "in" 1798. If she said "on" or "at" we might think of January 1, 1798 as the termination of the 1260 year prophecy and thus the beginning of "the time of the end". But the word "in" tells us that this time period terminated sometime within the year 1798. She tells us that the infliction of the deadly wound points to the abolition of the papacy in 1798 and that it was the event of the pope being taken captive that terminated the 1260 years of papal supremacy. We can go to the history books and find the exact date "in" 1798 when the pope was taken captive - February 20, 1798. To simply say that the 1260 year prophecy terminated in 1798 should be all that is necessary to say. But when Pippenger and you and many others are saying that the capturing of the pope is brought to view in verse 40 it becomes necessary to specify when in 1798 that the time of the end began. If it began on January 1, 1798 then the capturing of the pope would be an event that falls within the time period called "the time of the end". But if the time of the end begins with the termination of the 1260 year papal supremacy brought about by the event of the pope being captured then we cannot include the capturing of the pope as an event that takes place during the time of the end. If this is true then you would need to find an historical event where atheism was pushing at the Catholic Church post February 20, 1798 and yet within the 19th century.

"The 1260 years of papal supremacy began with the establishment of the papacy in A. D. 538, and would therefore terminate in 1798. At that time a French army entered Rome, and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed." {GC88 266.2}

"The infliction of the deadly wound points to the abolition of the papacy in 1798. After this, says the prophet, "His deadly wound was healed; and all the world wondered after the beast." Paul states plainly that the man of sin will continue until the second advent. [2 Thessalonians 2:8.] To the very close of time he will carry forward his work of deception. And the Revelator declares, also referring to the papacy, "All that dwell upon the earth shall worship him, whose names are not written in the book of life." [Revelation 13:8.] In both the Old and the New World, papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Romish Church." {GC88 578.3}

On Dec 25, 2011, at 5:14 PM, John Witcombe wrote:

J, just a report on the results of the survey given to a young adult Sabbath School class here in Chewelah yesterday. They answered the four questions correctly as expected. Then one of the young adults came up with a better example than the sunset scenario. It goes like this:

1. The assassination of John F. Kennedy that divided the period of the Kennedy Administration from the period of Johnson Administration belonged to and took place as a part of:

a___ Kennedy Administration

b___ Johnson Administration

The assassination was an event that divided two periods of time. It was the assassination of Kennedy that began the Johnson Administration but we would not say that the assassination took place at the start of or in or during the Johnson Administration. No, the assassination is a historical event before the Johnson Administration started.

Here is how you may be reading verse 40: “And at the time of the end, just following the king of the south pushing at him . . .”

This would be an accurate way to express what actually happened using your paradigm. That would be like saying “And at the time of the Johnson Administration, just following the Kennedy assassination . . .”

But what is improper for us to say is: “And at the time of the Johnson Administration shall Kennedy be assassinated.” Especially when we know that the word “at” is more appropriately interpreted as in or during.

You have taught for many years that the capturing of the pope took place at the time of the end. People have accepted this idea without giving it careful thought. Now that the view of Uriah Smith is being seriously considered people will be paying more attention to these details. People who are giving a little extra thought to verse 40 are readily seeing that the capturing of the pope does not belong in this verse.

As I said before, this alone does not disprove James White’s assertion that the king of the north is the papacy. All this means is that you will need to come up with a more reasonable fulfillment for the pushing of the king of the south.

If you can’t find an answer to this problem then it may be because you are not following one of our agreed upon points under our “Methodological Agreement Applicable to Interpretation of Daniel 11” – point number 4:

4. If something in the text can be taken literally, it should not be interpreted symbolically.

This is one of William Miller’s rules of interpretation. Miller’s rules were endorsed by Ellen White. She even mentions this rule in her writings:

“The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. “ {GC 598.3}

I noticed that P did not want this principle to be listed under the agreed upon principles of interpretation. Even though it was a William Miller rule, P did not want to include it until he heard that that Ellen White mentioned this rule. His objection was very revealing to me. P has a quick mind. Perhaps he could see the implications of this rule. And what are the implications?

When we come to the word king in Daniel 11:40 how do we know if that word should be explained according to its obvious meaning or if a symbol or figure is being employed? If we can find a history for a literal ruler that fits the prophecy then we should not try to turn this word into a symbol. No one has questioned the amazing fit of the history that Smith provides for the text.

But one question, how is Dan. 11:45 in the process of fulfillment?

If we see that the "eastern question" had to do with the Caliphate (the Ottoman Empire possessed the Caliphate in 1877) being placed in Jerusalem as Smith was teaching and as it was seen by many as a foregone conclusion until Russia was stopped in its tracks in 1878 then what we see today in the activity of the Muslims to reestablish the Caliphate and with many wanting that to be set up in Palestine, and with many Muslims around the world looking to Turkey to lead Islam back to the power that the Ottoman Empire once held, we can see that if this is what verse 45 is prophesying will happen, then we may be where our pioneers were at in 1877-1878 when they saw that this verse was in the process of fulfillment.

Funds would flow into the work of God if people understood the view of Daniel 11 as understood by the church in the late 1800s? If our people today could see verse 45 as a closing scene waymark, they would see from the events that are taking place in the world today that the animals are preparing to enter the ark.

This position or idea led James White to give a caution that unheeded led to a major disappointment when Turkey failed to do as he predicted. My concern is that you desire to take us down that same road while turning from evidence that is today more than ever validating James White's position.

Remember J, we were disappointed when Jesus didn't return in the lifetime of those in that 1856 conference. There is nothing wrong with being disappointing with ourselves when our rebellion stops the fulfillment of prophecy. But notice that God did not worry about bringing us to major embarrassment when He promised that those living in 1856 would live to see Him come. When we believe we understand a prophecy we will proclaim it before it occurs as we did with a national Sunday law. Why don't we see in the writings of our pioneers this embarrassment regarding the stopping of the fulfillment of verse 45 in 1878? You will not see any sign of embarrassment in Smith, Haskell, Waggoner, etc. who wrote on these things post 1878. James White's caution regarding what Smith wrote which the church did not heed did not lead to major embarrassment. I know that Louis Were says that it did but he provides no written evidence to support his assertion. And I am not embarrassed that verse 45 was not fulfilled as we expected it to be in 1878 just as I am not embarrassed that those who lived in 1856 did not see

Jesus come or that there was not a National Sunday law in 1888. I am just ashamed and disappointed in ourselves that we rebelled and continue to rebel.

James White's position was that the seas of verse 45 were the Pacific and Atlantic Oceans and that the planting of the tabernacles of his palace was the seat of the beast being moved to the United States of America. This is about the extent of James White's exegesis on Daniel 11:40-45. I see no indication in the news that the Vatican wishes to move its seat to the USA. I see them staying in the Old World right there in Rome, Italy and exerting their power from there right until the end of time. What evidence do you see taking place today that validates James White's views of Daniel 11:45? There is much evidence in the daily news that points to the idea that a Caliphate will be established soon and that the desire of the Muslims is to see that established in Palestine. This was Smith's view and it seems more likely that this will occur than that the Vatican will be moved to the USA. Do you agree with this assessment?

John

We might think that the coming of the French ended the 1260 years, even as the leaving of the Ostrogoths began that time period.

However, the 1888 GC quote you gave speaks of the "abolition" of the papacy, and the 1911 edition refers to the "downfall" of the papacy. So probably the best question is, When was the papacy really abolished? Is Feb. 10 the correct date?

I would like to find two dates exactly 1260 years apart, which may not be possible.

B

B, February 15, 1798 is when the decree was given that took away the powers that the Justinian Decree had granted. But it was the pope being taken captive 5 days later that Ellen White uses as the termination of the papal supremacy. Popes had been captured before but this capturing was different in that it was preceded with a decree that spelled the end of papal supremacy.

Many time prophecies end with an event on an exact date that falls within a year specified by the prophecy. The exact start is not usually given unless the prophecy is like the sixth trumpet time prophecy that specifies the prophecy ending on an exact day. The 2300 year prophecy was to end on a certain day in the year 1844 tied to the ceremonial calendar which was dependent upon the barley harvest and the sighting of a new moon. I don't think it would be necessary to find the exact day this prophecy started. Only the year was necessarily because the ending date was fixed by the ceremonial calendar.

John

Just adding to what John said, I see that the accuracy of the prediction only has to meet the unit of measurement used in the prophecy. For example, when Ellen White says that when Jesus comes the world will have been here six thousand years, the unit of

measurement is a thousand years. So counting by millenniums, when Jesus comes, there will have been six of them since creation. That's as fine-tuned as the prediction requires.
Ken

Ken, why then are we attempting to make Feb. 20 1798 the exact date of the beginning of the TOTE? And then refusing to acknowledge clear evidence of the war waged against the papacy post Feb. 20?

This seems like a double standard.

It seems subjective and not based on the evidence of history. Clearly Napoleon warred against the papacy beyond Feb. 20 of 1798.

Here is some history:

The French Revolution proved as disastrous for the temporal territories of the Papacy as it was for the Roman Church in general. In 1791 the Comtat Venaissin and Avignon were annexed by France. Later, with the French invasion of Italy in 1796, the Legations were seized and became part of the revolutionary Cisalpine Republic.

Two years later, the Papal States as a whole were invaded by French forces, who declared a Roman Republic. Pope Pius VI died in exile in France in 1799. The Papal States were restored in June 1800 and Pope Pius VII returned, but the French again invaded in 1808, and this time the remainder of the States of the Church were annexed to France, forming the départements of Tibre and Trasimène.

With the fall of the Napoleonic system in 1814, the Papal States were restored once more. From 1814 until the death of Pope Gregory XVI in 1846, the Popes followed a reactionary policy in the Papal States. For instance, the city of Rome maintained the last Jewish ghetto in Western Europe. There were hopes that this would change when Pope Pius IX was elected to succeed Gregory and began to introduce liberal reforms.

I found it troublesome when we skirt these clear historical accounts in favor of less clear history like Napoleon escapades in Egypt. Nearly every account I read on this says it was a war between France and England and that Napoleon acted under the directive of France and was nearly disciplined by France for leaving Egypt without receiving orders from France to do so.

This in addition to the questions that I posed earlier still pending with John make your position on Dan 11:40 very difficult for me to embrace.

That said I do appreciate your holding to the historic aspects of Dan 11 like 508. However Dan 11:40-45 does not fall under that same foundation. If we are to come to terms with this prophecy we need something more solid historically. I don't think Napoleon in Egypt in 1798, 1799 hits the mark, honestly.

J

J, I agree that Napoleon continued to keep the papacy in its place and annex papal lands. But I don't see this as atheism coming against the papacy.

"Although he did not like the Roman Catholic Church and was often irreverent, Napoleon himself was no atheist. His studies in Corsica led him to belief in God and admiration (but not imitation) of Jesus. Although Napoleon did not follow Christ's (or anyone else's) teachings, he once said, "A society without religion is like a ship without a compass; there is no good morality without religion." He later claimed he was anointed by the Lord to be a leader. His views on theology were very complex and it is difficult to say what his true beliefs were (perhaps even he did not know). What reverence he did have was toward God, but never toward Church officials."

http://www.hyperhistory.net/apwh/bios/b2napoleonb_nbv.htm

Napoleon was on a mission to rule Europe and the Papal States were just more territory to annex into his Empire. He didn't want to do away with the Catholic Church. He just wanted the Church to not have supremacy over the state.

Atheism's attack on the papacy came in the mid-1790s before the time of the end began. So find for me some historical records where atheism warred against the papacy in the 19th century.

John

J, although I agree with John that the time of the end began once the pope was captured, and that to be precise we must look for the events of Daniel 11:40 to take place after the capture of the pope, I would not on that basis alone reject your view. If I believed that the pope was the king of the north, I, too, would interpret verse 40 just as you have done. I think it's the best you can do. So I'm not quite as insistent on the fine timing of it as John is. I have pointed out to him that we cannot be that precise with Revelation 11:7. Fortunately Ellen White helps us out on that one. And fortunately for John and me, we don't need Ellen White's help with the exact timing in Daniel 11:40 to make our view work.

I see what you are saying. You are saying that atheism has pushed against the papacy since 1798, so we don't need to fine tune the exact starting point of verse 40. That's fine, and it works within your paradigm. So I won't say you are being inconsistent on this point. Other than the fact that neither Napoleon nor Berthier were atheists. I think you are finding that you are having to generalize more and more in order to make things fit. And that's fine if that's the method you are using.

As I mentioned in Goldendale, perhaps the weakest point in our position is the unnatural position of the first pronoun. But we see our solution to the problem as the most reasonable and less problematic approach to the text using the literal method. When we take "king of the south" to mean the ruler of the territory south of Israel, we must look for a historical fulfillment of the verse by the aggression of just such a ruler. Did a ruler of the territory south of Israel make any aggressive moves against the papacy? I can't find any in the time of the end or at any other time for that matter. So then we ask, Did a ruler of the territory south of Israel make any aggressive moves against the ruler of the

territory north of Israel? Yes, indeed, that did happen in 1799. So that fits. It's easier to live with an awkward arrangement of the pronoun than to find an event in history in which a king of the south is pushing against the papacy.

You see, I am concerned about the process it takes to come up with an interpretation. I like to have the fewest possible steps in the process. For example, in Daniel 7:23 it says, "The fourth beast shall be the fourth kingdom upon earth." I call that a single step interpretation. A = B.

Now here's another example: A "sea" is "the gathering together of the waters" (Genesis 1:10). "Water" represents "peoples, multitudes, nations, and tongues" (Revelation 17:15). Therefore a "sea" is "the gathering together" of "peoples and multitudes and nations and tongues." That one takes two steps. From A to B to C. But it still works.

So I've been trying to follow the process it takes in order to fit the capture of the pope into Daniel 11:40, and reduce it to the fewest possible steps. Here's the best I can do:

Step 1: Berthier represented Revolutionary France

Step 2: Revolutionary France was Atheistic

Step 3: Atheism was manifested by Pharaoh in Egypt

Step 4: Egypt was the territory of the King of the South

Therefore: Berthier could represent Atheism in the role of the King of the South

Do you see how it gets a little more complicated than simply A = B?

Let's try another example:

Step 1: The Soviet Union was Communistic

Step 2: Soviet Communism was Atheistic

Step 3: Atheism was manifested by Pharaoh in Egypt

Step 4: Egypt was the territory of the King of the South

Therefore: The Soviet Union could represent Atheism in the role of the King of the South

It gets a little mushy. And you can begin to bend it whatever direction you need to. That's why the fewer steps it takes, the more sure we can be that we are interpreting it correctly. I'm a bit uncomfortable with a conclusion that is four steps removed from the first premise.

Ken

From what I read Napoleon used religion to conquer. He had no true belief in God. He even professed Islam when in Egypt.

J

J, I think that is a key thought - Napoleon used religion to conquer. Napoleon was a conqueror as was Alexander the Great. Napoleon's action against the Catholic Church was not to remove religion from the people. Just as he was not trying to remove Islam from the Egyptians and was not warring against the Muslim faith, neither was he against

the Roman Catholic Church as was the atheistic power of France during those 3.5 years. Napoleon simply wanted to rule the territory that the Ottoman Empire and the Roman Catholic Church controlled. Napoleon's wars were not religious in character as were the Crusades.

Napoleon put the Catholic Church in its place, allowing it to have jurisdiction and authority over just religious matters as a church ought to have. His actions in capturing the pope were not motivated by an atheistic desire to remove the Catholic religion from the masses. There was no atheistic push against the Catholic Church except during those 3.5 years just before the time of the end began. I don't think we can use Napoleon's conquest of nations, including Italy as a fulfillment of your paradigm where you see an atheistic power warring or pushing against the Roman Catholic Church. Wouldn't we need to find some other history to fulfill this prophecy of the king of the south pushing against the king of the north in the 19th century?

John

J, the personal religion or lack thereof of the general or ruler doesn't make his nation's military exploits religious in nature. France was not an atheistic nation such as the Soviet Union was:

The **Concordat of 1801** was an agreement between [Napoleon](#) and [Pope Pius VII](#), signed on 15 July 1801. It solidified the Roman Catholic Church as the majority church of France and brought back most of its civil status.^[1]

The main terms of the Concordat of 1801 between France and [Pope Pius VII](#) included:

- A declaration that "Catholicism was the religion of the great majority of the French" but not the official state religion, thus maintaining religious freedom, in particular with respect to [Protestants](#)
- The [Papacy](#) had the right to depose [bishops](#), but this made little difference, because the French government still nominated them.
- The State would pay clerical salaries and the clergy swore an oath of allegiance to the State.
- The Roman Catholic Church gave up all its claims to Church lands that were confiscated after 1790.
- The [Sabbath](#) was reestablished as a "festival", effective Easter Sunday, 18 April 1802. The rest of the [French Republican Calendar](#), which had been abolished, was not replaced by the traditional [Gregorian Calendar](#) until 1 January 1806.

The Concordat was abrogated by the [law of 1905](#) on the [separation of church and state](#). However, some terms of the Concordat are still in effect in the [Alsace-Lorraine](#) region under the [local law of Alsace-Moselle](#), as the region was controlled by the [German Empire](#) at the time of the law's passage. http://en.wikipedia.org/wiki/Concordat_of_1801

From this we can see that the warfare of Napoleon and the French armies was not an atheistic push against the Roman Catholic Church. The people of France were primarily Catholic and so many of the soldiers would have been Roman Catholic. I fail to see

Napoleon's conquest of Europe a religious issue of atheism against the Catholic Church. Please provide me some historical sources that will help me see what you are seeing.
John

John, perhaps we are talking past each. I apologize for this on my part. What you sent simply affirms my point. The need for the 1801 concordant clearly proves the war of Napoleon against the papacy pre 1801. And post as history also shows.
J

J, I think we are honing in on an important point. I don't think you are talking past me. I believe that I do understand what you are saying. What we are trying to understand here is an important point. I do agree with you that Napoleon did war against the papacy pre 1801. He took the pope captive in 1798 and in post 1801 he took the Papal States in 1809. What I do not see is that the government of France was an atheistic government such as was the Soviet Union's government. Because of this I don't see atheism pushing the papacy but rather I see in the Napoleonic wars simply Empire building by the nation of France which included the subjugation of Italy and thus the Papal States. But through all this the Church was allowed to function as a church. People were given freedom to worship or not to worship.

Signed the *Concordat of 1801* with Napoleon Bonaparte in order to re-establish the Church in post-Revolutionary [France](#). It permitted the civil government to nominate bishops and archbishops, but left it to the [Pope](#) to confirm them. Much of the agreement was erased by later declarations (the *Organic Acts*) by Napoleon, declarations with Pius did not accept. Travelled to Paris in [1804](#) to crown Napoleon emperor, but Napoleon took the crown from Pius's hands, crowning himself.

When Napoleon realized that Pius would not be his puppet, he invaded Italy, taking Rome in 1808 and the Papal States in 1809. Pius was captured and imprisoned in Fontainebleau, France and Savona, Italy, and forced to sign on to another concordat, which he later disavowed.

Freed upon Napoleon's downfall, and returned to [Rome](#) on [24 May](#) 1814; instituted the *Feast of Mary, Help of Christians* on [24 May](#) in commemoration. Extended the feast of Our Lady of Sorrows to the whole Church on [18 September](#) 1814. Restored the *Jesuits* so they could help in his renewed mission to revive the Church in war-torn Europe. Patron of the arts. Fell on [6 July](#) 1823, fracturing his thigh; he died while recuperating from his injury.

<http://saints.sqpn.com/pope0251.htm>

John

John, based on the SoP statements we have re: the 1260 days of papal supremacy, I have to disagree. If Napoleon permitted the popes without interruption to continue exercising authority over all pastors and bishops, then there was no deadly wound after all in 1798.

The deadly wound must involve an end of authority over all pastors and bishops (which is what the word "supremacy" refers to, at least in part if not in whole), and I don't see how

that can occur if his religious authority remains intact. Thus, I cannot see how we can say that Napoleon only interfered with the pope's civil authority, not his religious authority.

B

B, the supremacy that ended was the supremacy of the Church over the state. All Church employees continued to look to the pope as the head of the church. This never stopped. The deadly wound did not involve causing the priest and parishioners to no longer believe that the pope was the vicar of Christ on earth. The deadly wound was manifested when Napoleon took the crown from the hands of the pope and placed it upon his own head signifying that the Church no longer had the power or authority that it had wielded for the past 1260 years.

John

John, if the church did not become supreme over the state in 538, then that is the wrong thing to look at in 1798.

"The Roman Church claims that the pope is invested with supreme authority over all bishops and pastors, and this claim of supremacy was once denied by Protestants" (ST 02-19-94).

That is what we need to be looking at. If you disagree, then please list which states the church was supreme over in 539 and 1797.

B

B, Ellen White's use of the word supremacy in this quotation has no relationship to the deadly wound that the papacy received in 1798. Look at the context of this statement and you will see that we are dealing with apples and oranges here. The supremacy she lost in 1798 can best be understood by looking at both the Justinian decree of 533 and the French decree of 1798. Some of our pioneers saw this differently from how I understand it:

In 1798, a French army entered Rome, took the pope prisoner, and carried him into exile. For a time the papacy seemed to have received her death blow. But, as the prophecy says, "the deadly wound was healed." A new pope was soon appointed, and with marvelous vitality she rallied in a measure from the shock, and continued on her course. {October 10, 1895 ATJ, AMS 313.15}

But the deadly wound was healed when the papacy was re-established, though with a diminution of its former power, by the election of a new pope, March 14, 1800. (See Bower's History of the Popes, pp. 404-428; Croly on the Apocalypse, London edition, p. 251.) {1897 UrS, DAR 563.3}

So the Papacy was restored after its fall in 1798. And the deadly wound was healed when a new pope was elected. (In this Litch differed sharply from Miller.) {1954 LEF, PFF4 594.2}

Especially since the days of Pope Leo XIII the healing of the deadly wound" has been steadily progressing. On February 11, 1929, the pope once more became a civil ruler (a king) Someday he will attempt to assume his ancient authority over the nations of earth, and then the world will realize that the Papacy is unchanged in spirit, that it will do today just what it did in the Dark Ages. {1943 CE, FAFA 299.4}

Question: did the election of a new pope on March 14, 1800 heal the deadly wound as many of our pioneers taught?

If the deadly wound was inflicted by the removal of a pope from office then the answer would be yes.

Question: did the restoration of a civil standing on February 11, 1929 heal the deadly wound as many today teach?

Again, if the deadly wound was inflicted by the removal of civil standing then the answer would be yes.

I believe the deadly wound was far more than the removal of a pope from office along with the loss of civil standing. I believe the deadly wound was the removal of that authority that the decree of Justinian had provided the bishop of Rome.

The decree of Justinian, written in 533 AD and put into effect in March of 538 AD, came to an end almost exactly 1260 years later when the French army, under the command of General Berthier, issued and enforced a decree regarding the papacy on Feb. 15, 1798.

Let's look at the Justinian decree that began the 1260 years of papal supremacy:

We order all those who follow this law to assume the name of Catholic Christians, and considering others as demented and insane, We order that they shall bear the infamy of heresy; and when the Divine vengeance which they merit has been appeased, they shall afterwards be punished in accordance with Our resentment, which we have acquired from the judgment of Heaven.

Let no place be afforded to heretics for the conduct of their ceremonies, and let no occasion be offered for them to display the insanity of their obstinate minds. Let all persons know that if any privilege has been fraudulently obtained by means of any rescript whatsoever, by persons of this kind, it will not be valid. Let all bodies of heretics be prevented from holding unlawful assemblies, and let the name of the only and the greatest God be celebrated everywhere, and let the observance of the Nicene Creed, recently transmitted to Our ancestors, and firmly established by the testimony and practice of Divine Religion, always remain secure.

Let those who do not accept those doctrines cease to apply the name of true religion to their fraudulent belief; and let them be branded with their open crimes, and, having been removed from the threshold of all churches, be utterly excluded

from them, as We forbid all heretics to hold unlawful assemblies within cities. If, however, any seditious outbreak should be attempted, We order them to be driven outside the walls of the City, with relentless violence, and We direct that all Catholic Churches, throughout the entire world, shall be placed under the control of the orthodox bishops who have embraced the Nicene Creed.

Hence, in accordance with the provisions of these Councils, We order that the Most Holy Pope of ancient Rome shall hold the first rank of all the Pontiffs, but the Most Blessed Archbishop of Constantinople, or New Rome, shall occupy the second place after the Holy Apostolic See of ancient Rome, which shall take precedence over all other sees.

Corpus Juris Civilis (The Civil Law, the Code of Justinian), by S.P. Scott, A.M., published by the Central Trust Company, Cincinnati, copyright 1932, [Volume 12](#) [of 17], pages 9-12, 125.
<http://biblelight.net/jus-code.htm>

February 15, 1798 a decree was made that removed the supremacy that the Justinian decree had bestowed:

This decree didn't end the papacy. However, the power that the Papacy had over other governments was over. It could no longer persecute on the basis of religious beliefs through other governments.

1. PAPAL GOVERNMENT SUPPRESSED, REVERTING TO PEOPLE. — The famous Bill No. 8, in parallel French and Italian, dated Pluviose 27 (February 15), is a formal declaration by "Citizen Alexander Berthier, General in Chief." In this he makes the announcement:

"The Roman people are now again entered into the rights of sovereignty, declaring their independence, possessing the government of ancient Rome, constituting a Roman Republic.

"The General-in-chief of the French army in Italy declares, in the name of the French Republic, that he acknowledges the Roman Republic independent, and that the same is under the special protection of the French army.

"The General-in-chief of the army acknowledges, in the name of the French Republic, the provisional government which has been proposed by the sovereign people.

"In consequence, every other temporal authority emanating from the old government of the Pope, is suppressed, and it shall no more exercise any function....

"The Roman Republic, acknowledged by the French Republic, comprehends all the country that remained under the temporal authority of the Pope, after the treaty of Campo-Formio.

"ALEXANDRE BERTHIER."

[Text as printed in [The Times](#) of London, Monday, March 12, 1798, pg. 3.]

III. Code of Justinian and the Code of Napoleon

There is yet another factor which was brought about by the French Revolution. The Revolution had given a totally new concept to man of his dignity, his rights, his relationship to his fellow men. There must follow, of necessity, a new concept of law.

The French had long felt the need of a new and more unified law; therefore, the revolutionists promised, among other things, a new code for the people. However, it needed the strong will and leadership of Napoleon to complete the codification of civil laws. In 1804 this task was finished and the code was accepted. This became the first great codification of law since the time of Justinian. Under the auspices of Justinian, Roman law was codified by 529, and in an imperial rescript in 533 the Roman bishop was recognized as the head of all the churches, and given full authority as such. This recognition, as well as that of the canons of the first four ecumenical councils, was incorporated into the Justinian Code. Thus the Catholic faith was recognized as the only orthodox religion of the empire, and the two mighty forces of state and religion were legally united.

Now, in the first general codification of law after so many centuries, a complete break between these two forces was achieved. The French Civil Code contains nothing which savors of an allegiance of the spiritual power of the pope and the state, and is far from giving the pope any authority whatsoever. It is purely a secular code.

The PROPHEPIC FAITH OF OUR FATHERS, The Historical Development of Prophetic Interpretation, by Le Roy Edwin Froom, Volume II, Pre-Reformation and Reformation Restoration, and Second Departure, published by the Review and Herald Publishing Association, Washington D.C., Copyright 1948, pages 749-764.

<http://biblelight.net/h-wound.htm>

The restraints imposed by the French gave the papacy a deadly wound.

“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.” {GC 564.2}

“God's word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution.” {GC 581.2}

Through the 20th century the papacy has been growing into power. In 1929 she was given her civil state back. A U.S. Ambassador serves as that country's official representative to the Holy See since formal diplomatic relations began in 1984. In 1989 the papacy and the USA together brought down the Soviet Union. Today six of the nine Supreme Court Justices are Roman Catholic.

Is this growing into power synonymous with the healing of the deadly wound? Has this growing power been a necessary process for the wound to be healed? If so then we have simply been waiting for the papacy's wound to be healed which has taken all this time to occur. That may take the spotlight off of it being our insubordination as the reason for the delay of the second coming of Jesus.

But if the papacy's wound could have been healed in the 1800s, before all the growth of influence that has taken place in the 20th century then we know that her growing into power was not a part of a healing process. Then the delay of the second coming of Jesus has had nothing to do with the papacy but rather with us.

The 1260 years of papal supremacy began with a decree and it ended with a decree. The deadly wound was the removal of the papacy's power over the state and over the souls of men by a decree on February 15, 1798 and then the taking captive the pope five days later on February 20, 1798. Other popes had been taken captive and killed before 1798 but those events did not end the 1260 years. The difference in 1798 was the decree that preceded the capturing of the pope.

The wound will be healed when a decree is passed by our nation in its legislative councils. The United States Congress will enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath.

The deadly wound will be healed when this decree is issued. This decree could have been issued in the 1800s before the 20th century growth of papal influence. It was only because God's people were not ready that He prevented Congress from passing a National Sunday. The growth of the papacy's influence was not necessary for the healing of the wound. Thus the growing into power is not the healing process of the wound.

“This argument will appear conclusive; and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment and giving the people liberty, after a certain time, to put them to death. Romanism in the Old World and apostate Protestantism in the New will pursue a similar course toward those who honor all the divine precepts.” {GC 615.2}

“Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that "all, both small and great, rich and poor, free and bond" (Revelation 13:16), shall conform to the customs of the church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death. On the

other hand, the law of God enjoining the Creator's rest day demands obedience and threatens wrath against all who transgress its precepts.” {GC 604.2}

“Whenever the church has obtained secular power, she has employed it to punish dissent from her doctrines. Protestant churches that have followed in the steps of Rome by forming alliance with worldly powers have manifested a similar desire to restrict liberty of conscience. An example of this is given in the long-continued persecution of dissenters by the Church of England. During the sixteenth and seventeenth centuries, thousands of nonconformist ministers were forced to flee from their churches, and many, both of pastors and people, were subjected to fine, imprisonment, torture, and martyrdom.” {GC 443.3}

“A time is coming when the law of God is, in a special sense, to be made void in our land. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God's people be brought into great peril. When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath, the law of God will, to all intents and purposes, be made void in our land; and national apostasy will be followed by national ruin (RH Dec. 18, 1888).” {7BC 977.2}

John

I've heard a number of comments by people saying that we'll need to plan another meeting in the future. I agree.

*But I would have just one request in regard to format. When Shahbaz originally suggested the meeting that we had in Goldendale, his thought (and I agreed with him) was that the primary focus of the meeting would be a collective, humble petition to God for **Him** to speak to us so clearly from His Word that we would all recognize His clear leading. Less talk. More prayer. I think if Shahbaz had been there, he would have kept reminding us of that. I apologize as the person in charge of the prayer times that I didn't keep us more prayer focused.*

I just finished reading 8T 104-106. It's the section entitled, "What Might Have Been." As I read, I substituted the word "Goldendale" for "Battle Creek." I believe those pages describe what could have happened at our meeting. We all did a great job expressing our own views. But that which was most essential -- earnest, collective prayer -- we allowed to be largely crowded out.

Next time, let's make that the primary focus of our meeting. And God will bless.

Ken

Ken, as I read the account in 8T and know the history of the 1888 meeting and the hard feelings our brethren had toward those who did not see truth as they saw I can understand that it was not study that these brethren needed but much prayer to deal with the issues of the heart. In our Sabbath Conferences prayerful Bible study was conducted. Our brethren then did not have animosity towards one another.

Between April 1848 and December 1850 twenty-two "Sabbath conferences" were held in [New York](#) and [New England](#). These meetings were often seen as opportunities for leaders such as James White, Joseph Bates, Stephen Pierce and Hiram Edson to discuss and reach conclusions about doctrinal issues.^[20]

http://en.wikipedia.org/wiki/Sabbath_in_seventh-day_churches

I detected a spirit of brotherly love at our Goldendale meeting. I don't think we were where our brethren were at in 1903. We simply have different understandings of a very difficult passage of scripture. Our Sabbath Conferences were dealing with "pillar truths", we were dealing with an apocalyptic prophecy which godly people all through our history have had differing opinions on.

Let me be honest here. I have been hoping for the past two years that J will not see what I am seeing in Daniel 11:40-45. I am a person who does not learn well without opposition. In order for my mind to expand on a topic I need just what J has been providing me. J is a close friend and our opposing views on this topic and on many other topics have only deepened our friendship. If we never see alike on these non-pillar issues until heaven, that is okay with me.

But I also agree with you Ken that more scheduled and unscheduled prayer would be in order for our next Symposium.

John

J, I will follow you below:

J, I think we are honing in on an important point. I don't think you are talking past me. I believe that I do understand what you are saying. What we are trying to understand here is an important point. I do agree with you that Napoleon did war against the papacy pre 1801. He took the pope captive in 1798

But you somehow seem to limit the attack to Feb 20 as if nothing happened from that date to 1801. I am saying that the war against the papacy by Napoleon continued past Feb 20.

I will try not to do that anymore. I agree with you that France continued to war against the papacy, Papal States, Italy, Germany, etc. well past Feb 20, 1798. Napoleon was building an Empire and wanted all to be under his authority.

and in post 1801 he took the Papal States in 1809. What I do not see is that the nation of France was an atheistic government such as was the Soviet Union.

We may never find perfect comparisons between atheistic powers even today. Egypt was different than France was different than USSR was different than China. Yet they had one thing in common-they positioned themselves apart from the God of heaven and earth.

Yes, this is true. All kingdoms of this world have and are positioning themselves apart from God. They will all alike be ground to powder by that stone.

Because of this I don't see atheism pushing the papacy but rather I see in the Napoleonic wars simply Empire building by the nation of France which included the subjugation of Italy and thus the Papal States. But through all this the Church was allowed to function as a church. People were given freedom to worship or not to worship.

Yet the fact remains that Napoleon warred against the papacy in the time of the end. That is the point of Dan 11:40. At the time of the end (1798 and onward) the king of the south (Napoleon/atheism/spiritual Egypt) shall push (war) at him...

The only problem I see in your sentence is your calling the nation of France an atheist nation. The people of France were primarily Catholic. The government was secular as are many other governments. If the Soviet Union had been in existence back then and if they had been subjecting all powers under them, I could see what you are saying.

Check out this site that deals with

State Atheism: http://en.wikipedia.org/wiki/State_atheism#French_Revolution

You will see that France did not stay an atheist country. They were only atheist for that short period that Revelation 11 foretold.

During the [French Revolution](#), for the first time in history, a society delved into the prospect of an atheist state.^[16] After the Revolution, [Jacques Hébert](#), a radical revolutionary journalist, and [Anacharsis Cloots](#), a politician, both [anticlerical](#) and atheist, had successfully campaigned for the proclamation of the atheistic^[17] [Cult of Reason](#), which was adopted by the French Republic on November 10, 1793, though abandoned May 7, 1794 in favor of its [deistic](#) replacement as the state religion, the [Cult of the Supreme Being](#).^[18]

Cloots maintained that "Reason" and "Truth" were "supremely intolerant" and that the daylight of atheism would make the lesser lights of religious night disappear.^[18] The state then further pushed its [campaign of dechristianization](#),^[19] which included removal and destruction of religious objects from places of worship and the transformation of churches into "Temples of the Goddess of Reason", culminating in a celebration of Reason in [Notre Dame Cathedral](#).^{[20][21][22]}

Counterrevolution against the [persecution](#) rooted in the anticlerical aspects of the Revolution led to a [war in the Vendée region](#) where republicans suppressed the Catholic and royalist uprising in what some call the first modern [genocide](#).^{[16][23]}

Unlike later establishments of anti-theism by "communist" regimes, the French Revolutionary experiment was short (7 months), incomplete and inconsistent.^[19] Although brief, the French experiment was particularly notable for the influence upon atheists [Ludwig Feuerbach](#) (who called religion an opiate before Marx^[24]), [Sigmund Freud](#) and [Karl Marx](#).^[16] Using the ideas of Feuerbach, Marx and Freud, "communist" regimes later treated religious believers as subversives or abnormal, sometimes relegated to psychiatric hospitals and reeducation.^[16]

John

J, I will follow you below:

John, something just occurred to me which seems significant to our study. The contextual flow of Dan takes us to Rome and then the papacy. This is the natural reading of the text when we come to Dan 11:40 because it is the natural flow in each preceding vision as well as the context of the previous verses. To break from the papacy in verses 36-39 to a different "he" is not a natural reading. Why are we doing this?

We are doing this because the time of the end begins in this verse and thus the papacy has just finished its 1260 years of supremacy. There is no mention of the papacy in Revelation during this time of the deadly wound.

It would be such a blessing if you are open to consider Revelation in seeking to understand Daniel 11. I believe it holds the key to unseal Dan. Revelation 13 offers some excellent insight to the time frame of the deadly wound. It describes the wounding and the healing in ONE verse. This then is identical to Daniel 11:40 where we also have the wounding and healing in ONE verse. This is not just a coincidence as we know. EGW has quite a number statements that direct us to the book of Revelation in order to understand Daniel. There is no clearer link to Daniel in Revelation than in Rev 13.

I am open and I do use Revelation to understand Daniel 11:40-45. It is my understanding that the Ottoman Empire is so significant in Bible prophecy that it is given two time prophecies. It is the subject of three of the seven trumpets, all three woes. It is a power that is fulfilling one of its time prophecies right at the time of the end. It covers the period of time from 1798 to 1840. The prophecy regarding the Ottoman Empire gave great impetus to the message of the second coming of Jesus. Regarding this prophecy Ellen White wrote:

"When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the Advent movement. Men of learning and position united with Miller, both in preaching and publishing his views, and from 1840 to 1844 the work rapidly extended." {GC88 334.5}

Knowing all this from the book of Revelation helps to confirm the identity of this very same power as having significance in the fulfillment of Daniel 11:40-44.

It was understanding what the third woe of Revelation will be that helped me understand Daniel 11:45. So you can see that I do count it a great blessing in having the book of Revelation to unlock the prophecies of Daniel.

To conclude that Dan 11 excludes the Papacy between verses 40 to 45 is conjecture. It is clearly inconsistent with the flow of Dan as well as Rev. There are at least 15 links between Dan 11:40-45 and Rev 13 that show the papacy to be the power spoken of in Dan 11:40-45.

I still await the historical documentation that demonstrates that an atheistic government warred against the Catholic Church in the time of the end up through the 1800s.

Daniel 11:40-45 tells us of events that transpire between the wounding and the healing of the deadly wound that takes place right at the end of time.

This idea contradicts both the contextual flow of Dan 11, the context of the previous 3 visions, and the supplemental evidence in Revelation 13.

But the history that Smith unites to the text does fit well. I have yet to see another view that fits as well. James White did not provide one nor did Louis Were even though both had the history from the years 1798 and on available to them. Neither of them claimed that the king of the south was atheism or that atheism warred against the Catholic Church.

Verses 30-35 deal with the same papal period of time that the preceding visions deal with. We would need a different "he" because the former "he" has just received a deadly wound and is no longer the focus of Bible prophecy until the wound is healed.

This appears to be conjecture that is inconsistent with Rev 13.

The Catholic Church does not come back into view in Rev 13 until the deadly wound is healed. Thus there should be no mention of the beast while it is wounded in Daniel 11. Smith's view is consistent with Rev 13 in this regard.

Uriah Smith was clearly wrong about verses 36-39 yet even he followed the natural flow and identified the king of these verses with the first him in verse 40. This seems to me to be the weakest point of all the positions (other than T's 508 issue). And I think even US would recognize the flow once he corrected his position on 36-39. In addition the evidence for literal Egypt is weakening as we look at history. Napoleon warred against Egypt therefore he was not the king of Egypt.

Napoleon warred against Egypt to become its ruler. He was not the "king" until he conquered Egypt.

Egypt was part of the Ottoman Empire so he pushed at the literal king of the north as a French power.

This is not quite right. Egypt had succeeded from the Ottoman Empire and there was confusion and dissension among the Mameluks.

So the king of the south already warred against the king of the north before Napoleon came on the scene?

That is a brilliant thought. I hadn't thought of that before but that is just what had happened. Daniel 11 doesn't discuss all the battles that took place in that region. But

Ibrahim and Murad took over the ruler-ship of Egypt from the Ottoman Sultan and thus they were the king of the south when Napoleon landed in Egypt.

(In this email exchange I am getting close to seeing that Smith was right; that there was a king of the south that pushed against the French. I am still seeing Napoleon as the king of the south which is not correct but it will take a bit more time for me to fully embrace Smith's correct views on this.)

"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](#)." http://en.wikipedia.org/wiki/Ibrahim_Bey

When Napoleon conquered these two rulers, he became the king of the south who then began pushing north to conquer the king of the north - the Sultan of the Ottoman Empire.

Napoleon conquered them and became the ruler of Egypt. When he was defeated by the Ottoman power with the help of English ships the prophecy said that Egypt would not escape. This is exactly what happened. Egypt fell back under the Ottoman Empire. Napoleon had done the Sultan a favor by putting the Mameluk rebels down.

This raises some additional questions:

If Egypt is identified later in Dan 11 then what are the countries the king of the north enters into in verse 40?

What is the glorious land in verse 41?

Smith says this refers to territories of Palestine: : "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." {1897 UrS, DAR 307.3}

Who are edom, moab and Ammon in verse 41?

Smith says this: "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." {1897 UrS, DAR 307.3}

"At the time the expedition was being mooted, Egypt was an [Ottoman](#) province which had collapsed in on itself, with dissension among the [Mameluks](#). It was now out of the Ottoman sultan's direct control. In France, Egyptian fashion was in full swing — intellectuals believed that Egypt was the cradle of western civilisation and wished to export the [Enlightenment](#) to the Egyptians, French traders already based on the [River](#)

Nile were complaining of harassment by the Mameluks, and Napoleon wished to walk in the footsteps of Alexander the Great. He assured the Directoire that "as soon as he had conquered Egypt, he will establish relations with the Indian princes and, together with them, attack the English in their possessions."^[3] According to a 13 February 1798 report by Talleyrand, "Having occupied and fortified Egypt, we shall send a force of 15,000 men from Suez to India, to join the forces of Tipu-Sahib and drive away the English."^[3] The Directoire agreed to the plan in March 1798. Though troubled by the enterprise's scope and cost, they readily agreed to the plan in order to remove the popular and over-ambitious general from the centre of power, though it long remained a secret that this was one of their main aims for the expedition."

http://en.wikipedia.org/wiki/French_Campaign_in_Egypt_and_Syria

Napoleon remained a French power throughout his entire time in Egypt.

Yes he was but he had also taken on the title of ruler of Egypt.

Which means he is no longer a French power. This contradicts one of the principles identifying the king of the north and king of the south by the country of their origin rather than by the country they conquer.

In verse 25 we have a king of the south who was a Roman citizen who became the king of the South:

"Antony was sent into Egypt on government business, but fell a victim to the arts and charms of Cleopatra, Egypt's dissolute queen. So strong was the passion he conceived for her, that he finally espoused the Egyptian interests, rejected his wife, Octavia, to please Cleopatra, bestowed province after province upon the latter to gratify her avarice, celebrated a triumph at Alexandria instead of Rome, and otherwise so affronted the Roman people that Augustus had no difficulty in leading them to engage heartily in a war against this enemy of their country. This war was ostensibly against Egypt and Cleopatra; but it was really against Antony, who now stood at the head of Egyptian affairs. And the true cause of their controversy was, says Prideaux, that neither of them could be content with only half of the Roman empire; for Lepidus having been deposed from the triumvirate, it now lay between them, and each being determined to possess the whole, they cast the die of war for its possession." {1897 UrS, DAR 273.6}

So therefore Napoleon could also be king of the south even while a French citizen.

Napoleon was almost disciplined for leaving Egypt without orders from France. The ottomans won no major battles against the French even after Napoleon left.

The Ottoman Empire was coming to its end. It was no longer the power it had once been. Napoleon should have easily taken this Empire down but God interposed because this Empire was fulfilling a time prophecy in Revelation 9 at that very time. God's word said it would continue until August 11, 1840. The ships of England were absolutely essential for the Ottoman Empire to be victorious. This is why they are mentioned in verse 40.

You didn't answer the objection here concerning the king of the north beating Napoleon and Napoleon being French and therefore coming under the discipline of France.

I am not sure I see an objection here. The king of the north with the ships of England ended the short reign of the king of the south and sent him sailing back to France. They thought of doing something to Napoleon for deserting this army but they didn't.

The French lost their ships and eventually surrendered to the British not the ottomans. The literal KON did not enter into the countries and overflow and pass over as the French did not conquer countries. And what they did occupy for a short time was still part of the Ottoman Empire and simply restored to them by the Brits.

Here is Smith's take on this:

"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."
{1897 UrS, DAR 307.3}

*This does not seem to meet the details of the prophecy.
Smith turns countries into provinces.
He does not identify literal Moab Edom and Ammon. Who are they?*

I think it fits well. When we get all our fine students on the same page, with all the resources at our disposal, perhaps we could improve on some of the details. But first we need to decide on which paradigm truly fits the text best. Once you give me some data on an atheistic government warring against the Catholic Church in the time of the end and in the 1800s I could give some serious consideration to your paradigm.

John

It seems that the spiritual application stands up better Biblically, hermeneutically, historically, and exegetically.

I hope to firm this up with a presentation of some insights that came as a result of the symposium. There are firmly based on the areas upon which we agree which is our best shot at uniting on this (starting from areas on which we agree).

J

Hi P, as I have interacted with you I have noticed that one of your strengths is common sense. I want you to think the following through with me. You like J' spiritual/symbolized view of 40-45. I am attracted to it too. He has done an excellent job in fitting all the pieces of the puzzle together. I too can see Revelation 13 in these verses.

But I cannot accept that view and maintain my integrity. Let me see if I can explain that. I look at Miller's rules for interpreting scripture which had Ellen White's endorsement:

“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.”

And I look at what she said:

“The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed.” {GC 598.3}

And then I look at Dan 11:40 and I can see a literal, historical application and I can see a symbolic application. From what I read, I don't see that I get to choose which one I want to go with. I see that I am required to take the literal route if it makes good sense.

Now at the symposium I said something that did not make good sense and if you had caught it and if I could have found no explanation I would have had to set aside the literal view and go with the symbolic view.

Here is what I said:

Just before that time, in 1797, who was in charge of the original territory of Ptolemy located south of Israel? 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.

So in 1797 Sultan Selim III of Turkey, who was the king of the north (because he ruled from the original Lysimachus territory), also controlled the southern territory.

Writing of Napoleon's invasion of Egypt in 1798, H. G. Wells says: “Moreover, Egypt was a part of the Turkish Empire!” H. G. Wells, Outline of History, vol. 2, 584.

“But in 1798 the Ottoman Empire finds itself unavoidably caught up in Europe's great war of the time, when Napoleon decides to invade Egypt as an indirect method of harming British imperial interests. The Ottoman governor of Egypt and

his unruly Mameluke forces are ill-prepared to cope with such an invasion . .
." <http://www.historyworld.net/wrldhis/PlainTextHistories.asp?historyid=ab37>.

If what I said here and if what I quoted from my online sources were the facts of the matter, a literal understanding of Daniel 11:40 would be untenable.

Notice what I am saying here. If the Ottoman Empire controlled Egypt at the time of Napoleon's invasion then we would have France pushing at the king of the north right when he landed in Egypt and the king of the north would have been fighting back as a whirlwind against the French. But the verse says, as interpreted literally, that it would be the king of the south, not France that pushes at the king of the north:

11:40 "And at the time of the end shall the king of the south (ruler of Egypt) push at him (the king of the north): and the king of the north shall come against him (king of the south) like a whirlwind . . . "

(At this point in my understanding, as I am writing to P, I still don't see that the "him" is the king of verse 36 who is France but see the "him" as the king of the north.)

If Napoleon had been battling the Ottoman Empire upon landing in Egypt then this verse would not have fit a literal interpretation.

When I noticed this problem I dug a little deeper into the history and saw that some historical accounts give the big picture with broad brush strokes and some historical accounts cover more detail. Here is what I found:

"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."

http://www.georgianbiography.com/bios/m/murad_bey.htm

"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."

<http://www.youregypt.com/ehistory/history/islamic/ottomans/>

"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](#)." http://en.wikipedia.org/wiki/Ibrahim_Bey

As providence would have it, Igrahim and Murad, Mamluk rulers, were co-ruling Egypt from 1791 up to the invasion of Napoleon. So the Sultan of the Ottoman Empire was not controlling Egypt thus Napoleon was not pushing against the king of the north when he arrived in Egypt. He was fighting against the king of the south and after conquering Egypt he installed himself as ruler becoming the king of the south. Now he could push at the king of the north as he did when he conquered Palestine and now the Sultan could come at the king of the south as a whirlwind.

I consider this quite amazing that this prophecy fits so well with the actual facts of history. This historical documentation supports the fact that the Ottoman Empire was not ruling Egypt at the time of Napoleon's invasion.

There is no way I could have hung on to a literal interpretation had the Ottoman Empire ruled Egypt in 1798.

So P, can you see why it is a matter of integrity with me? If I am wrong on this issue of integrity you need to help me see this. If I saw equally a good fit for a symbolic application as J' presented so well and a good fit for a literal application as Smith and his brethren convincingly present, the rule of Miller and GC 598 says that I must go with the literal application even if I like the symbolic application better.

Let me know what you think.

John

B, on the question of whether the pope was a king before 538 and after 1798 . . .

The approach that John and I have taken is that Daniel 11 is about civil rulers. It's not about ideologies or ecclesiastical authority. It would therefore be consistent within that paradigm for the pope to be presented only during his period of civil supremacy. Because that's what the chapter is about.

J' view of Daniel 11, on the other hand, assumes that somewhere in the chapter we move from literal civil rulers to principles and ideologies. Therefore, when discussing the pope, the chapter follows the influence of the papacy beyond 1798. Its spiritual influence is not limited to the 1260 years.

So the real question has to do, once again, with the nature of the chapter. Is the last part of the chapter literal or spiritual? The question of whether the pope was a king before or after the 1260 years depends on which paradigm you subscribe to.

But, outside of Daniel 11, let me address the situation between 493 and 538 from a spiritual perspective, using J' paradigm. The contest of ideologies was between Arianism and Catholicism during those years. The question was which one of those religious systems would prevail in Europe. It was a question of theological dominance and supremacy. As long as the Arians held supremacy in Rome, the papacy could not be supreme. The years 493 to 538 saw the process of Catholicism overtaking Arianism. The year 538 is important because only with the removal of the Ostrogoths from Rome could Catholicism become the supreme religion of the realm. So, from a spiritual perspective, Catholicism as a religious system over other forms of religion, was not a king spiritually until 538.

Ken

Ken, I think perhaps you've touched on something we should avoid. Should we be interpreting the passage on the basis of any presuppositions? For example, evolutionists approach many topics with the presupposition of uniformitarianism, without disclosing it and without subjecting that presupposition itself to scientific testing. To the extent that J' or your paradigm imposes a particular assumption on the chapter, without that assumption being itself explicitly stated in Scripture, that seems problematic, because both sides will tend to interpret the various details within their chosen framework, rather than taking the passage as it reads, and resist considering other possibilities.

So I really think we should set aside all of our paradigms as we discuss the passage.

If J' paradigm requires that the pope not be a king until 538 AD when Dan. 7:24 explicitly states that the little horn was the king that uprooted Odoacer's kingdom in 493 AD, then we have to reject his paradigm.

B

Hi B, I agree with you on this. We must come to the text without any presuppositions. Instead, we must come to the text with inspired rules for interpreting the text. Here is the SOP endorsed rule that I bring to verse 40: "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." William Miller's rule # 7

This is not a presupposition but a rule and how does this rule impact verse 40? I first take this passage and see if I can make this king just as literal as the kings in verses 5-15. I look at the word "whirlwind" and see if I can take that word literally or if it needs to be taken figuratively. I do the same with ships and horsemen.

We look into the historical records and if we can find a fit with a literal application then we very well may have found the correct interpretation. King, ships, and horsemen do find a literal fit for this time period. Whirlwind needs to be taken figuratively. I find a battle in this time period between a king from Egypt and a king from the north, the Ottoman Empire. I find that the particulars of this historical event fit beyond what mere coincidence could ever produce.

I have not brought a presupposition to the text; only a rule of prophetic interpretation.

J comes to this passage and using this same rule, he does not find any history in this time period that would allow a literal application for the word ships or horsemen so he is required to find a figurative meaning for these words. J does not find a literal battle in this time period that will fit this text so he is required to go figuratively with the text. We have both used the same rule but each of us have come to different interpretations. Why this is so, I have not figured out yet.

John

B, it looks like everything in the book of Daniel after chapter 8 verse 14 is explanatory. There are three major visions in the book. Those visions were given in symbolism. Each of those visions is followed by an explanation in plain language. After chapter 8 Gabriel returns twice more to give additional explanation. The natural reading of the text would indicate that these explanations are to be understood literally. Gabriel said he was telling "the truth," the same word used twice in chapter 7 for the literal explanation. We all agree that the first half of chapter 11 is to be understood literally. Are we basing that on a presupposition? I think we're basing it on Ellen White's rule in GC 599. And unless we have some textual indication that we are to switch to a different method in the last half of the chapter, it doesn't take any special presuppositions to continue following the same method.

Maybe it is a presupposition to limit the players in Daniel 11 to civil rulers, excluding individuals possessing ecclesiastical power only. I offered that as a suggested reason for the papacy to be featured in the chapter only during the period of its supremacy over kings. But the stretch that would require clear textual indication is when the literal term "king" is understood to stand not just for people holding civil or religious power, but also for impersonal principles and ideologies and philosophies or world views.

By the way, John, the phrase, "like a whirlwind" is a simile. It contains the marker word "like" indicating a comparison. The word "whirlwind" means "whirlwind." It doesn't symbolize anything else. A simile says that whatever you are talking about may be compared to some other thing. But that other thing is to be understood literally, not figuratively. So the word "whirlwind" is not figurative. The coming of the king of the north against the king of the south was to be compared to a literal whirlwind.

Ken

Hi John, I'd like to hear your thoughts on the following.

B

B wrote:

...

J raised the new point at the symposium that spiritual Israel ("the holy city they shall tread underfoot") is also referred to in Rev. 11, not just spiritual Egypt. Our pioneers would point out that a 10th part of the city falling in Rev. 11 is pointing to spiritual

Babylon as well. (Thus all three powers are pictured in Rev. 11, as if that chapter is helping to explain Dan. 11.) And we can all agree that Dan. 12:1's reference to Michael standing up is equivalent to Rev. 11:15's reference to Christ assuming control of the kingdoms of this world.

With that in mind, why couldn't the dragon's wrath against the woman and the remnant of her seed of Rev. 12:17 be the same as the KoN going forth with great fury to destroy after the 1260 years have ended? Is Rev. 12:17 really too far removed from Rev. 11 that we can't draw that parallel with Dan. 11?

B

B, I see Michael's standing up as being the close of probation for the world. I see that this is when He leaves the Most Holy place to finish the work of the Day of Atonement. I don't see Him assuming control of the nations until the voice speaks from the temple at the time of the seventh vial which is not the same time as His standing up.

If the dragon of Rev 12 was the same power as the KoN in Dan 11:44 then I could see a parallel. But what prevents me from seeing this is that I cannot see a way to turn the king of the north from being an individual as clearly seen in the first half of the chapter into being an ism in the last few verses. Until I can see that the text itself tells me to do this I can't do this. I see how this is attempted. J takes the king of verse 36 and makes it the first him of verse 40. This is something that does make sense to me to do. But then to make the noun that follows also the pronoun of this first him when we have already provided a noun from verse 36 and the noun of verse 36 is not the same as the noun of verse 40; this is a step that doesn't make sense to me. And then to make the second pronoun different from the first pronoun when the natural reading of the text would lend itself to this also doesn't make sense to me. At least Smith followed the natural reading of the verse and made both hims the noun of verse 36. This makes sense to me. Until someone can provide a more sensible method of converting the king of the north from being an individual into being an ism I will have to stay with what makes sense to me.
John

From this statement you can see that Jesus is seated during the final days:

"The vision of Isaiah represents the position of God's people in the last days, when they are privileged to see by faith the work going on in the sanctuary above. Jesus is seated with His Father on the throne, high and lifted up, and all who come to God through Him will find access into the inner sanctuary. The view of the glory of God in His excellent majesty prepares the heart to humility; and the very work done for Isaiah will be done for all who humble themselves and acknowledge their sins; for the bow of promise is above the throne. {BEcho, September 9, 1895 par. 13}

So if He is pictured as seated I can see the word stand in Daniel 12:1 can indicate that His work is done and thus probation closes.

John

B, on April 16, 1861 the town of Mippi, Virginia belonged to the United States of America. The next day, April 17, the state of Virginia seceded from the Union. A mere 47 days later the town of Mippi became the site of the first organized land action of the civil war. It was an offensive action of Union soldiers against the confederate army. Of this Union offensive Wikipedia says, "Dumont's troops ENTERED the town." This was a town which only seven weeks earlier had belonged to the Union, but now Union forces are "entering" it.

[http://en.wikipedia.org/wiki/Battle_of_Mippi_\(West_Virginia\)](http://en.wikipedia.org/wiki/Battle_of_Mippi_(West_Virginia))

Ken

Ken, one difference would be that Napoleon never took Palestine away from the Ottomans. He failed to do so and realized he never could succeed in doing so, and that's why he returned to Cairo.

But I would see a difference between a play-by-play description of a military campaign, listing individual cities, and a general description of an entire conflict listing only a large territory.

While it is theoretically possible that God could refer to resumed control after four months as being a king "entering" (even though he never literally arrived), it's less of a milepost than if the entry of Dan. 11:41 was a new phenomenon not seen before in recent history.

Given the theoretical possibility, I will be open to the idea, but I think the fact that Napoleon never conquered Palestine is conclusive.

B

B, I've been doing a little research about Acre (Acco, Accho) where Napoleon was forced to abandon his expedition. Here's what the SDA Bible Dictionary says about it:

"Joshua assigned it to the tribe of Asher, if the 'Ummah' in Jos 19:30 is to be read Acco (as the LXX has it) as is thought by some commentators. However, the city was not occupied by Israel (Jgs 1:31), and probably never became part of Israelite territory." 8BC 13

This agrees with the best maps I have found of Israel at its greatest extent. Although I found some maps that include Acco within Israel's territory, the more reliable ones place it outside the land of Israel. That includes the map in the SDA Bible Commentary, Vol 2, facing page 769, and Baker's Bible Atlas, and others.

So by the time Bonaparte reached Acre, he had victoriously passed completely through the coastal plain of the Glorious Land from south to north, and was now north of it. So as the Turkish forces drove him south, they would have "entered" the glorious land which had been conquered earlier by Napoleon.

Daniel 11:41 goes on to say, "and many [countries] shall be overthrown." If we omit the supplied word "countries," it simply says, "and many shall be overthrown." I don't know

about the Hebrew, but in the KJV, "overthrown" is in the passive voice. The verse does not specify who does the overthrowing. It simply says that many are overthrown. I haven't read a complete historical account of this story, so I don't know how many people were actually killed by the Turks, but the text does not require the Turks to do any killing at all. As for the French retreat, in one of the few sources I've read, http://en.wikipedia.org/wiki/French_campaign_in_Egypt_and_Syria, it says,

The French force's situation was now critical — the enemy could harass its rear as it retreated, it was tired and hungry in the desert, it was carrying a large number of plague-sufferers. To carry these sufferers in the middle of the army would spread the disease, so they had to be carried in the rear, where they were most at risk from the fury of the Ottomans, keen to avenge the massacres at Jaffa. . . .

During the retreat the army picked clean all the lands through which they passed, with livestock, crops and houses all destroyed by sword and fire and Gaza the only place to be spared, in return for remaining loyal to Bonaparte. To speed the retreat, Bonaparte also took the controversial step of killing prisoners and plague-stricken men along the way. His supporters argued that this was necessary given continuing harassment of stragglers by Ottoman forces.

So we see that once the Ottoman forces entered the glorious land in pursuit of Napoleon, "many" were "overthrown" by the retreating Frenchmen, including "a large number" of their own men who were suffering from the plague. Much of the area through which they passed in their retreat was destroyed.

Ken

Ken, this is helpful, and the very sort of inquiry we need to make.

Could we conclude that Gaza is also outside the glorious land? Would Nazareth be within or without the glorious land?

Take a look at

<http://books.google.com/books?id=PSfRAAAAMAAJ&pg=PA375&lpg=PA375> which complicates things a bit. According to it, Napoleon concluded a secret armistice with a pasha, presumably of Jerusalem, before going to Acre. That suggests that the pasha of Acre was not over Jerusalem too. But it does make clear once again that Napoleon never conquered Jerusalem.

So did Jerusalem remain under the Sultan's control the entire time?

B

B, here is something on Jerusalem:

"[Napoleon](#) of [France](#) briefly waged war against the Ottoman Empire (allied then with Great Britain). His forces conquered and occupied cities in Palestine, but they were finally defeated and driven out by 1801. In 1799 Napoleon [issued a proclamation](#) to the Jews of Asia and Africa to help him conquer Jerusalem which was mostly to curry favour with [Haim Farkhi](#) the Jewish finance minister and adviser to the Pasha of

Syria/Palestine^[citation needed]. "http://en.wikipedia.org/wiki/History_of_the_Southern_Levant

"On March 2, 1799, Napoleon Bonaparte occupied Ramla during his unsuccessful bid to conquer Palestine, using the Franciscan hospice as his headquarters.^[14]"

<http://en.wikipedia.org/wiki/Ramla>

John

Why are we talking about Jerusalem? In my mind, I equate the glorious land with the land of Israel in Bible times. The text doesn't require anybody to enter Jerusalem until verse 45, which is more specific in reference to the glorious holy mountain. Certainly the glorious land includes more than that one mountain.

Ken

If the Sultan was still in control of Jerusalem, then he couldn't be said to alter enter the glorious land, since Jerusalem is in the glorious land. At the very least, we have to demonstrate that the Sultan was no longer in any part of the glorious land before we can say that he entered the glorious land in Dan. 11:41.

Correct?

B

He entered the part that he entered in pursuit of Napoleon. Not the Sultan personally, you understand, but his forces. If there were representatives of the Sultan in some other part of the glorious land, we're obviously not talking about them. The story line is tracing the conflict between the king of the north and the king of the south. And that did not take place in Jerusalem, so that's not where we are looking in these verses. But the fact is that the Turkish troops in pursuit of Napoleon did enter the portion of the glorious land that Napoleon had previously conquered. To require anything more of the text, you would need to show me where it says in the text that the king of the south conquered the entire glorious land. It doesn't say that. All it says is that he "pushed" at the king of the north. I'd say he put forth a pretty good push to conquer a strip clear through from the southern to the northern border of the glorious land and wasn't stopped until he was north of the glorious land. Then the king of the north came against him, and in so doing, entered the glorious land which had been conquered by Napoleon. That's all the text requires.

Ken

B, here is something Smith said:

"If neither of these positions is free from difficulty, as we presume no one will claim that it is, absolutely, it only remains that we take that one which has the weight of evidence in its favor. And we shall find one in favor of which the evidence does so greatly preponderate, to the exclusion of all others as scarcely to leave any room for doubt in regard to the view here mentioned. {1897 UrS, DAR 305.3}

Respecting the application of this portion of the prophecy to Napoleon or to France under his leadership, so far as we are acquainted with his history, we do not find events which we can urge with any degree of assurance as the fulfilment of the remaining portion of

this chapter, and hence do not see how it can be thus applied. It must, then, be fulfilled by Turkey, unless it can be shown (1) that the expression "king of the north" does not apply to Turkey, or (2) that there is some other power besides either France or the king of the north which fulfilled this part of the prediction. But if Turkey, now occupying the territory which constituted the northern division of Alexander's empire, is not the king of the north of this prophecy, then we are left without any principle to guide us in the interpretation; and we presume all will agree that there is no room for the introduction of any other power here. The French king, and the king of the north, are the only ones to whom the prediction can apply. The fulfilment must lie between them. {1897 UrS, DAR 306.1}

Some considerations certainly favor the idea that there is, in the latter part of verse 40, a transfer of the burden of the prophecy from the French power to the king of the north. The king of the north is introduced just before, as coming forth like a whirlwind, with chariots, horsemen, and many ships. The collision between this power and the French we have already noticed. The king of the north, with the aid of his allies, gained the day in this contest; and the French, foiled in their efforts, were driven back into Egypt. Now it would seem to be the more natural application to refer the "overflowing and passing over" to that power which emerged in triumph from that struggle; and that power was Turkey. We will only add that one who is familiar with the Hebrew assures us that the construction of this passage is such as to make it necessary to refer the overflowing and passing over to the king of the north, these words expressing the result of that movement which is just before likened to the fury of the whirlwind." {1897 UrS, DAR 306.2}

I think that as we continue to study this, with the blessing of the information age we should be able to get clearer views of how history so perfectly aligns with the prophecy. After two years of study, Smith's view still appears to me as the best fit for these verses. But as more of us begin to see that our pioneers had this right, there will be more of us to research the history and be able to present to the world a clear picture of fulfilled way-marks telling us that Jesus is about to stand up.

“Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment.” {13MR 394.1} Letter 103, 1904

Here was one of our Fundamental beliefs:

- 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. {1889, FP1889 148.5}

What did they mean by all prophecies except the closing scenes?

When Ellen White said that the prophecy in the eleventh of Daniel had nearly reached its complete fulfillment what was understood by those who would have read this statement back then?

It had been taught in our churches, our schools, our evangelistic endeavors, written in our major book Daniel and the Revelation that was being sold to the public that all the verses in Daniel 11 had met their fulfillment except verse 45.

I believe that our people back in 1904 would have taken it that Ellen White was supporting our Fundamental belief and our published position that all verses except verse 45 had been fulfilled. Only one verse left to go – Daniel 11 has nearly reached its complete fulfillment. Why would God lead her to write this, knowing that nearly everyone in the church in 1904 believed that there was only one more verse left to be fulfilled before Michael stands up, if what our people believed back then was not true?

God knew what our people would have understood that sentence to mean and knew that they would have taken it as confirmation that their prophetic understanding of Daniel 11 was being verified by the Spirit of Prophecy. This is what I take it to mean today. Verse 45 is a closing scene event because when that one takes place, and at that time, Michael will stand up. But all the preceding verses (40-44) were fulfilled in the 1800s because Jesus was to have come then. We can't have a sentence in verse 40 being fulfilled in 1989. That is not a closing scene event. All those verses had to take place in the 1800s. Only closing scene prophecies have yet to take place - verse 45 and onward along with the prophecies of Rev 13 and 17. One has to either place verse 40 as being fulfilled in the 1800s or show how it is a closing scene prophecy and not allow an event that happened 23 years ago to fulfill that verse because that could not be considered a closing scene event.

John

J and B, I believe that I have received much from our study together in order to better present to the world "just what they want to hear". The Eastern question is just as much alive today as it was back in 1877 and you have both helped me understand our pioneer view better as I have had to dig deeper.

There will be many in the world and in the church who will "listen with the most earnest attention" to our pioneer view. We have a "subject of special interest" to share with the world and if Ellen White was alive today, she would write the same encouraging words to us regarding our sharing these truths with the world that she wrote concerning Uriah Smith. Tomorrow I will begin working in earnest on the book that will present this "subject of special interest". I will need to now focus my attention on getting the clearest message on the Eastern question coupled with the third angels prepared for the world. Thank you again for all the help you have provided me in my study.

John

"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." {RH, September 6, 1877 par. 11 }

B, what I've noticed between Haskell's and Smith's books is that Smith goes into a lot more detail on each verse and Haskell is always drawing spiritual truths from the text rather than providing us a methodical exegesis of the text as does Smith.

I see Daniel 11 as a good evangelistic tool as is Daniel 2. If Daniel 11 is primarily civil way-marks that can be identified in the historical records and in the current news, we can use this chapter to show the world that God knows the end from the beginning and all the big (Dan 2) and little (Dan 11) details of earth's history between those two points. I am looking forward to using Dan 11 as our pioneers used it to attract people to the truth. I will not use it to teach people the truths found in Revelation 13 just as Ellen White and our pioneers did not use Dan 11 to teach these things. I will use Rev 13 for that purpose and simply use Dan 11 to capture the attention of the world. By me not seeing Rev 13 in Dan 11 I miss out on nothing. I have all the truths that J has, albeit I gather them from Rev 13, plus I have what Uriah Smith had that so attracted the attention of the world.

And if Smith and I are found to be wrong on our interpretation of Daniel 11:45, we won't be in trouble. God will be pleased that we used His prophecies to attract attention to the three angel's message. At least I know that He was in 1877 when He had His messenger speak positively of Smith's using Daniel 11:45 to hold the crowds spellbound.

John

Hi B, we know that Jerusalem was next on the list of cities that Napoleon was going to conquer after he took care of Acre. So at least one city still had leaders that were still under the authority of the Sultan. Several of the cities in Palestine had been subdued by Napoleon.

On July 1, 1798, however, French forces landed in Egypt, and Selim declared war on France on September 4. In alliance with Russia and Britain, the Turks were in periodic conflict with the French on both land and sea until March 1801. Peace came in June 1802. <http://www.answers.com/topic/selim-iii>

We see that Sultan's armies allied with Russian and Britain sent Napoleon back to Egypt and then back to France. With Jerusalem still under Ottoman Rule I cannot say that there were no Turks in Palestine.

Without verse 41 we would have had no indication that the king of the South's push would involve Palestine. The text says nothing of what the king of the south would do except "push". He would be the aggressor. That is all that we know. It is in the reaction of the king of the north that we see the prophecy indicates that some of this pushing may indeed involve the glorious land because of what it says regarding the king of the north. And sure enough, after the fact, we do see that the pushing did involve Palestine. It was in retreat from his defeat at Acre as he was passing back through Palestine on his way back to Egypt that so many were overthrown and lost their lives just as the text indicates.

The Ottoman force did enter also the glorious land in order to give chase to the retreating king of the south. Without verse 41 we would not have had a prophecy that indicated what all the push would entail.

John

Just some encouraging words from EW 96.

"I saw that the last-day signs should be brought out clearly."

"I was shown that the truth once published now, will stand, for it is the truth for the last days."

"Truth is straight, plain, clear, and stands out boldly in its own defense; but it is not so with error. It is so winding and twisting that it needs a multitude of words to explain it in its crooked form."

"By a thorough investigation of the prophecies we understand where we are in this world's history; and we know for a certainty that the second coming of Christ is near. The result of these investigations must be brought before the world through the press. . . . We have not given heed to fables, but to the 'sure word of prophecy.' We are now living in the full blaze of the light of Bible truth." 4T 592 (1881)

Ken

J,

"The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. 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.' . . . But at the time of the end, says the prophet, 'many shall run to and fro, and knowledge shall be increased." GC 356.

What does "sealed" mean? It must mean that the prophecies could not be understood. Later, on the same page she says,

"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." GC 356.

So "the book of Daniel has been unsealed." "That part of his prophecy which related to the last days" (11:40-45 fits under that heading) is no longer hid from our understanding. This is why I have a hard time with the conclusion taken by the 1954 Ministry article:

"Therefore we conclude that it would be well to hold in abeyance any positive interpretation of Daniel 11:40-45 until the event foretold can be clearly seen and identified as the fulfillment of the prophecy."

What they are saying is that that portion of Daniel 11 which relates to the last days is still sealed. This is the exact opposite of what Sister White has told us.

"In the past teachers have declared Daniel and the Revelation to be sealed books, and the people have turned from them. The veil whose apparent mystery has kept many from lifting it, God's own hand has withdrawn from these portions of His word." TM 113.

Since 1954 teachers have been saying that we cannot understand Daniel 11:40-45. And the result has been that people have turned away from studying that portion of Daniel. Satan is happy, because he knows that "when the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience." TM 114.

*I've noticed that people are getting excited to find out that the "apparent mystery" is no mystery at all! God's own hand has withdrawn the veil!
Ken*