

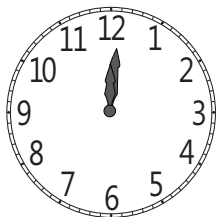
The Final Way-Mark

Of Probationary Time

Restoring the True Pioneer Position
of the King of the North



Daniel 11:45



Daniel 12:1

Revised Edition

Citadel Ministries

This revision has been made possible by all my Brothers and Sisters in Christ who diligently studied for themselves and sought out the truth. They found documentation, shared observations, and led me to sources of information that I had not discovered, and I thank and praise the Lord for such earnest students of God's word.

I also want to thank those who have spent much time and effort in helping me to compose and edit the first book and this revised edition.

Very special thanks go to; my wife Lila, Waldo, Margaret, Donna, Caroline, Joyce, Bill, Karen, Shirley, and Joe "the younger".

We also want to thank our friends who opposed the findings in the original "Way-Marks" because they caused us to study more diligently and unwittingly provided documentation to support our views.

It is our hope and prayer that this revised edition will give people the information they need to settle the question of what the true pioneer position was on the King of the North, when the change was made to the "Papacy" position, and who was responsible for the change. This will give us the foundation we need to understand the prophecy of *Daniel* 11 correctly and be able to follow our Great High Priest in the closing events of this world's history.

We need to come into unity on this subject, and the only way that will happen is if we accept the truth our pioneers established and build on the light that God has already given. It is imperative that we understand this prophecy. Probation is soon to close, and "the final movements will be rapid ones".

“He [The person asking; what shall I do to inherit eternal life?] has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything.” *Great Controversy*, page 598

“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.” *Testimonies*, vol. 9, page 14

“I am pained at my very heart; . . . I cannot hold my peace, because thou has heard, O my soul, the sound of the trumpet, the alarm of war. Jeremiah 4:19



“How shall we search the Scriptures? Shall we drive our stakes of doctrine one after another, and then try to make all Scripture meet our established opinions? or shall we take our ideas and views to the Scriptures, and measure our theories on every side by the Scriptures of truth? ...

“As we take up the study of God's word, we should do so with humble hearts. ... It was the unwillingness of the Jews to give up their long-established traditions that proved their ruin. ... **Those who sincerely desire truth will not be reluctant to lay open their positions for investigation and criticism, and will not be annoyed if their opinions and ideas are crossed.**

“... Those who think that they will never have to give up a cherished view ...will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed.” *Counsels to Writers and Editors*, pages 36-37

“Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any degree, to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him to come, leave him to God, the Judge of all” --John Wesley, “*Advice to the People Called Methodists*,” Works of John Wesley, Vol. 8, page 357.

All Scripture references are from the King James version unless otherwise noted.

Permission is granted to make copies of this book and distribute them freely, as long as the copies are made in context.

This book is distributed free of charge, but donations to help cover the cost are greatly appreciated.

If you know of anyone who would like a free copy of this book, or if you would like additional free copies to pass out, please send the name and address to:

Gene Brown

Gene.Brown.mail@gmail.com

Citadel Ministries

P. O. Box 306

Malta, Oh. 43758

Revised February, 2012

Contents

<u>The Importance of the Prophecy</u>	<u>7</u>
<u>Defining the Pioneer Position</u>	<u>17</u>
<u>Prophecy Explains Prophecy</u>	<u>21</u>
<u>The Focus of the Prophecy</u>	<u>28</u>
<u>The Derailing of the Prophecy</u>	<u>31</u>
<u>Unmasking the Masterminds</u>	<u>38</u>
<u>The Chronology of the Controversy</u>	<u>53</u>
<u>The Case for Literacy</u>	<u>64</u>
<u>Problems with the “Spiritual” Understanding</u>	<u>69</u>
<u>God’s Tried and True Servant</u>	<u>78</u>
<u>The Forgotten Commentator</u>	<u>82</u>
<u>The Forgotten Historian</u>	<u>85</u>
<u>One Verse Remains</u>	<u>88</u>
<u>Daniel 11:45 and Armageddon</u>	<u>96</u>
<u>In Conclusion</u>	<u>103</u>

The Final Way-Mark

Of Probationary Time

Daniel 11:45

Restoring the True Pioneer Position
of the King of the North

The Importance of the Prophecy

To understand prophecy correctly becomes more and more critical as we near the close of probationary time. Yes, we are saved by the grace of God through faith in Jesus Christ, but prophecy, as we see how it has been unerringly fulfilled all through history, establishes our faith as nothing else could. Satan knows this, and he has set a trap to destroy the faith of God's people just when they need it most, at the close of probation.

Satan is working that the history of the Jewish nation may be repeated in the experience of those who claim to believe present truth. The Jews had the Old Testament Scriptures, and supposed themselves conversant with them. But they made a woeful mistake. The prophecies that refer to the glorious second appearing of Christ in the clouds of heaven they regarded as referring to His first coming. **Because He did not come according to their**

expectations, they turned away from Him. Satan knew just how to take these men in his net, and deceive and destroy them. . . .

The very same Satan is at work to undermine the faith of the people of God at this time. There are persons ready to catch up every new idea. **The prophecies of Daniel and the Revelation are misinterpreted.** These persons do not consider that **the truth has been set forth** at the appointed time by the very men whom God was leading to do this special work. These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in this work, are to take the Word of God and believe on "their word" who have been led by the Lord in the proclamation of the first, second, and third angels' messages. These messages, received and acted upon, are doing their work to prepare a people to stand in the great day of God. If we search the Scriptures to confirm the truth God has given His servants for the world, we shall be found proclaiming the first, second, and third angels' messages.

It is true that there are prophecies yet to be fulfilled. But **very erroneous work has been done again and again, and will continue to be done by those who seek to find new light in the prophecies, and who begin by turning away from the light that God has already given.** *Selected Messages*, book 2, pages 111-112 (emphasis supplied)

As we near the close of this world's history, the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living. With them should be linked the teachings of the last book of the New Testament Scriptures. ...the promise is plain that special blessing will accompany the study of these prophecies. *Prophets and Kings*, p. 547.

Students of prophecy in the Seventh-Day Adventist Church have been told for over 60 years now that the King of the North in *Daniel* 11:40-45 is the Papacy. The

proponents of this theory almost always give a statement made by James White in the late 1800's to prove their position. It will be demonstrated later in this study that this statement by James White, understood in its proper setting, and by comparing it with two other statements, does not say what they try to make it say. It will also be demonstrated that the "true" pioneer position on *Daniel* 11:40-45, endorsed by the Spirit of Prophecy, is set forth in the books *Daniel and the Revelation* by Uriah Smith, *The Story of Daniel the Prophet* by S. N. Haskell, and *The Great Nations of Today* and *The Marshaling of the Nations* by A. T. Jones. There is conclusive evidence that these men were led by the Lord in presenting the true position on the King of the North, and we are told to believe on "their word". It will be further demonstrated that all of the pioneers, including James White, held the "literal" view of *Daniel* 11:40-45.

We do not doubt the sincerity of any who advocate the Papacy theory, because without doing an in-depth study into the entire history of this issue, even the most diligent student of prophecy could fail to understand that a conspiracy has been perpetrated on this denomination concerning the correct understanding of *Daniel* 11:40-45. Neither would they understand the reason of why Satan would want to distort the truth of this very prophecy, nor the end result of a wrong interpretation of these verses. Thus it is the purpose of this study to clarify the issues, unmask the deceiver in his disguise, and to re-establish our true pioneer position.

The importance of understanding this issue correctly is set forth by Ellen White in the book *The Great Controversy*, page 594:

Before His crucifixion the Saviour explained to His disciples that He was to be put to death and to rise again from the tomb, and angels were present to impress His words on minds and hearts. But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that He in whom all their hopes centered should suffer an ignominious death. The words which they needed to remember were banished from their minds; and when the time of trial came, it found them unprepared. The death of Jesus as fully destroyed their hopes as if He had not forewarned them. So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. **The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented.** But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and **the time of trouble will find them unready.** (emphasis supplied)

Our prophet makes it clear that because the disciples misunderstood Jesus **because of preconceived ideas, they were unprepared for their time of trial.** And then she applies that to today, and says that the **events** connected with the close of probation are also **clearly presented**, but **multitudes**, (and remember that only Adventists understand the concept of the close of probation), have no more understanding of these important truths than if they had never been revealed, and **the time of trouble will find them unready.** It, therefore, behooves us to understand it correctly.

We all know there is a Sunday Law coming that will ultimately lead to a death decree upon God's people, and bring us to the close of probation. (When the death

decree is passed, those who pass it will actually be passing the sentence of eternal death upon themselves, and probation will swiftly close for the whole world.) But, there is only **one** place in the Bible that gives an event to mark the close of probation, and that is *Daniel* 11:45.

Contrary to popular belief today, our true pioneer position was the literal interpretation of *Daniel* 11:45. (This will be established beyond dispute in Chapter 7 of this study when we put all statements by Uriah Smith, James White, and Ellen White in chronological order.) Most of God's true people today suffer from the preconceived idea that has been instilled in this church over the last 60 years, the idea that *Daniel* 11:40-45 is to be understood only spiritually.

However, when *Daniel* 11:45 is interpreted literally we have a definite event to mark the close of probation. When the verse is interpreted spiritually, we lose that event. Again, if the verse is literal, we have a final way-mark to follow our Great High Priest as He stands up and leaves the Most Holy Place in the Sanctuary above, an event marking the close of probation. Because there are no time prophecies after 1844, we cannot know the exact day when Jesus will leave the Most Holy Place. When He leaves, we know He will linger at the golden altar for a very short period of time, desiring to save even one more soul, and because of *Daniel* 11:45 we will know when that very short period of time begins by understanding the final way-mark.

But many will now want to quote *Great Controversy*, page 615.

When the irrevocable decision of the sanctuary has been pronounced and the destiny of the world has been forever fixed, the inhabitants of the earth will know it not.

This statement applies to the world and those who will be lost and not to the true remnant. Consider *Revelation* 12:9, “And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world:” The remnant will not be deceived, for they are the exception. *Amos* 3:7 says; “Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.” The Lord in His great mercy showed the pioneers, by prophetic interpretation, when Jesus entered the Most Holy Place at the beginning of this movement. And according to Uriah Smith, S. N. Haskell, and A. T. Jones, among others of our true pioneers, the Lord will give us a definite final way-mark by which we can know that our Great High Priest is leaving the Most Holy Place and probation is closing.

The Seventh-Day Adventist Church is a church of prophecy. It was established on the prophetic word. In 1838-1840 Josiah Litch, a leader in the Advent (Millerite) movement, published his expose’ on Revelation Chapter 9 and said that a certain event involving the Ottoman (Muslim) power in Turkey would transpire on August 11, 1840. When the exact event happened on the very day predicted, the Adventist interpretation of this prophecy, and therefore of the Bible, could no longer be disputed. It was called “the prophecy that converted a thousand infidels”. It gave an impetus to the Midnight Cry such as nothing else could have at the beginning of this movement. Daniel 11:45 is designed by God to give the same impetus to the Loud Cry at the end of this movement, just as probation is closing. Please consider the following statement by

James White, and remember “the Eastern question” was based on a literal interpretation of *Daniel* 11:40-45:

Positions taken upon **the Eastern question** are based upon prophecies which have not yet their fulfillment. ...**that portion of prophecy which will give great confirmation of faith in the soon loud cry and close of our message.** But what will be the result of this positiveness in unfulfilled prophecies should things not come out as very confidently expected, is an anxious question. James White, *Review and Herald*, Nov. 29, 1877 (emphasis supplied)

Josiah Litch stood virtually alone when he published his interpretation to the world because the brethren were afraid that if it turned out to be wrong it would destroy the movement. Nonetheless, it was perfectly fulfilled. His interpretation has long been forgotten by the world and the credibility of Adventism has long been trampled in the mire for more than 60 years now. Yet, we must ask, if God used an event in the Middle East at the beginning of this movement to prove that the historic Adventist interpretation of prophecy is correct; wouldn't it seem perfectly logical and consistent that God would use a similar event at the close of this message?

If the literal fulfillment of this prophecy can be published to the world before the event happens, just as Josiah Litch's interpretation was published just before it happened, it would be a strong impetus in God's hands for the salvation of multitudes. James White said it “will give great confirmation of faith in the soon loud cry and close of our message”. When those who have been deceived by the fallen churches see this prophecy literally fulfilled, they will finally realize that the Adventist interpretation of *Daniel* 11 is irrefutably correct. And as Jesus lingers at the golden altar, waiting to save even

one more soul, those who are honest will be convicted that our interpretation of the Sabbath is also true. This will be the impetus, the “great confirmation of faith”, to then be able to give them the knowledge they need to refuse the Mark of the Beast and to receive the Seal of God.

Sadly, God’s people have been taught for the last 60 years that the literal interpretation of Daniel 11:45 destroys our understanding of the Papacy. But instead of destroying it, the literal understanding enhances our understanding of the Papacy. The Papacy is behind it all, and will ultimately come out on top as the “spiritual” power underpinning the image of the beast for “one hour” (*Revelation 17:12*). The “one hour” continues through the plagues as the image of the beast, while giving homage to the beast, rules over a kingdom of men upon whom God has pronounced the sentence of eternal death. The Papacy is the “spiritual” power behind it all, but will never be completely restored to her former temporal dominion according to *Daniel 7:26*.

But the judgment shall sit, and they shall take away his [the Papacy’s temporal] dominion, to consume and to destroy it unto the end. *Daniel 7:26*

Consider also the following inspired comments:

[Revelation 17:13, 14 quoted.] "These have one mind." There will be a universal bond of union, one great harmony, **a confederacy** of Satan's forces. "And shall give their power and strength **unto the beast**." Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, **as was manifested** by the papacy, when in the past it persecuted those who dared to refuse

to conform with the religious rites and ceremonies of Romanism. *S.D.A. Bible Commentary* Vol. 7, page 983 (emphasis supplied)

Through the agency of Romanism, Satan took the world captive. The professed church of God was swept into the ranks of this delusion, and for more than a thousand years the people of God suffered under the dragon's ire. And when the Papacy, robbed of its strength, was forced to desist from persecution, John beheld **a new power** coming up **to echo the dragon's voice**, and carry forward the same cruel and blasphemous work. This power, **the last that is to wage war against the church and the law of God**, was symbolized by a beast with lamblike horns. *Signs of the Times*, November 1, 1899 (emphasis supplied)

One of the major problems with making the Papacy the King of the North is that it strongly implies, and some declare outright, that the Papacy will be completely restored to full dominion. That will **not** happen, although she will come very, very close. If you read the Spirit of Prophecy very carefully you will see that Ellen White always stops just short of restoring the Papacy to full dominion. It will be the image of the beast that holds dominion, while giving homage to the beast, until the end.

Those who continue to follow the wrong interpretation of the prophecy will fall into Satan's trap; looking for the Papacy to be resurrected to its complete temporal dominion and then to "come to his end" as probation is closing. I repeat, **this will not happen.** The Papacy will never be able to fully reclaim the throne of the world, and will not be destroyed until the second coming of Christ. (Study II Thessalonians 2:3-8.) (See also our study on "The Image of the Beast".)

Most are teaching that “the deadly wound” of the Papacy began to be healed in 1929, implying a complete restoration to world dominion. If “the deadly wound” wasn’t healed until 1929 that would be the resurrection of a dead beast, not the healing of a live one. How could the beast receive a deadly wound in 1798 and continue to live until 1929? “The deadly wound” was initially healed in 1800 when Napoleon reinstated the Papacy and brought the College of Cardinals back together. That healing process will continue until, just before the coming of Christ, the multitudes realize they are lost and turn on her and “eat her flesh and burn her with fire”. (*Revelation 17:16*)

This teaching of Papal world dominion will confuse those who are looking for her to be completely reinstated, and then come to her end as probation is closing. Their faith will be destroyed just when they need it most. However, if we can recognize the final way-mark that shows us that probation is closing, our faith will be solidified just when we need it most.

Consider the following quote from *Early Writings*, page 44.

I saw that Satan was at work ... just now in this sealing time. I saw some who ... were not firmly planted on the truth, and the covering of Almighty God could not be drawn over them ...

Satan was trying his every art to hold them where they were, until the sealing was past, until the covering was drawn over God's people, and they left without a shelter from the burning wrath of God, in the seven last plagues.

Defining the Pioneer Position

At this time, we need to define what we mean by the “pioneer position”. Some people have been confused on this point. The term applies to the landmark doctrines that were fully established by our pioneers. This presupposes that there had to be a time period when the landmark doctrines were established. In the first quote of our first chapter, we were told “the truth has been set forth at the appointed time”. The “pioneer position” refers to the unchangeable doctrines that were established during “the appointed time”.

We will repeat a part of that statement:

The prophecies of Daniel and the Revelation are misinterpreted. These persons do not consider that **the truth has been set forth at the appointed time** by the very men whom God was leading to do this special work. These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in this work, are to take the Word of God and believe on “their word” who have been led by the Lord in the proclamation of the first, second, and third angels’ messages. *Selected Messages*, book 2, page 111 (emphasis supplied)

We need to ask the question; was that interval that Ellen White calls “the appointed time” from 1840-44, or was it 1844-94? Much depends on this because we are told to “believe on **“their word”**” who were “led by the Lord” during “the appointed time”. Notice also that she is here clearly talking about **prophecy**. This statement, found in *Selected Messages*, Book 2, page 111, comes from *Manuscript Release* No. 1237, dated Nov. 8, **1896**. [Please notice the date.] A few paragraphs before this she said:

After the Great Disappointment [Was this between 1840-44 or 1844-94?] there were few who set themselves to seek the Word with all their heart. But some souls would not settle down in discouragement and deny that the Lord had led them. **To these** the truth was opened point by point, and entwined with their most hallowed recollections and sympathies. . . . Truth was made to shine forth, beautiful in its simplicity, dignified with a power and **invested with an assurance unknown before the Disappointment.** We could then proclaim the message in unity. (emphasis supplied)

We will continue to demonstrate the correct time period to be from 1844-94 when all of our landmark doctrines, which are our pillars of truth, were laid down. Please notice the following three quotes:

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.-- Preach the Word, p. 5. (1905.) *Counsels to Writers and Editors*, page 32 (emphasis supplied)

In the future, deception of every kind is to arise, and we want solid ground for our feet. We want **solid pillars** for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. [When did they begin to understand the Sanctuary? 1844 after the disappointment.] This is one of the points on

which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?-- Review and Herald, May 25, 1905. *Ibid.* page 53 (emphasis supplied)

The past fifty years have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time. The languishing souls are to be confirmed and quickened according to His Word. . . . Not a word is changed or denied. That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth. [The] **pillars of truth** were revealed, and we accepted the foundation principles that have made us what we are-- Seventh-day Adventists, keeping the commandments of God and having the faith of Jesus. *Upward Look*, page 352 (emphasis supplied)

We will give three more statements to further confirm when our landmark doctrines were established:

Several have written to me, inquiring if the message of **justification by faith** is the third angel's message, and I have answered, "It is the third angel's message, in verity. [Was the message of 1888 in the first "fifty years" from 1844-1894?] 1 *Selected Messages*, page 372 (emphasis supplied)

THE PROHIBITION ON PORK WAS THE FIRST TO BE ESTABLISHED, BUT EVEN THAT TOOK TIME. BEFORE THE HEALTH MESSAGE CAME TO ELLEN WHITE IN 1863, SHE AND JAMES WHITE BOTH DISCOURAGED BELIEVERS WHO ATTEMPTED TO ENFORCE A PROHIBITION ON PORK. "WE DO NOT, BY ANY MEANS, BELIEVE THAT THE BIBLE TEACHES THAT ITS [PORK] PROPER USE, IN THE GOSPEL DISPENSATION, IS SINFUL," JAMES WHITE WROTE IN 1850. IN 1858, A BROTHER IN NEW ENGLAND, DOUBTLESS S. N. HASKELL, WAS AGAIN TRYING TO

DISCOURAGE THE USE OF PORK, AND WOULD MAKE ITS USE A TEST OF LOYALTY TO GOD'S WORD. MRS. WHITE WROTE HIM SAYING THAT, "If it is the duty of the church to abstain from swine's flesh, God will discover it to more than two or three. [The health message, "the right arm" of the third angels' message wasn't given until 1863.] *Manuscript Release 852, page 1*

In 1846, on a visit to New Bedford, Mass., I became acquainted with Bro. Joseph Bates. He was keeping the Sabbath, and urged its importance. I did not feel its importance, and thought that Bro. B. erred in dwelling upon the fourth commandment more than the other nine. But the Lord gave me a vision. I was conducted to the second vail. It was lifted, and I beheld the ark, and on it the mercy-seat. Jesus raised the cover of the ark, and I beheld the tables of stone on which the ten commandments were written. I was amazed as I saw the fourth commandment. A halo of glory was all around it; for it was the only one of the ten which points out to man who the living God is, the maker of heaven and earth. [Is the Sabbath an integral part of our message? It wasn't accepted until 1846.] *2 Spiritual Gifts, page 82 (emphasis supplied)*

These statements demonstrate conclusively that the period 1844-94 was the "appointed time" when the landmarks of our faith, making up the "pioneer position", were established. Therefore, any author who is quoted before or after that period, unless their article was endorsed by Ellen White, cannot be included in the "pioneer position". This disqualifies such men as J. V. Himes, or even Josiah Litch, from being pioneers, although they were leaders in the Millerite movement. They refused to accept the sanctuary doctrine and left the movement in 1845 when the landmark doctrines were beginning to be established.

Prophecy Explains Prophecy

In the book *Education*, page 123, we are given the following inspired counsel on how to interpret the Bible:

The Bible contains all the principles that men need to understand in order to be fitted either for this life or for the life to come. And these principles may be understood by all. No one with a spirit to appreciate its teaching can read a single passage from the Bible without gaining from it some helpful thought. But the most valuable teaching of the Bible is not to be gained by occasional or disconnected study. Its great system of truth is not so presented as to be discerned by the hasty or careless reader. Many of its treasures lie far beneath the surface, and can be obtained only by diligent research and continuous effort. The truths that go to make up the great whole must be searched out and gathered up, 'here a little, and there a little.' Isaiah 28:10.

When thus searched out and brought together, they will be found to be perfectly fitted to one another. Each Gospel is a supplement to the others, **every prophecy an explanation of another, every truth a development of some other truth.** The types of the Jewish economy are made plain by the gospel. Every principle in the word of God has its place, every fact its bearing. And the complete structure, in design and execution, bears testimony to its Author. Such a structure no mind but that of the Infinite could conceive or fashion. (emphasis supplied)

The prophecy of *Daniel* Chapter 11, especially the climax and focus of the prophecy in verses 40-45, is one of the most amazing and least understood in all the Bible. To begin with, many people think that Daniel is the speaker in Chapter 11, but he is not; he is only the scribe. If you read Chapter 10 in connection with Chapter 11 you will see that **the angel Gabriel is the speaker.** This prophecy is so important that God could

not commit it even to His beloved prophet Daniel, to be written down in his own words. This is the only chapter in the Bible directly dictated word for word by an angel. It is also the only prophecy in the Bible that God uses a whole Chapter, (Chapter 10) to introduce.

Daniel Chapter 11 parallels Chapters 2, 7, and 8, but now the symbols are dropped and the prophecy is given in plain language. A new terminology is used to introduce *Daniel* 11 that is not found in Chapters 2, 7, and 8, which are obviously highly symbolic. In *Daniel* 10:1 we read, “In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was **true**.” Then in *Daniel* 10:21 we read, “But I [Gabriel] will shew thee that which is noted in the scripture of **truth**.” The same terminology is used again in *Daniel* 11:2; “And now I [Gabriel] will shew thee the **truth**.” (emphasis supplied) This can only mean **literal truth** or there would be no reason for the different terminology. The words “true” and “truth” come from the same Hebrew word that is used at least 113 times in the Old Testament to mean literal truth or literally true. Whenever God repeats anything three times it bears the stamp of divinity.

Consider also *Daniel* 7:16; “I came near unto one of them that stood by, and asked him **the truth** of all this. So he told me, and made me know **the interpretation of the things**.” (emphasis supplied) According to this verse, “**the truth**” is “**the [literal] interpretation of the things**”. The rest of Chapter 7 illustrates how “**the truth**” is the same prophecy previously given in symbolic language, but is now interpreted “**literally**” and given in **plain language**.

For example, in *verse* 17, we are told; “These great beasts, which are four, are [**literally**] four kings.” Then in *verse* 19, the Bible says; “Then I would know **the truth** of the fourth beast, ...” Following on down to *verse* 23, we read; “Thus he said, The fourth beast shall be [**literally**] the fourth kingdom upon earth, ...”.

This proves conclusively, when we are told, not once, but 3 times, *Daniel* Chapter 11 is “true” or the “truth” that it is to be understood literally.

The reason *Daniel* Chapter 11 is given in plain language is because details are brought in, especially in verses 30-45, dealing with the working of the “mystery of iniquity” in its various aspects throughout history. These details are nowhere found in the previous chapters. These various aspects in verses 30-45 all fall under the general title of “Rome”. Thus, it would be extremely difficult for us to interpret if it were given in symbolic language. It brings us through the same history as Chapters 2, 7, and 8, but when we come to verse 30 and onward in *Daniel* Chapter 11, we pass from seeing governments as governments, to a power which is swaying these governments. From this point on, history deals with the “mystery of Iniquity” and its workings through the various governments. The “literal” movements of these nations are portrayed in verses 30-45, but the student of prophecy who has true spiritual discernment will see the movements of the “mystery of Iniquity” behind the scenes that are being literally portrayed.

Consider what Ellen White says in 13 *Manuscript Releases*, page 394:

We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the

scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse [of Daniel 11] a power is spoken of that "shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. [Verses 31-36, quoted.] (emphasis supplied)

Please note that she says that the history of "a power", (the "mystery of iniquity", in this instance the Papacy), will be repeated, but then she quotes verses 30-36, not verses 40-45. In fact, she never even mentions verses 40-45. Every honest student of prophecy will agree that verses 30-36 apply to the Papacy. Could it be that we have made a misapplication and applied to verses 40-45 that which should be applied to verses 30-36 only? Another error is brought in with the teaching that the "repeat" of the "fulfillment of this prophecy" is the resurrection of the Papacy to her former dominion. As we have already shown, the Papacy will never completely regain her temporal dominion. It is the image of the beast that repeats the history **of** the original beast, and forms an image **to** the beast, thus giving homage **unto** the beast.

If prophecy explains prophecy, we must ask, where are the parallel prophecies to verses 30-45? *Daniel* and *Revelation* explain one another so we need to look to the book of *Revelation* for the parallel explanations. We will find that the parallel prophecies in the book of *Revelation* that further explain verses 30-36 in *Daniel* 11 are found primarily in *Revelation* Chapter 13, and the Third Angel's Message of *Revelation* Chapter 14.

The discerning student of prophecy will agree that *Revelation Chapter 11* is the history of the “mystery of iniquity” in France. But where is the parallel to this in the book of *Daniel*? There is only one place that it can possibly be found, and that is in verses 36-39 of *Daniel Chapter 11*.

Next, we will look at *Revelation Chapter 9*. The student of prophecy will agree that this chapter is an explanation of the working of the “mystery of iniquity” through the Ottoman Empire, today known as the Islamic or Muslim power. Again we ask; where is the parallel to this chapter to be found in the book of *Daniel*? There is only one place that it can possibly be found, and that is in verses 40-45 of *Daniel Chapter 11*. The book of *Joel* confirms this. The prophecy of *Joel* parallels both *Revelation Chapter 9* and *Daniel 11:45*. (See our study, “The King of the North in the Book of Joel.”)

We are told very clearly in the book *The Great Controversy*, Chapter 15, how the Papacy was responsible for what happened in France during the Reign of Terror, as portrayed in *Revelation Chapter 11* and *Daniel 11:36-39*. This was done as an experiment to try to destroy Protestantism and the Bible, and will be repeated when the image of the beast is formed.

The Papacy also tries to control every move made by Islam, as described in *Revelation Chapter 9*, *Daniel Chapter 11:40-45*, and the book of *Joel*. The Papacy actually created Islam to be a tool in her hands to destroy true Christians and all Jews so she could finally seat herself on the throne of the world at Jerusalem. Islam, however, grew so large and powerful that it got out of control and became a monster. The Papacy is

still struggling to bring this gigantic evil power back under control.

The Papacy is behind it all and has instigated all the literal movements of these nations, including what is now happening in the United States and elsewhere. But just as surely as she brought terror to France and then received a deadly wound in 1798, she is bringing terror to the United States and virtually all nations, through Islam, and will meet her final destruction at the very moment when she thinks she has succeeded. Instead of gaining dominion of the entire world, she meets her demise at the Second Coming of Jesus Christ.

To comprehend what is happening, we need to understand how the Ottoman Empire is being re-established with their Caliphate headquartered in Turkey. (The Caliphate is the same to Islam as the Papacy is to Catholicism. Interestingly, both received a deadly wound, both are again rising to power, and both will once again meet their demise.) To get an insider's view of what is going on, and who is behind it, go to www.walidshoebat.com. Click on the interview with Pat Robertson and listen to this former Palestinian terrorist, who knows nothing of true prophecy, explain how the Muslim Brotherhood is in the process of uniting and consolidating all Arab nations into one Caliphate. This is what all the uprisings in the Middle East are really about. Look at how closely this fulfills the prophecy found in *Testimonies*, Vol. 9, page 11.

The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones.--*Testimonies*, vol. 9, p. 11.

According to Mr. Shoebat in his Pat Robertson interview, the Muslim Brotherhood, the oldest terrorist organization in the world, recognizes Turkey as **the** strategic place for re-establishing their long-awaited Caliphate. According to their plans, as soon as the Caliphate is formed and the new Caliph is seated in Constantinople, he will declare global jihad beginning with the annihilation of Israel and moving his seat to Jerusalem, and then continuing with their jihad throughout the world. This would constitute a perfect fulfillment of *Daniel* 11:45 and the prophecy of *Joel*.



The Focus of the Prophecy

To understand *Daniel* Chapter 11 correctly, we must begin with *Daniel* Chapter 10. *Daniel* 10:14 says; “Now I [Gabriel] am come to make thee understand what shall befall **thy people in the latter days.**” (emphasis supplied) **This is the focus of the whole prophecy!** *Daniel* 9:24 and *Daniel* 11:14 also use the phrase “**thy people**” and those who have studied the prophecy will agree that in those verses the reference is to **literal Israel.**

Our friends who oppose this view try to claim “thy people” in verse 14 has to refer to spiritual Israel because it refers to a prophecy for “the latter days”. If you are disposed to agree with that opinion, please consider this prophecy for “the latter days”:

For I know that after my death ye will utterly corrupt [yourselves], and turn aside from the way which I have commanded you; and **evil will befall you in the latter days**; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands. *Deuteronomy* 31:29 (emphasis supplied)

Moses is here speaking to literal Israel, and I don't believe anyone would attempt to refute that position. Moses says evil would “befall [them, literal Israel] in the latter days”. Then in *Daniel* 10:14, Gabriel is telling Daniel he is “come to make thee understand what [evil] shall befall thy people in the latter days.” *Daniel* 11 then leads up to and culminates in verse 45 giving a literal delineation of events which ends in the total demise of literal Israel at the close of probation; thus giving

spiritual Israel a definite way-mark to know when Jesus will stand up and leave the Most Holy Place. This position harmonizes completely with the proper understanding of the book of *Joel*, *Revelation* Chapter 9, *Exodus* Chapter 10, and *Revelation* 16:12, if we allow one prophecy to interpret another as we are admonished to do.

In *Daniel* 12:1 the phrase “**thy people**” is used again, but this time the reference is undoubtedly to “**spiritual**” Israel. To surface readers this may seem confusing, but when discerning students look at the verse closely, they will realize the term “**thy people**” in *Daniel* 12:1 is qualified by the phrase “**the children of**”. At the end of the verse, the term is further qualified by the phrase “**every one that shall be found written in the book**”, again meaning “spiritual Israel”.

Another instance where this type of terminology is used is found in *Daniel* 11:14, where the verse says “**the robbers of thy people**”, meaning the **Romans** who were “the robbers” of literal Israel. The qualifications of this verse and *Daniel* 12:1 make the term to have a spiritual understanding, but the term “thy people” is still a reference to literal Israel, even in these verses. “The children of” can only mean “spiritual Israel” who are the inheritors of the promises made to literal Israel, while “the robbers” were the oppressors of literal Israel. The only conclusion that can be reached, if we allow the Bible to interpret itself, is the term “**thy people**” without the qualifier, **always** refers to **literal Israel**.

By allowing the Bible to interpret itself, then the focus of the whole prophecy as described in *Daniel* 10:14 is an event that will befall **literal Israel** in the

latter days, specifically just as probation is closing. This is precisely what the pioneers taught.

This is not to say that literal Israel is still God's chosen people. They are not. The Bible is very plain that the true remnant church, "Spiritual Israel" are God's chosen people today. But God used an event in the Middle East, depicted in *Revelation* Chapter 9, to prove to the world that the Advent movement, from its beginning, was His true church. *Daniel* 11:40-45 is the parallel to *Revelation* Chapter 9, so the focus of this prophecy of Daniel, the event depicted in *Daniel* 11:45, will be used by God to prove to the world, just as probation is closing, that the true Seventh-day Adventist movement has the right message.

The climax of the whole Chapter brings us to the close of probation, and then carries us to the final destruction of the King of the North during the sixth plague. This precipitates the Battle of Armageddon which, in turn, culminates in the Second Coming of Christ.

The focus of the whole prophecy is to give God's people a final way-mark to know when probation is closing by depicting an event that will befall literal Israel. This will solidify their faith and prepare them for the time of trouble, and prove to the world that God's people have the right message; the final warning from God. This will also give God's people the ability to identify the seven last plagues as they fall, especially encouraging them to hold on through the sixth and seventh plague.

The Derailing of the Prophecy

We are making the same mistake at the end of this movement that William Miller did at the beginning. Though Miller made a crucial mistake because of a preconceived idea that was instilled in him by the false prophets of his day, the rest of his theology was based firmly on solid exegesis (the critical explanation or interpretation of a text). We are also making a crucial mistake at the end of the Advent Movement because of a preconceived idea that has been instilled into our understanding for over 60 years.

The majority of Adventists believe that the King of the North is the Papacy; this is what we have been told for over 60 years now. They also believe that it is a landmark fully established by our pioneers. But in reality, the individual who instilled that idea into our thinking was a very influential writer named **Louis Were, not the pioneers.**

Even so, Louis Were was not the originator of this new idea. He based his “Papacy” theory, in part at least, on a paper *The Pioneers on Daniel Eleven and Armageddon*, by Raymond F. Cottrell. (This *Paper* is in the archives at the James White Memorial Library, Andrews University, Berrien Springs, Michigan.) Elder Cottrell wrote this *Paper* in 1943 and submitted it to the Biblical Research Fellowship. In this article, Cottrell presented his new view that the King of the North is the Papacy, and that Armageddon is to be understood only “spiritually”. He claimed that this was the pioneer view, but it was in fact directly opposed to the views held by our pioneers, as we will prove later in this study. Even

Cottrell, however, didn't dare go so far as to remove the interpretation of verses 40-45 from the literal geographical area of the original King of the North and King of the South, as depicted in verses 5-15 of *Daniel* Chapter 11.

A synopsis of Cottrell's views on the King of the North was published in *Ministry Magazine* by a study group appointed by the Committee on Biblical Study and Research. Raymond F. Cottrell had a dominant influence over this study group, and recorded their findings. He summarized their report in these words:

The eleventh chapter presents a literal exposition of the symbolic prophecies of Daniel 2, 7, and 8. ... The committee were not fully agreed as to the interpretation of the "king of the south" and the "king of the north" in these verses. It was agreed, however, since all through the eleventh chapter of Daniel these terms apply to powers geographically located in the eastern Mediterranean, that the powers indicated here as "king of the north" and "king of the south" must play their part in the final history within this area. *Ministry Magazine*, March 1954, page 26

Louis Were, about the year 1949, using Cottrell as a spring board, took another giant leap in changing the denomination's understanding of the King of the North by giving every aspect of the prophecy a "spiritual" connotation. He was able to do this and get away with it because of what happened in Israel in 1948.

The theologians in the church had gone far beyond what the pioneers had established as the interpretation of *Daniel* 11:40-45. Many false theories had been brought in and were being presented to the world as official doctrines. One of those theories taught for many years, and given to the world by our evangelists, was

that Israel would never again be established as a sovereign nation. When Israel was reestablished as a sovereign nation in 1948, the leaders of the church were extremely embarrassed, and began looking for a new interpretation for the prophecy.

The *Paper* which Raymond Cottrell had given to the Biblical Research Fellowship in 1943 had been shelved. In 1949, it was reexamined. Satan had set the church up and the time was ripe for him to spring his trap. Many of Cottrell's divergent views were accepted by the leadership. Louis Were was then able to build on Cottrell's misapplications and totally derailed the interpretation of the prophecy from the true pioneer position.

All modern expositors on *Daniel* 11:36-45 who teach the "Papacy" theory, whether they realize it or not, base their understanding on the teaching of these men who were clearly removing the landmarks which had been fully established by our pioneers. (Their theology and their associates will be examined in the next Chapter.)

The church, however, didn't change its official position on "The Eastern Question", (the pioneer interpretation of *Daniel* 11:40-45) until about 1960-62. At that time, it was removed from *Bible Readings for the Home*. This is the book that presents the established doctrines of the church. It is interesting to look at the first edition of this book, *1888 Bible Readings for the Home Circle*, which can be found by going online. If you look up the website, go to the chapter entitled "The Eastern Question" which begins by saying:

The eleventh chapter of Daniel entire is a literal historical prophecy, the longest and most remarkable of its kind in all the Scriptures.

The 1914 edition of *Bible Readings*, and all subsequent editions up until 1960-62 were in agreement with the 1888 publication.

I find it very intriguing that in all the articles that I have been able to find written by our pioneer authors, never once was it said that the King of the North was the Papacy! (The one exception was Uriah Smith himself, who at first held such a position, but very quickly changed it to the pioneer position and maintained that position for the rest of his life. A synopsis of the pioneer position can be found in his book *Daniel and the Revelation*.)

James White held that the King of the North was Rome, and many will say that this is only semantics (a slight difference in words), but there is a difference. It is true that Rome includes the Papacy, it also includes Opus Dei, and the Jesuits. And, according to Walter Veith's expose' "The Islamic Connection", Rome and Islam are esoterically the same entity (a small group of elite insiders who hold the same knowledge or interests). In addition, Elder Bob Trefz in his *Cherith Chronicle* dated November, 2001 proved very conclusively that Islam is a child of the Papacy, and therefore, Roman.

The student of prophecy will remember that the western division of the pagan Roman Empire was overrun by the Barbarian Hordes and divided into the Ten Kingdoms. The eastern half of the empire, with its capital at Constantinople, was eventually conquered by the Ottoman Empire, also known as the Ottoman Turks. Constantinople (Istanbul) has today become the seat of the Muslim nations, or Islam. Islam is a tool of the Papacy created to destroy true Christians and all Jews,

and ultimately to hand Jerusalem over to the Papacy, which she has wanted for centuries.

The King of the North “Papacy” interpretation is based on Louis Were’s and Raymond F. Cottrell’s writings which date from about 1949 and 1943 respectively, and is emphatically **NOT** a landmark of our faith. In the book, *An Exhaustive Ellen G. White Commentary on Daniel* Volume 1, page 381, under the heading of “What Church Leaders Say About Louis Were”, we find the following endorsement by Harold West, Ministerial Director: He says, “Louis Were was one of the **first** (emphasis supplied) to speak out of the Turkey, King of the North, Valley of Megiddo syndrome that had possessed SDA’s for so long.”

Now if Louis Were “was one of the first to speak out of (or against) the Turkey, King of the North, Valley of Megiddo” interpretation, then this should be all the evidence that we need to prove that the original, or pioneer, position **was** the “Turkey, King of the North, Valley of Megiddo” position. (We will find that another reason Were vilifies the “Valley of Megiddo” teaching is because the King of the North, and a literal interpretation of the Battle of Armageddon are inseparably linked together in prophecy.)

Shouldn’t we be asking ourselves “Who were these men?” and “Are we in the right camp here?” Perhaps there should be a more thorough investigation into the books of Louis Were and Raymond F. Cottrell. What other changes did they attempt to bring in? (We will look at this briefly in the next chapter.) It would be well to note that this was at the same time the New Theology was being insidiously introduced into the denomination by several church “leaders”. Incidentally, Were was

endorsed by Hans K. LaRondelle, Th.D., a prominent pastor who worked to bring New Theology into the denomination, and Cottrell worked with Edward Heppenstall on his revision of *Daniel* 11. Heppenstall was one of the first to try to instill the doctrine of original sin into the church. Ellen White was shown what these men, and others, would do and described it this way:

As a people we have been greatly humiliated by the course that some of our brethren in responsible positions have taken in **departing from the old landmarks**. ... We need to realize that God has given us a decided message of warning for the world, even as He gave Noah a message of warning for the antediluvians. *Testimonies*, Vol. 7, page 107 (emphasis supplied)

The ideas of New Theology insidiously undermined our doctrines of the Nature of Christ and the Atonement. Could it be that while the Champions for Truth rose up to form a movement against New Theology errors, they were so intent on combating those errors that they overlooked the prophetic errors that Louis Were was introducing? We will find that not only was he “the first to speak out of the Turkey, King of the North, Valley of Megiddo” position that our pioneers had always taken on prophecy, but he was also one of the first to introduce New Theology into his books, even as early as 1949! [1949 was also the year that the “Fallen Nature” of Christ was removed from the book *Bible Readings for the Home*.]

God’s people, and especially those in leadership positions, who have stood by and allowed these errors to come in and didn’t stand up against them, should consider very carefully the following counsel:

These men who have been trusted to keep the fort have well-nigh betrayed it into the hands of the enemy. They have opened the gates to a wily foe, who has sought to destroy them.

Men of experience have seen stealthy hands slipping the bolts that Satan might enter; yet they have held their peace with apparent indifference as to the results. ...These persons do not realize that God holds them responsible for every advantage gained by the foe who is admitted to the fort. The desolation and ruin following lie at the door of the unfaithful sentinels, who, by their neglect, become agents in the hands of the adversary to win souls to destruction. *Testimonies*, vol. 4, pages 211-212

[HTTP://THEBIBLEREVIVAL.COM](http://THEBIBLEREVIVAL.COM)



* The king of the north shall come against him like a whirlwind. — Dan. vii. 19.

Unmasking the Masterminds

Our purpose in unveiling the writings of Louis Were and Raymond F. Cottrell and their theology is not the criticism of a man, but the vindication of truth. We are warned in “*Testimonies to Ministers*” page 55:

False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. They are to be met and opposed, not because they are bad men, but because they are teachers of falsehood and are endeavoring to put upon falsehood the stamp of truth.

Again, in “*Testimonies to Ministers*”, page 229, we are told:

My soul is much burdened, for I know what is before us. Every conceivable deception will be brought to bear upon those who have not a daily, living connection with God. In our work no side issues must be advanced until there has been a thorough examination of the ideas entertained, that it may be ascertained from **what source they have originated**. Satan's angels are wise to do evil, and they will create that which some will claim to be advanced light, ...My brethren, I warn you to make straight paths for your feet, lest the lame be turned out of the way. (emphasis supplied)

Let us now examine a few passages from books written by Louis Were because he is the one most responsible for the “spiritual” view of *Daniel* 11:40-45. We need to ascertain from what source his ideas originate. Then we will look only very briefly at

Raymond F. Cottrell. The Bible says: “By their fruits ye shall know them.”

To begin to get a picture of the theology of Louis Were, we will look at his position on the Battle of Armageddon. From his book, *The Truth Concerning...Mrs. E. G. White, Uriah Smith, and the King of the North* on page 13 he says:

In the Spirit of Prophecy, the final conflict is always between the powers of earth and God’s people...

Uriah Smith’s teachings concerning Armageddon (the military, Palestinian interpretation), the final conflict, differed from the clear teachings of the Spirit of Prophecy...the Lord’s servant quotes or refers to Rev. 16:14-16 and makes it definitely clear that ‘the final conflict’ will be between the forces of good and evil over loyalty to the Commandments of God. ... It is this conflict which all last-day prophecies depict--not a military conflict associated with the ending of Turkey or nations adjacent to the Euphrates.

Then in his book, *The King of the North at Jerusalem*, on page 13, Were states “There is no hint of Armageddon being a conflict of nation against nation.” Were tries to destroy the concept of a literal Battle of Armageddon because the literal view of Daniel 11:40-45, and a literal Armageddon are inseparably linked together in prophecy. (This will be demonstrated in the next to last chapter of this book.) While claiming to believe and support the Spirit of Prophecy and the pioneer position, Louis Were was actually in direct opposition to both.

It is true that the pioneers taught the doctrine of a “spiritual” Armageddon, and there are many quotes in the Spirit of Prophecy to endorse it, but they also taught a literal application. It was not one or the other, it was

both. The following statement from Ellen G. White shows how Were, whether purposefully or ignorantly, did clearly misrepresent her belief in a literal Armageddon, which was in harmony with the pioneers.

Ellen White in 7 *Bible Commentaries*, page 967, says this:

The nations of the world are eager for conflict; but they are held in check by the angels. When this restraining power is removed, there will come a time of trouble and anguish. Deadly instruments of warfare will be invented. Vessels, with their living cargo, will be entombed in the great deep. All who have not the spirit of truth will unite under the leadership of satanic agencies. But they are to be kept under control till the time shall come for the great battle of Armageddon.

Another statement from 8 *Testimonies*, page 307:

We are to ... understand the progress of events in the marshaling of the nations for the final conflict of the great controversy.

Elder S. N. Haskell in his "Bible Handbook" on pages 128-129 gives a full biblical outline of the battle of Armageddon, including the "type" in the Old Testament, and the last day literal battle.

Elder A. T. Jones in his book, *The Great Nations of To-Day*, had this to say on page 102:

Thus we have found the origin, the place, the present situation, the work, and the destiny of the great nations of to-day, which indeed include all the nations of to-day, for the great nations of to-day are "the kings of the earth and the whole world." Their origin is found through the knowledge of the first five of the Seven Trumpets; their place is the whole world; their present situation is the

interminable entanglement of the Eastern Question, as it now embraces China; and, with China as their immediate center, and with Turkey as their original and ultimate center, their work is the arraying of themselves, and the mustering of their forces, in preparation for "the battle of that great day of God Almighty;" and their destiny is ARMAGEDDON.

In spite of these statements, Mr. Were makes the claim that according to the pioneers or the Spirit of Prophecy; "There is no hint of Armageddon being a conflict of nation against nation." I must ask; Do you really want to rest your understanding of prophecy on this man's claims?

It was because of his incessant attack on Uriah Smith that Were wrote the book *The Truth Concerning....* In this book he tries to make it appear that the theology of Uriah Smith is in opposition to Ellen White and Jones and Waggoner. We will find that the statements that he uses to try to destroy Uriah Smith's credibility are misconstrued, taken out of context, and misapplied. Were comes up with several obscure statements from the Spirit of Prophecy to try to destroy the integrity of Uriah Smith and his book *Daniel and the Revelation*. But the statements he uses to try to destroy Smith do not even apply to the book, but rather to the 1888 message conflict. I must ask; if Louis Were could find all those obscure statements and take them out of context to attempt to destroy the integrity of Uriah Smith, do you suppose that he came across any of the statements where Ellen White endorsed the book, such as where she said that in Smith's book "there is found solid, eternal truth for this time."? 1 *Manuscript Releases*, page 61. Incidentally, one might ask "Why would there be several extensive articles on Daniel 11:

40-45, written by Louis Were, in *An Exhaustive Ellen G. White Commentary on Daniel*, when Our Prophet is completely silent on these last five verses?"

How did Ellen White feel toward Uriah Smith?

I feel very tender toward Elder Smith. My life interest in the publishing work is bound up with his. He came to us as a young man, possessing talents that qualified him to stand in his lot and place as an editor. How I rejoice as I read his articles in the Review--so excellent, so full of spiritual truth. I thank God for them. I feel a strong sympathy for Elder Smith, and I believe that **his name should always appear** in the Review as the name of the leading editor. Thus God would have it. *Selected Messages*, book 2, page 225. (emphasis supplied)

Coming back to Louis Were and his attack on Uriah Smith, we will again quote from the book *The Truth Concerning...* pages 10-12, and then give "the rest of the story."

Uriah Smith's incomplete knowledge of the theme of righteousness by faith caused him at that time to be heedless of the definite stand taken by Mrs. E. G. White in supporting Waggoner and Jones in their presentation of this vital Christian teaching, and by his opposition he showed that he, and others, "accredited the testimonies of the Spirit of God to no higher source than human wisdom."

In an editorial (RH) published May 10, 1892, Uriah Smith 'takes issue' with the teachings of Jones and Waggoner (and Mrs. E. G. White). His editorial was entitled "*A Wretched Christian.*" He enquires: 'in what condition was the apostle when he penned these words? Was this his condition of mind all through his Christian life, or was this only one feature of a condition in which he found himself while passing by the process of conversion from a state of bondage to sin to a state of liberty in Christ Jesus?' *The Truth Concerning...*, pages 10-12.

Were then continues, quoting Uriah Smith:

We raise these queries because there are some who do not think that the apostle in the seventh of Romans was describing his own conversion and picturing a condition which when he had reached the advanced state of Christian attainment, was with him *a past experience*; but that he is here setting forth the usual experience of the believer *all his life*, until his Christian course is ended...With such a view we take issue. (emphasis in original)

Were then continues in his own words:

That Uriah Smith's exposition of the seventh of Romans as a past Christian experience differed from Mrs. E. G. White's teaching that Romans 7 becomes more meaningful as life continues, may be seen from the following quotation. *The Truth Concerning ...*, pages 10-12 (emphasis supplied)

Louis Were then quotes from COL 160-161, and AA 560-561, to try to show that Ellen White was in agreement with the new theology position that the Romans 7 man is a truly converted Christian and his experience of sin and repent becomes "more meaningful as life continues".

Mrs. White held no such view, but was actually in perfect agreement with Uriah Smith, who was in line with the teachings of Jones and Waggoner on this point. In the book "*The Faith I Live By*" page 130, she says:

As sons and daughters of God, Christians should strive to reach the high ideal set before them in the gospel. They should be content with nothing less than perfection.

Quoting from the book *Waggoner on Romans* we find on page 123 referring to the Romans 7 man:

A more disagreeable position can not be imagined. Life in such a state can be only a burden.

Indeed, if there were no higher position for a professed follower of the Lord than that described in these verses, he would be in a far worse condition than the careless sinner. *Waggoner on Romans*, E. J. Waggoner, page 123.

Then on page 125, Waggoner concludes:

It is not a state of actual service to God, because we read in our next *chapter* that “they that are in the flesh can not please God.” It is a state from which one may well pray to be delivered. *ibid*, page 125.

Going back now to Louis Were’s book, *The Truth Concerning...*, on page 12, Louis Were continues in his own words:

Uriah Smith, in the editorial referred to above, proceeded to state his view which was in direct opposition to the very heart of the message of Jones and Waggoner concerning daily crucifixion of self. He [Smith] wrote:

Paul is describing a condition through which he passed in conversion, and which was with him when he had reached the liberty of the Gospel, an experience past and gone, and which need never be repeated... The old man does not lie down and die a voluntary death. He struggles hard and dies with many a convulsion... The Christian ... is not always to be in the deplorable conflict described in Chapter 7 ... Let no man say, therefore, that Paul does not describe a higher state of Christian attainment in Rom. 8 than he does in Rom. 7, and that that which is described in Chapter 7 was not to him, after he had reached the condition of Chapter 8, a *past* experience. (emphasis in original)

Were then continues in his own words:

Thus was the Editor of the *Review* [Uriah Smith] ready to show in just what way “he differed” with Pastors Jones and Waggoner. *The Truth Concerning...* by Louis Were, page 12.

This assertion of Louis Were is almost beyond belief! We have just proved with Waggoner’s own words that Uriah Smith was in perfect agreement with his (Waggoner’s) position on this subject. It is Louis Were’s new theology of “sin and live” that is “in direct opposition to the very heart of the message of Jones and Waggoner”.

Were then continues to attack Uriah Smith in the same book by taking Ellen White out of context, saying on page 12:

At the time Mrs. E. G. White wrote him a letter in a tone of warning and counsel, saying: “Some of our brethren...are full of jealousy and evil surmising and are ever ready to show in just what way they differ with Elders Jones and Waggoner. The same spirit that was manifested in the past manifests itself on every opportunity; but this is not from the impulse of the Spirit of God... The message given us by A. T. Jones and E. J. Waggoner is the message of God to the Laodicean church, and woe be unto any who professes to believe the truth, and yet does not reflect to others the God-given rays (Ms. 24, 1892).

This letter was an oblique rebuke to Uriah Smith for taking positions in his paper that were ill disguised thrusts at the teaching of Jones and Waggoner. *The Truth Concerning...*, by Louis Were, page 12.

We will now give the quote from Ms. 24, 1892 in its proper context as it was written to Uriah Smith:

Some of our brethren ... are full of jealousy and evil surmising, and are ever ready to show in just what way they differ with Elder Jones or Waggoner. The same spirit that was manifested in the past manifests itself at every opportunity; but this is not from the impulse of the Spirit of God. ...

Some have made confession, yourself among the number. Others have made no confession, for they were too proud to do this, and they have not come to the light. They were moved at the meeting by another spirit, and they knew not that God had sent these young men, Elders Jones and Waggoner, to bear a special message to them, which they treated with ridicule and contempt, not realizing that the heavenly intelligences were looking upon them and registering their words in the books of heaven.

The words and actions of every one who took part in this work will stand registered against them **until they make confession** of their wrong. (Ms. 24, 1892) (emphasis supplied)

The rest of the quote Were gives on page 12 of his book cannot even be found in Ms. 24, 1892. This letter by Ellen White to Uriah Smith was **not** an oblique rebuke to him, but rather a commendation for his confession. In 1888, Elder Smith had stood against Jones and Waggoner, but before 1892 he had confessed and repented of his action.

Elder Were surely had to know what he was doing when he wrote his book. We can only pray that **he** confessed and repented of his actions before he passed away. Elder Were, himself, said in his book; We are “either “clad in the armor of Christ’s righteousness,” or we are in the ranks of Satan’s “rebellion” joining “in battle against the Ruler of the Universe.”

We need to look at one more thing to show the direction in which this man was trying to take

Adventism. Though I must admit that he and his fellow New Theology advocates had great success with the vast majority, we are also warned where the vast majority are headed.

In his book, *The King of the North at Jerusalem*, on pages 82-83 Were outlines the prophecies found in *Isaiah 2: 1-4* and *Micah 4: 1-4*. He says:

The prophecies of Isa. 2: 1-4 and Micah 4: 1-4 contain the Lord's assurance of victory for His people and the certainty of the triumph of the work of the Saviour.

The prophecies of Isa. 2: 1-4 and Micah 4: 1-4 *concern the kingdom of the Messiah*, and not that of Satan's kingdom!" ... "in connection with *the actual words of God Himself!*" (emphasis in original)

He goes on to say:

The declaration that the people shall turn their war weapons into agriculture implements describes the effect of God's Word. *The King of the North at Jerusalem*, by Louis Were, pages 82-83.

This is the interpretation that the Evangelicals give to try to show that the whole world will be converted and there will be a temporal millennium, a thousand years of peace, here on this earth. They always fail to give the prophecy in *Joel 3: 1-10* because it completely refutes what they are trying so hard to prove.

The Spirit of Prophecy is virtually silent on these prophecies in *Isaiah 2*, and *Micah 4*, but the pioneer position is the exact opposite of what Louis Were is trying to pass off as their position.

The pioneers along with M. L. Andreasen in his book, "Isaiah the Gospel Prophet" conclude that *Isaiah 2* is what "many people" will be saying in the last days.

See *Isaiah* 2:3. *Micah* 4 is what “many nations” will be saying. See *Micah* 4:2. *Joel* 3:1-10 exactly contradicts what the people, and nations, will be saying in the last days. In *Joel* 3, you will clearly see that this is indeed what the Lord is saying. The Lord says; (*Joel* 3: 9-10) “Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong.” This is exactly opposite of what is found in *Isaiah* 2 and *Micah* 4 where the “many people” and “nations” are speaking.

As the world and the worldly churches are preaching peace, peace, and saying we are on the verge of the temporal millennium, God is warning His people to prepare for war. There can be no doubt that the position Louis Were takes is the Evangelical position and not the pioneer position. The wrong position here will lull God’s remnant to sleep, just when they need to be on guard; just as the wrong interpretation of *Daniel* 11:40-45 will destroy faith just when it is needed the most. So, therefore, to trust this man’s interpretation of *Daniel* 11:40-45 is paramount to suicide.

We will now very briefly look at Raymond F. Cottrell. Remember Louis Were used articles written by Cottrell as a basis to give an air of legitimacy to his new interpretation of *Daniel* 11.

Raymond was the grandson of Roswell F. Cottrell who was a true pioneer and held important positions in the church. Through the influence of his family, the younger Cottrell was able to advance very quickly into positions of authority. He was a brilliant man and worked incessantly all his life to promote his ideas of

Adventism. Unfortunately his views were not the same as his grandfather. He considered himself to be a “progressive” Adventist (interpreted liberal, new theology Adventist).

In 1953, he was asked to be an associate editor for the new *S. D. A. Bible Commentaries*. He was able to bring some of his new theology ideas into that work. Not being content with the few changes he was able to introduce into that edition, the *Commentaries* were revised in 1976 with Cottrell as the chief editor. As a result the theology in the new edition is in many cases far removed from the original doctrines of the church.

To give you an idea of his theology we will briefly summarize a paper he wrote in the year 2002, just before his death in 2003, called *The Sanctuary Doctrine - Asset or Liability*. In his treatise he claims that our historic position on this main pillar of our faith cannot be supported from the Bible, but only from the writings of Ellen White. The following are excerpts from his paper:

Page 2: The ultimate argument in defense of the traditional interpretation of Daniel 8:14 every time questions have been raised concerning it, has been Ellen White's explicit affirmation of it. As a presumably infallible interpreter of Scripture her support always settled the matter.

Page 3: We may think of the heavenly sanctuary explanation of the great disappointment as a prosthetic device, a spiritual crutch... we no longer need that crutch and would do well to lay it up on the shelf of history.

Page 7: Some of the concepts associated with the investigative judgment are, indeed, biblical, but the Bible itself nowhere associates them with an investigative

judgment, for which there is no sola Scriptura basis whatever.

Page 10: When Daniel 8:14 is studied by the historical method...[Which he advocates as the only correct method] This method requires either special training in biblical languages and the history and milieu of antiquity, or reliance on source material prepared by persons with such training. Since about 1940 most Adventist Bible scholars have followed this method. [This is a catholic concept, that only the “church” can interpret scripture.]

Page 13: Those who formulated the traditional Adventist interpretation of Daniel 8:14 were led astray...

Page 25: In the years immediately following October 22, 1844 the traditional sanctuary doctrine was an important asset for stabilizing the faith of disappointed Adventists. Today it is an equally significant liability and deterrent to the faith, confidence, and salvation of biblically literate Adventists and non-Adventists alike. It was present truth following the great disappointment on October 22, 1844. It is not present truth in the year of our Lord 2002.

In the above statements Elder Cottrell clearly states that he did not believe in our Sanctuary doctrine which is the central pillar of our faith. Neither did he believe in the inspiration of Ellen White, nor in the ability of the common person to understand the Bible for himself. If Elder Cottrell’s views were true, the very foundations of our faith would be removed, and there would be no legitimate purpose for Adventism. Such is the result of sending our young men to “Egypt” to get an education.

It is a clear historical fact that these men, Were and Cottrell, are the ones who introduced into the church the idea that the King of the North is the Papacy. By their own admission, they were attempting to change many

of our historic doctrines and bring them into line with their own ideas of what Adventism should be.

Now that we have done a fairly “thorough examination of the ideas they entertained, that it may be ascertained from what source they have originated”, I will leave the matter with you to decide if you want to follow what these men were teaching. Only God knows the heart, but clearly their ideas were in opposition to the pioneer positions.

It may be well at this time to repeat the counsel given in *Selected Messages*, book 2, pages 111 to 112:

Satan is at work to undermine the faith of the people of God at this time. There are persons ready to catch up every new idea. **The prophecies of Daniel and the Revelation are misinterpreted.** These persons do not consider that **the truth has been set forth at the appointed time by the very men whom God was leading to do this special work.** These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in this work, are to take the Word of God and **believe on "their word"** who have been led by the Lord in the proclamation of the first, second, and third angels' messages. ... (emphasis supplied)

Then in *Selected Messages*, book 1, pages 162-163 we find this statement:

In the days of the apostles the most foolish heresies were presented as truth. **History has been and will be repeated.** There will always be those who, though apparently conscientious, will grasp at the shadow, preferring it to the substance. **They take error in the place of truth, because error is clothed with a new garment,** which they think covers something wonderful. **But let the covering be removed, and nothingness appears.**

One more statement we need to analyze is found in *Review and Herald*, February, 9, 1897:

...We should receive great benefits from a study of the book of Daniel in connection with the Revelation. Daniel studied the prophecies. He earnestly sought to know their meaning. He prayed and fasted for heavenly light. And the glory of God was revealed to him in even greater measure than he could endure. **We are in equal need of divine illumination.** God has called us to give the last message of warning to the world. **There will be voices heard on every side to divert the attention of God's people with new theories.** We need to give the trumpet a certain sound. We do not half realize what is before us. **If the books of Daniel and the Revelation were studied with earnest prayer, we should have a better knowledge of the perils of the last days, and would be better prepared for the work before us--we should be prepared to unite with Christ and to work in his lines.** (emphasis supplied)



The Chronology of the Controversy

The writer of this study recognizes that statements made by James White over the years could influence even the most learned student of prophecy to believe the idea that the Papacy is the King of the North. But when his statements are put in perspective and compared with other statements he made, the honest student has to admit that the weight of the evidence is solidly on the Turkey, King of the North, Valley of Megiddo interpretation. In this chapter, we will examine the statements that have been most often repeated in defense of the Papacy interpretation of *Daniel* 11:40-45.

To establish beyond dispute the true pioneer position in regards to *Daniel* 11:40-45, we need to put all statements by Uriah Smith, James White, and Ellen White concerning this issue in chronological order.

For the first 29 years, the pioneers were unanimous in stating that Rome was the power referred to in verses 40-45. Interestingly, James White, while still believing that the King of the North referred to in verses 40-45 would be Rome, made this statement in the *Review and Herald*, Dec. 12, **1854** that will probably astound many people:

It is our opinion that any power that reigns over Syria is - for the time being - "the king of the north," spoken of [in] Daniel xi; hence that the Turkish Dynasty is now [1854] 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.

In **1873** Uriah Smith, in his book *Thoughts on Daniel and Revelation*, brought France, the Ottoman Power in Turkey, and Egypt into verses 36-45.

At a camp meeting near Boston in the summer of **1877**, Uriah Smith spoke on the King of the North, which had come to be referred to as "The Eastern Question". Ellen White was there and later gave her report of the meeting in the *Review and Herald*, dated **Sept. 6, 1877**, also found in *Testimonies*, Vol. 4, pages 278-279 where she said:

Sunday morning the weather was still cloudy; but before it was time for the people to assemble, the sun shone forth. Boats and trains poured their living freight upon the ground in thousands. Elder Smith spoke in the morning upon the Eastern Question. The subject was of special interest, and the people listened with the most earnest attention.

In answer to Uriah Smith's position, James White wrote in the *Review and Herald* of **November 29, 1877**:

Let us take a brief view of the line of prophecy four times spanned in the book of Daniel. It will be admitted that the same ground is passed over in chapters two, seven, eight, and eleven, with this exception, that Babylon is left out of chapters eight and eleven. We first pass down the great image of chapter 2, where Babylon, Persia, Greece, and Rome are represented by the gold, the silver, the brass, and the iron. All agree that these feet are not Turkish but Roman. And as we pass down to the lion, the bear, the leopard, and the beast with ten horns, representing the same as the great image, again all will agree that it is not Turkey that is cast into the burning flame, but the Roman beast. So of chapter 8, all agree that the little horn that stood up against the Prince of

princes is not Turkey but Rome. In all these lines thus far Rome is the last form of government mentioned.

Now comes the point in the argument upon which very much depends. Does the eleventh chapter of the prophecy of Daniel cover the ground measured by chapters two, seven, and eight? If so, then the last power mentioned in that chapter is Rome.

James White was a true man of God, but he could not foresee, as no one could (except a prophet) at that time, how the power that would occupy the original territory of the King of the North could be called Rome. But, please notice that James White did not use the word Papacy, thereby not giving the prophecy a “spiritual” or “symbolic” connotation. He merely stated that “the last power mentioned in that chapter is Rome” or “the Roman Empire”. Only after 9-11-2001 could it be understood how Uriah Smith’s view and James White’s view could be harmonized. It is astounding that Ellen White’s prophecy recorded in 9 *Testimonies*, starting on page 11 gave a perfect delineation of what would occur that day (9-11)! She said on page 11 speaking of the events that would happen that day; “They forecast approaching events of the greatest magnitude.” On page 14, she ties these events to *Daniel* 11 with this solemn warning:

“The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment.”

Since that day, we can understand now as never before how James White and Uriah Smith can both be correct. When the Ottoman Empire took possession of ancient Syria it became known in prophecy as the King of the North. The Ottomans conquered the eastern half

of what had been the Roman Empire, and ancient Turkey became the seat of the Ottoman Empire.

The Muslim Brotherhood is in the process of resurrecting the Ottoman Empire and plans to establish its seat once again in Turkey. When their goal is accomplished, the exclusive religion of the Empire will be Islam or Mohammedanism. (Remember in prophecy when the Bible speaks of a kingdom, it is talking about the people who occupy that territory, not the territory itself.) Therefore, when James White said the King of the North is Rome, or the Roman Empire, we can see now that he was right ... (literally). The Ottoman Empire will once again occupy the eastern half of the ancient Roman Empire, with its seat in the territory of the original King of the North. And since its religion (Islam) was secretly created by the Papacy, it is esoterically a part of Papal Rome. Therefore, just as the power that now sways the western division of the old pagan Roman Empire is called the **Roman** Catholic Church, the power that today dominates the eastern division is also Roman!

Returning to the chronology, at about this same time in the year **1877** in Battle Creek, Michigan, Uriah Smith gave a talk on the Eleventh Chapter of Daniel. He gave the view that is outlined in the book *Thoughts on Daniel and the Revelation*, (highly endorsed by Ellen White). At the end of the meeting, James White stood up and said:

Elder Smith has given a very fine talk on the eleventh chapter of Daniel, and his interpretation seems plausible, but IF the legs of iron, and the feet of iron and clay in the second chapter represent Rome, and IF the nondescript, ten horned beast, and the little horn of the seventh chapter

represent Rome, and IF the little horn which waxed great of the eighth chapter represents Rome, the King of the North represents Rome also. These are four parallel prophecies, brethren, reaching down to the coming of our Lord. (Quoted in *King of the North*, by M. C. Wilcox, Mountain View, California, 1910, page 44.) (Cited from *The King of the North at Jerusalem* by Pastor Louis Were, p. 12. 1949)

Did Ellen White rebuke her own husband for standing up against Uriah Smith? Louis Were says no, but in the book *Ellen G. White The Lonely Years 1876-1891*, on page 96 we are told:

One of the testimonies to individuals, delivered most likely only in oral form, was addressed to James White--**a reproof for his course of action** (emphasis supplied) just before the combined camp meeting and General Conference session. He and Uriah Smith held conflicting views on the prophecy of the "King of the North" pictured in Daniel 11, and the power presented in verse 45 [Notice their conflict was only verse 45, not 40-45.] that would come to his end with none to help him. White, in his Sabbath morning address, September 28, in the newly pitched camp-meeting tent, countered Smith's interpretations. He felt that Smith's approach, indicating that the world was on the verge of Armageddon, would threaten the strong financial support needed for the rapidly expanding work of the church.

On page 97 of the same book we read:

Ellen White's message to her husband was **a reproof**, (emphasis supplied) for taking a course that would lead the people to observe differences of opinion among leaders and to lower their confidence in them. For the church leaders to stand in a divided position before the people was hazardous. James White accepted the reproof [showing the true integrity and honesty of this man], but it was one of the most difficult experiences he was called to

cope with, for he felt he was doing the right thing. At no time did Ellen White reveal which man was right in the position he held. That was not the issue. The crux of the matter was the importance of leaders presenting a united front before the people.

Whether the issue was unity or not, the fact still stands, Ellen White rebuked her husband and not Uriah Smith which would be totally out of character for a wife to do, except for the fact that she was a true prophet. She never indicated who was right because God had not revealed that to her.

James White made another statement in the *Review and Herald*, Oct. 3, **1878** where he said;

There is a line of historic prophecy in chapter eleven, **where the symbols are thrown off**, beginning with the kings of Persia, and reaching down past Grecia and Rome, to the time when that power 'shall come to his end, and none shall help him. (emphasis supplied)

He said "**the symbols are thrown off**", which can only mean that he understood the whole Chapter to be **literal**, although he still believed the last power, known as The King of the North, would be Roman.

About a year before his death, James White again presented his version of Daniel 11 in the July 22, **1880** issue of *Signs of the Times*. He wrote:

The field of Daniel's prophecy embraces five universal kingdoms. These are Babylon, Medo-Persia, Grecia, and Rome, and the eternal kingdom of God. The ground of the four perishable kingdoms, reaching to, and introducing the immortal kingdom, is covered by four distinct lines of prophecy. These are given in chapters two, seven, eight, and eleven. The eleventh chapter of Daniel closes with the

fourth monarchy with these words: [Dan. 11:45 and 12:1-3 are then quoted].

The student of prophecy is thus borne down the stream of time from Babylon in the height of the glory of that kingdom, past Media and Persia, the kingdom of Grecia, and the Roman Empire which comes to its end at the second coming of Christ.

Please notice three things in this article: **First:** Elder White seems to have quickly forgotten the counsel and rebuke he had received from the prophet, as good a man as he was, possibly causing some of the confusion that still exists today. **Second:** James White still didn't call the King of the North the Papacy, he called it the Roman Empire. **Third:** Notice the contention was not over verses 40-45, as most want to contend today, but only over verse 45. This proves once again that the literal view of verses 40-44 were never contended by any of our pioneers.

This fact led Uriah Smith to state in the **1883** edition of *Thoughts on Daniel and Revelation* "The attempt which some make to bring in the Papacy here is so evidently wide off the mark that its consideration need not detain us." --page 383. This was said concerning verses 36-39. Those who hold the view that verses 40-45 of Daniel 11 refer to the Papacy also hold the view that verses 36-39 also apply to the Papacy. But those who believe that verses 40-45 are to be understood literally see verses 36-39 as applying to France.

Then in the year **1887** in the book *Counsels to Writers and Editors*, pages 76 and 77, six years after her husband's death, Ellen White shared these words with her readers:

My husband had some ideas on some points differing from the views taken by his brethren. [This statement should tell us something.] I was shown that however true his views were, God did not call him to put them in front before his brethren and create differences of ideas. While he might hold these views subordinate himself, once [they are] made public, minds would seize [upon them], and just because others believe differently would make these differences the whole burden of the message, and get up contention and variance. (emphasis supplied)

“However true his views were” can mean that maybe they were true and maybe they were not true, but people latch onto this phrase and try to say conclusively that his views were positively true and endorsed by the prophet, and, therefore, the correct pioneer view. They compound their error anew when they change “Rome” to “Papacy” and confuse the issue even further. Even though there was truth in what he was saying, it was not the interpretation that needed to be promoted at that time. The issue was that God did not want James White’s views presented at that time because it would have been impossible to see how the two seemingly opposite views could be harmonized, that is until after that fateful date of 9-11, 2001.

In *Manuscript 32*, dated **1896**, quoted in 2SM, pages 111 to 112, we are told:

... There are persons ready to catch up every new idea. The prophecies of Daniel and the Revelation are misinterpreted. These persons do not consider that the truth has been set forth at the appointed time by the very men whom God was leading to do this special work. These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in this work, are to take the Word of God and

believe on “their word” who have been led by the Lord in the proclamation of the first, second, and third angels’ messages.

It is true that there are prophecies yet to be fulfilled. But very erroneous work has been done again and again, and will continue to be done by those who seek to find new light in the prophecies, and who begin by turning away from the light that God has already given.

The same year, in *Manuscript 32a*, found in *Evangelism*, page 199, she continues... “There must be no long discussions, presenting new theories in regard to the prophecies which God has already made plain.” Ellen White’s next statements, dated **1901**, regarding Uriah Smith’s book *Daniel and the Revelation* are found in 1 *Manuscript Releases*, starting on page 61-64:

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 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 [such as Louis Were] 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.

...It is painful to think of the many cheap theories picked up and presented to the people by ignorant, unprepared teachers. Those who present their human tests and the nonsensical ideas they have concocted in their own minds, show the character of the goods in their treasure house. They have laid in store shoddy material. Their great desire is to make a sensation.

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. ...

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? ...

We read in Peter, 'There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of' (2 Peter 2:1, 2).

Many of these teachers who bring in heresies, and thus undermine the faith of some, are regarded as men of God, who walk in the light, and are seeking to deliver the church from wrong practices. But **they are the servants of sin.**" (emphasis supplied)

Ellen White, God's prophet, is definitely telling us something very important. We need to realize that this endorsement was made at a time when the King of the North was the main topic of prophecy. Please consider the following statements from *Upward Look*, pages 35 and 101 respectively:

Page 35: Men act as though they had been given special liberty to cancel the decisions of God. The higher critics put themselves in the place of God, and review the Word of God, revising or endorsing it. ...These higher critics have fixed things to suit the popular heresies of these last days. If they cannot subvert and misapply the Word of God, if they cannot bend it to human practices, they break it. . . .

Page 101: Those who trust in their intelligence he will make believe that they can correct the Scriptures. You are going to meet this infidelity in high places. You need the Holy Spirit of God, the divine power to cooperate with you to discern the trap that the devil is preparing, and escape it. He is going to lead the religious world captive (see 2 Thessalonians 2:11).

The last comment we will use is dated **1905**, and is found in *Counsels to Writers and Editors*, page 32:

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. (emphasis supplied)

The Case for Literacy

The most fundamental principles of interpreting the Bible are that it is its own interpreter, and it is to be taken literally unless it is obvious that a symbol or figure is employed; and if a symbol is used, we must allow the Bible to explain the meaning of that symbol. If we deviate from these biblical rules in any particular we lose all basis for understanding prophecy.

The Bible tells us plainly in *Isaiah 28:10*; “For precept must be upon precept, precept upon precept; line upon line; here a little and there a little.”

Ellen White, commenting on these verses in *The Youth’s Instructor*, 06-30-98 said:

The Bible is its own interpreter, one passage explaining another. By comparing scriptures referring to the same subject, you will see harmony and beauty of which you have never dreamed.

Another comment that she made is found in *The Great Controversy*, page 599:

The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. ... If men would but take the Bible as it reads, ... a work would be accomplished that would make angels glad...

The Bible itself tells us, not once but three times, that the prophecy of *Daniel* Chapter 11 is literal. In *Daniel 10:1* we read; “In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was **true**.”

Then, in *Daniel* 10:21 we read; “But I [Gabriel] will shew thee that which is noted in the scripture of **truth:**” And, again, in *Daniel* 11:2; “And now will I [Gabriel] shew thee the **truth.**” (emphasis supplied) The words “true” and “truth” come from the same Hebrew word which is used at least 113 times in the Old Testament to mean literal truth or literally true. The Bible itself explains the meaning of these verses in *Daniel* 7:16; “I came near unto one of them that stood by, and asked him **the truth** of all this. So he told me, and made me know **the interpretation** of the things.” (emphasis supplied) *Daniel* 7:16-28 then goes on to explain the symbols in plain language. Allowing the Bible to interpret itself, this conclusively proves that the term “the truth” means the literal interpretation in plain language of that which was previously given in symbolic language.

It should be very obvious that if *Daniel* 11:1-35 is literal, and it can be shown that verses 36-39 met a perfect delineation of events in France; and history testifies that events which precisely meet the specifications of verses 40-44 did indeed take place; then verse 45 is also literal. There is no indication at all that there should be a change. And yet most people today, because of preconceived ideas, seem to ignore this precise delineation of history and try to make verses 40-45 spiritual. If there was to be a change from literal to spiritual, shouldn't it have been at the transition from old testament history to the new testament? This would put the change at about verse 22 or 23, not at verses 40-45. Making verses 40-45 spiritual breaks every rule of prophetic interpretation.

Remember, there was never any argument, among the pioneers, over verses 40-44. The crux of the matter

comes down to verse 45. If we are going to be able to understand who is the King of the North and what event takes place in verse 45, then we have to use the same rules of interpretation as before. Elder Smith said in his book, *Daniel and the Revelation*, on page 236:

But whatever changes might occur, these *first* divisions of the empire must determine the names which these portions of territory should ever afterward bear, or we have no standard by which to test the application of the prophecy. In other words, whatever power at any time should occupy the territory which at first constituted the kingdom of the north, that power would be king of the north as long as it occupied that territory.

James White countered Uriah Smith's views several times by saying that the King of the North referred to in verses 40-45 would be Rome. Nevertheless, it is quite obvious after studying the next two comments that he believed the prophecy to be literal. Consider this statement from James White in the *Review and Herald*, Dec. 12, **1854**:

It is our opinion that any power that reigns over Syria is - for the time being - "the king of the north," spoken of [in] Daniel xi; hence that the Turkish Dynasty is now [1854] 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.

Now compare the above statement with the following one from James White found in the *Review and Herald*, Oct. 3, 1878:

There is a line of historic prophecy in chapter eleven, **where the symbols are thrown off**, beginning with the kings of Persia, and reaching down past Grecia and Rome, to the time when that power 'shall come to his end, and none shall help him. (emphasis supplied)

Notice he said “the symbols are thrown off” and then gives the timeline from verse 1 to verse 45. This can mean only one thing; that James White believed the whole of Chapter 11 to be literal. Therefore, when he said Rome he could not possibly have meant Papacy because that would have made the last part of the prophecy symbolic. The Papacy theory is based solely on statements by James White where he said the last power in the prophecy is Rome. People who want to continue to misstate him to sustain their Papacy view will have to come up with a plausible explanation for the last two statements quoted above.

Even “Ministry Magazine”, had this to say in the March 1954 edition, on page 26:

The eleventh chapter presents a literal exposition of the symbolic prophecies of Daniel 2, 7, and 8. ... The committee were not fully agreed as to the interpretation of the “king of the south” and the “king of the north” in these verses. It was agreed, however, since all through the eleventh chapter of Daniel these terms apply to powers geographically located in the eastern Mediterranean, that the powers indicated here as “king of the north” and “king of the south” must play their part in the final history within this area.

Further conclusive proof for the literal view has been provided from the *1888 Bible Readings for the Home Circle* in the Chapter entitled “The Eastern Question” which begins by saying:

The eleventh chapter of Daniel entire is a literal historical prophecy, the longest and most remarkable of its kind in all the Scriptures.

This was the official position of the church, and all subsequent editions of *Bible Readings* were in agreement, until the Chapter on “The Eastern Question” was removed from the book around the years 1960-62.



This poster was an advertisement for an Islamic meeting, here in America, to restore the Caliphate. The word “Khilafah” is the Muslim rendering of the word “Caliphate”.

Problems with the “Spiritual” Understanding

As students of prophecy we understand that the Papacy will be worshiped by the image of the beast, and will therefore “spiritually” come out on top in the end for “one hour” (*Revelation* 17:12). It will then ultimately meet its demise at the second coming of Christ, as according to *2 Thessalonians* 2:8. The history of the Papacy when it ruled the world will be repeated by the image of the beast, while giving homage to the beast, at the end of time. Ellen White makes it clear that verses 30-36, and not verses 40-45, apply to this history that will be repeated.

If we do not allow the Bible to interpret itself, then we end up with nothing but speculation. You will find that each of those who hold to the Papacy view of *Daniel* 11:40-45 have their own “private” views on different aspects of the prophecy. If they were all being truly led by the Holy Spirit to present their views, they would all be in unison, but they are not. All the pioneers, however, including James White, (even though James White didn’t realize it at the time) were in perfect harmony.

In *Daniel* 11:16 the Bible says; “He [The King of the North] shall stand in the glorious land”. Then, in verse 41 of the same chapter it says; “He [The King of the North] shall enter also into the glorious land.” Most students agree that verse 16 is referring to literal Israel. So according to the most basic rules of prophetic interpretation, the “glorious land” in verse 41 would also have to be literal Israel. Again, *Daniel* 10:14, says;

“Now I am come to make thee understand what shall befall thy people in the latter days.” This focuses the prophecy on an event that will happen to the literal nation of Israel in the last days.

In *Daniel* 11:45 “the glorious holy mountain” is speculated to be the United States by many who hold to the “spiritual” view, others say it is the church. But then again, there are as many versions to the King of the North being the Papacy as there are authors today. But if we allow the Bible to interpret itself, as we are admonished to do, “the glorious holy mountain” can only mean the **literal** city of Jerusalem. *Daniel* 9:16 says; “O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from **thy city Jerusalem, thy holy mountain:**” (emphasis supplied) See also *Isaiah* 66:20, *Ezekiel* 20:40, *Joel* 2:1, *Joel* 3:17, and *Zechariah* 8:3.

If “The language of the Bible should be explained according to its obvious meaning,” and it can be shown that *Daniel* 11:40-44 had a literal fulfillment, and in *Daniel* 11:45 the “glorious holy mountain” has been proved to be the literal city of Jerusalem; this should be conclusive proof that verse 45 is literal.

We need to also look at the word “tabernacles” as used in *Daniel* 11:45. I have done a study on the word “tabernacle” and I have found that when the word is used in the singular form it always means the dwelling place for God, whether on earth or in heaven. When the word is plural it invariably means a temporary dwelling place for man. We will now give a few quotes to show how the Bible and the Spirit of Prophecy use the plural form of the word, and also a few statements

from our pioneers to show how they define the term “the tabernacles of his palace”.

In commemoration of their tent life, the Israelites during the feast dwelt in booths or tabernacles of green boughs. *The Desire of Ages*, page 448

By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God. *Hebrews* 11:9, 10.

How goodly are thy tents, O Jacob, [and] thy tabernacles, O Israel! *Numbers* 24:5

In the words of the angel, "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." The "glorious holy mountain" can be no other place than Jerusalem, which is even now called in the Turkish and Arabic "the holy." It is certain, therefore, that the seat of the Ottoman Empire will be removed from Constantinople, and will finally be planted in Jerusalem, and then it is just as certain that that power comes to an end. May 16, 1896 *General Conference Bulletin*, page 692

[Question:] What is meant by the “tabernacles of his palace”? [Answer:] The seat of government. *1888 Bible Reading for the Home Circle*, Chapter, “The Eastern Question”, page 398, question 21.

One more thing we need to look at is that those who teach the Papacy view say the “king” of *Daniel* 11:36 is the Papacy and not France. *Daniel* 11:36 says “And the king shall do according to his will”. This expression is used three times in *Daniel* Chapter 11. First in verse 3 where the Bible says; “And a mighty king shall stand

up, that shall rule with great dominion, and do according to his will.” This is when Greece became the new power depicted in the prophecy. Then in verse 16 we are told; “But he [Rome] that cometh against him [Syria] shall do according to his own will.” Here Rome is introduced as the next power represented in the prophecy.

If we are going to allow God’s word to be consistent, then the “king [that] shall do according to his will” of verse 36 has to be a new power being introduced. The Papacy, introduced in verse 30, is a continuation of Rome, and Rome was introduced as a new “willful” power in verse 16. Consecutively, Rome followed the first “willful” power that was introduced in verse 3.

All will agree that verse 35 brings us to the year 1798, and that is in harmony with the pioneers. So we must ask, did the papacy do “according to his will” anywhere near the year 1798? The answer is a resounding **NO!!** Their last victim was burned at the stake about the year 1755 because the reformation was taking hold. In 1798, the Pope was taken captive and put in prison in France where he died. The Papal machinery was put out of commission, the College of Cardinals was broken up, and the world thought the Papacy was finished. The only logical conclusion is that France is the “king” of verse 36. Notice the following inspired commentary found in *The Great Controversy*, pages 268-269:

In many of the nations of Europe the powers that ruled in church and state had for centuries been controlled by Satan through the medium of the papacy. But here is brought to view a new manifestation of satanic

power. ...This prophecy has received a most exact and striking fulfillment in the history of France.

It is true that different aspects of the Roman power are referred to starting with verse 16 and onward, first with Pagan Rome, then Papal Rome being literally portrayed. But from verse 36 and onward, the discerning student will see the workings of the mystery of iniquity behind the literal scenes being depicted. From this point to the end of the chapter, we perceive the outworking of the Papal policy, first in France, and finally in Islam, the rebellious child of Rome, who will bring the Papal policy to its culmination, and evil to its final climax. Then Jesus will come, and put an end to all earthly kingdoms, and take His people home.

The major problems with the “spiritual” view: It strongly implies, and many explicitly declare, that the Papacy will be restored to full dominion. (This will not happen.) It takes the focus off the image of the beast, and completely ignores the gigantic power of the “Mystery of Iniquity”, known as Islam. (Islam plays a major role in the final events of this world’s history.) It also negates “that portion of prophecy which will give great confirmation of faith in the soon loud cry and close of our message”. Moreover, it will keep God’s people in darkness until the sealing is past and probation has closed. Finally, it spiritualizes away the literal battle of Armageddon, and confuses the final events that usher in the Second Coming of Christ.

Consider what one of our foremost pioneers had to say in a letter to Wilfrid Belleau dated March 25, 1915:

Dear Brother, ...As to where you can get information on “the king of the North”, I think you will find it in Bro.

Daniel's book on "The World War". Brother Uriah Smith laid no claims to "inspiration" but his view on the king of the North is well established by Sister White in speaking of one occasion when he spoke of the "Eastern Question". This you can read in Volume 4 of the Testimonies, page 278-279 where she called the discourse "a subject of special interest". etc. It would bother those holding another view than what he advocated to find a word from her favoring their views.

One Brother who had intimated in his writing on the subject that the king of the North might be the pope, told me that Sister White told him he "never should have intimated any such thing, and that his idea would only create confusion". This was not put in print, but it was what he told me in Autumn 1878. Yours in the blessed hope, J. N. Loughborough. [Quoted from "The King of the North is Not the Papacy", by George Burnside]

All of the pioneers, including James White, and men such as G. W. Holt, Uriah Smith, S. N. Haskell, J. N. Loughborough, A. T. Jones, E. J. Waggoner, W. A. Spicer, and William Granger taught the literal understanding of the entire Chapter of *Daniel* 11. Can anyone honestly believe that these men would accept the literal position on the King of the North without critically examining the prophecy for themselves? To set oneself up as a better theologian than these stalwart founders of our faith would be the height of presumption. The "spiritual" understanding of *Daniel* 11:36-45 was introduced and supported by men such as Raymond F. Cottrell, Louis Were, Hans K. LaRondelle, Edward Heppenstall, and L. E. Froom, all extremely liberal New Theology proponents. I must ask, which camp do you want to be associated with?

Everyone wants to condemn Uriah Smith and ignore the fact that virtually all the pioneers agreed with him,

simply because the prophecy wasn't fulfilled when they thought it would be. The new proponents claim the prophecy can never be fulfilled according to the original interpretation, so they thought they needed to come up with a new one. Don't forget that these same pioneers predicted there would be a Sunday law and thought it would be fulfilled in their day. Does that make the prophecy of a Sunday law wrong because it didn't happen when they thought it would? The reason these prophecies weren't fulfilled in their day was because God's people were not ready. Today we can see the Sunday law approaching once again, and if you will only look you will see "the agencies of evil are combining their forces, and consolidating" for the literal fulfillment of *Daniel 11:45*.

Virtually everyone who holds to the Papacy view uses a quote from Ellen White found in 1 *Selected Messages*, page 165. Louis Were took this statement out of context to try to prove that she said there were errors in Uriah Smith's book that needed to be corrected. Let us look at the entire statement, with its introduction by the White Estate, in the context of the original letter of which it was a part:

[NOTE: W. W. PRESCOTT, ... AND A.G. DANIELLS, PRESIDENT OF THE GENERAL CONFERENCE, HAVING ESPOUSED THE SO- CALLED "NEW VIEW" OF THE IDENTITY OF THE "DAILY" OF DANIEL 8:13,... WERE DRAWN INTO HEATED DISCUSSIONS WITH ADVOCATES OF THE "OLD VIEW" ...THERE WAS TALK OF THE POSSIBLE REVISION OF BOOKS IN WHICH THE OLD VIEW WAS ADVOCATED, PARTICULARLY THE WIDELY SOLD THOUGHTS ON DANIEL AND THE REVELATION.

...AS TO THE PROPOSED REVISION OF BOOKS, SHE WROTE ON JULY 31 1910, ...PENNING THE

TESTIMONY TO ELDER DANIELLS QUOTED IN THIS
RELEASE. SHE DECLARED THAT:

In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth, there may be found matters of minor importance that call for careful study and correction. Let such matters be considered by those regularly appointed to have the oversight of our publications. Let not these brethren, ...magnify these matters in such a way as to lessen the influence of these good soul-saving books. ...--Ms 11, 1910 (PUBLISHED IN 1SM P. 165).

Representations have passed before me which indicate that you [A. G. Daniells] and Elder [W. W.] Prescott... have been inclined to search out things to be criticized or condemned in our printed publications. ...But you must never forget that Satan, disguised as an angel of light, is always ready to encourage anything that would lead to a loss of confidence ...in publications that God has blessed.

...Satan ...has acted the part of a busy agent in presenting the thought that many of our books now in print are in need of general revision. He would be glad to have our brethren receive the impression that many changes must be made. ...

I have been instructed that the Lord is not the author of the proposal to make many changes in books already published. ...--Letter 70, 1910, pp. 2,4. (To A. G. Daniells, August 11, 1910.)

White Estate Washington, D. C. April 2, 1980

It becomes quite evident that the above letter was written to stop A. G. Daniells from making revisions to Uriah Smith's book, and the issue was over the "daily" and not the King of the North. The context of the letter proves just the opposite of what Louis Were would have you to believe.

Those who want to continue to ignore the overwhelming evidence presented will have to do so at

the peril of their souls. This topic is not a salvational issue of itself, but when a person refuses to look at and evaluate clear biblical evidence, and stubbornly refuses to admit their error, it becomes a salvational issue.

Please consider the following statement from *Testimonies*, Vol. 7, pages 199-200:

The sin that is most nearly hopeless and incurable is pride of opinion, self-conceit. This stands in the way of all growth. When a man ...is so imbued with self-sufficiency that he cannot see his fault, how can he be cleansed? "They that be whole need not a physician, but they that are sick." Matthew 9:12. How can one improve when he thinks his ways perfect?

If we were to look at all the problems found in the commentaries of all the various authors who support the "spiritual" view of Daniel 11:40-45, it would take another book to contain it. But in the words of Uriah Smith; they are so "wide off the mark that they need not detain us".

We will leave this chapter with a quote from the Spirit of Prophecy for your contemplation:

Our condemnation in the judgment will not result from the fact that we have been in error, but from the fact that we have neglected heaven-sent opportunities for learning what is truth. *The Desire of Ages*, page 490

God's Tried and True Servant

Elder Uriah Smith has repeatedly come under attack for his position on the King of the North and Armageddon. The crux of the matter comes down to this: Was Elder Smith correct in the views he held, or are all the opponents arrayed against him justified in their position? It would be well at this time to list some of the commendations in regards to Elder Smith. Afterward, we might ask, where are the commendations for his opponents? We will allow Ellen White to inform us:

We can easily count the first burden bearers now alive [1902]. **Elder [Uriah] Smith was connected with us at the beginning of the publishing work.** He labored in connection with my husband. **We hope always to see his name in the Review and Herald at the head of the list of editors; for thus it should be.** Those who began the work, who fought bravely when the battle went so hard, must not lose their hold now. **They are to be honored by those who entered the work after the hardest privation had been borne.**

I feel very tender toward Elder Smith. My life interest in the publishing work is bound up with his. **He came to us as a young man, possessing talents that qualified him to stand in his lot and place as an editor. How I rejoice as I read his articles in the Review--so excellent, so full of spiritual truth.** I thank God for them. I feel a strong sympathy for Elder Smith, and I believe that **his name should always appear in the Review as the name of the leading editor. Thus God would have it.** 2 *Selected Messages*, page 225.

God's tried servants must not be put in hard places. Those who served their Master when the work went hard, those who endured poverty and remained faithful in the

love of the truth when our numbers were small, **are ever to be honored and respected**. Let those who have come into the truth in later years take heed to these words. **God desires all to heed this caution**. *ibid.* page 227.

The prophecies of Daniel and the Revelation are misinterpreted. These persons do not consider that **the truth has been set forth** at the appointed time **by the very men whom God was leading** to do this special work. These men followed on step by step in the very fulfillment of prophecy, and **those who have not had a personal experience in this work, are to take the Word of God and believe on "their word"** ... *ibid.*, page 111.

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**. *Counsels to Writers and Editors*, page 28. (emphasis supplied)

Four Special Books.--Daniel and Revelation, Great Controversy, Patriarchs and Prophets, and 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 Revelation. I know of no other book that can take the place of this one. It is God's helping hand.--MS 76, 1901. *The Publishing Ministry*, page 356.

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.

The light given was that *Thoughts on Daniel and the Revelation*, *The Great Controversy*, and *Patriarchs and Prophets*, would make their way. They contain 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.” *Colporteur Ministry*, page 123.

The extensive endorsement for his book “Daniel and the Revelation”, found in Manuscript Releases, volume 1, pages 61-64, is listed in the chapter “The Chronology of the Controversy”. We will give a few brief excerpts from that endorsement:

The Lord has shown me that this book ... [is] ... the truth for this time. Those who embrace the truth now ... should study the instruction given in Daniel and the Revelation, becoming familiar with the truth it presents.

They need to understand this book. It speaks of past, present, and future, laying out the path so plainly that none need err therein.

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.

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. *Manuscript Releases*, volume 1, pages 61-64.

At the end of Ellen White’s extensive endorsement of Smith’s book we find this warning to those who would oppose it:

We read in Peter, ‘There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their

pernicious ways; by reason of whom the way of truth shall be evil spoken of' (2 Peter 2:1, 2).

Many of these teachers who bring in heresies, and thus undermine the faith of some, are regarded as men of God, who walk in the light, and are seeking to deliver the church from wrong practices. But they are the servants of sin. *Manuscript Releases*, volume 1, page 64.

We will allow Elder Smith to have the last word:

If the Adventist people have been ... a people called out by the providence of God into new light, ... new light ought not to reveal the past as darkness, and oblige us to tear up and throw away positions which have been held for years ... as well-established truth, but it ought only to make the evidence clearer, and our position stronger. That what is true is not new, and what is new is not true. Uriah Smith, *The Seven Heads of Revelation* 12, 13, and 17, page 35



The Forgotten Commentator

Everyone who supports the “spiritual” view of Daniel 11:40-45 tries to prove that Uriah Smith was wrong in his views, even though his views are highly endorsed by the Spirit of Prophecy. But there is another very prominent pioneer, Elder S. N. Haskell, who also wrote commentaries on Daniel and Revelation and his interpretation agrees with and complements that which Elder Uriah Smith presented. These are the two men that Ellen White endorsed or counseled to do this work; and yet today, people say there are major errors in Uriah Smith’s book and they totally ignore Steven Haskell’s in-depth research of prophecy.

In the book *Testimonies to Ministers*, page 117, Ellen White had this to say:

The books of Daniel and the Revelation should be bound together and published. A few explanations of certain portions might be added, but I am not sure that these would be needed.

This is the suggestion that I made to Elder Haskell which resulted in the book he published. The need is not filled by this book.

She penned this statement in 1902, one year after Elder Haskell’s book on Daniel was published. A commentary only on Daniel did not fill the need. However, in 1904 Elder Haskell published his second volume on the Revelation. Whether this filled the need or not we are not told, but again, his views agree with and complement those of Elder Smith’s, and his book was highly endorsed.

We will now look at a few of Elder Haskell's comments on *Daniel* 11 from his book *Story of Daniel the Prophet*, on pages 227-228 he says:

Constantine selected the site of Constantinople with more than human wisdom. It is formed by nature to be the center and capital of a great monarchy. It has been the contested point among the nations of Europe since the continent has had nations to contend, and according to the prophecy of Daniel, it will be the bone of contention to the end of time. It is a fact worth noting that the city was founded in the year 330 b. c., exactly three hundred and sixty years, "a time," [in reference to Daniel 11:24] after the victory of Octavius over Antony at Actium, which placed him as sole ruler on the Roman throne.

Then on pages 245-249 Elder Haskell concludes:

At the time of the end (1798) the kings of the north and the south again contended. From the founding of Constantinople by Constantine in 330, the power which held that city had maintained control of the Mediterranean, for Constantinople is recognized by all nations as the key to both Asia and Europe. In the time of the end, history will again center about this city. ... About the time that the papacy was growing into a full-fledged monarchy, recognized among nations of the earth, another power had birth. This new work of Satan came in the form of Mohammedanism,... it spread as a smoke from the bottomless pit. ...

In 1453, ... Constantinople was captured, and has since remained in the hands of the Turks, the boldest advocates of the doctrine of Mohammed. As the founding of Constantinople is a guidepost in history, so the capture of that city in 1453 is another landmark. One of the greatest checks received by the papacy was due to the influx into Italy of Greek scholars, driven from Constantinople by the incoming Mohammedans. The discovery of America was due to the closing of the eastern

passage to the rich islands of the Indian Ocean by the Mohammedans in Constantinople and Asia Minor, and so in more ways than is usually thought, God worked to advance truth through those who were ignorant of his truth. ...Napoleon recognized the strength of Constantinople, ...

Every eye is centered on that one spot, and has been for years. Turkey is known universally as the "Sick Man of the East," and the only reason he does not die is because intoxicants are administered, figuratively speaking, by first one nation then another. The time will come when he will remove from Constantinople, and take up his abode in Palestine; that is, plant his tabernacle between the Mediterranean and Red Seas. Time and again the world has been brought to realize that the end of all things is near at hand, for all know that when the Turk steps out of Constantinople, there will be a general breaking up of Europe. They may not name this impending conflict the battle of Armageddon, but God has so named it. ...

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." ... 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.

Story of Daniel the Prophet, by S.N. Haskell, pages 227-249.

The Forgotten Historian

Another very prominent pioneer that is seldom, if ever, quoted in connection with the King of the North is Elder A. T. Jones. We should never forget that Elder Jones was probably the best historian that the church has ever had. At least two of his books, "The Great Nations of To-day" and "The Marshaling of the Nations" deal directly with the issue of the King of the North. If you were to read these books along with Uriah Smith's book, and S. N. Haskell's books, you would find that they are all in perfect agreement with each other.

Elder Jones in his book, *The Marshaling of the Nations*, very concisely sums up the eleventh chapter of Daniel and shows how it all ties in with the literal Battle of Armageddon. It is a rather lengthy comment to add here, but it gives an excellent overview of the whole issue. It begins on page 28 and goes to page 39 of his book where he says:

Now this eleventh chapter of Daniel is a sketch of the history from the beginning of the reign of Darius the Mede until the time of the setting up of the kingdom of God, as is shown by the words of the last verses of the eleventh chapter and the first few verses of the twelfth. ...

So, when we come to the fortieth verse of the eleventh of Daniel, we are not reading of affairs away back in the days of the empire of Greece, nor of the affairs of Rome, but of affairs down here at "the time of the end," as mentioned in the thirty-fifth verse. Other verses also show the same thing. And bear in mind that the king of the South is always in Egypt, and the king of the North is always the power occupying the territory of which Constantinople is the center. And all the world knows that since 1453 A. D., the territory of which Constantinople is the center, has

been held and ruled by the Turks. Then the king of the North at the time of the end is the Turkish dominion.

Now, the last verse of the eleventh chapter of Daniel, speaking of the king of the North, the power controlling the territory of which Constantinople is the center, says, "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.

For fifty years or more the world has been expecting the end of Turkey to come. The existence of the Turkish nation has been all this time, and is to-day, due to the common consent of the great powers of Europe. ...

So, the reason that Turkey abides there is that the peace of Christendom may be preserved, and to avoid a general war among these mighty nations. ...

Now what says the Scripture?—"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." Constantinople is "between the seas;" but there is no "glorious holy mountain" there. What one place on the earth could be referred to in the Bible by the term 'the glorious holy mountain'?—Jerusalem, to be sure, Jerusalem alone. ...

So, then, when the Word says that 'he shall plant the tabernacles of his palace between the seas in the glorious holy mountain,' it means that he will move his palace from Constantinople to Jerusalem. What then?—"Yet he shall come to his end, and none shall help him.' That is what the Turks, and the mighty powers, and the people of the nations, all expect.

And what then?—'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 that is exactly what all the great powers, and the people of God, expect. ...

... The drying up of the waters of the Euphrates means the setting aside of the power that holds the territory in that part of the earth that is drained by the river Euphrates.

In the midst of all this, the wiping out of Turkey, the marshaling of the nations—the kings of the West and the East—to the battle of the great day, the warning is given that the Lord is coming. All of these things are but the tokens of the coming of the Lord. These world-movements of the great nations are but the marshaling of those mighty nations preparatory to their coming up to the battle of that great day. And at that time the "great voice" will be uttered from the heavenly temple from the throne, announcing the end in the words, "It is done." And at that time every one shall be delivered whose name is found written in the book.

Is your name in the book of life? That is the question, the question of all questions—now, as never before in the world. Salvation from sin is always a mighty thing, but salvation from sin to-day is doubly a mighty thing, because it is salvation from sin, and salvation from destruction at the coming of the Lord. It is deliverance from the guilt and the power of sin, and it is deliverance from the fearful destruction that comes upon the nations because of their iniquities. *The Marshaling of the Nations*, pages 28-39.

Jones also brings out in his book "The Great Nations of Today" how the first four trumpets constitute the breaking up of the western Roman Empire, and the fifth and sixth trumpets represent the overthrow of the eastern Roman Empire by the Ottoman Empire, and the seventh trumpet represents the destruction of all nations, and the setting up of God's eternal kingdom.

So if the fifth trumpet, the 1st woe, found in *Revelation* 8:13 to *Revelation* 9:11, dealt with the Muslim power, and the sixth trumpet, the 2nd woe, found in *Revelation* 9:12 to *Revelation* 11:14, dealt with the Muslim power, doesn't it seem logical that the seventh trumpet, the 3rd woe, found in *Revelation* 11:15-19, would also deal with the Muslim power?

One Verse Remains

In 2 *Selected Messages*, page 111, we are told:

... There are persons ready to catch up every new idea. The prophecies of Daniel and the Revelation are misinterpreted. These persons do not consider that the truth has been set forth at the appointed time by the very men whom God was leading to do this special work. These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in this work, are to take the Word of God and believe on “their word” who have been led by the Lord in the proclamation of the first, second, and third angels’ messages.

To understand *Daniel* 11:45 correctly, we must be in agreement with what has already been established by our pioneers. In all fairness to Uriah Smith, we must consider that he did not say conclusively that the King of the North was Turkey. Nonetheless, we must consider how rapidly Turkey is growing into a world power, now 17th largest, and 4th fastest growing economy in the world according to “Scientific American” magazine, January 2007 edition. Istanbul, formerly Constantinople, interestingly, sits on seven hills, and is the “hinge” of the Islamic powers.

Elder Smith did go so far as to say this on page 236 of *Thoughts on Daniel and the Revelation*:

But whatever changes might occur, these *first* divisions of the empire must determine the names which these portions of territory should ever afterward bear, or we have no standard by which to test the application of the prophecy. In other words, whatever power at any time should occupy the territory which at first constituted the

kingdom of the north, that power would be king of the north as long as it occupied that territory.

Daniel Chapter 11 begins with the Medo-Persian Empire. It quickly moves to the Grecian kingdom in verse 3. In verses 5-15, the Kings of the North and South are discussed in much greater detail. In verse 16, Pagan Rome is introduced and the Kings of the North and South vanish for over 2 millennia as Rome swallows up the whole known world. In verses 30-35, Pagan Rome falls and Papal Rome arises to rule the world. Verse 35 brings us to the time of the end and the fall of Papal Rome from world dominion, (although she would retain her spiritual power and regain much of her influence). In verse 36, the focus shifts to the outworking of the Papal policy in France. In verse 40, the Kings of the North and South are once again the center of attention with particular emphasis on the King of the North. Finally, verse 45 brings us to the climax and focal point of the whole prophecy as the King of the North moves to Jerusalem.

The chapter is designed to bring us down through the stream of time, clearly indicating the prophetic way-marks all along the way, so that we can positively identify the final way-mark when Jesus stands up and probation begins to close.

With this information, let us look at *Daniel* 11:45:

And he [the King of the North] shall plant the tabernacles of his palace [a church state religion is here indicated] between the seas in the glorious holy mountain; [Jerusalem] yet he shall come to his end, and none shall help him.

To understand the fulfillment of the prophecy, we must look at the next verse; *Daniel* 12:1. "And at that time shall Michael stand up," thus closing probation. Uriah Smith commenting on *Daniel* 12:1 (And the original edition of the S.D.A. *Bible Commentary* agrees with him.) says on page 301 of his book:

A definite time is specified in this verse, not a particular year or month or day, but a time made definite by the occurrence of a certain event with which it is 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. When this event takes place, he is to come [future tense] to his end; and *then*, according to this verse, we look for the standing up of Michael, the great Prince. (The close of probation.)

So, according to this interpretation, the King of the North, centered in Constantinople, will move to Jerusalem, probation will begin to close, and afterward during the sixth plague, the King of the North will come to his end with none to help him.

If the King of the North moves to Jerusalem, it is evident that the nation of Israel would have to be utterly destroyed at this time. Is there anything in the Bible to indicate that the nation of Israel will be destroyed at this time? Yes, there is a prophecy in reference to the last days in *Amos* 9:8 which says; "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth;" Compare that with what Isaiah says to his nation in *Isaiah* 1:4; "Ah sinful nation, a people laden with iniquity". A nation and a kingdom are the same thing, so by allowing the Bible to interpret itself, the sinful kingdom in *Amos* 9:8 is Israel.

In *Amos 9:8*, God is speaking to Israel and saying He will destroy the nation of Israel from off the face of the earth. This had a fulfillment with the destruction of the ten northern tribes, and had at least a partial fulfillment in 70 A.D. with the destruction of Jerusalem, but will it have a complete fulfillment just as probation closes? It would seem so.

We will compare this with what Ellen White says in *The Great Controversy*, page 36:

The Saviour's prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God's mercy and trampled upon His law. Dark are the records of human misery that earth has witnessed during its long centuries of crime. The heart sickens, and the mind grows faint in contemplation. Terrible have been the results of rejecting the authority of Heaven. But a scene yet darker is presented in the revelations of the future. (emphasis supplied)

We know this is talking about the destruction coming upon the whole world, which the prophecy in the book of *Joel* identifies as being caused by Islam. Could it also have an application to literal Israel meeting its final doom when the Caliphate declares global jihad, and the desolation of the world begins? Let us compare this statement with *The Desire of Ages*, page 628:

And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." Prior to the destruction of Jerusalem, men wrestled for the supremacy. Emperors were murdered. Those supposed to be standing next the throne were slain. There were wars and rumors of wars. "All these things must come to pass," said Christ, "but the

end [of the Jewish nation as a nation] is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. (Bracketed phrase is in the original)

In 70 A.D. Jerusalem was destroyed, but not “from off the face of the earth”. It appears that the nation of Israel will receive its ultimate final destruction, for rejecting its Saviour, just as probation begins to close for the world. When this happens, the pioneer view, if published to the world beforehand, will destroy all Evangelical prophecies and establish the Adventist interpretation before the world.

The next part of *Daniel* 11:45 says; “yet he [the King of the North] shall come [future tense] to his end, and none shall help him.” So sometime after the close of probation, the King of the North will meet his demise and no one in the world will help him. This verse suggests that there would be those who could help but they refuse to do so. This would have to be during the plagues and before the Second Coming of Christ, because at the Second Coming there will not be anyone who can help.

The King of the North, therefore, cannot be the Papacy, because the Papacy is destroyed by Jesus Himself at His coming. Look at *2 Thessalonians* 2:3; “Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;” Students of prophecy will agree this is talking about the Papacy. Then in verse 8 we read; “And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the

brightness of his coming:" The King of the North cannot come to his end during the plagues, and come to his end again at the Second Coming.

There is a verse in Genesis that confirms why none shall help him. In *Genesis* 16:12 we read; "And he [Ishmael] will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." The Revised Version translates the first part of the verse; "He shall be as a wild ass among men." Ishmael is the "father" of Islam. This verse has not had a complete fulfillment yet. The reason that "none shall help him" in *Daniel* 11:45 is because every man's hand will be against him. If in the last days of this earth's history, the terrorists escalate their attacks in their bid to rule the world for Allah to the point that all Protestant nations are on the verge of total destruction, everyone will be in agreement that the Islamic Fundamentalists must be stopped at all costs. Then, surely, "every man's hand [will be] against him".

There is a prophecy in the Koran that teaches that Baghdad would be overrun by invaders. Afterward the invaders would be driven out and Islam would spread and conquer throughout the known world. This prophecy had a fulfillment in the middle ages when Genghis Khan's grandson overran Baghdad and was then driven out by the Muslims. Shortly after this Islam spread to all the nations in the Middle East which are now Islamic. The Islamic Fundamentalists believe that their prophecy in the Koran is to have yet another fulfillment, and this time they believe that they will take the whole world for Allah. Shortly after 9-11- 2001, our United States troops overran Bagdad, completing the

first part of their prophecy. They are only waiting for all invaders to be once again driven out of Bagdad, and they will see this event as their signal to take the whole world for Allah. When the troops are pulled out of Bagdad, we can be sure the terrorists will try to fulfill the rest of their prophecy. The Papacy is apparently planning and instigating this event so they can once again coerce the United States, and all of the United Nations to “deal with” the attacks that will result from this issue. Thus the Papacy will use the United States, which has formed an image of the beast, to eliminate their problem with Islam so they, the Papacy, will end up on top in the last great struggle.

Please remember what Ellen White said in 9 *Testimonies*, starting on page 11 that what happened in New York City on 9-11 “forecast approaching events of the greatest magnitude”. (Verse 45 could not be understood until this event happened.) Didn’t that event catapult us, the United States, into a war with Islamic fundamentalism? Don’t they, the Islamic fundamentalists, fully intend to resurrect the Ottoman Empire, reestablish the Caliphate, and destroy Israel? And when they do, they will commence their global jihad. Remember we are told again, in 9 *Testimonies*, page 11: “The agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis.” Aren’t we also admonished; “national apostasy will be followed by national ruin”? This is when the image of the beast will be set up. Have you ever considered what our nation is capable of doing, and probably would be compelled to do militarily, when they attack us again and finish ruining us

economically? Surely, the King of the North would come to his end with none to help him.

The Papacy knows that if they are going to come out on top in the end and rule the world once more, Islam has to be dealt with. The Papacy wants Islam punished for not handing Jerusalem over to them when they first captured the temple mount in the year 637. In 689-691, they built the Dome of the Rock there, thus completely reneging on their deal with the Papacy to hand Jerusalem over to the Pope. The United States must be punished simply because it is a Protestant nation, and the Protestant Reformation rebelled against the errors of the Papacy. Many of the reformers and their congregations fled to this nation and raised up the Protestant churches in protest to the errors of Rome. Therefore, the Papacy instigates Islam to destroy the United States economically, thereby starting a war with the Islamic extremists to punish them. Very shrewd, wouldn't you say? In the end, Protestant America is destroyed economically, and then we destroy Islam, and who comes out on top? The Papacy, or so they plan. What they won't realize, of course, is that when the Caliphate is destroyed and the world is plunged into the Battle of Armageddon, probation has already closed.

Daniel 11:45 and Armageddon

In this chapter we will look at how *Daniel* 11:45 and Armageddon are inseparably connected. There will be a literal Battle of Armageddon. This battle will occur during the 6th and the 7th plagues. We are told in 7 *Bible Commentaries*, page 967:

The nations of the world are eager for conflict; but they are held in check by the angels. When this restraining power is removed, there will come a time of trouble and anguish. Deadly instruments of warfare will be invented. Vessels, with their living cargo, will be entombed in the great deep. All who have not the spirit of truth will unite under the leadership of satanic agencies. But they are to be kept under control till the time shall come for the great battle of Armageddon.

One more statement from 8 *Testimonies*, page 307:

We are to ... understand the progress of events in the marshaling of the nations for the final conflict of the great controversy.

In *Revelation* 16:12-17, the Bible says of Armageddon:

Verse 12: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

Verse 13: "And I saw three unclean spirits like frogs [come] out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

Verse 14: "For they are the spirits of devils, working miracles, [which] go forth unto the kings of the earth and of the whole

world, to gather them to the battle of that great day of God Almighty.

Verse 15: "Behold, I come as a thief. Blessed [is] he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

Verse 16: "And he gathered them together into a place called in the Hebrew tongue Armageddon.

Verse 17: "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done."

Adventists have been told for 60 years that the drying up of the great river Euphrates is the drying up of support for the Papacy and that "the kings of the east" is a reference to the Second Coming of Christ. This view came into being when Louis Were reinterpreted the prophecy of *Daniel* 11:40-45, and thought to change the true pioneer position on these verses in *Revelation* 16. This is emphatically not the pioneer position. Jesus does not come during the sixth plague, but at the end of the seventh plague, and this is when the Papacy is destroyed.

To understand the drying up of the great river Euphrates we must again allow the Bible to interpret itself. In *Isaiah* 8:7 the Bible says; "Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:" According to this verse, the waters of a river represent a mighty army.

Now if we compare *Isaiah* 8:7 with *Revelation* 9:14-16 we will find something very interesting. The river Euphrates is referred to many times in the Bible but only twice is it called the "great" river Euphrates and

that is in *Revelation 16:12* and *Revelation 9:14*. Now look at *Revelation 9:14-16*:

Verse 14: "Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

Verse 15: "And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

Verse 16: "And the number of the army of the horsemen [were] two hundred thousand thousand: and I heard the number of them."

When Josiah Litch published his expose on these verses at the beginning of this movement, and his prediction was fulfilled to the very day; our understanding of prophecy was proven to be correct beyond dispute. In his explanation of these verses, he said that the loosing of the four angels that were bound in the great river Euphrates was the loosing of the Ottoman power. So if the loosing of the four angels from the great river Euphrates was the loosing of the Ottoman or Muslim power; then the drying up of the great river Euphrates would have to be the drying up of that same power.

A. T. Jones in his books *The Great Nations of Today* and *The Marshaling of the Nations* gives conclusive proof that the kings of the east in *Revelation 16:12* are the western "powers" who hold control over various nations in the east. The United States has military holdings in Japan, South Korea, Iraq, Afghanistan, and other places. The other western powers, and Russia, also maintain control over many eastern countries, therefore making them, the western nations, "kings" of the east. What is really going on here is that they are all

jockeying for position for the battle of Armageddon. They all know that when the Islamic power is finally destroyed there will be a vacuum in the Middle East, and all the great nations of today will be desperate to gain control over the area that had been controlled by the Islamic nations. The reason for this is primarily oil, and the strategic position of Constantinople. The Papacy is controlling the movements behind the scenes, because she believes that out of it all she will end up with Jerusalem as her capitol and reign over the world from there. Satan, the ultimate “power” behind the “mystery of iniquity” wants Jerusalem for his capitol, because it was considered by God to be the most sacred spot on Earth for many centuries.

Coming back to *Revelation* 9:16; concerning the Islamic power, the Bible says that “the number of the army of the horsemen were two hundred thousand thousand:”. That, in modern language, is 200 million. I find it very fascinating that in the book “Fast Facts on Islam” by John Ankerberg and John Weldon, on pages 19-20 it says that there are approximately 1.3 to 1.5 billion Muslims in the world, and out of that number approximately 200 million are radical fundamentalists. This is the exact number mentioned in *Revelation* 9:16.

All this ties in with *Daniel* 11:45 which says; “And he (the King of the North) shall plant the tabernacles of his palace between the seas in the glorious holy mountain; (the sign for probation to begin to close) yet he shall come to his end, (the drying up of the great river Euphrates during the sixth plague) and none shall help him.” (Every man’s hand will be against him). The Papacy wants Islam destroyed so they can finally control Jerusalem, and the great nations of today are

willing to do it so they can control the oil by holding the strategic position of Constantinople and at the same time put a final stop to the terrorist attacks. Satan doesn't care which "power" of the "mystery of Iniquity", Islam or the Papacy, comes out on top as long as he ends up on the throne in Jerusalem. The Bible, however, makes it plain that the image of the beast will rule for "one hour" or a "short space [of time]", with the Papacy as the "spiritual" power (Revelation 17:10). They won't realize, however, that by this time probation has already closed and Jesus is on His way to redeem His own elect.

The Battle of Armageddon will continue through the seventh plague. Just as the Papacy is ready to take the throne of the world, she will be destroyed as all nations turn on her and "eat her flesh and burn her with fire, and then the bloodbath is finally ended by the Second Coming of Christ. We are also told that; "We need to study the pouring out of the seventh vial", so that we can understand all of these prophecies and know where we are in the stream of time. We need to know when probation is closing, and the progress of events during the plagues, especially as relating to the battle of Armageddon and the seventh vial, so that our faith will not fail during this extremely perilous time.

I will leave you with some quotes from the Spirit of Prophecy on the battle of Armageddon:

The battle of Armageddon is soon to be fought. He on whose vesture is written the name, King of kings and Lord of lords, leads forth the armies of heaven on white horses, clothed in fine linen, clean and white. *Manuscript 172, 1899.*

Every form of evil is to spring into intense activity. Evil angels unite their powers with evil men, and as they have been in constant conflict and attained an experience in the best modes of deception and battle, and have been strengthening for centuries, they will not yield the last great final contest without a desperate struggle. All the world will be on one side or the other of the question. The battle of Armageddon will be fought, and that day must find none of us sleeping. Wide awake we must be, as wise virgins having oil in our vessels with our lamps. . . .

The power of the Holy Ghost must be upon us, and the Captain of the Lord's host will stand at the head of the angels of heaven to direct the battle. Solemn events before us are yet to transpire. Trumpet after trumpet is to be sounded, vial after vial poured out one after another upon the inhabitants of the earth. Scenes of stupendous interest are right upon us, *Letter 112*, 1890.

The present is a solemn, fearful time for the church. The angels are already girded, awaiting the mandate of God to pour their vials of wrath upon the world. Destroying angels are taking up the work of vengeance; for the Spirit of God is gradually withdrawing from the world. Satan is also mustering his forces of evil, going forth "unto the kings of the earth and of the whole world," to gather them under his banner, to be trained for "the battle of that great day of God Almighty." Satan is to make most powerful efforts for the mastery in the last great conflict. Fundamental principles will be brought out, and decisions made in regard to them. Skepticism is prevailing everywhere. Ungodliness abounds. The faith of individual members of the church will be tested as though there were not another person in the world *Manuscript 1a*, 1890. (emphasis supplied)

We need to study the pouring out of the seventh vial [Revelation 16:17-21]. The powers of evil will not yield up the conflict without a struggle. But Providence has a part to act in the battle of Armageddon. When the earth is lighted with the glory of the angel of Revelation eighteen, the religious elements, good and evil, will awake from slumber,

and the armies of the living God will take the field.--7 *Bible Commentaries*, page 983.

The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear. The seaports that have become like Sodom for wickedness, are swallowed up by the angry waters. . . . The proudest cities of the earth are laid low. The lordly palaces, upon which the world's great men have lavished their wealth in order to glorify themselves, are crumbling to ruin before their eyes. Prison walls are rent asunder, and God's people, who have been held in bondage for their faith, are set free. *Last Day Events*, page 251



In Conclusion

Surely, it behooves us to correctly understand these prophecies dealing with the final events of this world's history. The correct understanding, which the pioneers held, will tell us when our Great High Priest is closing His work of intercession, and leaving the Most Holy Place of the sanctuary in Heaven. When we see these things happen, our faith will be fully established and will strengthen us to go through "the time of trouble, such as never was since there was a nation even to that same time:" (*Daniel* 12:1).

Those who would make the King of the North the Papacy, totally ignore the gigantic system of the mystery of iniquity known today as Islam. This system of Satan is breathtakingly evil and will play a major role in the final events of this world's history. The Papacy is behind it all, and is instigating the uprisings in the Islamic nations, and secretly promoting the terrorism from behind the scenes. The Muslim Brotherhood, instigated by the Papacy, is working to unite all Islamic nations into a Caliphate centered in Turkey. When this is accomplished, they will annihilate Israel and proceed to try to take the whole world for Allah. When we see this happening, we will know that probation is rapidly closing.

The Papacy, knowing that Islam and Protestantism must be destroyed if she is going to rule the world, will then pit Islam against the United States and the great powers of the Earth. Remember, ("every man's hand will be against him"). This sets in motion the chain of events that brings the King of the North to his end.

Satan will then attempt to set up his throne in Jerusalem, not knowing, or at least not admitting, that probation has already closed. At the same time, by destroying the Islamic Caliphate, (first centered in Constantinople, and almost immediately moved to Jerusalem) a void will be created in this very strategic area between the eastern and western nations. All of the Kings of the East and of the whole world will be desperate to control this area, and this will culminate in the battle of Armageddon.

If we follow the “spiritual” interpretation of *Daniel* 11:40-45 we will be looking for the Papacy to regain world dominion and then be destroyed at the close of probation. **This will not happen.** Satan knows this and he has set a trap to destroy our faith just when we need it most.

Either our pioneers were correct on the whole of *Daniel* Chapter 11 or they were wrong on the entire chapter. All will agree with them on verses 1-35, but those who follow the new view of the “Papacy” are in essence saying they were wrong on verses 36-45. If they were mistaken on verses 36-45 then they would have also been in error on the first 35 verses because they used the same principles of hermeneutics throughout. Therefore, we need to either throw out the interpretation for the whole chapter and start over or accept the fact that God had led them step by step into the truth. Remember, we are told to “take the word of God and believe on ‘their word’.”

If we allow the Bible to interpret itself, and follow the literal interpretation of the prophecy as our pioneers did, we will clearly understand the closing events of probationary time, and our faith will be fully established

just when we need it most. The discerning student of prophecy will recognize the correct literal events as they happen and discern the workings of the Mystery of Iniquity behind the scenes. We will also have the correct prophetic message to give to the world which “will give great confirmation of faith in the soon loud cry and close of our message”. Thus every honest soul can have the information they need to make the right decision and avoid the mark of the beast.

Let us, by understanding the final way-marks that our Lord has given us, follow Him by faith as He completes the work of redemption, fully vindicating His Father’s throne. Jesus is preparing a people to stand in the sight of a Holy God without an intercessor through the last great time of trouble, and to be translated without seeing death into His kingdom.

In the book of *Revelation*, when we come to the last two chapters, the symbols are again dropped, and the final prophecies which describe the eternal reward of the righteous are given mostly in plain language. It is very hard for our finite minds to grasp the unsurpassed glory of eternity. So Jesus, in His infinite mercy, tells us literally and plainly what He has in store for all who are found faithful.

In *Revelation* 21:1-5 and 22:6 we read:

Verse 1: And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

Verse 2: And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Verse 3: And I heard a great voice out of heaven saying, Behold, the tabernacle of God [is] with men, and

he will dwell with them, and they shall be his people, and God himself shall be with them, [and be] their God.

Verse 4: And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

Verse 5: And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are **true** and faithful.

Verse 6: And he said unto me, These sayings are faithful and **true**: ...

Notice in these verses what Jesus is telling us: “these words are [**literally**] **true** and [He is] faithful [to perform it].” This should prove conclusively that when we are told, not once, but three times that *Daniel* Chapter 11 is “true” or the “truth”, we should understand it literally. And when we do, we will have the full picture of the “spiritual” workings behind the “literal” scenes being portrayed.

Our Lord is coming to take us home. We desperately need to understand the final way-marks that He has given us to solidify our faith, and thereby, to finish preparing us for His coming in the clouds of glory.

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

Verse 12: And, **behold, I come quickly**; and my reward [is] with me, to give every man according as his work shall be.

Verse 20: He which testifieth these things saith, **Surely I come quickly**.

Amen. Even so, come, Lord Jesus.

Bibliography

E.G.W. Research, 2008. Copyright 2008, The Ellen G. White Estate, Inc.

Website: www.WhiteEstate.org. (All Ellen G. White references come from this source.)

Haskell, Stephen N. Bible Handbook. Hagerstown: Review and Herald, 1919.

Jones, Alonzo T. The Great Nations of To-day. Loma Linda: Adventist Pioneer Library. 1901.

Smith, Uriah. Daniel and the Revelation. Hagerstown: Review and Herald, 1944.

"Turkey the Bridge" Scientific American May 2008: T1-T19.

Waggoner, Ellet J. Waggoner on Romans. Paris: Glad Tidings, 1896.

Were, Louis F. The King of the North at Jerusalem. St. Maries: Laymen Ministries, 2002.

Were, Louis F. The Truth Concerning...Mrs. E. G. White, Uriah Smith, and the King of the North. St. Maries: Laymen Ministries, 2001.

White, Ellen G. An Exhaustive Ellen G. White Commentary on Daniel. Harrah: Academy Enterprises, 1980.

All quotes from James White are from various sources.