

*Daniel 11 - On a Personal Note*

After years of regretful neglect, I started studying Daniel 11 in mid-March of 2020 - during the peak of the Covid-19 crisis. *As physical life is altered, and threatened, our spiritual life must proportionally increase.*

Nobody knows how this will turn out. I think it is a precursor to the peak of prophecy, and surely a wake-up call for the world, and Adventists in particular. We have the data that defines the end. I am not an alarmist; I am a prophetic realist. "Men's hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers of the heavens will be shaken" (Lk 21:26). Ultimately, now or later, the world will face what has been predicted all along:

"Today the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour's prophecy of the events to precede His coming: "Ye shall hear of wars and rumors of wars.... Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Matthew 24:6, 7 The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place—that the world is on the verge of a stupendous crisis. (Ed 179) Angels are now restraining the winds of strife, that they may not blow until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth; and when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture. (Ed 179.6) The Bible, and the Bible only, gives a correct view of these things. Here are revealed the great final scenes in the history of our world, events that already are casting their shadows before, the sound of their approach causing the earth to tremble and men's hearts to fail them for fear" (Ed 180.1).

*Psalm 91 appears to be the text for the times, certainly worthy of close consideration and contemplation.*

**Daniel 11 - Introduction**

Much debate rages over Daniel 11. We even have a Daniel 11 study conference every year, with many good resources - [www.daniel11prophecy.com](http://www.daniel11prophecy.com), including a convenient comparison of the major lines of interpretation, esp. in regards to Dan 11:40 and the identity of the King of the South and the King of the North: 1) The old, historicist view of Uriah Smith (KoS = Egypt; KoN = Ottoman Empire/Turkey), 2) KoS = Atheism, 3) KoS = Islam and the Papacy as the KoN. Interestingly, there is substantial agreement on the early verses, but the farther the chapter progresses the more diverse the interpretations, esp. vv. 40-45.

I confess I am a novice when it comes to Daniel 11. It has been on my radar for years, I have listened to presentations, read papers, taken classes on Daniel, but I am just now beginning to study it in detail for myself. So I come to you not as an expert. I quickly realized that a study of Daniel 11 requires a massive amount of time, detailed knowledge of all of world history, and a comprehensive knowledge of Scripture. So what's Joe Adventist to do? Should we even bother? Don't we have "other fish to fry", so to speak?!

**Head & Heart**

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

"When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart" (TM 114).

### Fixpoints

I remember in the late 80s the Sabbath School lesson being on Daniel. When we got to Daniel 8 the teachers in my church all surrendered and decided that a well-respected doctor would teach the lesson from the pulpit. He said something interesting that I have not forgotten. While admitting that we don't understand everything, Dr. Seng reminded us of what he called "fixpoints" in prophecy that are certain. We might not understand *everything*; but we *can* understand *something*. So we will look for some of those fixpoints in our study of Daniel 11. Here are four:

**1) God is in the details:** The truly mind-boggling amount of details in Daniel 11 leads me to conclude that God is telling us something rather reassuring: "I know what's going on. I know *exactly* what's going on. I know what's going on in the world. *And I know what's going on in your personal life.*" And when we cry out to God, God takes notice, and God acts (Ex 2:23-25).

**2) Your life & death:** Daniel 11 is a most detailed depiction of continuous war, intrigue, and and wrestling for supremacy. Which leads me to the question: In this Great Controversy, is Jesus truly the Lord of your life? I am not just asking this generically - the chapter itself will ask this question. And, there is much sad bloodshed in the depiction of world history via Daniel 11. Serious question to all of us, esp. right now: Am I ready to die? Is my life settled with God? Really? In Daniel 11, so many lives are lost on the canvas of history and over the course of humanity. Have you made plans and preparations for another world? Eternity? God loves you so much, He wants you there. And: He'll answer all our questions one day; for now, He'd like an answer from *you*.

**3) Big picture:** Every chapter in Daniel starts with a human king but ends with the people of God victorious. Except for chapter 11. But in ch. 12 Michael stands up and wraps things up. In the end (no pun!) God ends with a personal message of encouragement for Daniel. God truly cares about each one of us.

**4) Daniel 11:22: "a prince of the covenant"** (normally Hebr. *sar*, but here *nagid*, same as in Dan 9:25-26 = Messiah! = linguistic anchor, fixing Dan 11:22 in the first century  
Covenant: Mt 26:28; Rom 11:27; 1 Cor 11:25; Heb 7:22; 8:10; Rev 11:19

**Tiberius** took revenge on Arminius in Germany after Arminius had killed three Roman legions; solidifies northern border of empire. Several campaigns against uprisings:

- 20 BC: against Armenia; 15-13 BC: Raetien and Vindelicien under Roman control; 12-9 BC: Pannonien; 4 BC: Germania, Rhine, Weser

**Tacitus, *Annals* 15.44:** ". . . the fire of Rome. Hence to suppress the rumor, he Falsely charged with the guilt, and punished Christians, who were Hated for their enormities. **Christus, the founder of the name, was put to death by Pontius Pilate, procurator of Judea in the reign of Tiberius:** but the pernicious

superstition, repressed for a time Broke out again, not only through Judea, where the mischief Originated, but through the city of Rome also, where all things Hideous and shameful from every part of the world find their Center and become popular. Accordingly, an arrest was first Made of all who pleaded guilty; then, upon their information, an Immense multitude was convicted, not so much of the crime of Firing the city, as of hatred against mankind."

*Note: Jesus interrupted human history at His first coming. Daniel 11 catapults us to the time of the end, and the end of time, when Jesus will interrupt human history at His second coming! At His first coming, in the 1st century, Jesus was in the middle of the Great Controversy between good and evil. At His Second Coming [God knows best when], Jesus will be the end of the Great Controversy between good and evil. The in-between is filled with uncertainty at best; in the end, we can be assured of this: "And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things [including Covid-19] have passed away.*

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### Historical Perspective & Interpretation: A Path through the Prophetic Maze?

*"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (2 Pet 1:19).*

#### William Miller

"Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled "Views of the Prophecies and Prophetic Chronology," Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation: {RH November 25, 1884, par. 23}

"1. Every word must have its proper bearing on the subject presented in the Bible; 2. All Scripture is necessary, and may be understood by diligent application and study; 3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering; 4. To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error; 5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, and not the Bible." The above is a portion of these rules; and in our study of the Bible we shall all do well to heed the principles set forth. {RH Nov. 25, 1884, par. 24-25}

**Rule 11:** How to know when a word is used figuratively: If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally; if not, figuratively. - William Miller

EGW: "The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. Christ has given the promise: "If any man will do His will, he shall know of the doctrine." John 7:17. If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad and that would bring into the fold of Christ thousands upon thousands who are now wandering in error" (GC 598).

*My edition of D&R has this imprint: "Printed at Multiple Locations for Door to Door Gospel Ministry Work!"*

We have a direct and explicit recommendation, even endorsement for understanding Daniel and Revelation:

**Key Source (and endorsement!): Uriah Smith, *Daniel and the Revelation*, and *The Great Controversy!***

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

"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 books *Daniel and Revelation* and *The Great Controversy* are the books which above all others should be in circulation now. Give them to the people. Light and truth they must have** (Ms29-1890.28; 21MR 452.3).

"God has entrusted to Brother Smith the treasures of His truth" (1888 materials, p. 513).

"Those who are preparing to enter the ministry, who desire to become successful students of the prophecies, will find *Daniel and the Revelation* an invaluable help. They need to understand this book. It speaks of past, present, and future, **laying out the path so plainly that none need err therein**. Those who will diligently study this book will have no relish for the cheap sentiments presented by those who have a burning desire to get out something new and strange to present to the flock of God. The rebuke of God is upon all such teachers. They need that one teach them what is meant by godliness and truth. The great, essential questions which God would have presented to the people are found in *Daniel and the Revelation*. **There is found solid, eternal truth for this time. Everyone needs the light and information it contains**" (1MR 61.2)

[*Caution*: Not all U. Smith D&Rs are created equal; the 1912 version: 3,677 words on v45; 1944: 159!]

*As I perused several of our leading commentaries on Daniel 11, I was startled to find not even a mention of Uriah Smith's D&R, let alone discussion.*

"Christ is leading out a people, and bringing them into the unity of the faith, that they may be one, as He is one with the Father. Differences of opinion must be yielded, that all may come into union with the body, that they may have one mind and one judgment. 1 Corinthians 1:10" (1T 324).

"There must be no long discussions, no presenting of new theories in regard to prophecies that God has already made plain" (RH Nov 27, 1900, par. 13).

**Background of *Daniel & The Revelation* according to James White:**

"Connected with the Battle Creek Sabbath-school is a large and flourishing Bible-class conducted by Bro. Uriah Smith. This class has once passed through the entire book of Revelation, free from the spirit of debate, all coming to the same conclusion on almost every point, and confident that they had found a better harmony than they had before seen, and clearer light on some portions of the book. Sabbath, May 17, the class commenced the book again, with the intention of taking one chapter for each lesson. In this investigation we take a deep interest, and design to report in the Review, by way of a few thoughts on one chapter each week. Should we be called away for a few weeks, the class propose to leave the book of Revelation, in our absence, for some other portion of the Scriptures, until we return. Judging from past

investigation of this book by the brethren and sisters of the Bible-class, we hope in expressing our views to express theirs also, yet we choose to be alone responsible for what we may say" (James White, June 3, 1862, Advent Review and Sabbath Herald, p. 4).

"Being from home much of the time we are able to progress but slowly with the Revelation. Bro. Smith has consented to conclude the book, commencing with chapter x" (James White, Oct. 21, 1862, ARSH p. 164).

"These thoughts are not the fruit of one brain. In the time of the end the Revelation was to be unsealed and opened. And from, the open book, light has been shining. William Miller saw much. Others since have seen more. . . . This . . . is a book of thoughts, clothed in the author's happy style, plain, yet critical and practical, coming down to the spiritual wants of the common people, yet elevated and dignified. **This standard work should be in the library of every believer.**" —James White, RH, July 16, 1867, emphasis supplied.

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

"By a thorough investigation of the prophecies we understand where we are in this world's history; and we know for a certainty that the second coming of Christ is near. **The result of these investigations must be brought before the world through the press [Smith's book Daniel and the Revelation]. . . . We have not given heed to fables, but to the "sure word of prophecy."** We are now living in the full blaze of the light of Bible truth" (4T 592 1881).

"In the Desire of Ages, Patriarchs and Prophets, 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 to the people" (Letter 229, 1903).

"Especially should the book Daniel and the Revelation be brought before people as the very book for this time. This book contains the message which all need to read and understand. Translated into many different languages, it will be a power to enlighten the world" 1MR 60.

### Ellen White on Daniel 11

"**The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment.** Soon the scenes of trouble spoken of in the prophecies will take place" (9T 14).

"The world is stirred with the spirit of war. The prophecies of the eleventh of Daniel have almost reached their final fulfillment" (Review and Herald, Nov. 24, 1904).

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

prophecy will be repeated. In the thirtieth verse a power is spoken of that "shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." [Verses 31-36, quoted.]—"Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of: [Daniel 12:1-4, quoted.] The Spirit of the Lord is being withdrawn from the world. It is no time now for men to exalt themselves." —Letter 103, 1904.

### Ellen White on Uriah Smith's Daniel 11 Meetings

"Sunday morning the weather was still cloudy, but before it was time for the people to assemble the sun shone forth. Boats and trains poured their living freight upon the ground, as was the case last year. Elder Smith spoke in the morning upon the Eastern Question. The subject was of special interest, and the people listened with the most earnest attention. It seemed to be just what they wanted to hear" (RH Sept 6, 1877, par. 11).

"The evening meeting was largely attended. Elder Smith spoke with great clearness, and many listened with open eyes, ears, and mouths. The outsiders seemed to be intensely interested in the Eastern question. He closed with a very solemn address to those who had not been preparing for these great events in the near future" (Lt55-1884 par. 7; August 24, 1884).

"Elder Daniells speaks this evening upon the Eastern Question. May the Lord give His Holy Spirit to inspire the hearts to make the truth plain" (Ms189-1898 par. 9; Dec. 25, 1898).

**Willie White:** "I do not know of any utterance of mother's that tells us about the King of the North. The two things that most nearly approach it, are the statement in Testimonies, v. 9, p. 14 and Testimonies, v. 4, p. 279. Here, in reporting the Danvers Campmeeting, she wrote: 'Eld. Smith spoke in the morning on the Eastern Question. The subject was of special interest, and the people listened with the most earnest attention.' These things are not proofs, but they seem to me to be very interesting indications" (Letter from Willie White to Elder John Vuilleumier, March 6, 1919).

**James White's** wrote part one in the Review on his papal view of Daniel 11:40-45 (Where Are We?, RH Oct. 3, 1878, p. 116). He never wrote Part 2!

Not in direct context, but Ellen White did not shy away from telling her husband, Don't publish!: "My husband had some ideas on some points differing from the views taken by his brethren. I was shown that however true his views were, God did not call for him to put them in front before his brethren and create differences of ideas." While he might hold these views subordinate himself, once they are made public, minds would seize [upon them], and just because others believed differently would make these differences the whole burden of the message, and get up contention and variance. There are the main pillars of our faith, subjects which are of vital interest, the Sabbath, the keeping of the commandments of God. Speculative ideas should not be agitated, for there are peculiar minds that love to get some point that others do not accept, and argue and attract everything to that one point, urging that point, magnifying that point, when it is really a matter which is not of vital importance, and will be understood differently. Twice I have been shown that everything of a character to cause our brethren to be diverted from the very points now essential for this time, should be kept in the background" (1888 Materials, p. 24; written February 18, 1887, from Basel, Switzerland, to E. J. Waggoner and A. T. Jones.)

**James White financial dilemma:**

"In father's efforts to arouse our brethren to clear of the B. C. College debt, and to raise money for the B. C. San. and for the European Mission, and for the proposed British Mission, and other things, he had met the plea, "It is too late, Eld. White to plan for all these things. TOO LATE, TOO LATE." And when he heard Eld. Smith's presentation, fear seized his soul, and he threw in his exposition on Daniel 11, not so much that he really believed it, as that he thought it would check a movement that he thought was bordering into fanaticism, and might lead to the hindrance of the work to be done. He was reprov'd by the Lord for bringing in distrust as to the unity of the leaders, and sank down in discouragement, and thus the great financial campaign collapsed" —Letter from Willie White to Elder John Vuilleumier, March 6, 1919.

**Willie White:** "During the few months preceding this meeting, I had read Daniel and Revelation by Elder Uriah Smith. I loved the writer; I admired his style; I loved his teaching: and I was shocked when Elder White presented another view regarding the king of the North. One day I said to him, "Father, I have just read Elder Smith's book and his exposition seems clear to me. Do you really believe that Rome is the king of the North?" His answer was, "I think Elder Smith is going too fast in his exposition, and I thought it was time to present something to check the current of belief that what is transpiring was the beginning of Armageddon" (Letter from Willie White to Elder Froom, December 12, 1930).

*Bible Readings for the Home Circle:* "For many years we have watched the Eastern question narrowing down toward the final fulfillment of Daniel 11" (May 14, 1909, W.A. Spicer, GCB 12.10).

**Elder Allen Moon**, president of Lake Union Conference: "Knowing your interest in the use of the public press in calling attention to revealed truth and the principles of righteousness, I will forward a few facts which seem to bear testimony in favor of making use of this means in reaching the sincere seeker after truth. In our little city (South Bend, Ind., which has a population of about fifty-three thousand) we have two daily papers. Both of these have, during the past winter, published articles treating on the peculiar views held by Seventh-day Adventists, notably an article on the Eastern Question, showing the unfolding of the prophecies of Daniel 11 in the events transpiring in the land of the Turk. It was stated that this prophecy contained an outline in advance of history now being made by the events of the Balkan war. The article was printed in full, and attention called to it in the editorial. The result of the publication of the various articles in these two dailies has been to bring our people into prominence, and to set in motion a train of inquiry regarding other points of faith. The editor of one of the papers regarded these questions of such importance and interest to his readers that he looked up some Adventist people, and by telephone asked for further articles on special subjects" (May 21, 1913, W.A. Spicer, GCB 80.10).

**J. N. Loughborough**, March 25, 1915 (College Place, Washington)

Dear Brother, Your letter of recent date received. Yesterday I mailed to you a copy of the book on the sealing message. And I have sent a dime to the Pacific Press requesting them to mail to you a copy of "Prophetic Gift in the Gospel Church." **As to where you can get information on "the king of the North," I think you will find it in Bro. Daniel's book on "The World War." Brother Uriah Smith laid no claims to "inspiration," but his view on the king of the North is well established by Sister White in speaking of one occasion when he spoke on the "Eastern Question." This you can read in Volume 4 of the Testimonies, page 278-279 where she called the discourse "a subject of special interest," etc. It would bother those holding another view than what he advocated to find a word from her favoring their views. One Brother who had intimated in his writing on the subject that the king of the North might be the pope, told me that Sister White told him he "never should have intimated any such**

thing, and that his idea would only create confusion.” This was not put in print, but it was what he told me in Autumn 1878. Yours in the blessed hope, J. N. Loughborough

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### Connection to the 3 Angels' messages [section under construction]

". . . the spirit of unrest, of riot and bloodshed; the world-wide dissemination of the same teachings that led to the French Revolution--all are tending to involve the whole world in a struggle similar to that which convulsed France" (Ed 228).

**Who is the king of the south in Daniel 11:40?** From Witcome: "The Ottoman Empire took control of Egypt, the territory of the king of the south, in 1512 and ruled until 1879. Therefore, there was no king of the south because the Sultan, who was the king of the north, ruled that territory. And without a king of the south at the time of the end (1798), verse 40 could not be literally fulfilled. But as providence would have it, Igrahim and Murad—Mamluk rulers—wrested Egypt from the Ottoman Empire and were co-ruling Egypt from 1791 up until the invasion of Napoleon. So there was indeed a king of the south in 1798 to push against the invasion of Napoleon."

Not Atheism!

GC 269-287: "It was in 1793 that the decrees which abolished the Christian religion and set aside the Bible passed the French Assembly. Three years and a half later a resolution rescinding these decrees, thus granting toleration to the Scriptures, was adopted by the same body. The world stood aghast at the enormity of guilt which had resulted from a rejection of the Sacred Oracles, and men recognized the necessity of faith in God and His word as the foundation of virtue and morality."

### James White & Uriah Smith:

Advent Review and Sabbath Herald By Uriah Smith - July 22, 1858

"There is scarcely so uniform an agreement among interpreters concerning any part of the apocalypse as respecting the application of the fifth and sixth trumpets, or the first and second wo, to the Saracens and Turks. It is so obvious that it can scarcely be misunderstood. Instead of a verse or two designating each, the whole of the ninth chapter of the Revelation, in equal portions, is occupied with a description of both. "The Roman Empire declined, as it arose, by conquest; but the Saracens and the Turks were the instruments by which a false religion became the scourge of an apostate church; and hence, instead of the fifth and sixth trumpets, like the former, being marked by that name alone, they are called woes. It was because the laws were transgressed, the ordinances changed, and the everlasting covenant broken, that the curse came upon the earth or the land. "We have passed the period, in the political history of the world, when the western empire was extinguished; and the way was thereby opened for the exaltation of the papacy. The imperial power of the city of Rome was annihilated, and the office and the name of the emperor of the west was abolished for a season. The trumpets assume a new form, as they are directed to a new object, and the close coincidence, or rather express identity between the king of the south, or the king of the north, as described by Daniel, and the first and second wo, will be noted in the subsequent illustration of the latter. The spiritual supremacy of the pope, it may be remembered, was acknowledged and maintained, after the fall of Rome, by the emperor Justinian. And whether in the character of a trumpet or a wo, the previous steps of history raise us, as on a platform, to behold in a political view the judgments that fell on apostate Christendom, and finally led to the subversion of the eastern empire." [James White:



same words in *The Sounding of the Seven Trumpets of Revelation 8 and 9*, 1859, in agreement with J. Litch.

**AT Jones:** "Finally, in verse 40, he comes again, and "at the time of the end," too, to "the king of the south" and "the king of the north." The territories of the northern and of the southern division of Alexander's dominion remain respectively the kingdoms of the north and the south unto the end, and from beginning to end, whatever power might occupy these respective territories would be the king of the north or of the south. Whatever power therefore which, at the time of the end, occupies the territory of Thrace and Bithynia, originally held by Lysimachus, will be the king of the north as certainly as was the power of Lysimachus itself" (A.T. Jones, June 8, 1896, *The Bible Echo*, p. 171).

## The Context of Daniel 11

Dan 8:10 transitions from a horizontal-geographical conflict to a vertical-spiritual Great Controversy; notice this directional shift: "And it grew up to the host of heaven; and it cast down some of the host and some of the stars to the ground, and trampled them."

### Daniel 8-9

8:20 Ram = Persia  
 8:21 Goat = Greece  
 8:21 large horn = 1st king of Greece = Alexander the Great  
 8:22 4 kingdoms arise out of large horn  
 8:9 Beautiful Land is conquered  
 9:25 Pagan Rome cuts off the Anointed One at Calvary

### Daniel 11

11:2 Persia  
 11:2 Greece  
 11:3 a mighty king appears in Greece  
 11:4 4 winds  
 11:16 KoN conquers the Beautiful Land  
 11:22 Tiberius kills Prince of the Covenant

## Daniel 11 - Verse-by-Verse

**11:1 Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.**

1st year of Darius the Mede: 539/8 BC

**11:2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.**

### 3 Persian Kings, followed by a 4th:

- 1) **Cambyses II** - 530-521 BC (son of Kyros II) who assassinated his brother Smerdis, away in Egypt
- 2) **Bardiya** - 521 BC ("false Smerdis") an imposter; Cambyses died on way from Egypt to claim his throne
- 3) **Darius I Hystaspes** - 522-486 BC (through military might)
- 4) **Xerxes I** - 486-465 BC: rich Persian king, husband of Esther, armee of 5.3 mill (Herodot); invaded Greece 483 BC

8 more kings in Medo-Persia: 5. Artaxerxes I. (465-424); 6. Xerxes II. (424-423); 7. Sogdianos (423); 8. Darius II. (423-404); 9. Artaxerxes II (404-354); 10. Artaxerxes III (359-338); 11. Arses (338-336); 12. Darius III (336-330).

**11:3 A mighty king shall stand up, that shall rule with great dominion, and do according to his will.**

Alexander the Great (7.20.356 BC - 6.10.323 BC) = Greece; beat Darius III and overtook Medo-Persia.

**11:4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.**

Compare Dan 8:8, 21 to 11:4: "broken"; parallel: Dan 7:6: 4 heads/wings on leopard; Dan 8:8, 22: 4 horns on head of goat; Alexander the Great died suddenly at age 32 in Babylon with no bloodline successor (son Alexander IV Aigos born postmortem, murdered)

- 4 generals: Cassander (Macedonia), Lysimachus (Thrace + NW Asia Minor), Ptolemy (Egypt), and Seleucus (Syria + Babylonia)

**11:5-15 Historical King of the North and King of the South**

**11:5 And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.**

**King of the South:** Ptolemy I Soter (305-283 BC); former general of Alexander the Great

**One of his princes:** Seleucus I Nicator (305-281 BC); also former general of Alexander the Great, ruling from Syria to India

**He shall gain power over him:** Seleucus' successful campaign against Cyprus, then with Ptolemy in Gaza against Demetrius Poliorketes. Then Ptolemy granted Seleucus a small troop to conquer Babylon and satrap Nicanor - the beginning of Seleucus' own power basis.

**11:6 And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.**

Alliance in 252 BC between King of the South (Ptolemy II Philadelphus) and King of the North (Antiochus II Theos (261-246 BC), who left his wife Laodice and his children for Ptolemy II's daughter Berenice. Marriage dissolved when Ptolemy died and Antiochus returned to Laodice, then back to Berenice. Now Laodice's son Seleucus II. Kallinikus gained throne. Laodice orchestrated the deaths of Antiochus, Berenice, and Bernice's son.

**11:7 But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:**

In revenge, Berenice's brother Ptolemy III Euergetes (246-222 BC) fought against north and took Syria's capital Seleucia.

King of the North: Seleucus II, son of Laodice.

**11:8 And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.**

Ptolemy III went back to Egypt and left Syria alone for a while, but took 40,000 talents of silver and 2,500 idol images removed by Cambyses of Persia. Squirmishes exceed political ambitions: Egyptian gods won against Syrian gods.

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**11:9 So the king of the north [KJV: south] shall come into his kingdom, and shall return into his own land.**

Unsuccessful retaliation by Seleucus II (KoN) against Ptolemy III (KoS) in 242 BC.

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**11:10 But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress.**

Sons of KoN: Seleucus III Ceraunus (226–223 BC) but killed by his own soldiers in battle of Pergamos; and Antiochus III Magnus (the Great: 223–187 BC) who tried to recover lost territories to Ptolemy III from Ptolemy IV Philopater (KoS) (4th Syrian war, 219-217 BC).

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**11:11 And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.**

217 BC: Ptolemy IV Epiphanes of Egypt (KoS) defeated Seleucid Antiochus III Magus (KoN) in battle of Raphia (border of Egypt/Palestine). Antiochus III then tried to regain part of the eastern Seleucid kingdom.

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

After victory over Antiochus III, Ptolemy IV Philopater wanted to see the Most Holy Place in Jerusalem (3 Mac 1:1-2:24). Ptolemy IV tried to convert Alexandrian Jews to the cult of Dionysos, but upon resistance he let drunk elephants trample 40,000 Jews (Eusebius; Jerome: 60,000).

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**11:13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.**

Antiochus III Magnus (KoN) took advantage of Ptolemy IV's death 205 BC; Ptolemy V 5/6 years old! 5th Syrian war (202-195 BC), and invasion of Egypt. Battle of Panaeus (198 BC) secured him Judea = KoN ruled over the Jews now.

*Note: Rosetta Stone from Ptolemy V era about strength of Egypt, Macedonian concessions.*

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**11:14 And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.**

- Antiochus III + Syrian troops, along with Philip V of Macedonia against Ptolemy V of Egypt to split the Ptolemaic territories (but Philip V was defeated by the Romans in the 2nd Macedonian War 200 B.C. – 196 B.C.). Egyptians thrown out of Palestine.
- Robbers: Romans who exalted themselves acc to Dan 9:24

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**11:15 So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.**

200 BC: Antiochus III won against Scopas (a general fighting for Egypt) in Battle of Paneion (or near Caesarea Phillipi), then conquered Tyre. Ptolemy V unsuccessfully sent 3 armies to free Skopas. Seleucid victory over Egyptian Ptolemies in Levant permanent now; Egypt never ruled Palestine again.

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### Daniel 11:16-22 – Imperial Rome

**11:16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.**

similar to 11:3 (Greece) = hint of a new power rising on the horizon

Rome invades the Middle East.

- Pompey conquered Syria and Palestine = Beautiful Land (64/63BC): parallels the little horn's conquest of the Beautiful Land in Dan 8:9.
- 
- *Check details of these battles (not in U Smith)*
- Battle of Magnesia (190/189 BC), with Lucius Cornelius Scipio Asiaticus + Publix's Cornelius Scipio Africanus + Eumenes of Pergamos vs. Antiochus III Magus, with Rome clearly the victor, with the Peace of Apameia (Polybios 21, 42, 1-27; Livius 38, 38).
- Battle of Pydna (168 BC) sealed Rome's success over Greece
- Antiochus IV Epiphanes against the Jews, esp. Judas Maccabaeus (Aram. "Hammer"). Judas retook Jerusalem and temple service (Jewish feast of Hanukkah!). Antiochus IV died 164 BC; Judas died 160 BC.
- Deal with Romans 161 BC to remain an independent province.
- 65 BC Roman general Pompeius vs Antiochus XIII - Syria becomes Roman province.
- **Rome overcomes Seleucid kingdom; Rome = new King of the North!**
- interesting: in battles, Dn 11 often uses the preposition al (see xxx), but in v16 el is used, denoting a confrontation that is merely diplomatic in nature, not militaristic. And sure enough, the Roman diplomat xxx came by himself to put AE in his place.
- origin of split between Sadducees (loyal to King Aristobulos I) and anti-monarchian Pharisees
- Confrontation between Alexander Jannaios (successor of Aristobulos I) and Pharisees, with civil war 94 BC
- His wife Salome Alexandra stabilized the Hasmonean kingdom; died (67 BC)
- (Brothers) Johannes Hyrkanos vs Aristobulos, initially helped by Rome, but then Hyrkanos.
- 3-month siege of Jerusalem by Aristobulos, 12,000 Jews killed - 63 BC Pompeius appoints Hyrkanos as high priest. Judea now owes Rome, and same year Camus Iulius Caesar becomes Pontifex Maximus against consulates Quintus Lutatius Catullus and Publix's Servilius Varia Isauricus

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### 11:1-19 Julius Caesar - Rome's conquest beyond Judea

- Julius Caesar into Egypt, 48 B.C., seeking revenge for Pompey's premature death by one of Ptolemy's officers.
- Octavian, 30 B.C., but JC more prominent

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**11:17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her: but she shall not stand on his side, neither be for him.**

- Rome controlled all of Alexander the Great's empire, except for Egypt.
- Ptolemy XII dies 51 BC, leaves behind Cleopatra VII (\* 69 BC) and Ptolemy XIII (\* 61 BC), wanted both to get married and rule the kingdom, but ended up with much strife under supervision of Rome
- Time of 1st Triumvirate between Pompeius, Crassus, and Gaius Julius Caesar
- Julius Caesar successful in conquest of Gallic cisalpina (58-51 BC)
- JC crossed Rubikon Jan. 10, 49 BC (48 BC?) to oust Pompey, who was killed in Egypt
- liason JC/Cleopatra, who snug into Caesar's palace via a small boat and a bedsack (so Plutarch)
- Ptolemy XIV vs JC, circumstances that led to the loss of the library of Alexandria
- Cleopatra VII bore JC a child "Ptolemy Caesar" in 47 BC (Caesarian!) and followed him back to Rome, but JC's assassination made her go back to Egypt to reclaim her throne. Short liaison with Marc Anthony; Cleopatra died of a voluntary snake bite = "will not stand"

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**11:18 After this shall he turn his face unto the isles, and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.**

- Hebr. Isles יא = island or coast = JC's 3 campaigns to the Bosphorus, North Africa, and Spain
- 5-day campaign vs Pharnakes II of Pontus, who was expelled from Asia Minor; JC: "veni vidi vici"
- JC routed Metellus Scipio and Cato the Younger, dissolved the kingdom of Numidia, and then the sons of Pompey.
- JC revitalized Carthage and Corinth, and introduced the Julian calendar
- Conspiracy against Julius Caesar by Marcus Iunius Brutus and Gaius Cassius Longinus with 80 senators
- Hebr. דָּרְפָה reproach can be translated as "dagger"!

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**11:19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and not be found.**

JC's assassination March 44 BC, despite his wife's Calpurnia's foreboding, and Augur Spurinna: "Cave Indus Martias" (Shun the Ides of March). JC died with 23 dagger wounds after 500 battles, conquered 1,000 cities, and killed 1,192,000 men

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**11:20 Then shall stand up in his estate a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed, neither in anger, nor in battle.**

after Julius Caesar: strife between Octavian, Marcus Antonius, Lepidus, Cleopatra VII et al  
 Octavian emerges victor, called Caesar Augustus (63 BC - AD 14), in power 31 BC - AD 14, with Pax Romana; emphasis on tax collection (Lk 2:1!); and died in time of peace August 19, AD 14 due to diarrhoe

**11:21 And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.**

After complex family dynamics (Augustus took Tiberius' mother from her husband to be his own wife - detail check!), Tiberius became Caesar Augustus' successor (AD 14 - 37) (Lk 3:1-2!)  
Seneca: Tiberius was only drunk once in his life-time . . . From his inauguration until his death (March 16 AD 37).

**11:22 And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.**

Tiberius took revenge on Arminius of Germany after A had killed three Roman legions; solidifies northern border of empire. Jesus was crucified during his reign (AD 31); Dan 9:24-27.

- 20 BC: campaign against Armenia
- 15-13 BC: Raetien and Vindelicien under Roman control
- 12-9 BC: Pannonien
- 4 BC: Germania, Rhine, Weser

“a prince of the covenant”; prince in Daniel *sar*, but here *nagid*, just as in Dan 9:25-26 = Messiah!  
= linguistic anchor, fixing Dan 11:22 in the first century (not Antiochus Epiphanes!)  
Covenant: Mal 3:1; Mk 14:24; Heb 7:22; 8:6; 9:15

Tacitus, Annals 15,44,3-4: "The author of the sect, Christus, was executed under procurator Pontius Pilatus"

### **New Section: 11:23-30**

Uriah Smith: **11:23-30** = history repeated of 3 Caesars based on Hebrew parallelism of thought, but Daniel 11 appears to develop historical progression. Furthermore, no description of AD 70 appears to be introduced, nor the conversion of the Roman Empire under Constantine. So what is left as possible interpretation?

- the rise of the papacy in the 6th century as a seismic shift in history, paralleling Daniel 7 and 8
- Thus Dan 11:23-30 introduces a new king of the north: papal Rome; the decline of Imperial Rome offered a power vacuum filled by papal Rome  
"Declines are catalysts for new powers!"

### **Topical arrangement:**

<b>Event</b>	<b>Daniel 7</b>	<b>Daniel 8</b>	<b>Daniel 11</b>
Military Campaigns		8:9 (Imperial Rome)	11:16 (military: Pompey in Judea/Jerusalem) 11:23-30 (papal militaristic expansion through Crusades) 11:30: theological campaign: subversion of salvation
Daily abolished		8:11	11:31
Persecution	7:25	8:10b	11:32-34
Self-Exaltation	7:8, 20, 25a	8:10a	11:35-39

**11:23 And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small [number of] people.**

- "With him" = Roman Empire of Dan 11:14

1 Joh 4:3 antichrist starts with Rome (see also 2 Thess 2:3-4, 7; Jude 3-4)

deceit: parallel to Simon Magus Acts 8:5-24, with magic (hoc est corpus meum/hocus pocus!), tradition, big words (pope Gregory IX: pope not a mere man, but in the place of God), purchase apostolic office (so Pope Vigilius 538 from Belisar for 20,000 pieces of gold), Peter identifies him as a liar, heart full of sin, Simon wants to be prayed for - just like papacy!

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**11:24 He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.**

Rome: provinces via treaties, and made allies rich.

"Even for a time" = 360 years: AD 31 (Battle of Action) to AD 330 (Constantine moved capital of Roman Empire from Rome to Constantinople)

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**11:25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.**

Civil war between victor Octavius (Caesar Augustus) vs Mark Anthony (Egypt; Cleopatra).

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**11:26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.**

31 BC: Mark Anthony committed suicide after he lost friends and Cleopatra after losing Battle of Actium to Octavius.

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**11:27 And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.**

Octavius and Mark Anthony interacted with deceit, but the end of Rome's reign came AD 330.

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**11:28 Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.**

AD 70: Octavius returned to Rome with booty from Egypt, conquered Jerusalem in AD 70 through Titus who brought back "exploits", including artifacts from the temple, to Rome.

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**11:29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.**

After Roman capital moved to Constantinople (v24) in AD 330, Rome lost much of its power, esp. eastern provinces to barbarian invasions until it fell in AD 476.

**11:30** For the ships of Chittim [Cyprus?] shall come against him: therefore he 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.

ships of Chittim: Isa 23:12 "you will have no rest" = no peace due to 3 Arian (anti-trinitarian) tribes Herulis, Ostrogoths, Vandals who dominate Rome until Ostrogoths fell 493 under king Odoaker; Vandals fell 531 under king Hilderich; Herulis fell 538 under king Theoderic.

**!! Removal of Arianism opens door to papal 1,260 year domination !!**

**Arianism** is a nontrinitarian<sup>[1]</sup> Christological doctrine<sup>[1][2][3]</sup> which asserts the belief that Jesus Christ is the Son of God who was begotten by God the Father at a point in time,<sup>[1]</sup> a creature distinct from the Father and is therefore subordinate to him, but the Son is also God (i.e. God the Son).<sup>[1][4]</sup> Arian teachings were first attributed to Arius<sup>[1][3]</sup> (c. AD 256–336), a Christian presbyter in Alexandria of Egypt. The term "Arian" is derived from the name Arius; and like "Christian", it was not a self-chosen designation but bestowed by hostile opponents—and never accepted by those on whom it had been imposed.<sup>[5]</sup> The nature of Arius's teaching and his supporters were opposed to the theological views held by Homoousian Christians, regarding the nature of the Trinity and the nature of Christ. The Arian concept of Christ is based on the belief that the Son of God did not always exist but was begotten within time by God the Father (Wikipedia, Arianism).

**Arius:** "If the Father begat the Son, then he who was begotten had a beginning in existence, and from this it follows there was a time when the Son was not."

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

**AD 538:** Justinian defeated Vandals and Ostrogoths and established Bishop of Rome as supreme ruler of Europe = beginning of 1260 years of papal supremacy.

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

Bishops of Rome catalyze corruption and apostate Christianity. Example: **538 Council of Orleans:** punishment against Sabbath keepers: **Canon 28:** "If someone is found, the above forbidden activities to perform, he shall be punished, not through civil authorities, but according to the determination of the church" (Johannes Dominica's Mansi; Sacrorum Conciliorum nova et amplissima collection 9:19)

Contrast: Waldenses . . .

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

**AD 538 - 1798: Time of 1260-year papal persecution (Inquisition starting 1230/1240)**

Waldenses secretly instructing Bible in Europe

example of religious power over secular power: Gregory VII making Henry IV (Germany) stand in the snow for 3 days in A.D. 1077 in Canossa, Italy.

1184 Pope Lucius III, Council of Verona, Edict of Ad Abolendam: Waldenses = heretics



1215: 4th Lateran Council under Pope Innocence III

1252: Pope Innocence bull Ad Extirpanda: "Cataros, . . . Valdenses, . . . et omnes Hereticos . . . perpetue damnamus infamia" ("forever condemned Cathars, Waldenses, and all heretics to infamie")

Specifically: August 15, 1534 - rise of the Jesuits under Ignatius of Loyola: infiltrate, undermine, and eradicate Protestantism

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

Protestants, joined by others with false motives

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

Protestant fragmentation towards time of the end (1798 with Pope Pius VI exile to France)

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

**Revolutionary France: atheistic apex**

Catalyst Robespierre . . .

Nov. 23 1793 - withdrew confessional identity of all churches to turn them into "temples of reason"

Every tenth day Décadi a Feast of Reason

God 9x = religious nature of attack (vv 36-39)

**11:37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.**

Neo-pagan France: redefining marriage & family; atheistic theories on rise

**11:38 But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.**

example: Jesuits and Voltaire

Gold, silver, precious stones:

**11:39 Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.**

Revolutionary France: spread atheistic, neopagan philosophy across Europe

Change in politics: "Land divided for gain": proto-socialist/communist theory sold land of wealthy to divide among peasantry

1870: French kingdom dissolved; 1912: Chinese kingdom dissolved; 1917: Russian kingdom dissolved;

1918: German & Austrian kingdoms dissolved

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**Daniel 11:40-45: Time of the end: a period of time | End of time: a point in time (1798)**

Preliminary considerations: king of the north = pagan Rome became papal Rome = spiritual power

King of the South: Egypt, now spiritual power!

Suggestion: Ex 5:2 Who is this God? = atheistic/agnostic attitude

Catalyst: French Revolution 1798

Communism

Compare Revelation 11: 2 witnesses = 3 ½ days = years = 1789-1793: Bible "slaughtered" for goddess of reason

= rationalistic humanism – non-territorial power, invading all countries and all humans

Rev 11:8: Sodom and Egypt: = immorality + intellectual humanism = re-crucifixion (2 entities!)

Decline of the Soviet Union (I experienced Russia during the Cold War: 1983, 1984, and 1985 Gorbachev arose on the scene with glasnot and perestroika with revival of Russian Orthodox Church – but the spirit of humanism still prevails, in fact, has developed into mature, popular atheism).

**Daniel 11:40-45** is modeled after an actual historical event: Persian king Cambyses (525 B.C.) invaded Egypt by sea and land (11:40), including a passage through Judah, the Beautiful Land (11:41).

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

1798: triangular war between Turkey, Egypt, France.

KoS: Egypt, led by Ibrahim Bey and Murad Bey, Mameluke rulers pushing against "him" = king of v36 = France, led by Napoleon who invaded and briefly occupied Egypt Cairo and into Palestine.

KoN: Sultan Selim III of Turkey declared war on France in 1798, supported by British fleet under Admiral Nelson. Turks won; Napoleon forced to leave Egypt.

Chariots, horsemen, ships: Ex 14:5-6; 2 Kgs 9:15-17; ships Ps 107:23; Prov 31:14; Ezek 27:25

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**11:41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.**

interesting detail: did not attack Edom, Moab, or leaders of Ammon (Jordan), just like the Bible predicted Sultan Selim III reclaimed Palestine from Napoleon, but never invaded east of the Jordan

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**11:42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.**

Sultan Selim III of Turkey conquered Egypt, and made it a province of the Ottoman Empire

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**11:43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.**

The Egyptians and unconquered neighboring nations, including the Arabs, paid tribute to the dominant Ottoman Empire.

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**11:44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.**

Troubled by news from Russia (north) and Persia (east), Sultan Abdulmecid I (Turkey) fought Crimean War (1853-1856); defeated Russians and Persians who sought to destroy the Ottoman Empire (= "Sick Man of Europe" = King of the North).

**11:45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.**

Future fulfillment: Turks driven from Europe and enter Jerusalem.

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### Daniel 11:45 = 3rd Woe of Revelation 8

Charles Fitch chart May 1842, updated 1850 by Otis Nichols, who added the angel of Rev 8:13 flying through the midst of heaven, 3x woe, + 3 angels of Rev 14. 1+2 looking back, 3 looking forward. Revised in 1863 by James White.

1st angel: 1837-1844

2nd angel: joining 1843

“This striking fulfillment of the prophecy had a tremendous effect upon the public mind. It intensified the interest of the people to hear upon the subject of fulfilled and fulfilling prophecy. Dr. Litch said that within a few months after August 11, 1840, he had received letters from more than one thousand prominent infidels, some of them leaders of infidel clubs, in which they stated that they had given up the battle against the Bible, and had accepted it as God's revelation to man. . . . Instead of Elder Miller now standing, as he had previous to 1840, ‘almost alone’ in declaring the message, about three hundred joined him in publicly proclaiming the termination of the twenty-three-hundred-day period . . .” —The Great Second Advent Movement: Its Rise and Progress, pp.132, 133.

Ellen White: “At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended.” —The Great Controversy, p. 335.

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### Turkey

Resurgence of power under Erdogan

Napoleon, while in exile on island of St. Helena, to his governor Sir Hudson Lowe:

". . . The equilibrium of Europe would be destroyed. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a naval power, God knows what may happen. The object of my invasion of Russia was to prevent this, by the interposition between her and Turkey of a new state, which I meant to call into existence as a barrier to her Eastern encroachments" (in U Smith, DR, 86).

THE SEVENTH-DAY ADVENTISTS

Sunday's Services—An Interesting Discourse on the Eastern Question.

In the forenoon Elder U. Smith of Michigan spoke on the solution of the Eastern question, in the light of prophecy. He took for his text, Daniel 12 1, 2—"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 in that same time, and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt."

Michael was explained to be Christ, and his standing up, the act of his taking his throne and commencing his everlasting reign. This takes place in connection with the second coming of Christ, the resurrection of the dead and the end of all earthly scenes. The connection between this important prophecy and the Eastern question was shown by a brief exposition of the last ten verses of the previous chapter. Beginning with verse 36 of Daniel 11 it was shown that the period of papal supremacy was brought to view in that verse, from A. D. 538 to A. D. 1789. The four following verses bring to view another power which, as a nation, would make a pretension of atheism. France did this in the great French revolution of 1789 to 1798. This was the only nation by whom and the only time when such an act was ever performed. "They shall divide the land for gain," verse 38. The large landed estates of the nobility were seized by the revolutionists, divided into small lots and sold to the people. The result was a "gain" of \$700,000,000 to the national treasury.

In verse 40 two more powers are introduced into the prophecy "the king of the south" and the "king of the north." The king of the south is Egypt, and the king of the north Turkey, the territory now occupied by these nations constituting the kingdom of the south, and the kingdom of the north, from the standpoint of Palestine, on the original division of the empire of Alexander the Great. According to the application of this 40th verse, Egypt was to have a contest with France, and Turkey also to come against France "at the time of the end," or in 1789. The speaker pointed to history to show that all this was fulfilled in that year.

Turkey, with the help of England and Russia, came off best in this conflict, and the prophet then takes up the history of that power to the end of the chapter. Verse 41 brings to view the Crimean war from 1853 to 1856. The next verse, the last in the chapter, contains two specifications which have not yet been fulfilled. "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." This is understood to mean that the seat of government shall be moved from Constantinople to the glorious holy mountain which Bishop Newton interprets to mean Jerusalem. It is a well understood fact that Russia, ever since the days of Peter the Great, has entertained the design of acquiring for herself European Turkey and gaining possession of Constantinople. In pursuance of this policy the Crimean war was undertaken, and the treaty with which that war was closed was not signed by Russia in 1870. The same policy has led to the present conflict, and the prevailing sentiment among the most discerning of politicians is that Turkey must in time yield, and that Russia will gain all she designs.

While an exile on St. Helena Napoleon remarked on the coming Turkish crisis "In the course of a few years Russia will have Constantinople, part of Turkey, and all Greece. This I hold to be as certain as if it had already taken place. France, England and Prussia united cannot prevent it." The sentiment expressed by this great statesman, the speaker thought, was also sustained by the prophecy, and that the Turkish power was doomed to fall. It may not be accomplished in the present campaign, but it cannot be a great way in the future. And the downfall of this power is the signal for the standing up of Michael and the ushering in of eternal scenes. Thus it was that this question so interesting a subject of study for the student of prophecy.

THE EASTERN QUESTION.

The Disturbances on the Balkan Peninsula and their Relation to Prophecy.

Elder George B. Starr, in his lecture last night at the Adventist meeting, held in the tent at the corner of Stanton avenue and Thirty-seventh street, touched on the much-discussed but always interesting "Eastern Question." He said:

The Eastern question, as commonly understood, is, briefly stated, an effort on the part of the powers of Europe to drive the Turk from his present quarters in Europe, and a general scramble for his territory. But to the student of prophecy the question assumes vaster proportions, and involves things of greater importance than the affairs of nations simply.

We will read in Daniel xi, 36, 37: "And the king shall do according to his will, and he shall exalt himself and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished, for that that is determined shall be done. Neither shall he regard the God of his fathers nor the desire of women, (or wives, as some translations give it,) nor regard any god, for he shall magnify himself above all." It will not be difficult to make a true application of these words, for the reason that the prophecy requires the nation here spoken of to be an atheistical one. To what nation only can we point as meeting these conditions? It reads, "He shall not regard any God." We will read from Blackwood's Magazine:

"FRANCE IS THE ONLY NATION in the world, concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe. \* \* \* France stands apart in the world's history as the single state which, by the decree of her legislative assembly, pronounced that there was no God, and of which the entire population of the capital and a vast majority elsewhere, women as well as men, danced and sung with joy in accepting the announcement."

Next the prophecy requires that this nation should not regard the desire of wives, which indicates that marriage should not be held as sacred by this power. In Scott's "Life of Napoleon" we read: "That at the time of the French revolution marriage was declared a civil contract, binding only during the pleasure of the contracting parties." The thirty-eighth verse shows a change to take place in the action of this power. It reads: "But in his estate shall he honor the God of forces and a god whom his fathers knew: nor shall he honor with gold and silver and with precious stones and pleasant things." France did set up a strange god—reason.

In introducing the worship of reason, Chaumette said: "Legislative fanaticism has lost its hold. It has given place to reason. We have left its temples. They are regenerated. To-day an immense multitude is assembled under its gothic roofs, which for the first time will re-echo the voice of truth. Then the French will celebrate their true worship—that of liberty and reason."

A veiled female, arrayed in blue drapery, was brought into the convention; and Chauvette, taking her by the hand, "Mortals," said he, "cease to tremble before the powerless thunders of a God whom your fears have created. Henceforth acknowledge

NO DIVINITY BUT REASON. I offer you its noblest and purest image. Fall before the august senate of freedom, Vail of Reason." At the same time the goddess appeared personified by a celebrated beauty, Mme. Millard, of the opera, known in more than one character to most of the convention. The goddess, after being embraced by the President, was mounted on a magnificent car and conducted amidst an immense crowd to the cathedral of Notre Dame to "take the place of Deity."

The thirty-ninth verse states that this power shall divide the land for gain. At the time of this prophecy's fulfillment there were three classes in France, the rich, the poor, and the clergy. The rich and the clergy were exempt from taxation to a large extent; the poor were taxed and the laborer poorly remunerated. This fact led to the organization of protective unions, and a state of great dissatisfaction existed between labor, and capital, and clergy. Voltaire, Rousseau, De Aluabert, and others charged the religion of France as the true cause of the difficulties, and the people, ready to accept anything like an explanation, eagerly drank in the bitter atheism and hatred that actuated these leaders. As a result the land was

FILLED WITH ANARCHISM.

and the rich were slain by the wholesale. The large estates of the rich were then divided, as one prophecy indicates, seized, and sold by the anarchists at auction, thus bringing into the new treasury a capital of \$700,000,000 or \$3,500,000,000. The next verse continues: "And at the time of the end shall the King of the South push at him and the King of the North shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries and shall overflow and pass over." It has been shown in previous lectures that the time of the end began in 1798. If this position is correct we may expect to find a triple war at this date. We learn in the third, fourth, and fifth verses of this chapter that the King of the North and the King of the South are two of the divisions of Alexander's kingdom—Greece—viz: Egypt, "King of South;" Turkey, "King of North." In history we learn that at that very year France, under Napoleon, made war against Egypt, and while Egypt was endeavoring to push him off Turkey came against France like a whirlwind with a great naval force and well armed cavalry. In verses forty-one to forty-three we read of the success of the Turkish force. Says the prophet: "And he shall enter also into the glorious land, and many countries shall be overthrown; but there shall escape out of his hand even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries, and the land

EGYPT SHALL NOT ESCAPE.

but he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt, and the Libyans and Ethiopians shall be at his steps." "The glorious land," Palestine, became the Turk's possession. The tribes of Arabia did escape, but not so with Egypt. Her treasures of gold and silver poured into the Turkish treasury, and the Libyans and Ethiopians do the bidding of Turkey. But the forty-fourth verse brings to view a change in the affairs of Turkey. It reads, "Findings out of the East and out of the North shall trouble him." Another triple war is introduced, which was most minutely fulfilled in the Crimean war of 1853-1856. Russia from the north and Persia from the east, assailed Turkey. Turkey's troubles have not diminished. Each succeeding year multiplies them externally and internally. The policy of Russia, as seen in the will of Peter the Great, is to possess Constantinople and Turkish territory in Europe. To prevent this in the past the other powers of Europe have assisted Turkey until that nation is indebted to Russia, Germany, Spain, and other kingdoms, more than a half dozen times what she is worth. Now, the interesting question arises, what will be the probable outcome of these troubles? Is the balance of power to fall into the hands of the

HORDES OF RUSSIA?

Here the observers of the political affairs of nations can only speculate, or deduce from the history of the past, what will be the outcome; but the student of prophecy turns with interest to know the definite issue. The forty-fifth verse reads: "And he (Turkey) shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." His support will be withdrawn. The powers will leave him in his final struggle. He will be forced to remove his seat of government from Constantinople to the holy mountain between the seas. Where is this?

The only answer that can be given is Mount Zion, between the seas, the Mediterranean and Dead seas. Jerusalem will be the seat of government to the dying nation, and there he shall come to his end without sympathy or aid. In the beginning we stated that the Eastern question pointed forward to more than the mere

CHANGE IN THE AFFAIRS OF EUROPE.

Following right on the heels of this change we find the announcement of the reign of Michael, the Great Prince. "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, and at that time thy people shall be delivered, every one that shall be found written in the book." Who is Michael? Jude 7th verse says he is the archangel. Who is the archangel? The angels of 4:16, declares him to be Christ. The balance of power no earthly hand shall hold. The kingdom under the whole heaven is to be his dominion. While the crisis is hastening among the nations of the earth the consummation is also coming. When Michael stands up there will be a time of trouble, but God's people will be delivered.

Russia annexed Crimea March 18, 2014. Map: access to Mediterranean!

"In Turkey will be decided the fate of the world." Kossuth

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**Resources**

Ken Le Brun: <https://youtu.be/nCUUb781ejU>

[daniel1145.com](http://daniel1145.com)


Turkey: <http://daniel1145.com/index.php/news-videos>

<http://thegreatcontroversy.info/unholy-war.html>

Daniells on the Eastern Question: *The World War: Its Relation to the Eastern Question and Armageddon*

<http://tinyurl.com/ouvknwy>

George B. Starr's sermon on Eastern Question: Chicago

newspaper, 1886, last column 

Summary of Smith's lecture in *Boston Evening Journal*, August 27, 1877, relating Eastern Question to Dan 11:45 (Dan 11:45: <http://tinyurl.com/qzk2p6x>)

To be incorporated:

Book: The Eastern Question by AT Jones

“In the forty-fourth verse the angel says of this king of the north,-the Turkish power,-“Tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many.” This was accomplished in the Crimean War, when Russia from the north and east warred against the Ottoman Empire, and the latter was saved only by the support and power of Great Britain and other allies. EQ 11.2

And now the last verse of Daniel ii tells of the two events that all Europe is constantly expecting to see, and which are certain soon to take place, namely, the expulsion of the Turkish power from Constantinople and the wiping out of the Ottoman Empire. These are the words of the angel as to this looked-for event, “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. EQ 12.1

Constantinople itself is “between the seas.” But this does not meet the word of the angel. No, but he shall plant the tabernacles of his palace between the seas “in the glorious holy mountain.” This can be no other place than Jerusalem; even now Jerusalem is called in the Turkish and Arabic “The Holy.” It is certain, therefore, that the seat of the Ottoman power will be removed from Constantinople, and will finally be planted in Jerusalem, and then it is just as certain that power comes to an end. EQ 12.2

Book: Story of Daniel the Prophet, by SN Haskell

“Mohammedanism is but another form of Egyptian darkness. By the power of the sword the followers of Mohammed strove to enter Europe. The western horn of the Crescent, the Moslem symbol, was extended into Spain in the early part of the eighth century, and for a time all Europe was threatened, but the battle of Tours (732) stopped the progress of the conquerors. In 1453, however, 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. [SDP 247.1]

The ambition of Napoleon to establish the authority of Europe in Egypt might have been the beginning of the last struggle between the north and the south. Even in his day Russia and France made friends, but the time had not yet come for the Turk to take his departure from Europe, and England took the part of Egypt against the arms of Napoleon. Napoleon recognized the strength of Constantinople, so also did Russia, and there has been constant jealousy among the nations of Europe lest one should outwit the others, and become the possessor of that stronghold. [SDP 247.2]

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. In the Crimean war of 1853-1856, the world trembled for Turkey, and, lest the crisis should be precipitated, England and France came to the rescue, and Russia was bidden to stand back. In the Russo-Turkish war of 1877, the powers of Europe united to sustain the life of the sick man. [SDP 247.3]

“I saw four angels standing on the four corners of the earth, holding the four winds of the earth.... And I saw another angel ascending from the east, having the seal of the living God; and he cried ...saying, Hurt not the earth ...till we have sealed the servants of our God in their foreheads.” These angels now hold the winds of strife, waiting for the church of God to prepare for his coming. The sealing angel goes through Jerusalem

(the church) to place the seal of the living God on the foreheads of the faithful, and while this work goes forward, Turkey stands as a national guidepost to the world, that men may know what is going on in the sanctuary above. [SDP 248.1]

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." [SDP 248.2]

ARSH October 2, 1900, p. 632.11

"What, then, are the scriptures that relate to Turkey in this time? The last verses of Daniel 11 relate to Turkey, which, as king of the north, with its center at Constantinople, occupies, in direct descent, the place of the original king of the north in the division of the empire of Alexander the Great, as in the fourth verse and onward. And of this Power it is written: "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Daniel 11:45."

THE KING OF THE NORTH AND HIS END BEST June 8, 1896, p. 171 by AT Jones:

IN the 44th verse the angel says of this king of the north, — the Turkish power, — "tidings out of the east and out of the north shall trouble him and he shall go forth with fury to destroy and utterly to make away many." This was accomplished in the Crimean war when Russia from the north and east warred against the Ottoman Empire, and the Turkish Power was saved only by the support and power of Great Britain and other allies. BEST June 8, 1896, p. 171.12

And now the last verse of Daniel 11 tells of the two events that all Europe are constantly expecting to see; the events that many people in mass meetings and other assemblies are loudly calling for; the events which are certain soon to take place; namely, the expulsion of the Turkish power from Constantinople, and the wiping out of the Ottoman Empire. These are the words of the angel as to this looked-for event: "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." BEST June 8, 1896, p. 171.13

Constantinople itself is "between the seas." But this does not meet the word of the angel. No, but he shall plant the tabernacles of his palace between the seas "in the glorious holy mountain." This can be no other place than Jerusalem; even as Jerusalem is even now called in the Turkish and Arabic "The Holy." It is certain therefore that the seat of the Ottoman power 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. BEST June 8, 1896, p. 172.1

Yea, "he shall come to his end and none shall help him." This expression shows that he would before have come to his end unless somebody had helped him. We have seen how fully this has been so since 1840. And in the autumn and winter of 1895-96, we have again seen that power standing for months on the very brink of expulsion from Constantinople; how that each morning as we arose and bought the daily paper we expected to read despatches telling that this had been accomplished. But in this crisis again somebody has helped him, and he still abides in his place. But the day is certain to come, and to come soon, when the Ottoman power will be removed from Constantinople and will be planted in Jerusalem, and then he shall come to his end and none shall help him — and indeed he will come to his end simply because none will help him. BEST June 8, 1896, p. 172.2

Christ could have returned in 1895:

"Christ tells us when that day shall be ushered in. He does not say that all the world will be converted, but that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." By giving the gospel to the world it is in our power to hasten our Lord's return. We are not only to look for but to hasten the coming of the day of God. 2 Peter 3:12. HAD the CHURCH of Christ

DONE her appointed WORK as the Lord ordained, the WHOLE WORLD would before this have been WARNED, and the Lord Jesus WOULD HAVE COME to our earth in power and great glory.” - (DA 633.3) (GCB Feb 22, 1895)

Book: 1897 [unedited version] Daniel and Revelation by Uriah Smith

VERSE 44. “But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.” DAR 280.5

“On this verse Dr. Clarke has a note which is worthy of mention. He says: “This part of the prophecy is allowed to be yet unfulfilled.” His note was printed in 1825. In another portion of his comment, he says: “If the Turkish power be understood, as in the preceding verses, it may mean that the Persians on the east, and the Russians on the north, will at some time greatly embarrass the Ottoman government.” DAR 281.1 Between this conjecture of Dr. Clarke’s, written in 1825, and the Crimean war of 1853-1856, there is certainly a striking coincidence, inasmuch as the very powers he mentions, the Persians on the east and the Russians on the north, were the ones which instigated that conflict. Tidings from these powers troubled him (Turkey). Their attitude and movements incited the sultan to anger and revenge. Russia, being the more aggressive party, was the object of attack. Turkey declared war on her powerful northern neighbor in 1853. The world looked on in amazement to see a government which had long been called “the Sick Man of the East,” a government whose army was dispirited and demoralized, whose treasuries were empty, whose rulers were vile and imbecile, and whose subjects were rebellious and threatening secession, rush with such impetuosity into the conflict. The prophecy said that they should go forth with “great fury;” and when they thus went forth in the war aforesaid, they were described, in the profane vernacular of an American writer, as “fighting like devils.” England and France, it is true, soon came to the help of Turkey; but she went forth in the manner described, and as is reported, gained important victories before receiving the assistance of these powers.” DAR 281.2

VERSE 45. “And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him”. DAR 281.3

“If the application to which we have given the preference in passing over these verses, is correct, we must look to Turkey to make the move here indicated. DAR 281.4

And let it be noted how readily this could be done. Palestine, which contains the “glorious holy mountain,” the mountain on which Jerusalem stands, “between the seas,” the Dead Sea and the Mediterranean, is a Turkish province; and if the Turk should be obliged to retire hastily from Europe, he could easily go to any point within his own dominions to establish his temporary headquarters, here appropriately described as the tabernacles, movable dwellings, of his palace; but he could not go beyond them. The most notable point within the limit of Turkey in Asia, is Jerusalem.” DAR 282.1

“In 1895 the world was startled by the report of the terrible atrocities inflicted by the Turks and Kurds upon the Armenians. Reliable reports show that many thousands have been slaughtered, with every circumstance of fiendish cruelty. The nations through their ambassadors protest and threaten; the sultan promises, but does nothing. He evidently has not the disposition, if he has the power, to stay the tide of blood. Fanatical Moslems seem seized with a frenzy to destroy all the Armenian men and take their wives and children to slavery or a more lamentable fate. At this writing (January, 1897) thousands of widows and orphans are said to be wandering in the mountains of Armenia, perishing of cold and hunger; and they stretch out despairing hands to England and America to save them from total destruction. A thrill of horror has run through Christendom, and a cry is rising from all lands, Let the Turk be driven out, and come to his end! And yet the selfishness of the nations, and their jealousy of each other, restrain their hands from



arresting this carnival of slaughter and ruin, by unseating the terrible Turk. How long, O Lord, how long?  
 DAR 291.4

Thus all evidence goes to show that the Turk must soon leave Europe. Where will he then plant the tabernacles of his palace? In Jerusalem? That certainly is the most probable point. Newton on the Prophecies, p. 318, says: "Between the seas in the glorious holy mountain must denote, as we have shown, some part of the Holy Land. There the Turk shall encamp with all his powers; yet he 'shall come to his end, and none shall help him,' — shall help him effectually, or deliver him." DAR 292.1

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If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad and that would bring into the fold of Christ thousands upon thousands who are now wandering in error. — {GC 598.3}

Daniel is today standing in his lot, and we are to give him place to speak to the people. Our message is to go forth as a lamp that burneth. "At THAT TIME [DANIEL 11:45] shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." AUCR March 11, 1907, par. 10

THESE WORDS present the WORK that WE ARE TO DO IN THESE LAST DAYS. We are not one-half awake. We have not the power that is essential to the doing of the work that must be done. We must come into life, come into UNION. Now, just now, we must stand in that position where repentance and pardon shall be the striking features of our work. There must be no quarrelling. It is too late to engage with Satan in his work of blinding eyes. It is too late to give heed to seducing spirits and doctrines of devils. AUCR March 11, 1907, par. 11

What does this mean?

Ellen white says above, that this should be our message, the coming time of trouble, and as a result, what prophecy do we use to give impetus to this message of the time of trouble?

Just as the pioneers used rev 9 with the fall of the Ottoman Empire, a visible world event, to give impetus to the beginning of the judgement in 1844, an unseen event;

So are we today to use Dan 11:45, a visible world event, to give impetus to the close of probation and time of trouble, an unseen event.

When the power of God testifies to what is truth, the TRUTH is to STAND FOREVER as the truth. NO after suppositions, contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are NOT truth. The truth for this time, God has given us as a FOUNDATION for our faith. HE Himself has taught us what is truth. One will arise and still another with new light which CONTRADICTS the light that God has given under the demonstration of His Holy Spirit. The standard bearers who have fallen in death, are to speak through the reprinting of their writings. I am instructed that thus [their] voices are to be heard. THEY are to bear their TESTIMONY as to what CONSTITUTES the truth for this time. 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 EVEN ONE PILLAR of the FOUNDATION that God has sustained these fifty years, IT 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. - PH020 14.2 [Ellen White]

