

AD Amazing Discoveries

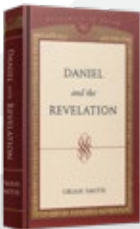
E X P O S I N G
D E C E P T I O N S O N



T H O U G H T O N
D A N I E L
& T H E R E V E L A T I O N

AD Amazing Discoveries

EXPOSING
DECEPTIONS ON



T H O U G H T O N
D A N I E L
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The book *Thoughts on Daniel and the Revelation* by Uriah Smith [also known as *Daniel and the Revelation*] has been relegated to the trash heap of history in modern circles. Modern thinkers, theologians, and pastors, conclude that although the book was good for its time and had some truth, it is now outdated and irrelevant, and its interpretations of prophecy no longer fit the current world situation. In fact, some have gone so far as to call the author a satanic jesuit.

Those that say that they accept the book as truth are thought to hold fringe ideas and two camps have developed. However, the difference between the two sides is more than a book. Each side believes in a different interpretation of certain verses in the prophetic books of Daniel and Revelation, and each side follows a different set of interpretive principles for coming to their conclusions.

But there are not multiple truths. Truth is not relative and does not contradict itself. Since there can only be one truth, it is important that the principles upon which each side is based be examined closely, so that we can determine where the truth lies. We are admonished to “study” to show ourselves “approved unto God, rightly dividing the word of truth”. How do we rightly divide the truth? In this booklet, we will learn the answer to this question directly from the Spirit of Prophecy.

The only rule by which we can judge the truthfulness of any statement or belief is the Bible and the Spirit of Prophecy. Ellen White has this to say:

I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged. God has, in that Word, promised to give visions in the “last days”; not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth. — EW 78

A question we should ask ourselves is “Are we willing to let the Spirit of Prophecy correct us when we err?”

So how was the book Daniel and the Revelation produced?

James White penned,

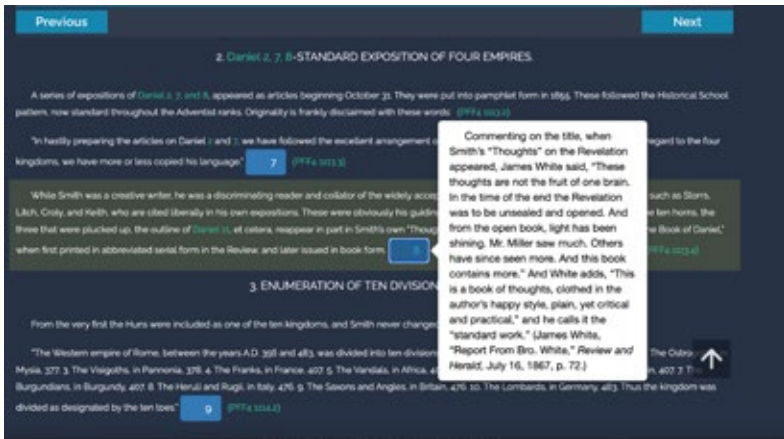
*Connected with the Battle Creek Sabbath-school is a large and flourishing Bible-class conducted by Bro. Uriah Smith. This class has once passed through the entire book of Revelation, free from the spirit of debate, **all coming to the same conclusion on almost every point, and confident that they had found a better harmony than they had before seen, and clearer light on some portions of the book. Sabbath, May 17, the class commenced the book again, with the intention of taking one chapter from each lesson.***

***In this investigation we take a deep interest, and design to report in the Review, by way of a few thoughts on one chapter each week.** Should we be called away for a few weeks, the class propose to leave the book of Revelation, in our absence, for some other portion of the Scriptures, until we return. Judging from past investigation of this book by the brethren and sisters of the Bible-class, we hope in expressing our views to express theirs also, yet we choose to be alone responsible for what we may say. — ARSH June 3, 1862 page 4.7-4.8*

Being from home much of the time we are able to progress but slowly with the Revelation. Bro. Smith has consented to conclude the book, commencing with chapter 10. — ARSH October 21, 1862, page 163.35

In 1867, James White recorded:

***These thoughts are not the fruit of one brain.** In the time of the end the Revelation was to be unsealed and opened. **And from the open book, light has been shining.** Mr. Miller saw much. Others have, since seen more... This is a book of thoughts, clothed in the author's happy style, plain, yet critical and practical, coming down to the spiritual wants of the common people, yet elevated and dignified. **This standard work should be in the library of every believer.** — James White, Report from Bro. White, The Review and Herald, July 16, 1867, footnoted in Leroy Froom's book The Prophetic Faith of Our Fathers. Vol 4, p. 1113.*



Arthur White penned:

In 1872, five years after Thoughts on the Revelation was printed, a companion volume, Thoughts on Daniel, was issued and announced for sale on December 31, 1872. This, too, quite largely represented the joint study of able Bible students. After passing through several editions as single volumes, the two companion books in 1881 appeared as a combined work, Thoughts on Daniel and the Revelation. — Arthur White, The Ministry, January 1945

We can conclude from these quotes that although *Thoughts on Daniel and the Revelation* carries the name of Elder Uriah Smith as its author, the thoughts presented therein were not the “fruit of one brain.” The contents represents the cumulative understanding of our early church regarding the prophecies found in the books of Daniel and Revelation. In the early years of our church’s formation, the advent believers gathered to study and formulate their doctrinal beliefs. There was much contention on the various doctrines, and after studying them thoroughly, God gave Ellen White a vision to confirm the truths they had discovered.

She writes:

God has, ... promised to give visions in the “last days”; not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth. — EW 78

The lapse of time has brought great changes. Light has increased and has become widespread. While the people who are anxious for truth have been calling, "Watchman, what of the night?" the answer has been given intelligently, "The morning cometh, and also the night." 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. ... It has been a cause of wonder to the world that with this unpopular truth such prosperity should attend the work. ...

... The evidences of our position have been increasing with every year. We have been receiving fresh assurance that we have the truth as revealed in the word of God, that in accepting the third angel's message 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

The leading points of our faith as we hold them today were firmly established. Point after point was clearly defined, and all the brethren came into harmony. The whole company of believers were united in the truth. — TDG 317

The full blaze of the light of Bible truth was shining in 1881, and the thorough investigations of the prophecies made prior to this date, were being preached.

One of the results of that thorough investigation was the book entitled *Thoughts on Daniel and the Revelation* by Uriah Smith, of which one million copies were sold.

God has made His people the depositaries of truth. This truth they hold in trust for a world dead in trespasses and sins. ...

*Our work is aggressive. The world is to be warned. We cannot trifle with the message of mercy and warning to be given to our fellow men. The times of our ignorance, "God winked at." [Acts 17:30.] **But now great light is shining upon the church,** and God is waiting to see what they are going to do with this light. **For the last thirty years,** great light has been shining upon the pathway of God's people. — 17LtMs, Ms 59, 1902, par. 50-51*

Ellen White wrote this in 1902. Thirty years before was 1872, which was the year that *Thoughts on Daniel* was published, the companion to *Thoughts on Revelation* which first appeared in 1867, according to Arthur White. This book by Uriah Smith was instrumental in sharing the truth in a clear and complete manner to those wishing to understand the Biblical prophecies as we shall see, and it is to continue to do a great work right up until the close of probation.

Writing about this very book, Ellen White states:

*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.** — 24MR 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? — 14 LtMs, Ms 174, 1899*

Those who embrace the truth now, who have not shared in the experiences of those who entered the work in the early history of the message, should study the instruction given in Daniel and the Revelation, becoming familiar with the truth it presents. 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. — 1 MR 61

Here we see again the word “plainly”. In another reference, Ellen White writes:

*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.** — Manuscript 32a, 1896; RH Nov 27, 1900; EV199*

Clearly God had made the truths plain to the early advent believers, and the book *Daniel and the Revelation* outlines those truths so that we can be corrected in any views we hold that are in error. She mentions that we should have no “new theories” because God has already made the prophecies plain.

She even goes so far as to say that the book contains “eternal” truth and it covers the “great essential questions” that God wants us to wrestle with. “Everyone” needs the truth this book contains. Such an endorsement would be welcome on any modern book written today, yet, for some reason, the prophet’s recommendations are ignored or somehow explained away when it comes to this book.

In a letter to Brother Eldridge on September 8, 1889, Ellen White wrote:

*In conversation with Frank [Belden], he was constantly referring to Thoughts on Daniel and Revelation. . . . I consider that **that book should go everywhere.** It has its place and **will do a grand good work.** — (6LtMs, Lt 25a, 1889, par. 9)*

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. — Letter 43, 1899.16

As we can see from these quotes, the book should be distributed everywhere because it would have a great effect on the readers. Angels of God would go before in preparing the people to receive it. It is clear that this is an important book not only for that time, but even for our time, since it contains “eternal” truth.

*Instruction has been given me that **the important books containing the light that God has given** regarding Satan’s apostasy in heaven should be given a wide circulation just now; for through them the truth will reach many minds. ‘**Patriarchs and Prophets**’, ‘**Daniel and the Revelation**’, and ‘**Great Controversy**’ are needed now as never before. They should be widely circulated because the truths they emphasize will open many blind eyes. — RH February 16, 1905, Art. A. par. 10*

We have heard many times that the book *The Great Controversy* should be distributed as leaves of autumn. But how many know that the book *Thoughts on Daniel and the Revelation* is also to be distributed?

Patriarchs and Prophets, Daniel and the Revelation, and The Great Controversy are needed now as never before. They should be widely circulated because the truths they emphasize will open many blind eyes. . . . Many of our people have been blind to the importance of the very books that were **most needed**. Had tact and skill then been shown in the sale of these books, the **Sunday law movement would not be where it is today.** — RH February 16, 1905, Art. A. par. 10-11

*The books Daniel and Revelation and The Great Controversy are the books which **above all others** should be in circulation now. Give them to the people. Light and truth they must have. — 21MR 452.3*

*In The Desire of Ages, Patriarchs and Prophets, The Great Controversy, and in Daniel and the Revelation, there is precious instruction. **These books must be regarded as of special importance, and every effort should be made to get them before the people.** — (Letter 229, 1903)*

*The Lord calls for workers to enter the canvassing field that **the books containing the light of present truth may be circulated.** 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.** — 2IMR 444.3*

As we can see, the books that should be given wide circulation are *The Great Controversy, Patriarchs and Prophets, The Desire of Ages, and Thoughts on Daniel and the Revelation.*

She says that our efforts to circulate the last book should be equal to that of *The Great Controversy*, and it will bring many precious souls to the knowledge of truth. In fact, Ellen White calls it “**God's helping hand.**” She has endorsed no other book written by another author as highly as she does this book. Although other pioneers wrote books on prophecy, she claims that she knows no other book that can take its place. This is quite an endorsement. In fact, she suggests that it be translated into many different languages with powerful effect. Clearly all should read it!

Especially should the book Daniel and the Revelation be brought before people as the very book for this time. This book contains the message which all need to read and understand. Translated in many different languages, it will be a power to enlighten the world. This book has had a large sale in Australia and New Zealand. By reading it many souls have come to a knowledge of the truth. I have received many letters expressing appreciation of this book. — 1MR 60.5

Yet this book is relegated to the trash heap of history, considered outdated and unenlightened by Seventh-day Adventists. But is it? Would the prophet of God endorse a book that would become outdated? Does the truth change?

Let our canvassers urge this book upon the attention of all. The Lord has shown me that this book will do a good work in enlightening those who become interested in the truth for this time. Those who embraced the truth now, who have not shared in the experiences of those who entered the work in the early history of the message, should study the instruction given in Daniel and the Revelation, becoming familiar with the truth it presents.— 1MR 61.1

We are among those “who have not shared in the experiences of those who entered the work in the early history of the message”. That is us and all those who joined after the experience of those that participated in the events of 1844. And for all of us, she urges that we should study the instruction in this book and become familiar with its **truth**. This is so that we will not be turned aside to new theories. All those who come into the Seventh-day Adventist Church should study this book so that they can be aligned with the message that founded our faith. Prophecy is the foundation of our faith!

*Prophecy the Foundation of Our Faith—***Ministers should present the sure word of prophecy as the foundation of the faith of Seventh-day Adventists.***The prophecies of Daniel and the Revelation should be carefully studied, and in connection with them the words, “Behold the Lamb of God, which taketh away the sin of the world.”*— EVI 96.2

The book *Thoughts on Daniel and the Revelation* explains these foundational prophecies of our faith and is a recommended resource by the prophet of God for learning about these.

Who else should study it?

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

What a powerful statement! If “none need err therein”, then we cannot go astray. We can understand from this that there would come books that tell new and strange things to the flock of God, contrary to what we find in *Thoughts on Daniel and the Revelation*. Is this not what we see today? Prominent speakers and books expounding on the prophecies in Daniel and Revelation offer multiple interpretations of the prophecies and symbols in Revelation, as if it were a smorgasbord where one may pick and choose one’s favorite interpretation! The rebuke of God is upon the teachers that present such contrary interpretations!

We see that those who are preparing to enter ministerial work should be studying the book *Daniel and the Revelation*. Yet how many of our ministers cannot even explain the prophecies that are the foundation of our faith? And how many winds of doctrine are blowing through the church? How many have no relish for prophecy at all and no interest in the foundation of our faith! Perhaps one of the reasons for the lukewarmness in our church, and the lifeless sermons preached in our pulpits is because our ministers have discarded the Spirit of Prophecy and its recommendations, or worse.

Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. — TM 409.3

The great essential questions God would have us present to the people are found in this book which she says contains “solid, **eternal** truth for this time.” So how outdated is it really if everyone needs the light and information it contains?

The truth for this time has been brought out in many books. Let those who have been dealing in cheap sentiments and foolish tests, cease this work and study Daniel and the Revelation. They will then have something to talk about that will help the mind. As they receive the knowledge contained in this book, they will have in the treasure house of the mind a store from which they can continually draw as they communicate to others the great, essential truths of God’s word.

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? . . .

Young men, take up the work of canvassing for Daniel and the Revelation. Do all you possibly can to sell this book. Enter upon the work with as much earnestness as if it were a new book. And remember that as you canvass for it, you are to become familiar with the truths it contains. As you ponder these truths, you will receive ideas that will enable you not only to receive light, but to let light shine forth to others in clear, bright rays. — I MR 62-63

Friends, has probation closed? If not, then the prophet of God says that our interest in this book should continue — until probation closes and we see the fulfillment of the final events.

Even the students in our schools should be studying this book:

*Now is come the time of the revelation of the grace of God. Now is the gospel of Jesus Christ to be proclaimed. Satan will seek to divert the minds of those who should be established, strengthened, and settled in the truths of the first, second, and third angels’ messages. **The students in our schools should carefully study Daniel and the Revelation, so that they shall not be left in darkness, and the day of Christ overtake them as a thief in***

the night. I speak of this book because it is a means of educating those who need to understand the truth of the Word. This book should be highly appreciated. It covers much of the ground we have been over in our experience. If the youth will study this book and learn for themselves what is truth, they will be saved from many perils — I MR 63.4

Instead of the denigration of this book that we are seeing amongst many, “this book should be highly appreciated.” It covers the foundations of our faith!

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. — Manuscript 32a, 1896; RH Nov 27, 1900; EV 199

Testimonials Concerning Daniel and the Revelation

The early church had an aggressive free literature program:

With increased publishing facilities, we found ourselves with a rapidly developing literature, which by the close of the period of volume 4 included Thoughts on Daniel and the Revelation, by Uriah Smith, History of the Sabbath, by J.N. Andrews, and a number of works of lesser importance dealing with health, religious topics, temperance, and themes of interest to children. Plans for more systematic literature distribution were inaugurated with regularly employed colporteurs calling from door to door in selling our truth-filled books. A great movement in free literature distribution by our laymen was also well under way, with Elder S.N. Haskell leading out in the organization of tract and missionary societies. — 4T 5.4

Let us examine further reference to the book *Thoughts on Daniel and the Revelation* from Ellen White's own writings, as she describes its popularity among those who joined the faith.

I have been deeply interested in the relation of a recent experience of Elder Daniells, who, on his way from Melbourne to Adelaide, stopped at a town called Nhill, to visit some young men who have been sending in orders to the Echo office for our papers and books. He found here a young man by the name of Hansen, a Dane, who chanced upon the Echo at a public library, and became an interested reader of the paper. The subjects of truth presented in its columns found a place in his heart, and he began to talk about them to a friend at the hotel where he was in service. This man, Mr. Williams, also became interested, and they sent in orders for other publications, becoming regular subscribers to the paper. Elder Daniells found them eager for a better knowledge of the truth.

Upon the table of Mr. Williams was found Thoughts on Daniel and the Revelation, and several other books published by our people. They had seen but one man who was of our faith. They bought from Elder Daniells three copies of Steps to Christ, so that they might have one apiece, and another to give to a minister.

Elder Daniells was pleased with his visit, and encouraged by his conversation with these inquirers after truth. — RH February 14, 1893, par. 1

*I know that Brother Smith feels as I do in this matter. We will stand together. Of all the books that have come forth from the press, those mentioned have been of the greatest consequence in the past, and are of the greatest consequence at the present time. **I know that Thoughts on Daniel and the Revelation has done a great work in this country.** I know also that the light given me by God in the books I have published have done a good work, and I praise the Lord for this. Other books have stood in their lot and place. — 14LtMs, Lt43, 1899, par. 25*

From this place they went north to Rockhampton, where was an unorganized company of about a dozen people keeping the Sabbath. They had received the truth from Daniel and the Revelation and other publications. Some were from the Salvation Army, others from the Church of England, and some from the world. — EA 242.3

They were truly converted in the prison, and they worked over hours, earned money, and sent for Signs of the Times, Review and Herald, and Thoughts on Daniel and Revelation, and then they studied. Other prisoners had access to these publications, and some accepted the truth. After their release they came straight to Battle Creek and solicited baptism. Then they were going back to the place of their sin and crime and show their repentance and what the Lord had wrought for their souls. There were some objections raised to baptizing them, and my advice was by all means not to forbid water that these should be baptized, but with joy and rejoicing perform the rite of baptism, thanking the Lord that these sheep which had been lost were found. — 6LtMs, Ms 24, 1889, par. 47

A holy joy pervades the encampment. I see countenances lighted up, plainly impressed with the divine image. Many voices are heard expressing the gratitude of joyful hearts as men and women contemplate the precious truth of the third angel's message, and come to realize the paternal love of God. They relate their experience as to how they were first led to see the light, and in many instances we find that it was through reading the Great Controversy that the Sabbath truth

was revealed to them and that they were led to search the Scriptures and to take their position upon the truth. Others embraced the truth by reading Thoughts on Daniel and the Revelation. — 9LtMs, Lt 86, 1894, par. 4

He says ever since last winter he has been searching for himself. He has had free access to the Catholic priest's library and he has read the history of Catholicism. Then he read Bower's History of the Popes, read all our works he could get, Thoughts on Daniel and the Revelation and History of the Sabbath [by J.N. Andrews]. He has searched everything he can get hold of, and he said he could no longer live a life of indifference to religion, unheeding the claims of God. I asked him what he was going to do. He said, "Keep the Sabbath." "What if you lose your place?" "Then so it must be. My soul, the salvation of my soul is of more value than money." — 4LtMs, Lt 57, 1884, par. 4

*I wish to say to authors that I cannot see that they have any liberty to either give away or sell their right to the books they have written. When you do this, a door of temptation is opened before the publishers to repeat the history of the past. They will obtain for a small sum books that are not of vital importance. They will be tempted to say to the authors, "It is naught, it is naught." [Proverbs 20:14] They will make some little changes, and then exalt these books to the highest. They will deceive the people, and while doing this will treat valuable books indifferently, as they have done [with] Brother Smith's work. . . . **Unless care is taken, the market will be flooded with books of a cheap order, and the people will be deprived of the light and truth which it is essential they should have to prepare the way of the Lord. This has been done, and will be done again,** unless right principles control in the publishing work. Let those who have brain power to write books remember that they have power to manage the royalty they receive. They should lead out in some lines of benevolence in the cause and work of God. — 14LtMs, Lt 43, 1899, par. 27-29*

As we can see, this book was made available to people in Ellen White's time and she was concerned about books of a "cheap order" taking the place of the "light and truth" that was in the books she recommended.

It is clear that the Spirit of Prophecy strongly endorses this book. We err in rejecting it in favour of new popular theories.

We invite you to re-discover this marvellous book that will bring prophecy to life and unlock its mysteries.

What points are objectionable in the book?

One of the greatest objections against Uriah Smith's book is known as The Eastern Question. What is the Eastern Question?

Over the past few years, there has been a growing interest in the prophecies of Daniel chapter 11, and this interest has not waned, but instead has grown. We believe that there is a good reason for this. Just as in the 1840's when William Miller was led to study the prophecies of Daniel, and the interest of these topics was a popular theme in preparation for the events of 1844, so today, the interest in Daniel 11 precedes the climax of the great controversy - the second coming of Christ.

A right understanding of these verses directly affects our preparation for the final events and the message we must give to the world in order to give everyone an opportunity to make a decision before their probation closes. This is critical information and there is only one interpretation - one truth. There cannot be two positions on this topic.

The subject of Daniel 11 was also of interest back in the days of our pioneers. Back then it was called "The Eastern Question", and anyone can search those key words in the EGWhite writings for themselves.

Pioneers like the General Conference president A.G. Daniells and publishing house editor & author Uriah Smith presented public lectures on Daniel 11:40-45 as part of their evangelistic series endorsed by Ellen White.

In the first page of the 1888 version of *Bible Readings for the Home Circle* it clearly states that the church understood the entire chapter of Daniel 11 to be literal:

"The eleventh chapter of Daniel entire is a literal historical prophecy, the longest and most remarkable of its kind in all the Scriptures." (Page 395, see below.) This was the church's position well into the twentieth century and throughout Ellen White's lifetime.



The Eastern Question.

THE eleventh chapter of Daniel entire is a literal historical prophecy, the longest and most remarkable of its kind in all the Scriptures. Beginning with the first year of Darius the Mede, it passes through the remainder of Persian history (verse 3), the brief reign of Alexander the Great (verses 3, 4), followed by the long contests between the kings of Syria and Egypt, the former called "the king of the North," and the latter, "the king of the South," these countries being respectively north and south from Jerusalem (verses 5-15); then passes into Roman history (verses 16-29), notices the crucifixion of Christ (verse 22), touches upon the work of the papacy (verses 30-33), the great Reformation (verse 34), the end of papal supremacy in 1798 (verse 35); then introduces, and ends with, the closing portion of the history of the Turkish empire, this empire now including, as a part of its domain, the identical territory of the old Assyrian kingdom, and for this reason receiving also the name, "The king of the North." Verses 40-45. It is this introduction of the Turkish empire that connects the prophecy with the "Eastern Question;" for the Eastern Question is simply the question of how the remains of the now nearly defunct Turkish empire shall be disposed of. A definite point in the prophecy, sufficiently far back to include all that is said about the Eastern Question, is found in verse 35. With that we therefore commence the investigation.

1. What are the three prominent things brought to view in verse 35?

(1.) A period of persecution; (2.) The fact that this persecution is measured by a prophetic period—"a time appointed;" and (3.) That this prophetic period brings us to a season called "the time of the end."

[395]

Their understanding was that these verses concerned literal political powers in the Middle East, with the king of the north being Turkey and the king of the south being Egypt. This was the message that our evangelists used to attract the world to our message. There are approximately 850 secular newspaper articles between 1850 and 1950 reporting on these presentations.

The Eastern Question was taught for over 80 years in our church, and was included in our Sabbath School lesson in 1940.

Today, however, we are divided on this topic, and it should not be.

Ellen White in writing about her dream of the ship that was to meet the iceberg, representing the false theories that were to come in to the faith, wrote:

Well I knew the meaning of this representation. I had my orders. I had heard the words, like a voice from our Captain, "Meet it!" I knew what my duty was, and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, "Meet it!"

That night I was up at one o'clock, writing as fast as my hand could pass over the paper. For the next few days I worked early and late, preparing for our people the instruction given me regarding the errors that were coming in among us.

I have been hoping that there would be a thorough reformation, and that the principles for which we fought in the early days, and which were brought out in the power of the Holy Spirit, would be maintained.

Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do

nothing more," the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me. — 1SM 206

“Let none seek to tear away the foundation of our faith – the foundations that were laid at the beginning of our work, by prayerful study of the word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way, and that they can lay a stronger foundation than that which has been laid, but this is a great deception...” — RH March 3, 1904, par 13

The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. **The fundamental principles that have sustained the work for the last fifty years** would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure. — SpTB02 54.3

The above quote was written in 1904. If you subtract 50 years from 1904, it takes you to 1854 just 10 years after the events surrounding 1844. During these ten years, the foundational beliefs were laid, just as described above.

“Let not those who have been placed in responsible positions think that God has given them light to controvert the work of the faithful ones...”
— 9MR 132

Ellen White was very concerned that the foundational beliefs that were gained with so much wrestling and that were endorsed by the Holy Spirit should be watered down, lost or even confused. “Our religion would be changed” she warned, and in many ways, our current denomination does not resemble the sincere, faithful, humble students of the Bible that started our church. She warned further:

When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit. A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat, and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. And the standard bearers who have fallen in death are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time. — ISM 161.1

We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over

again during the past fifty years. And while the Scriptures are God's word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God."
— CW p.31-32 (ISM 161.1)

God has given me light regarding our periodicals. What is it? He has said that the dead are to speak. How? Their voices shall follow them. We are to 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. They moved forward step by step under the influence of the spirit of God. One by one these pioneers are passing away. The word given me is, let that which these men have written in the past be reproduced. — CW 28.1

In like manner those who have had no experience in the first and second angels' messages must receive them from others who had an experience and followed down through the messages. As Jesus was rejected, so I saw that these messages have been rejected.

*And as the disciples declared that there is salvation in no other name under heaven, given among men, so also should the servants of God faithfully and fearlessly warn those who embrace but a part of the truths connected with the third message, that they must gladly receive all the messages as God has given them, or have no part in the matter.
— EW188*

It would be good to read in full the chapter: *The Foundations, Pillars, and Landmarks*, chapter 3 in the book *Counsels to Writers* to learn about our foundational beliefs and what Ellen White said about our pioneers.

The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform

on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given. Brethren and sisters, God lives and reigns and works today. His hand is on the wheel, and in His providence He is turning the wheel in accordance with His own will. ... — GCB April 6, 1903, Art A paragraph 35

We see that the Eastern Question was part of our original founding beliefs. We also see that Ellen White was concerned that those foundational beliefs would be changed.

How Can We Come to Unity on This Point?

The early believers were united on truth. Today we need the same guidance from the Spirit of Prophecy that the early believers received so that we can become united in truth, especially if the subject relates to the final events of earth's history. This is a subject we cannot get wrong — because we are on the verge of these momentous events.

The leading points of our faith as we hold them today were firmly established. Point after point was clearly defined, and all the brethren came into harmony. The whole company of believers were united in the truth. — TDG 317

The urgent question that we now ask ourselves is: Did Ellen White speak about the Eastern Question?

The answer to this question must form the basis of our beliefs. We read earlier in EW 78 that the light given through the spirit of prophecy was to “correct those who err from Bible truth”. Therefore, if we allow the inspiration of the Holy Spirit to speak to us through the writings of Ellen White, and to correct our interpretations of the Bible, then it is possible that all of us could come into harmony and the truth be proclaimed with power.

But if we don't wish to submit to the spirit of prophecy, it will be impossible to achieve unity.

As mentioned, our early pioneers held evangelistic series containing the Eastern Question. Ellen White attended and wrote about the presentations. This is what she had to say about his presentation:

Uriah Smith held an evangelistic series in 1877:

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 278.3-279.1

*Sunday forenoon **Elder Smith spoke upon the Eastern Question, just the subject the people wished to hear.** The cars and three steamboats were pouring the living freight upon the ground until we thought that there were nearly as many as last year. — LTMs, Lt 10a, 1877, par 9*

And also in 1884:

*Elder [Uriah] Smith spoke on the Sabbath question to a large congregation this morning, and this evening he speaks on the Eastern question. I feel so grateful that Brother Smith is not lost to the cause. He seems fully and thoroughly united with us; seems like Brother Smith of old. Oh, thank the Lord! ... The evening meeting was largely attended. Elder Smith **spoke with great clearness, and many listened with open eyes, ears, and mouths.** The outsiders seemed to be intensely interested in the Eastern question. He closed with a very solemn address to those who had not been preparing for these great events in the near future. — 4LTMs, Lt 55, 1884, par. 6*

In 1898, Elder A.G. Daniells who was at one point the General Conference president, held an evangelistic series.

*Elder Daniells speaks this evening upon the Eastern Question. May the Lord give His Holy Spirit to inspire the hearts to make **the truth plain.** — 13 LtMs, Ms 189, 1898, par 9*

Ellen White's prayer was that the Lord would give His Holy Spirit "to inspire the hearts to make the truth plain." Would the Holy Spirit inspire hearts with error? Can the prophet of God call error truth? The answer to both these questions can be nothing but "no". Therefore, the truths that God had already made plain, the truths that Elder Daniells was teaching on the Eastern Question were not false!

Again we ask the question: Would the prophet of God endorse an evangelistic series that contained error, or that used error as a drawcard to attract the attention of outsiders? Surely not!

These references just presented were only made available to the public since 2015. Prior to this, there was no word from the prophet on this topic, and so theologians and pastors felt free to come up with their own theories. Many of these theories came as we moved from listening to the spirit of prophecy to higher criticism.

*The light of truth which God designs shall come to the people of the world at this time is **not** that which the world's men of learning are seeking to impart; for these men in their research often arrive at erroneous conclusions, **and in their study of many authors become enthused with theories that are of satanic origin.** Satan, clothed in the garb of an angel of light, presents for the study of the human mind subjects which seem very interesting, and which are full of scientific mystery. In the investigation of these subjects, men are led to accept erroneous conclusions, and to unite with seducing spirits in the work of propounding new theories which lead away from the truth. — CW 92*

But in the last 10 years, we have clarity on the matter from the unpublished quotes above.

Some bring up the issue of James White who opposed Uriah Smith on this topic. Ellen White rebuked her husband for publicly opposing Smith, and some say that this shows that it was not what he said that she was rebuking but how he said it, and that she did not want there to be an appearance of disunity. But careful thought about this line of argument reveals some holes. If Smith was preaching error, why would the prophet of God not rebuke him herself? Why endorse his evangelistic series so highly? She was not against rebuking those who were in error and did so often. If the issue

was a public show of disunity, would the prophet of God rebuke a man for speaking truth so that there can be a public show of unity on error? How can we be united on error? Is the goal to look united even if we're wrong? Surely not.

God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the word of God, so that when the testing time shall come, and they are brought before councils to answer for their faith, they may be able to give a reason for the hope that is in them, with meekness and fear.

Agitate, agitate, agitate! The subjects which we present to the world must be to us a living reality. It is important that in defending the doctrines which we consider fundamental articles of faith, we should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny.... — CW40

Further research of the history of our church indicates that the motivations for James White's opposition were primarily monetary.

The pioneers' understanding of the Eastern Question united them, and their position was widely disseminated in other popular denominational literature; including, *Bible Readings for the Home*, Sabbath school quarterlies, *The Story of Daniel the Prophet* by S.N. Haskell, *The Story of the Seer of Patmos* by S.N. Haskell, *The Eastern Question* by A.T. Jones, *The World War: Its Relation to the Eastern Question* by A.G. Daniells, etc. If the Spirit of prophecy is correct that "the interest in *Daniel and the Revelation* is to continue as long as probationary time shall last" then we should know what this book says and understand why it was so strongly endorsed by Sister White.

More about the Eastern Question

Although their shared position on the Eastern Question united Adventists in Ellen White's day, it is not a unifying doctrine today. In fact, few Adventists today are even familiar with the topic.

The Eastern Question is the historic Seventh-day Adventist position on the event marking the close of probation. With that said, would the book that is to remain of interest until the last breath of human probation, advocate the wrong event that signals such a momentous time?

Ellen White's prayer was that the Lord would give His Holy Spirit "to inspire the hearts to make the truth plain." Is the truth regarding the Eastern Question plain today? No.

Ellen White would not have prayed for the Holy Spirit to make truth of the Eastern Question plain unless she knew it was truth that God had already made plain. She would not have prayed for this if it was error! Her goal was to provide direction to people so that they would not err!

We invite you to investigate the subject of the Eastern Question and to entertain a fascinating doctrine that our beloved pioneers held in unity. The Eastern Question not only encompasses Daniel 11:40-45 but it also encompasses the first and second woes of Revelation 9 which today are also under fire. But Ellen White has directly made plain in *The Great Controversy* what these woes were. When did these things become so confusing for Adventism?

It was in the 1940's when an ex-Seventh-day Adventist pastor named Louis F. Were came up with his own rules of interpretation. His interpretations spiritualized words and concepts. Up until that point, our church had followed William Miller's rules which were endorsed by the Spirit of prophecy. In those rules it states that a symbol should be interpreted literally unless it breaks natural law.

Once Louis F. Were publicized his principles, they became popular because it seemed like current events could not possibly support the Biblical prophecy. Turkey was no longer an important power that ruled the world stage. How could such an interpretation hold up against the issues facing the world in the mid twentieth-century? Communism was the enemy to

watch. Russia and the Cold War took precedence, and Turkey dwindled into irrelevance.

Were our early pioneers wrong when including Turkey in end-time events?

What if the delay in the fulfillment was similar to the forty years of wandering in the wilderness that the children of Israel experienced?

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. But in the period of doubt and uncertainty that followed the disappointment, many of the advent believers yielded their faith.... Thus the work was hindered, and the world was left in darkness. Had the whole Adventist body united upon the commandments of God and the faith of Jesus, how widely different would have been our history!

It was not the will of God that the coming of Christ should be thus delayed. God did not design that His people, Israel, should wander forty years in the wilderness. He promised to lead them directly to the land of Canaan, and establish them there a holy, healthy, happy people. But those to whom it was first preached, went not in "because of unbelief." Their hearts were filled with murmuring, rebellion, and hatred, and He could not fulfill His covenant with them.

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 695, 696

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, 450

We know that the Roman power or Papacy is not the only end-time player that we need to watch. The United States also plays an important role. Why not Turkey?

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,... — CW65.1, Letter 57, 1896

The understanding of the Eastern Question brings people to a knowledge of the Papacy and its role in end-time events, because the two are inter-related. The fifth and sixth trumpet, which comprise the first and second woe, both deal with the Turk which rose each time to put in check the Roman power. So the seventh trumpet, and third woe, will logically do the same.

God's providence had held in check the forces that opposed the truth. Charles V was bent on crushing the Reformation, but often as he raised his hand to strike he had been forced to turn aside the blow. Again and again the immediate destruction of all who dared to oppose themselves to Rome appeared inevitable; but at the critical moment the armies of the Turk appeared on the eastern frontier;... and thus, amid the strife and tumult of nations, the Reformation had been left to strengthen and extend. — GC 197.2

Could it be that the Lord will use the Turk again as we enter the closing scenes of earth to deflect the blow against the third angel's message that is to go to the world?

Was Ellen White also unenlightened about this when she endorsed these presentations? Is our foundational understanding of the woes being Islam outdated? Could it be that we have focussed so much on the Papacy that we have forgotten other players who also play a role in endtime events?

If the Eastern Question was error, the Testimonies would not so recklessly report on it in direct connection with being “fully united” with the brethren. Remember it is truth that sanctifies us and binds us together. (See John 17:17.)

For those interested in investigating the Adventist doctrine of the Eastern Question, please start by reading *Daniel and the Revelation* 1897 version. Here you will find the subject nicely presented and well-defined. We have reprinted some of the pages in question at the end of this booklet for your convenience.

For a copy of Uriah Smith's 1897 edition, visit:

<https://www.aplib.org/audio/en/pioneers/Uriah%20Smith/Daniel%20and%20the%20Revelation/Daniel%20and%20the%20Revelation.pdf>

Or contact Amazing Discoveries at 1-866-572-9457 to purchase a copy.

We believe that the 1897 version is a good version to purchase. Not only was this version endorsed by the prophet of God, it is unadulterated. Versions newer than 1897 are likely to contain inconsistencies. With the 1944 version, many changes have been made without indicating what is an editorial change and what was original. Interpretations have been introduced that were not in the original. It is our desire and prayer that all may become acquainted with the light that was given in the past.

Excerpt from Thoughts on Daniel and the Revelation:

The following excerpt is taken directly from *Thoughts on Daniel and the Revelation*, at the point of the greatest contention, beginning at Daniel 11:40. Please refer to the book for additional information about this chapter.

Daniel 11 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.

After a long interval, the king of the south and the king of the north again appear on the stage of action. We have met with nothing to indicate that we are to look to any localities for these powers other than those which shortly after the death of Alexander, constituted respectively the southern and northern divisions of his empire. The king of the south was at that time Egypt, and the king of the north was Syria, including Thrace and Asia Minor. Egypt is still, by common agreement, the king of the south, while the territory which at first constituted the king of the north, has been for the past four hundred years wholly included within the dominions of the sultan of Turkey. To Egypt and Turkey, then, in connection with the power last under consideration, we must look for a fulfillment of the verse before us.

This application of the prophecy calls for a conflict to spring up between Egypt and France, and Turkey and France, in 1798, which year, as we have seen, marked the beginning of the time of the end; and if history testifies that such a triangular war did break out in that year, it will be conclusive proof of the correctness of the application. We inquire, therefore, Is it a fact that at the time of the end, Egypt did “push,” or make a comparatively feeble resistance, while Turkey did come like a resistless “whirlwind,” against “him,” that is, the government of France?

We have already produced some evidence that the time of the end commenced in 1798; and no reader of history need be informed that in that very year a state of open hostility between France and Egypt was inaugurated.

To what extent this conflict owed its origin to the dreams of glory deliriously cherished in the ambitious brain of Napoleon Bonaparte, the historian will form his own opinion; but the French, or Bonaparte at least, contrived to make Egypt the aggressor. Thus, when in the invasion of that country he had secured his first foothold in Alexandria, he declared that “he had not come to ravage the country or to wrest it from the Grand Seignior, but merely to deliver it from the domination of the Mamelukes, and to revenge the outrages which they had committed against France.” — Thiers’s French Revolution, Vol. IV, p. 268.

Again the historian says: “Besides, he [Bonaparte] had strong reasons to urge against them [the Mamelukes]; for they had never ceased to ill-treat the French.” — Id., p. 273.

The beginning of the year 1798 found France indulging in immense projects against the English. The Directory desired Bonaparte to undertake at once a descent upon England; but he saw that no direct operations of that kind could be judiciously undertaken before the fall, and he was unwilling to hazard his growing reputation by spending the summer in idleness. “But,” says the historian, “he saw a far-off land, where a glory was to be won which would gain a new charm in the eyes of his countrymen by the romance and mystery which hung upon the scene. Egypt, the land of the Pharaohs and the Ptolemies, would be a noble field for new triumphs.” — White’s History of France, p. 469.

But while still broader visions of glory opened before the eyes of Bonaparte in those Eastern historic lands, covering not Egypt only, but Syria, Persia, Hindustan, even to the Ganges itself, he had no difficulty in persuading the Directory that Egypt was the vulnerable point through which to strike at England by intercepting her Eastern trade. Hence, on the pretext above mentioned, the Egyptian campaign was undertaken.

The downfall of the papacy, which marked the termination of the 1260 years, and, according to verse 35, showed the commencement of the time of the end, occurred on the 10th of February, 1798, when Rome fell into the hands of Berthier, the general of the French. On the 5th of March following, Bonaparte received the decree of the Directory relative to the expedition against Egypt. He left Paris May 3, and set sail from Toulon the 19th, with a large naval armament, consisting of 500 sail, carrying 40,000

soldiers and 10,000 sailors. July 5, Alexandria was taken, and immediately fortified. On the 23d the decisive battle of the pyramids was fought, in which the Mamelukes contested the field with valor and desperation, but were no match for the disciplined legions of the French. Murad Bey lost all his cannon, 400 camels, and 3000 men. The loss of the French was comparatively slight. On the 24th, Bonaparte entered Cairo, the capital of Egypt, and only waited the subsidence of the floods of the Nile to pursue Murad Bey to Upper Egypt, whither he had retired with his shattered cavalry, and so make a conquest of the whole country. Thus the king of the south was able to make but a feeble resistance.

At this juncture, however, the situation of Napoleon began to grow precarious. The French fleet, which was his only channel of communication with France, was destroyed by the English under Nelson at Aboukir; and on September 2 of this same year, 1798, the sultan of Turkey, under feelings of jealousy against France, artfully fostered by the English ambassadors at Constantinople, and exasperated that Egypt, so long a semi-dependency of the Ottoman empire, should be transformed into a French province, declared war against France. Thus the king of the north (Turkey) came against him (France) in the same year that the king of the south (Egypt) "pushed," and both "at the time of the end;" which is another conclusive proof that the year 1798 is the year which begins that period; and all of which is a demonstration that this application of the prophecy is correct; for so many events meeting so accurately the specifications of the prophecy could not take place together, and not be a fulfillment of the prophecy.

Was the coming of the king of the north, or Turkey, like the whirlwind in comparison with the pushing of Egypt? Napoleon had crushed the armies of Egypt; he essayed to do the same thing with the armies of the sultan, who were menacing an attack from the side of Asia. Feb. 27, 1799, with 18,000 men, he commenced his march from Cairo to Syria. He first took the fort of El-Arish, in the desert, then Jaffa (the Joppa of the Bible), conquered the inhabitants of Naplous at Zeta, and was again victorious at Jafet. Meanwhile, a strong body of Turks had intrenched themselves at St. Jean d'Acre, while swarms of Mussulmans gathered in the mountains of Samaria, ready to swoop down upon the French when they should besiege Acre. Sir Sidney Smith at the same time appeared before St. Jean d'Acre with two English ships, reinforced the Turkish garrison of that place, and

captured the apparatus for the siege, which Napoleon had sent across by sea from Alexandria. A Turkish fleet soon appeared in the offing, which, with the Russian and English vessels then co-operating with them, constituted the “many ships” of the king of the north.

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 Musulman 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.

“And he shall overflow and pass over.” We have found events which furnish a very striking fulfillment of the pushing of the king of the south, and the whirlwind onset of the king of the north against the French power. Thus far there is quite a general agreement in the application of the prophecy. We now reach a point where the views of expositors begin to diverge. To whom do the words, he “shall overflow and pass over;” refer? — to France or to the king of the north? The application of the remainder of this chapter depends upon the answer to this question. From this point two lines of interpretation are maintained. Some apply the words to France, and endeavor to find a fulfillment in the career of Napoleon. Others apply them to the king of the north, and accordingly point for a fulfillment to events in the history of Turkey. We speak of these two positions only, as the attempt which some make to bring in the papacy here is so evidently wide of the mark that its consideration need not detain us. 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.

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 fulfillment 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 fulfillment must lie between them.

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 [278] 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.

VERSE 41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. The facts just stated relative to the campaign of the French against Turkey, and the repulse of the former at St. Jean d’Acre, were drawn chiefly from the Encyclopedia Americana. From the same source we gather further particulars respecting the retreat of the French into Egypt, and the additional reverses which compelled them to evacuate that country.

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 reentered 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 follow Chapter 11 — A Literal Prophecy | 233 ing note: “These and other Arabians, they [the Turks] have never been able to subdue. They still occupy the [279] 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.”

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

On the retreat of the French to Egypt, a Turkish fleet landed 18,000 men at Aboukir. Napoleon immediately attacked the place, completely routing the Turks, and re-establishing his authority in Egypt. But at this point, severe reverses to the French arms in Europe called Napoleon home to look after the interests of his own country. The command of the troops in Egypt was left with General Kleber, who, after a period of untiring activity for the benefit of the army, was murdered by a Turk in Cairo, and the command was left with Abdallah Menou. With an army which could not be recruited, every loss was serious.

Meantime, the English government, as the ally of the Turks, had resolved to wrest Egypt from the French. March 13, 1800, an English fleet disembarked a body of troops at Aboukir. The French gave battle the next day, but were forced to retire. On the 18th Aboukir surrendered. On the 28th reinforcements were brought by a Turkish fleet, and the grand vizier approached from Syria with a large army. The 19th, Rosetta surrendered to the combined forces of the English and Turks. At Ramanieh a French corps of 4000 men was defeated by 8000 English and 6000 Turks. At Elmenayer 5000 French were obliged to retreat, May 16, by the vizier, who was pressing forward to Cairo with 20,000 men. The whole French army was now shut up in Cairo and Alexandria. Cairo capitulated June 27, and Alexandria,

September 2. Four weeks after, Oct. 1, 1801, the preliminaries of peace were signed at London.

“Egypt shall not escape” were the words of the prophecy. This language seems to imply that Egypt would be brought into subjection to some power from whose dominion it would desire to be released. As between the French and Turks, how [280] did this question stand with the Egyptians? — They preferred French rule. In R. R. Madden’s *Travels in Egypt, Nubia, Turkey, and Palestine in the years 1824-1827*, published in London in 1829, it is stated that the French were much regretted by the Egyptians, and extolled as benefactors; that “for the short period they remained, they left traces of amelioration;” and that, if they could have established their power, Egypt would now be comparatively civilized. In view of this testimony, the language would not be appropriate if applied to the French; the Egyptians did not desire to escape out of their hands. They did desire to escape from the hands of the Turks, but could not.

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

In illustration of this verse we quote the following from *Historic Echoes of the Voice of God*, p. 49: “History gives the following facts: When the French were driven out of Egypt, and the Turks took possession, the sultan permitted the Egyptians to reorganize their government as it was before the French invasion. He asked of the Egyptians neither soldiers, guns, nor fortifications, but left them to manage their own affairs independently, with the important exception of putting the nation under tribute to himself. In the articles of agreement between the sultan and the pasha of Egypt, it was stipulated that the Egyptians should pay annually to the Turkish government a certain amount of gold and silver, and ‘six hundred thousand measures of corn, and four hundred thousand of barley.’”

“The Libyans and the Ethiopians,” “the Cushim,” says Dr. Clarke, “the unconquered Arabs,” who have sought the friendship of the Turks, and many of whom are tributary to them to the present time.

VERSE 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.

On this verse Dr. Clarke has a note which is worthy of mention. He says: “This part of the prophecy is allowed to be yet unfulfilled.” His note was printed in 1825. In another portion of his comment, he says: “If the Turkish power be understood, as in the preceding verses, it may mean that the Persians on the east, and the Russians on the north, will at some time greatly embarrass the Ottoman government.”

Between this conjecture of Dr. Clarke’s, written in 1825, and the Crimean war of 1853-1856, there is certainly a striking coincidence, inasmuch as the very powers he mentions, the Persians on the east and the Russians on the north, were the ones which instigated that conflict. Tidings from these powers troubled him (Turkey). Their attitude and movements incited the sultan to anger and revenge. Russia, being the more aggressive party, was the object of attack. Turkey declared war on her powerful northern neighbor in 1853. The world looked on in amazement to see a government which had long been called “the Sick Man of the East,” a government whose army was dispirited and demoralized, whose treasuries were empty, whose rulers were vile and imbecile, and whose subjects were rebellious and threatening secession, rush with such impetuosity into the conflict. 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.

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. {1897 UrS, DAR 310.2}

We have now traced the prophecy of the 11th of Daniel down, step by step, and have thus far found events to fulfil 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 fulfilment 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. {1897 UrS, DAR 310.3}

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. {1897 UrS, DAR 311.1}

And mark, also, how applicable the language to that power: "He shall come to his end, and none shall help him." This expression plainly implies that this power has previously received help. And what are the facts? - In the war against France in 1798-1801, England and Russia assisted the sultan.

In the war between Turkey and Egypt in 1838-1840, England, Russia, Austria and Prussia intervened in behalf of Turkey. In the Crimean War in 1853-1856, England, France, and Sardinia supported the Turks. And in the last Russo-Turkish War, the great powers of Europe interfered to arrest the progress of Russia. And without the help received in all these instances, Turkey would probably have failed to maintain her position. And it is a notorious fact that since the fall of the Ottoman supremacy in 1840, the empire has existed only through the sufferance of the great powers of Europe. Without their pledged support, she would not be long able to maintain even a nominal existence; and when that is withdrawn, she must come to the ground.

So the prophecy says the king comes to his end and none help him; and he comes to his end, as we may naturally infer, because none help him, - because the support previously rendered is withdrawn. {1897 UrS, DAR 311.2}

Ever since the days of Peter the Great, Russia has cherished the idea of driving the Crescent from the soil of Europe. That famous prince, becoming sole emperor of Russia in 1688, at the age of sixteen, enjoyed a prosperous reign of thirty-seven years, to 1725, and left to his successors a celebrated "last will and testament," imparting certain important instructions for their constant observance. The 9th article of that "will" enjoined the following policy: {1897 UrS, DAR 311.3}

"To take every possible means of gaining Constantinople and the Indies (for he who rules there will be the true sovereign of the world); excite war continually in Turkey and Persia; establish fortresses in the Black Sea; get control of the sea by degrees, and also of the Baltic, which is a double point, necessary to the realization of our project; accelerate as much as possible the decay of Persia; penetrate to the Persian Gulf; re-establish, if possible, by the way of Syria, the ancient commerce of the Levant; advance to the Indies, which are the great depot of the world. Once there, we can do without the gold of England." {1897 UrS, DAR 313.1}

The eleventh article reads: "Interest the House of Austria in the expulsion of the Turks from Europe, and quiet their dissensions at the moment of the conquest of Constantinople (having excited war among the old states of Europe), by giving to Austria a portion of the conquest, which afterward will or can be reclaimed." {1897 UrS, DAR 313.2}

The following facts in Russian history will show how persistently this line of policy has been followed:- {1897 UrS, DAR 313.3}

"In 1696, Peter the Great wrested the Sea of Azov from the Turks, and kept it. Next, Catherine the Great won the Crimea. In 1812, by the peace of Bucharest, Alexander I obtained Moldavia, and the prettily-named province of Bessarabia, with its apples, peaches, and cherries. Then came the Great Nicholas, who won the right of the free navigation of the Black Sea, the Dardanelles, and the Danube, but whose inordinate greed led him into the Crimean war, by which he lost Moldavia, and the right of navigating the Danube, and the unrestricted navigation of the Black Sea. This was

no doubt a severe repulse to Russia, but it did not extinguish the designs upon the Ottoman Power, nor did it contribute in any essential degree to the stability of the Ottoman empire. Patiently biding her time, Russia has been watching and waiting, and in 1870, when all the Western nations were watching the Franco-Prussian war, she announced to the powers that she would be no longer bound by the treaty of 1856, which restricted her use of the Black Sea; and since that time that sea has been, as it was one thousand years ago, to all intents and purposes, a mare Russicum.” - San Francisco Chronicle. {1897 UrS, DAR 313.4}

Napoleon Bonaparte well understood the designs of Russia, and the importance of her contemplated movements. While a prisoner on the island of St. Helena, in conversation with his governor, Sir Hudson Lowe, he gave utterance to the following opinion: {1897 UrS, DAR 314.1}

“In the course of a few years, Russia will have Constantinople, part of Turkey, and all of Greece. This I hold to be as certain as if it had already taken place. All the cajolery and flattery that Alexander practiced upon me was to gain my consent to effect that object. I would not give it, foreseeing that the equilibrium of Europe would be destroyed. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a naval power, and then God knows what may happen. The object of my invasion of Russia was to prevent this, by the interposition between her and Turkey of a new state, which I meant to call into existence as a barrier to her Eastern encroachments. {1897 UrS, DAR 314.2}

Kossuth, also, took the same view of the political board when he said, “in Turkey will be decided the fate of the world.” {1897 UrS, DAR 314.3}

The words of Bonaparte, quoted above, in reference to the destruction of “the equilibrium of Europe,” reveal the motive which has induced the great powers to tolerate so long the existence on the Continent of a nation which is alien in religion, and whose history has been marked by many inhuman atrocities. Constantinople is regarded, by general consent, as the grand strategic point of Europe; and the powers have each sagacity or jealousy enough to see, or think they see, the fact that if any one of the European powers gains permanent possession of that point, as Russia desires to do, that power will be able to dictate terms to the rest of Europe. This position no one of the powers is willing that any other power

should possess; and the only apparent way to prevent it is for them all to combine, by tacit or express agreement, to keep each other out, and suffer the Turk to maintain his existence on the soil of Europe. This is preserving that "balance of power" over which they are all so sensitive. But this cannot always continue. "He shall come to his end, and none shall help him." {1897 UrS, DAR 314.4}

The following paragraph taken from the Philadelphia Public Ledger, August, 1878, sets forth an instructive and very suggestive exhibit of the recent shrinkage of Turkish territory; {1897 UrS, DAR 315.1}

"Any one who will take the trouble to look at a map of Turkey in Europe dating back about sixty years, and compare that with the new map sketched by the treaty of San Stefano as modified by the Berlin Congress, will be able to form a judgment of the march of progress that is pressing the Ottoman power out of Europe. Then, the northern boundary of Turkey extended to the Carpathian Mountains, and eastward of the River Sereth it embraced Moldavia as far north nearly as the 47th degree of north latitude. The map embraced also what is now the kingdom of Greece. It covered all of Servia and Bosnia. But by the year 1830 the northern frontier of Turkey was driven back from the Carpathians to the south bank of the Danube, the principalities of Moldavia and Wallachia being emancipated from Turkish dominion, and subject only to the payment of an annual tribute in money to the Porte. South of the Danube, the Servians had won a similar emancipation for their country. Greece also had been enabled to establish her independence. Then, as recently, the Turk was truculent and obstinate. Russia and Great Britain proposed to make Greece a tributary state, retaining the sovereignty of the Porte. This was refused, and the result was the utter destruction of the powerful Turkish fleet at Navarino, and the erection of the independent kingdom of Greece. Thus Turkey in Europe was pressed back on all sides. Now, the northern boundary, which was so recently at the Danube, has been driven south to the Balkans. Roumania and Servia have ceased even to be tributary, and have taken their place among independent states. Bosnia has gone under the protection of Austria, as Roumania did under that of Russia in 1829. 'Rectified' boundaries give Turkish territory to Servia, Montenegro, and Greece. Bulgaria takes the place of Roumania as a self-governing principality, having no dependence on the Porte, and paying only an annual tribute.

Even south of the Balkans the power of the Turk is crippled, for Roumelia is to have 'home rule' under a Christian governor. And so again the frontier of Turkey in Europe is pressed back on all sides, until the territory left is but the shadow of what it was sixty years ago. To produce this result has been the policy and the battle of Russia for more than half a century; for nearly that space of time it has been the struggle of some of the other 'powers' to maintain the 'integrity' of the Turkish empire. Which policy has succeeded, and which failed, a comparison of maps at intervals of twenty-five years will show. Turkey in Europe has been shriveled up in the last half century. It is shrinking back and back toward Asia, and, though all the 'powers' but Russia should unite their forces to maintain the Ottoman system in Europe, there is a manifest destiny visible in the history of the last fifty years that must defeat them." {1897 UrS, DAR 315.2}

Since 1878 the tendency of all movements in the East has been in the same direction, foreboding greater pressure upon the Turkish government in the direction of its expulsion from the soil of Europe. The latest step was taken in October, 1908, when Bulgaria, including Eastern Roumelia, became an independent state, and Bosnia and Herzegovina were annexed by Austria. {1897 UrS, DAR 316.1}

Meanwhile, the Turkish government has experienced a sudden and surprising transformation, and has taken its place among the constitutional governments of Europe. In July, 1908, Sultan Abdul Hamid II, under pressure from the revolutionary, or "Young Turk," party, which had won over most of the army to its support, announced that the constitution of 1876 was restored; and a meeting of the Chamber of Deputies, provided for by this constitution, was called for. {1897 UrS, DAR 316.2}

A reactionary movement, instigated by the sultan, and marked by terrible massacres of Armenians in nearby Asiatic provinces followed, but was quickly suppressed by the loyal troops; the sultan was deposed and placed in confinement; and his brother, who takes the title of Mohammed V, was placed upon the throne. Under the constitutional government thus provided, Turkish citizens of all classes and religions are guaranteed individual liberty and equality before the law, and there is freedom of the press and of education. In practice, however, these constitutional guarantees have not been strictly maintained. {1897 UrS, DAR 316.3}

This much desired change in Turkish governmental conditions, however, can not prevent the inevitable. The Turk must depart from Europe. Where will he then plant the tabernacles of his palace? In Jerusalem? That certainly is the most probable point. Newton on the Prophecies, p. 318, says: "Between the seas in the glorious holy mountain must denote, as we have shown, some part of the Holy Land. There the Turk shall encamp with all his powers; yet he 'shall come to his end, and none shall help him,' - shall help him effectually, or deliver him." {1897 UrS, DAR 318.1}

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. {1897 UrS, DAR 318.2}

Daniel Chapter 12 - CLOSING SCENES

VERSE 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. {1897 UrS, DAR 319.1}

A definite time is introduced in this verse, not a time revealed in names or figures which specify any particular year or month or day, but a time made definite by the occurrence of a certain event with which it stands connected. "At that time." What time? - The time to which we are brought by the closing verse of the preceding chapter, - the time when the king of the north shall plant the tabernacles of his palace in the glorious holy mountain; or, in other words, when the Turk, driven from Europe, shall hastily make Jerusalem his temporary seat of government. We noticed, in remarks upon the latter portion of the preceding chapter, some of the agencies already in operation for the accomplishment of this end, and some of the indications that the Turk will soon be obliged to make this move. And when this event takes place, he is to come to his end; and then, according to this verse, we look for the standing up of Michael, the great prince. This movement on the part of Turkey is the signal for the standing up of Michael; that is, it marks this event as next in order. And to guard against all misunderstanding, let the reader note that the position is not

here taken that the next movement against the Turks will drive them from Europe, or that when they shall establish their capital at Jerusalem, Christ begins his reign without the lapse of a day or an hour of time. But here are the events, to come, as we believe, in the following order: (1) Further pressure brought to bear in some way upon the Turk; (2) His retirement from Europe; (3) His final stand at Jerusalem; (4) The standing up of Michael, or the beginning of the reign of Christ, and his coming in the clouds of heaven. And it is not reasonable to suppose that any great amount of time will elapse between these events. {1897 UrS, DAR 319.2}

Who, then, is Michael? and what is his standing up? - Michael is called, in Jude 9, the "archangel." This means the chief angel, or the head over the angels. There is but one. Who is he? - He is the one whose voice is heard from heaven when the dead are raised. I Thess. 4:16. And whose voice is heard in connection with that event? - The voice of our Lord Jesus Christ. John 5:28. Tracing back the evidence with this fact as a basis, we reach the following conclusions: The voice of the Son of God is the voice of the archangel; the archangel, then, is the Son of God, but the archangel is Michael; hence also Michael is the Son of God. The expression of Daniel, "The great prince which standeth for the children of thy people," is alone sufficient to identify the one here spoken of as the Saviour of men. He is the Prince of life (Acts 3:15); and God hath exalted him to be a "Prince and a Saviour:"

Acts 5:31. He is the great Prince. There is no one greater, save the sovereign Father. {1897 UrS, DAR 320.1}

And he "standeth for the children of thy people." He condescends to take the servants of God in this poor mortal state, and redeem them for the subjects of his future kingdom. He stands for us. His people are essential to his future purposes, an inseparable part of the purchased inheritance; and they are to be the chief agents of that joy in view of which Christ endured all the sacrifice and suffering which have marked his intervention in behalf of the fallen race. Amazing honor! Be everlasting gratitude repaid him for his condescension and mercy unto us! Be his the kingdom, power, and glory, forever and ever! {1897 UrS, DAR 320.2}

We now come to the second question, What is the standing up of Michael? The key to the interpretation of this expression is furnished us

in verses 2 and 3 of chapter 11: "There shall stand up yet three kings in Persia;" "A mighty king shall stand up, that shall rule with great dominion." There can be no doubt as to the meaning of these expressions in these instances. They signify to take the kingdom, to reign. The same expression in the verse under consideration must mean the same. At that time, Michael shall stand up, shall take the kingdom, shall commence to reign. {1897 UrS, DAR 321.1}

But is not Christ reigning now? - Yes, associated with his Father on the throne of universal dominion. Eph. 1:20-22; Rev. 3:21. But this throne, or kingdom, he gives up at the end of this dispensation (1 Cor. 15.24); and then he commences his reign brought to view in the text, when he stands up, or takes his own kingdom, the long-promised throne of his father David, and establishes a dominion of which there shall be no end. Luke 1:32,33. {1897 UrS, DAR 321.2}

An examination of all the events that constitute, or are inseparably connected with, this change in the position of our Lord, does not come within the scope of this work. Suffice it to say that then the kingdoms of this world become the kingdom "of our Lord and of his Christ." His priestly robes are laid aside for royal vesture. The work of mercy is done, and the probation of our race is ended. Then he that is filthy is beyond hope of recovery; and he that is holy is beyond the danger of falling. All cases are decided. And from that time on, till the terrified nations behold the majestic form of their insulted King in the clouds of heaven, the nations are broken as with a rod of iron, and dashed in pieces like a potter's vessel, by a time of trouble such as never was, a series of judgments unparalleled in the world's history, culminating in the revelation of the Lord Jesus Christ from heaven in flaming fire, to take vengeance on them that know not God, and obey not the gospel. 2Thess. 1:7,8; Rev. 11:15; 22:11,12. {1897 UrS, DAR 321.3}

Thus momentous are the events introduced by the standing up of Michael. And he thus stands up, or takes the kingdom, marking the introduction of this decisive period in human history, for some length of time before he returns personally to this earth. How important, then, that we have a knowledge of his position, that we may be able to trace the progress of his work, and understand when that thrilling moment, draws near which ends his intercession in behalf of mankind, and fixes the destiny of all forever. {1897 UrS, DAR 322.1}

But how are we to know this? How are we to determine what is transpiring in the far-off heaven of heavens, in the sanctuary above? - God has been so good as to place the means of knowing this in our hands. When certain great events take place on earth, he has told us what events synchronizing with them occur in heaven. By things which are seen, we thus learn of things that are unseen. As we "look through nature up to nature's God," so through terrestrial phenomena and events we trace great movements in the heavenly world. When the king of the north plants the tabernacles of his palace between the seas in the glorious holy mountain, a movement for which we already behold the initial steps, when Michael, our Lord, stands up, or receives from his Father the kingdom, preparatory to his return to this earth. Or it might have been expressed in words like these: Then our Lord ceases his work as our great High Priest, and the probation of the world is finished. The great prophecy of the 2300 days gives us definitely the commencement of the final division of the work in the sanctuary in heaven. The verse before us gives us data whereby we can discover approximately the time of its close. {1897 UrS, DAR 322.2}

In connection with the standing up of Michael, there occurs a time of trouble such as never was. In Matt.24:21 we read of a period of tribulation such as never was before it, nor should be after it. This tribulation, fulfilled in the oppression and slaughter of the church by the papal power, is already past; while the time of trouble of Dan. 12:1, is, according to the view we take, still future. How can there be two times of trouble, many years apart, each of them greater than any that had been before it, or should be after it? To avoid difficulty here, let this distinction be carefully noticed: The tribulation spoken of in Matthew is tribulation upon the church. Christ is there speaking to his disciples, and of his disciples in coming time. They were the ones involved, and for their sake the days of tribulation were to be shortened. Verse 22. Whereas, the time of trouble mentioned in Daniel

is not a time of religious persecution, but of national calamity. There has been nothing like it since there was - not a church, but - a nation. This comes upon the world. This is the last trouble to come upon the world in its present state. In Matthew there is reference made to time beyond that tribulation; for after that was past, there was never to be any like it upon the people of God. But there is no reference here in Daniel to future time after the trouble here mentioned; for this closes up this world's history. It includes the seven last plagues of Revelation 16, and culminates in the revelation of the Lord Jesus, coming upon his pathway of clouds in flaming fire, to visit destruction upon his enemies who would not have him to reign over them. But out of this tribulation every one shall be delivered who shall be found written in the book - the book of life; "for in Mount Zion . . . shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2:32. {1897 UrS, DAR 322.3}

FINAL THOUGHTS

It was our pioneer understanding that Daniel 11 was to be interpreted literally and that the King of the North in Daniel 11:40-45 is Turkey.

In fact, Ellen White writes:

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. 9T14.2

According to our pioneers, Daniel 11 has been fulfilled up until verse 44. After vs. 45 the next momentous event is the close of probation. The last 100 years has shown little activity surrounding Turkey and it has virtually dropped out of world news, making little contributions to world history. But could all this change? God says: "I am the Lord, I change not." Malachi 3:6 God's Word does not fail.

Should we alter our pioneer understanding of Daniel 11 because Turkey is silent and world powers are now set up differently? Is our foundation wrong?

When the pioneers came to the incorrect date for the close of the 2300 years, and Christ did not return, did they throw away their rules of interpretation? They did not! They continued to study to search for truth using the same principles, and finally they understood their error. Just because Turkey has not been a major player in the world for many years, does not mean that the principles of Biblical interpretation used were wrong. Read this powerful vision Ellen White had about our foundations:

I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps—the first, second, and third angels' messages. Said my accompanying angel, "Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received." I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform. I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it. — EW258.3

If the Eastern Question is part of our foundations, then who are we to remove it? The understanding of the King of the North is important because it's a part of the third angel's message since the King of the North reaches up to the close of probation and the last plagues. If we are to give the

three angels' messages clearly to the world, we need to understand every component of the end-time scenario. God has provided us His prophetic word that we may not be in darkness.

Is it possible that Turkey could again be an endtime player as our pioneers believed or is their view outdated and irrelevant? Why would the Spirit of Prophecy endorse the book *Thoughts on Daniel and the Revelation* so highly if it apparently contained such significant errors regarding Daniel 11:40-45?

And why would Ellen White herself speak so positively about the Eastern Question as presented by Uriah Smith and others, if it were untrue? We tread on dangerous ground if we wish to contradict the prophet of God. The decision comes down to two choices:

- either our pioneers were mistaken and the truth they held so dear was an error or has changed, casting doubt on the validity of Ellen G. White as a prophet of God and opening a door to question all our foundational beliefs,
- or we must give up our fond new interpretations (which were prophesied would come to deceive God's people), and instead trust that God's Word will come true as it is written. Surely the accuracy with which Daniel 11 has already been fulfilled should give us confidence that the last verse will also likewise be fulfilled to the letter.

The pioneers all believed that the Turk would come to his end at Jerusalem and thus fulfill Daniel 11:45, but they didn't have clarity about how that would take place. They took a humble approach in terms of prophecy and were not dogmatic about a specific fulfillment of Daniel 11:45 but left open other scenarios. However, they stuck to the literal interpretation of prophecy according to Miller's rules. Even James White who wondered if the papacy played a role in Daniel 11:45 still interpreted the prophecy literally.

The Preface to the book *Daniel and the Revelation* by Uriah Smith presents clearly the pioneer understanding:

PREFACE

6. There are two general systems of interpretation adopted by different expositors in their efforts to explain the sacred Scriptures. The first is the mystical or spiritualizing system invented by Origen, to the shame of sound criticism and the curse of Christendom; the second is the system of literal interpretation, used by such men as Tyndale, Luther, and all the Reformers, and furnishing the basis for every advance step which has thus far been made in the reformation from error to truth as taught in the Scriptures. According to the first system, every declaration is supposed to have a mystical or hidden sense, which it is the province of the interpreter to bring forth; by the second, every declaration is to be taken in its most obvious and literal sense, except where the context and the well-known laws of language show that the terms are figurative, and not literal; and whatever is figurative must be explained by other portions of the Bible which are literal.

7. By the mystical method of Origen, it is vain to hope for any uniform understanding of either Daniel or the Revelation, or of any other book of the Bible; for that system (if it can be called a system) knows no law but the uncurbed imagination of its adherents; hence there are on its side as many different interpretations of Scripture as there are different fancies of different writers. By the literal method, everything is subject to well-established and clearly-defined law; and, viewed from this standpoint, the reader will be surprised to see how simple, easy, and clear many portions of the Scriptures at once become, which according to any other system, are dark and unsolvable. It is admitted that many figures are used in the Bible, and that much of the books under consideration, especially that of the Revelation, is clothed in symbolic language; but it is also claimed that the Scriptures introduce no figure which they do not somewhere furnish literal language to explain. This volume is offered as a consistent exposition of the books of Daniel and the Revelation according to the literal system.

James White, editor of the *Advent Review and Sabbath Herald*, wrote in December 12, 1854, page 134.18: “We do not believe that Russia is “the king of the north.” **It is our opinion that any power that reigns over Syria is - for the time being - “the king of the north,”** spoken of [by] Daniel 11; hence that the Turkish Dynasty is now that power. If Russia, Austria, England, or France should become possessed of supreme power over Syria, then it - which ever it might be - would become “the king of the north.” Till then none but the Turkish Dynasty occupies that position, in our opinion.”

This quote shows that during the formation of our denomination, Adventists were interpreting the prophecy literally. All interpretations by the pioneers, whether by James White in 1854, or Uriah Smith and others, regardless of which power they supposed to be the king of the north were literally interpreted right up until the death of Ellen White.

Modern views that lay claim that James White supported a Papacy king of the north view are dishonest because these claimants suppose to interpret Daniel 11:40-45 spiritually, of which James White would have no part.

The established truth of the brethren was that Turkey was the king of the north, and only one man, James White, introduced some doubts as to the identity but never about the hermeneutical method.

Already a hint that Turkey’s role on the world stage may be changing can be found in the news. July 2023 marked the anniversary of the 100-year-old Treaty of Lausanne which had bridled Turkey from becoming an independent economic power. The Treaty of Lausanne was enforced by the then-great powers of Europe - namely Great Britain and France. In today’s geo-political landscape, Great Britain and France no longer have the political and military muscle to enforce such a treaty. Turkey has begun violating the treaty, and the very fact that it has made claims in regards to Jerusalem (“Jerusalem is Ours!”), has made many political pundits inquire whether Turkey intends to re-establish the Ottoman Empire and Caliphate system.

As of July 2023, Turkey has full control over its own resources, and has plans to drastically improve its infrastructure, economy, military, and even its size.

Take a look at some of these news stories:

<https://midas.mod.gov.my/others/21-anything/intern-article/327-2023-end-of-the-treaty-of-lausanne>

https://en.wikipedia.org/wiki/Vision_2023

<https://www.israeltoday.co.il/read/jerusalem-is-ours-whats-behind-turkeys-astonishing-claim/>



The image is a screenshot of a news article from Israel Today. The header is red with the text "israel today Middle East" and "Jerusalem Tag" on the left, and "Become a member" on the right. The main headline is "“Jerusalem is Ours!” What’s Behind Turkey’s Astonishing Claim". Below the headline is a sub-headline: "Signs of the times: Turkey sets it eyes on capturing Jerusalem in a move to resurrect it's fallen Ottoman Empire." The byline reads "By Yochanan Visser | Oct 9, 2020 at 10:58 am | Topics: Jerusalem". There are social media share icons for WhatsApp, Facebook, Telegram, Twitter, and Email. Below the text is a photograph of a man in a dark suit, white shirt, red tie, and a white patterned scarf, wearing sunglasses and gesturing with his hands raised.

<https://www.hurriyetdailynews.com/turkey-will-never-accept-jerusalem-as-israels-capital-erdogan-131875>

News > Türkiye > Diplomacy

May 16 2018 13:06:50



Turkey ‘will never accept’ Jerusalem as Israel’s capital: Erdoğan

LONDON – Anadolu Agency



<https://www.timesofisrael.com/as-turkish-influence-grows-in-east-jerusalem-arabs-said-to-urge-israel-to-act/>

<https://www.alhudarealestate.com/en/news/turkey-2023-the-rise-of-an-empire>

Turkey 2023 ... The rise of an Empire



<https://www.jpost.com/israel-news/un-speaks-of-temple-mount-as-solely-muslim-site-ignores-jewish-ties-648077>

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Jerusalem Post > Israel News

UN speaks of Temple Mount as solely Muslim site, ignores Jewish ties

"Unlike this chamber which is detached from reality, a growing number of nations are acknowledging Jerusalem," said Ambassador Gilad Erdan.

By TOVAH LAZAROFF Published: NOVEMBER 7, 2020 16:57



Here are a few thought-provoking quotes to add to this subject:

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. — Letter 57, 1896. CW 65.1

This letter was written by J.N. Loughborough

Dear Brother,

... As to where you can get information on “the King of the North”, I think you will find it in Bro. Daniell’s book on the “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 Vol 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 writings 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.

The book referenced above is: Arthur G. Daniells, *The World War: Its Relation to the Eastern Question and Armageddon* (Washington, D. C.:The Review and Herald Publishing Association, 1917).

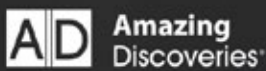
The unfolding future world events will determine if our pioneers were correct in their understanding of Daniel 11:40-Daniel 12:1 in attributing power and influence to Turkey again. However, the importance of understanding it correctly cannot be overstated. If it is true, and Turkey does flex its muscles and fulfill the verses in question, then the close of probation is very near, even at the door, and this is something we, and the world needing to be reached, will want to know!

*Turkey stands as a national guidepost to the world, that men may know what is going on in the sanctuary above. God's eye is upon his people, and he never leaves himself without a witness in the world. No man knows when Turkey will take its departure from Europe, but when that move is made, earth's history will be short. Then it will be said, "He that is unjust let him be unjust still, ...and he that is righteous let him be righteous still." To-day is "the day of preparation." The fate of Babylon, Medo-Persia, Greece, and Rome is recorded for the edification of the nations of today, and the lessons taught by all center in the events just before us. **While the world watches Turkey, let the servant of God watch the movements of his great High Priest, whose ministry for sin is almost over.** — Stephen N. Haskell, *Story of Daniel the Prophet*, p. 248*

We invite you to do your own prayerful study.

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