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CAUGHT UNPREPARED

Part 1

**SETTING THE STAGE**



Let's look at Daniel 12:1 - "And at that time shall Michael stand up, the great prince... and there shall be a time of trouble..."



This is the event we are all looking for, we are all preparing for (or supposed to be preparing for).

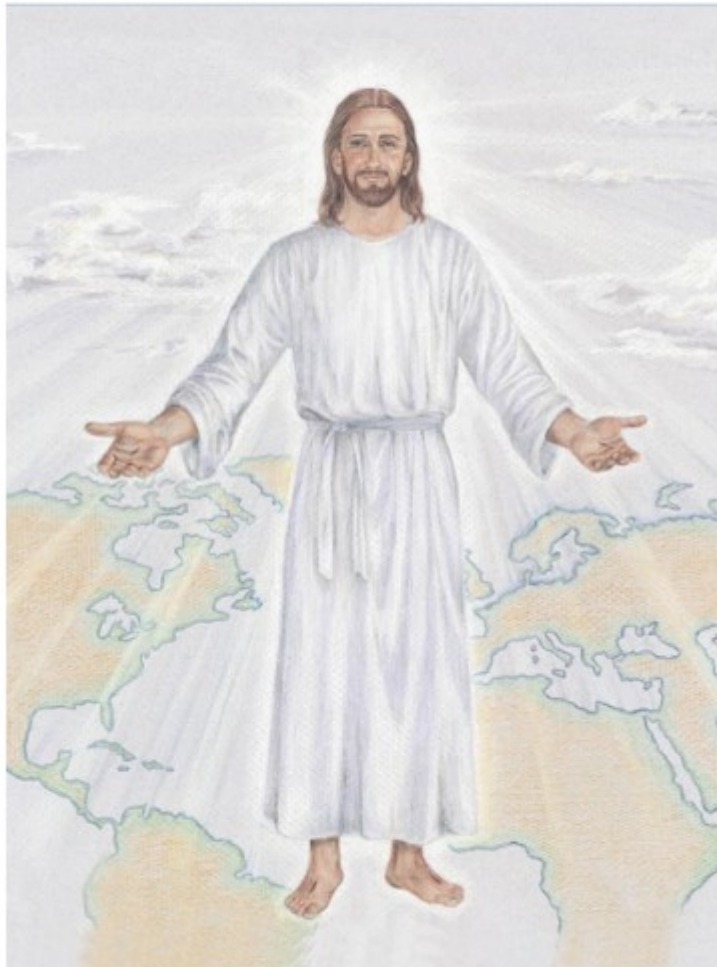
*By this time the loud cry has been given, the latter rain has fallen. But what about the time of trouble?*



*This is the question that this series of studies is going to look at.*

*There have been several studies on the loud cry and the latter rain and we are going to proceed on with these studies on the time of trouble without further discussion on those two topics.*

*In this first study we are going to find out about the events described in scriptures (especially Daniel) leading up to this climax of Michael standing up and what others (especially the Adventist pioneers) have identified as the historical fulfillment of those prophecies. We pray that this does not confuse you because determining who was right (if any were) is going to be dealt with later.*



We think this first study is necessary because of what we have been led to believe in the past. It is much like



the Jews in Christ's day and their tradition He had to overcome. Therefore we ask you to

approach this subject with an open mind, compare what we say with what the scriptures and the Spirit of Prophecy says and set aside what you may have heard before that contradicts what you see here today.

*This is not a salvational issue and we respect your right to disagree. Nevertheless, we believe that you will be blessed by considering these points of scripture and that you will be stimulated to further study on your own. But, most important, that you will not delay getting ready.*



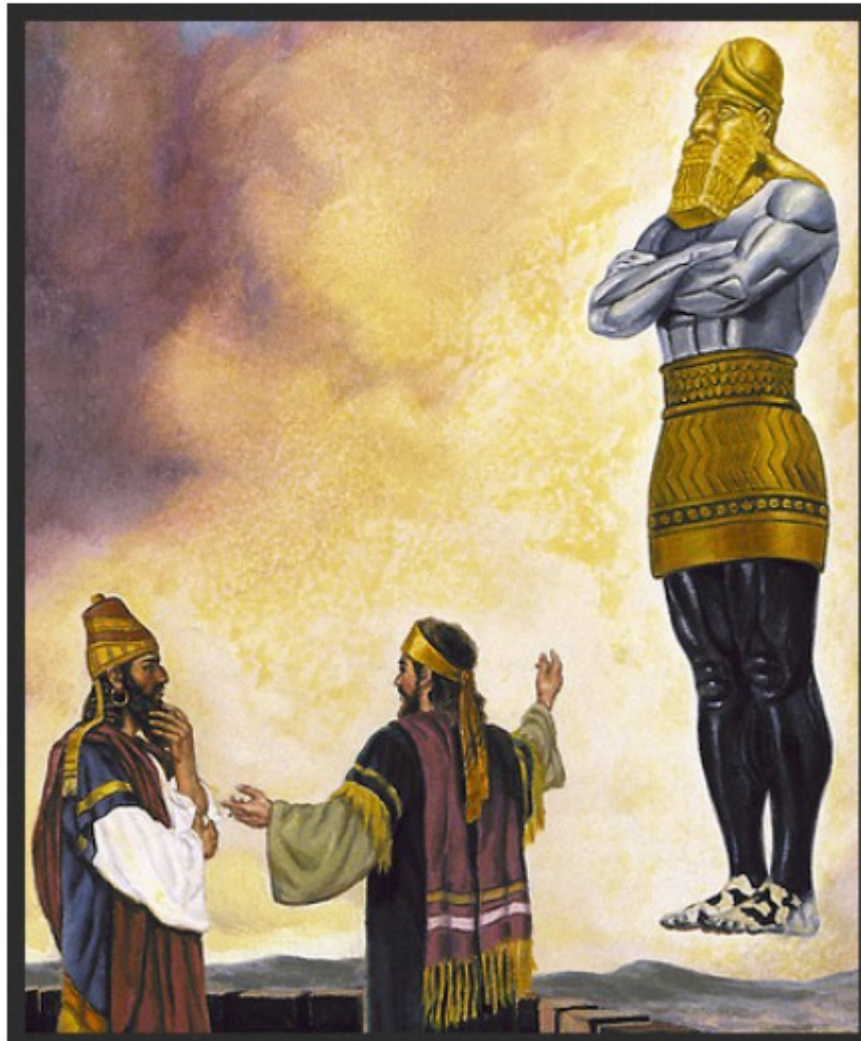
*So, what leads up to Daniel 12:1?*

For most of the prophecies in Daniel there is little disagreement. But in the last part of chapter 11 there is a lot of controversy. In order for us to understand this controversy we need to quickly review the prophecies of chapter 2, 7, 8 & 9.

DANIEL 2		DANIEL 7		DANIEL 8	
GOLD	BABYLON	LION		NONE	
SILVER	MEDO-PERSIA	BEAR		RAM WITH TWO HORNS	
BRASS	GREECE	LEOPARD		THE GOAT	
IRON	ROME	FIERCE BEAST		LITTLE HORN FROM FOUR HORNS	
IRON AND CLAY	DIVIDED KINGDOMS 1260 YEARS	TEN HORNS	LITTLE HORN	LITTLE HORN GREAT	WAXED
STONE CUT OUT WITHOUT MAN'S HANDS	INVESTIGATIVE JUDGMENT	JUDGMENT SCENE		CLEANSING OF HEAVENLY SANCTUARY	
STONE FILLS WHOLE EARTH	CHRIST'S KINGDOM	KINGDOM GIVEN TO SAINTS		EXECUTIVE JUDGMENT	



We also need to quickly review the first part of chapter 11 (if that can be done). Please note chapter 10 is an introduction to chapter 11.



Daniel chapter 2 is a prophecy in general of what would happen to the kingdom of Babylon, then in power, until Christ's second coming using an image of various metals.

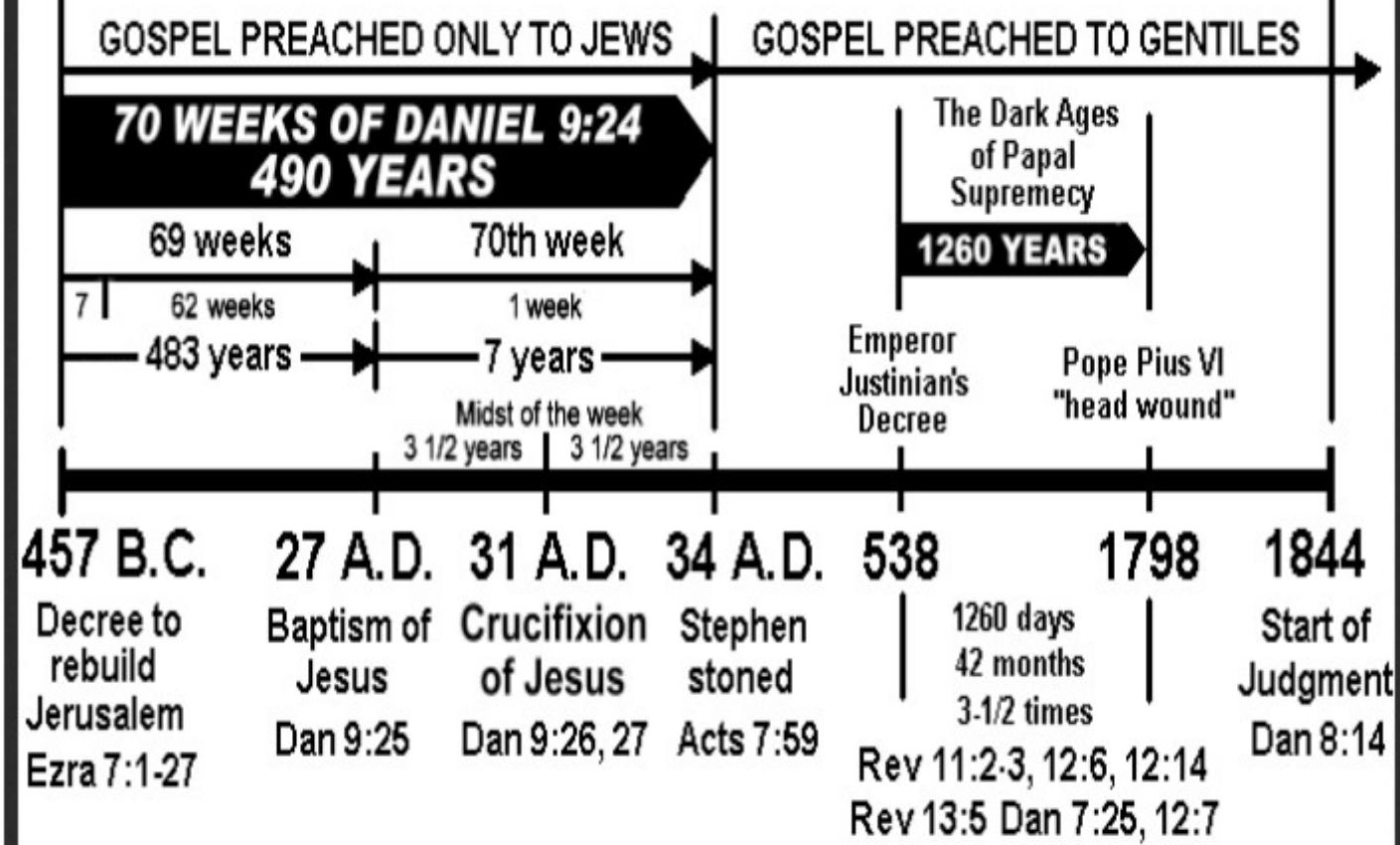
Chapter  
7 goes over  
the same  
territory  
with more  
details using  
beasts with  
odd  
character-  
istics.





Chapter 8 uses two beasts, a ram and a he goat, to describe in even more detail the same events but instead of starting with Babylon, it starts with Medo-Persia.

# 2300 DAY PROPHECY OF DANIEL 8:14



*It even puts in a time line with a starting event (see Daniel 8:14). Chapter 9 adds more information to this time line.*

Chapter  
11 is  
different.  
It doesn't  
use  
symbols  
as were  
done in  
the three



prophecies before. It calls the powers kings. It, too, starts with Persia, and covers the same events as covered in the other prophecies adding more detail. There are no times mentioned as there were in chapters 8 and 9. But we can safely assume that the events described happened pretty much in the sequence given.

We have described a “mighty king shall stand up... and do according to his will” (verse 3) whose kingdom was “broken... toward the four winds of heaven”



Alexander the Great – 356-323 BC

(verse 4). There is no disagreement that this was Alexander the great of Greece and the division of his kingdom to his four generals.



In the next verse we have described the "king of the south." We go back in history

to the division of Alexander's empire and find that Ptolemy ruled the southern part. That leads us to place the four generals according to the points of the compass; east, west, north, and south.

This is important because through the rest of chapter 11 we have many references to the king of the north and south. In fact the phrase "king of the north" only



occurs seven times in the Bible (KJV) and they are all in Daniel 11, verses 6, 7, 8, 11, 13, 15, & 40.





In verse 14 we introduce a new power, "the robbers of thy people." This was Rome who, in 200 B.C., beginning to exert its power, joined forces with the king of the south. Since Rome had joined forces with the king of the south, Rome could not have been the king of the north as the king of the north was overcome by these joined forces. In verse 15 we have the last mention of the king of the north until verse 40.

Also in verse 16 we see Rome called the one who “shall do according to his own will.” Alexander, in verse 3, was described as doing according to his will. This is important because when we get to verse 36 we have a “king” that “shall do according to his own will.” However, in verse



16 the one who “shall do according to his own will” is not called a king. Unlike Babylon, Medo-Persia, and Greece,

Rome had no king. It began as a republic. Those that were governed controlled those that governed.

Fall of Rome – 476 AD



From verse 16 through 35 we have the rise and fall of the Roman empire, the destruction of Jerualem, the scattering of the Jews, the persecution of the Christians, the rise of the Papal power, and the dark ages until “the time of the end” (vs 35). The time of the end is 1798 (see Rev. 11:2-3, 12:6.)



Napoleon Bonaparte - 1769-1821



French Revolution - 1789-1799

From verses 36 to 40 we have described a new power that could be Napoleon, his rise to power, and the French Revolution.

Verse 40 is where the controversy begins. Is the king of the North France? The papacy? The Ottoman empire? Which is it? What did the Adventist pioneers believe?

Today the majority believe that the king of the north in verses 40-45 is the papacy. But there are some who differ in their opinion and apply the prophecy to the Ottoman Empire or modern Islam. But



what is the correct view? This is an important question and deserves careful study, because the end of the king of the north signals the time of trouble and the most momentous events in the history of this world.





William Miller - 1782-1849

Have you heard the statement that "most of the leaders in the Millerite movement, including William Miller, believed that the king of the north is to be identified with the

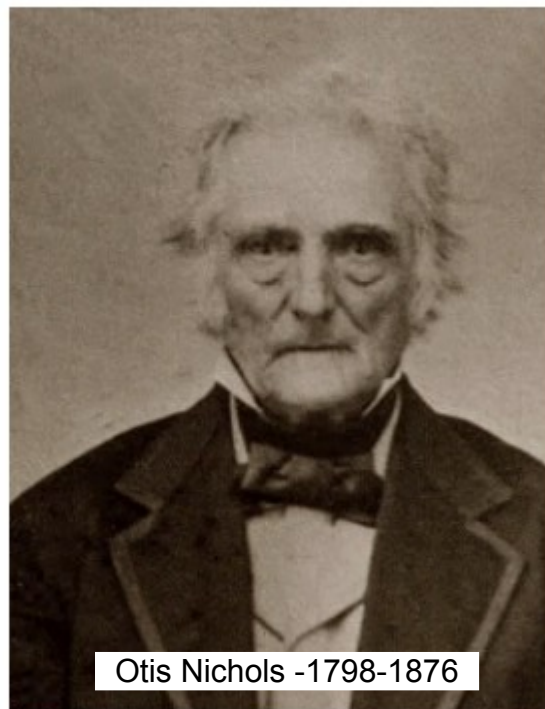
papacy"? We believed it, too, until we tried to find support from the writings of the pioneers.



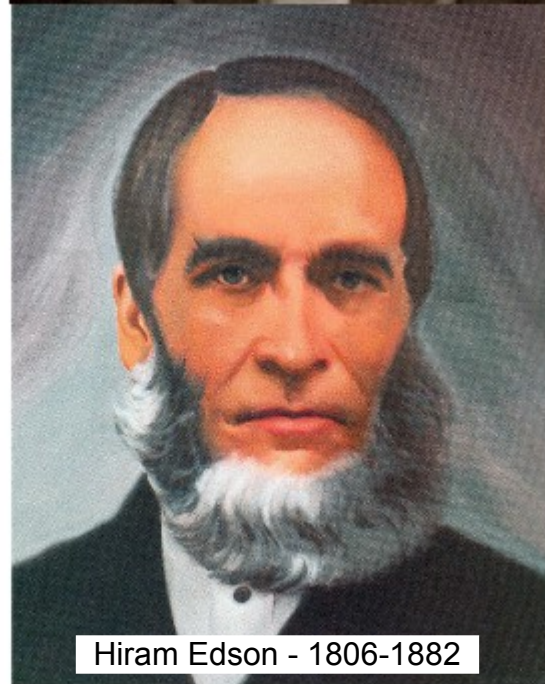
James White - 1821-1881

We found that James White, Otis Nichols, and Hiram Edson thought that the king who

came to his end was the papacy but no one else left any record of agreeing with them. There are statements published by James White that indicate he held this position until his death.



Otis Nichols -1798-1876



Hiram Edson - 1806-1882

*In order for us to comprehend the positions that the pioneers took on verses 40 to 45, we need to examine the four verses before verse 40.*

*In verse 36 we notice the king that "shall do according to his will" or the "willful king."*

Daniel 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.



Napoleon Bonaparte



Daniel 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.

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.

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.

*In verses 37 through 39 we have this willful king referred to by the pronouns he, his, and himself. There is no other power mentioned either new or old.*



French Revolution

In verse 40 we have three powers mentioned, the king of the south, the king of the north, and him. In the part of the verse shown we have "him" twice.

The first one that the king of the south

pushes at must be the willful king mentioned before. The second "him" can be taken two ways, it could be the willful king or it could be the king of the south. If taken the second way then the king of the north can be a new power or it can be the willful king. The king of the north is the same as the willful king is a popular belief today. But it wasn't always that way.

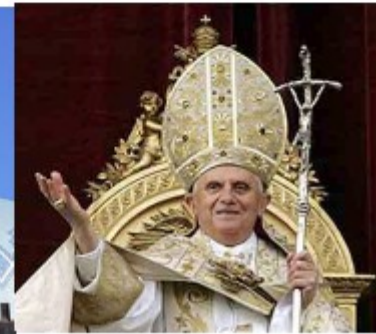
Daniel 11:40 And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind...

We need now to quickly read Daniel 11:40-45 so we have some background to understand what these pioneers wrote. Quotes they used are highlighted. Also, all the pronouns referring to the king of the north are highlighted.

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

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.

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



Daniel 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.

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.

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**.



Mohamed – 570-632 AD



Napoleon Bonaparte - 1769-1821

All this leads up to verse 45, this power, this king of the north comes "to his end."

William Miller did teach that the willful king of verses 36-39 was the papacy. But when he got to verse 40 he had this to say:

“We therefore begin at the 40<sup>th</sup> verse of the 11<sup>th</sup> chapter of Daniel, ‘and at the time of the end’ of this papal civil power. Now, another person has obtained this civil power: this was Bonaparte, the ruler of the French

nation... At this time, then, our prophecy begins, and Bonaparte is the person designated by the pronouns he and him in the prophecy.”

*Evidence from Scripture and History of the Second Coming of Christ About The Year 1843; Exhibited in a Course of Lectures by William Miller pages 104-105.*

He goes on to show that the prophecy is perfectly fulfilled by Napoleon and that he came to his end with none to help him in 1815.



William Miller - 1782-1849



William Miller - 1782-1849

To come to this conclusion he interprets the “glorious land” and “between the seas” to mean Italy.

Here is another statement from Miller where he paraphrases verse 40:

“And at the time of the end (of Antichrist), shall the king of the south (Spain) push at France (Vendean war) and the king of the north

(Great Britian) shall come against France, like a whirlwind, with chariots, and with horsemen, and with many ships; and the French (or Bonaparte the principle ruler;) shall enter into the countries, and shall overflow and pass over.” *Evidence from Scripture and History of the Second Coming of Christ About the Year A. D. 1843, and of His Personal Reign of 1000 Years. 1833.*



Joshua Himes – Young - 1805-1895

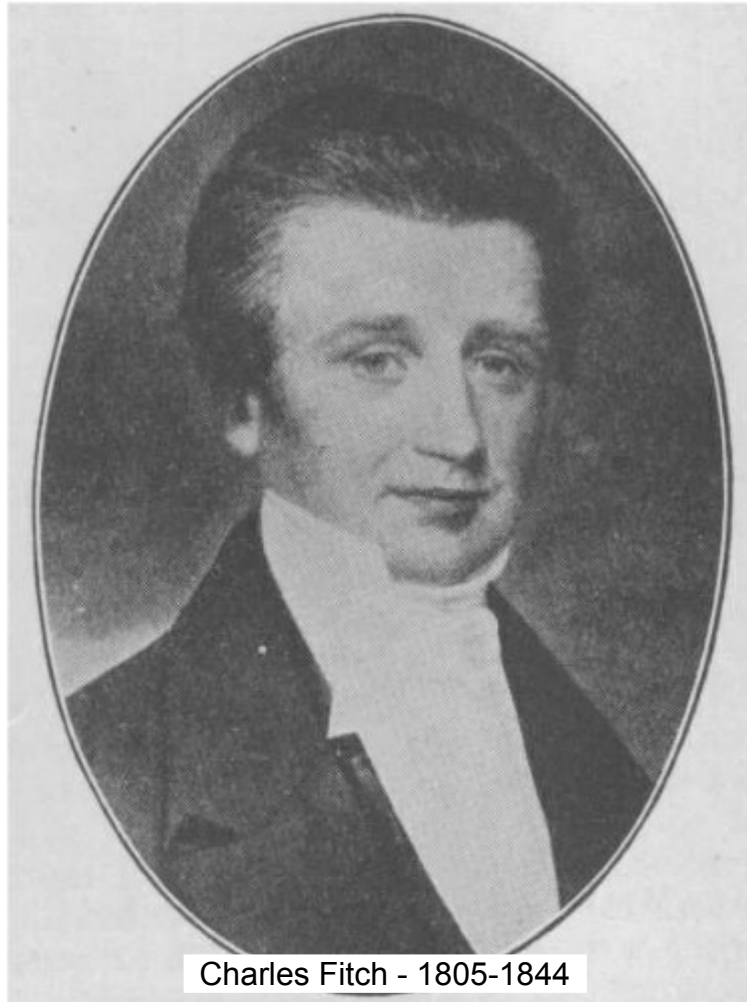
the end (of Anti-christ,) shall the king of the south (Spain) push at France (Vendean war) and the king of the north (Great Britain) shall come against France, like a whirlwind, with chariots, and with horsemen, and with many ships; and the French (or Bonaparte the principal ruler;) shall enter into the countries, and shall overflow and pass over.” *Signs of the Times and Expositor of Prophecy*, vol 2, No. 7, July 1, 1841, *History of Bonaparte*, 1290 days.

This makes it even clearer that William Miller did not believe the king of north to be the papacy. Joshua Himes paraphrases it the same way:

“If this is correct, then France is intended by he or him in this prophecy. In order then, to give my view, the reader will permit me to paraphrase these few remaining verses: And the time of



Joshua Himes – Old - 1805-1895



Charles Fitch - 1805-1844

Charles Fitch said it this way, after quoting Daniel 11:40-45:

“Here we have a most striking epitome of the history of Bonaparte. All that was here foretold was true of him, as history abundantly shows. He did plant the tabernacles of his palace between the seas, in Italy, which we know is between two seas, and which has ever been the glorious holy mountain of the Romans. On the 15th of May, 1796, Bonaparte took possession of Milan in Italy —and at that place on the

26th of May, 1805, he was crowned king of Italy. Thus he planted the tabernacles of his palace between the seas in the glorious holy mountain of the Romans. But he came to his end on a solitary Island, as we well know, and none helped him. All these predicted events therefore are now in the history of the past.” *Signs of the Times and Expositor of Prophecy, Vol 3, No. 8, May 25, 1842, Extract from Fitch’s Sermons, No. 6.*



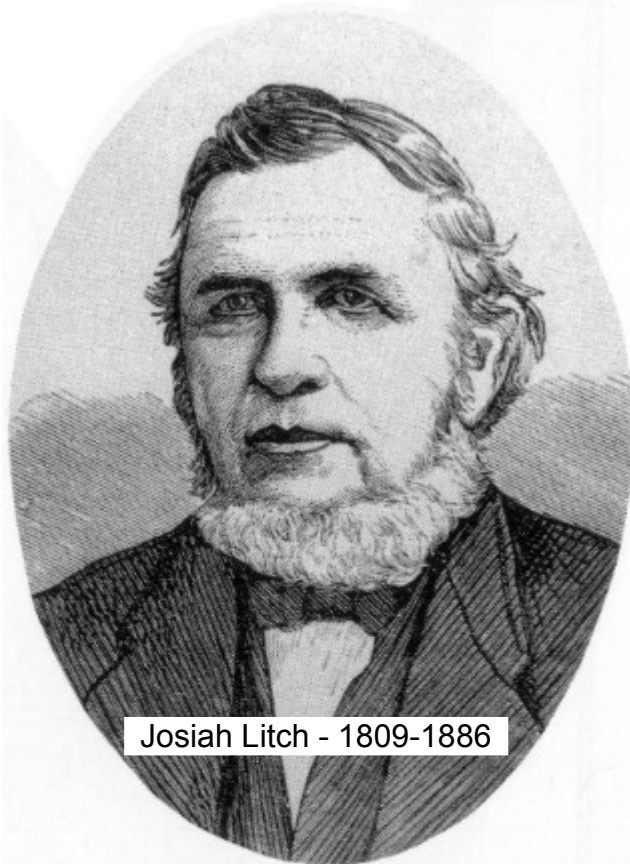
Josiah Litch  
handled the  
prophecy very  
differently. In  
regard to the  
willful king he  
says, after  
quoting Daniel  
11:35-36:

“Such a system as is  
here described was the  
French Revolution. It  
was founded in  
Atheism, and  
triumphed in the  
overthrow of  
everything which  
interposed a barrier to  
their object. The seed

of this revolution were sown by Voltaire, the noted French infidel, who  
in early youth vowed to dedicate his life to the extermination of  
Christianity.” *Prophetic Expositions, vol 2; or A Connected View of the  
Testimony of the Prophets Concerning the Kingdom of God and the Time  
of Its Establishment, 1842.*



Josiah Litch - 1809-1886



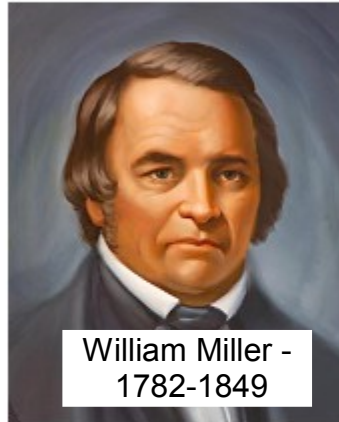
Josiah Litch - 1809-1886

*We see from this that Litch did not agree that the willful king was the papacy. When he got to verse 40 he explains it this way:*

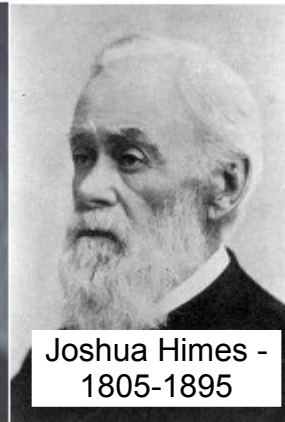
“‘The king of the south shall push at him.’ At whom? The answer is, at the subject of prophecy in the preceding verses—the revolutionary government of France. That power is clearly antecedent to ‘him,’ in this verse. ‘The king of the south.’ And who is the king of the south? The answer is given in the exposition of the first six verses of the

chapter, which the reader can examine. It is clearly the government of Egypt. I do not know that there is a dissenting voice to the application of this term to Egypt in the former part of this chapter; nor can I see any good reason why there should be in the latter part, as long as it was literally fulfilled in Egypt. That a collision did actually take place between the French and Egypt is notorious... Next came St. Jean D’Acre, in Syria, ‘the king of the north,’ which was to come against him ‘like a whirlwind.’” Ibid.

Litch goes on to show that the rest of the prophecy is fulfilled by Napoleon who came to his end in 1815. Of the leaders of the Advent Movement prior to 1844 we've only been able to locate statements on the king of the



William Miller -  
1782-1849



Joshua Himes -  
1805-1895



Charles Fitch -  
1805-1844



Josiah Litch -  
1809-1886

north by Miller, Himes, Fitch, and Litch. They all agree that the power that came to it's end in verse 45 was Napoleon but they don't all agree on who the king of the north was. It seems that most of the prominent Millerites believed that the willful king and the

king of the north were two different powers and that the power that came to it's end was Napoleon.

*This is important to understand because those who*



William Miller - 1782-1849



James White - 1821-1881

*claim that the pioneers taught that the king of the north was the papacy always identify the willful king and the king of north as the same power. They look at what Miller and other pioneers said about the willful king and assume that they also considered these terms to refer to the same power. This is a misrepresentation of the facts. Not only did none of them say that the king of the north was the papacy, but they didn't think that the king of the north came to his end in verse 45, and all of them saw three powers in verse 40, not two.*

*But What about James White? Wasn't he the exception?*

In 1847 James White printed a booklet that included articles by him, Ellen White, and Joseph Bates. In the article he wrote, entitled *The Time of Trouble*, he makes this statement:

“But as I cannot harmonize either of these views (speaking of two views of when Michael stands up) with the Bible, I wish to humbly give my brethren and sisters **my view** of these events... Michael is to stand up at the time that the last power in chap. 11, comes to his end, and none to help him. This power is the last that treads down the true church of God: and as the true church is still trodden down, and cast out by all Christendom, it follows that the last oppressive power has not ‘come to his end;’ and Michael has not stood up. This last power that treads down the saints is brought to view in Rev. 13:11-18. His number is 666.” *A Word to the “Little Flock,”* pages 8-9.

This statement is taken by some to mean that James & Ellen White, and Joseph Bates agreed, that the king of the north was the papacy. This seems to be stretching things a bit when James White is presenting it as “my view.”

*A  
Word  
to the  
“Little Flock”*

*A  
Word  
to the  
"Little Flock"*

*It is thought because six pages of this book were written by Sister White that she had to have agreed with her husband's view of things, but she published many articles in the Review and this is never taken to mean that she agreed with all the views of everyone else who published articles in the same Review. The same could be said of Joseph Bates, just the fact that he wrote*

*part of the book does not mean he wholeheartedly agreed with James White's personal view. It doesn't mean he disagreed with it either. We have to leave Joseph Bates and Ellen White out of the equation because we have been unable to find anything either wrote as to who they think the king of the north represents.*

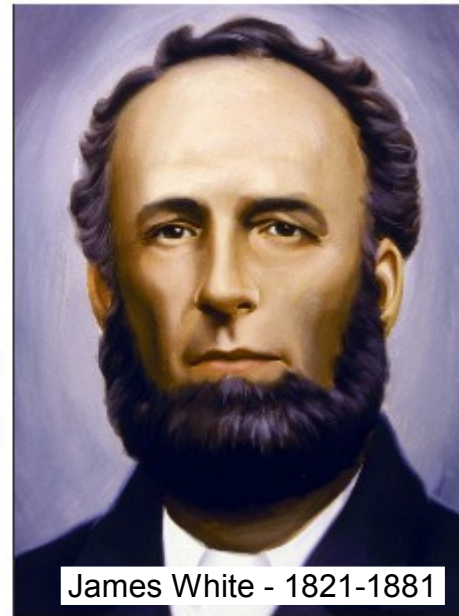


James White - 1821-1881

Please notice that James White did not say “the papacy is the king of the north, which is the last oppressive power.” He says that the papacy is the power that comes to his end. In fact, in the December 12, 1854 issue of the *Review and Herald* he quotes the following from the *Bible Examiner*:

“*We do not believe that Russia is ‘the king of the north.’ It is our opinion that any power that reigns over Syria—for the time being—‘the king of the north,’ spoken of Daniel xi; hence that the Turkish Dynasty is now that power... No arguments, nor ridicule, that has yet appeared, has in the least shaken our mind; yet we do not affirm that we are right; events may convince us that we are wrong in this matter. We have no theory at stake, and shall feel, we think no mortification to find we are—just what we believe all others to be—fallible.*” *Review and Herald, December 12, 1854.* (Italics in the original.)

*James White makes no qualifying statement either before or after this quote to indicate that he or the denomination does not agree with this view and, as editor, he surely must have had something to do with including the quote in the paper.*



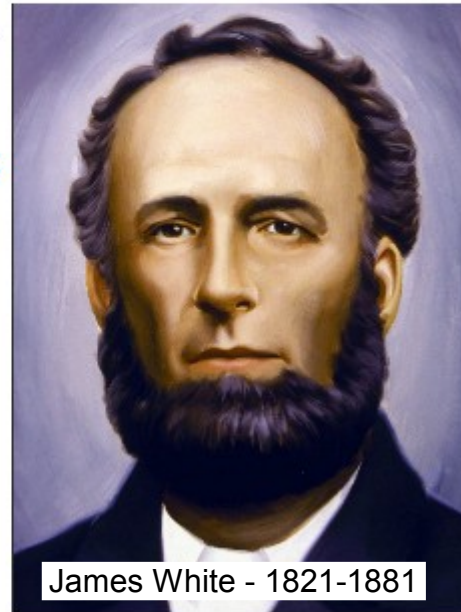
James White - 1821-1881

*We find another interesting statement in *The Sounding of the Seven Trumpets of Revelation 8 and 9*, published in 1859:*

*“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... 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.”*

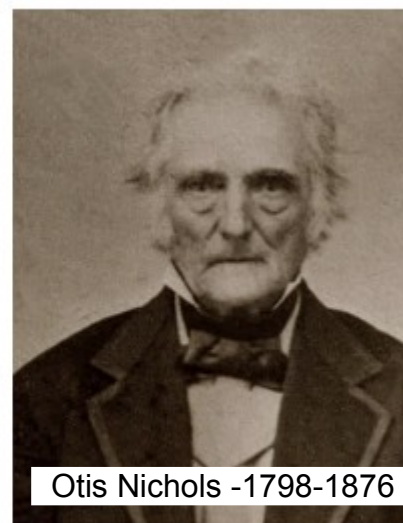


*Again, these are not words from the pen of James White himself, he is quoting a passage from Keith. It would, however, have been a simple thing for him to leave out this portion of the passage, if he did not agree with it. It adds little to the exposition he is making of the seven trumpets. But he left it in and makes no qualifying statement about it. This leads us to the startling conclusion that James White may have believed that the king of the north was Turkey, even though he clearly believed that the power which comes to its end is the papacy.*

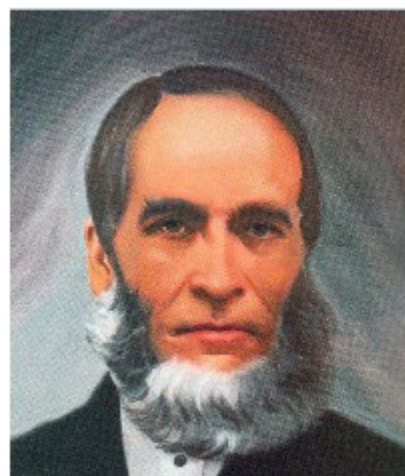


James White - 1821-1881

But there are also other articles in the *Review* on this topic. In 1853 Otis Nichols published an article in the *Review and Herald* entitled "Papacy and France." In this article he presents the view that the king of the north is England and the king of the south is a coalition of the French and the papacy. Here again we see the idea that the king of the north and the willful



Otis Nichols -1798-1876



Hiram Edson - 1806-1882

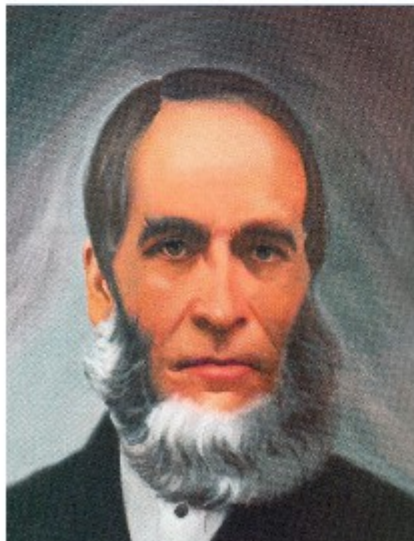
king are two separate powers. He closely follows Miller's reasoning but says verse 45 is unfulfilled.

In 1856 Hiram Edson wrote an article entitled "The Times of the Gentiles" in which he discusses the reasons why the United States is the "glorious land" of Daniel 11.

*It seems that James White agreed with Edson on this point because he brings it out 21 years later in a Review article in 1877.*

*But Edson does not elaborate on the king of the north except to say this:*

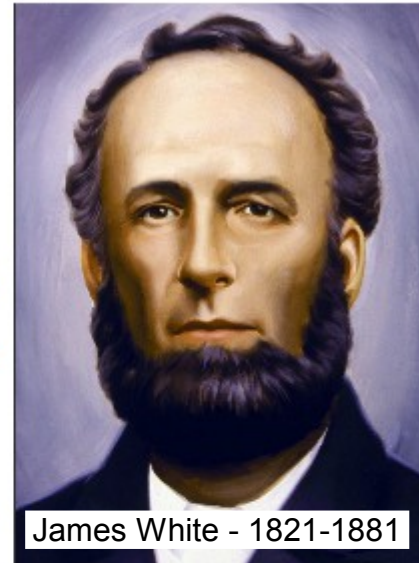
*“Verses 36-39 contain a catalogue of the acts and doings of the Papal king; and verse 40 foretells an event which should mark the*



Hiram Edson - 1806-1882

*time of the end, where the indignation would cease; viz, ‘And at the time of the end the king of the South shall push at him.’ He also foretells that the king of the north shall come against him like a whirlwind, and gives a prophetic history of his campaign, at which time Michael would stand up, and there or then should be a time of trouble such as never was.”* *Advent Review and Sabbath Herald, vol 7, January 10, 1856.*

*He obviously puts verses 40-45 in the future the same as James White apparently does.*



James White - 1821-1881

*We have read and cataloged every Review and Herald and every Signs of the Times article available on the General Conference Archives website in which the phrase king of the north appears, as well as numerous other church periodicals and writings by the pioneers. Based on what others were writing at the time, we could easily conclude that James White was looking for two opposing*



James White - 1821-1881

*powers, one from the south and one from the north, to attack the papacy, and lead to its demise. But, lacking any definite word from him on this, we would be better to leave the poor man in peace, and not try to force him to support any position on the interpretation of these verses.*

*Here are the results of that cataloging:*

## *Pioneer Interpretations of Daniel 11:40-45*

The following chart was put together after doing a search on the phrase “king of the north” on the *General Conference Archives* Website (<http://docs.adventistarchives.org/>) and the pioneer writings section of the White Estate, *E.G. White CD rom*. We have read and catalogued every article and catalogued every article which uses the phrase “king of the north” in the *Review* and the *Signs of the Times*, and read, but not catalogued, every article in the *Ministry Magazine*, as well as spot reading the rest of the documents that came up in the Archives search.

The following list is what we have put together as a result of this research. We have included every pioneer listed on the CD, even if we found nothing in their writings on the subject. We have included every author of an article in the *Review* and *Signs*. In cases where an author, such as Uriah Smith, wrote numerous articles on the topic, we have included only references to the first article which clearly sets for the author’s position. In some instances we have included an author twice. This is because the author expresses one opinion in one place and a different opinion later on.

These references are arranged in date order based on publication date of the article.

	Willful King	King of North	Comes to His End	Date of Statement
James Stevenson				<i>No statements found</i>
Thomas Preble				<i>No statements found</i>

Joshua Himes	papacy	Great Britain	Napoleon	1841 – <i>Signs of the Times and Expositor of Prophecy</i> 7/1/1841
Charles Fitch	papacy	Not Clear	Napoleon	1842 – <i>Signs of the Times and Expositor of Prophecy, Vol 3, No. 8, May 25, 1842 Extract from Fitch's Sermons, No. 6</i>
Josiah Litch	France	Syria(Ottoman Empire)	Napoleon	1841 – <i>An Address to the Public, and Especially the Clergy, p. 96-104</i>
James White	Not Clear – no statements found	Possibly Ottoman Empire	Papacy	1847 – <i>A Word to the Little Flock</i>
				1854 – <i>Advent Review and Sabbath Herald, 12/12/1854</i>
				1859 – <i>The Sounding of the Seven Trumpets of Revelation 8 &amp; 9, p 31</i>
E. R. Seaman	Not Clear	Russia	Not Clear	1853 – <i>Advent Review and Sabbath Herald, 10/11/1853</i>
Ottis Nichols	papacy	Great Britain	papacy	1853 – <i>Advent Review and Sabbath Herald, 1/20/1853</i>
Hiram Edson	papacy	Not Clear (very clearly states the king of the north power comes	papacy	1856 – <i>Advent Review and Sabbath Herald, 1/10/1856</i>



*William Miller — 1833*

*Willful King — Papacy*

*King of the North — Great Britain*

*Comes to His End — Napoleon*



*Joshua Himes — 1841*

*Willful King — Papacy*

*King of the North — Great Britain*

*Comes to His End — Napoleon*





Charles Fitch — 1842

Willful King — Papacy

King of the North — not clear

Comes to His End — Napoleon



*Josiah Litch — 1842*

*Willful King — France*

*King of the North — Syria (Ottoman Empire)*

*Comes to His End — Napoleon*

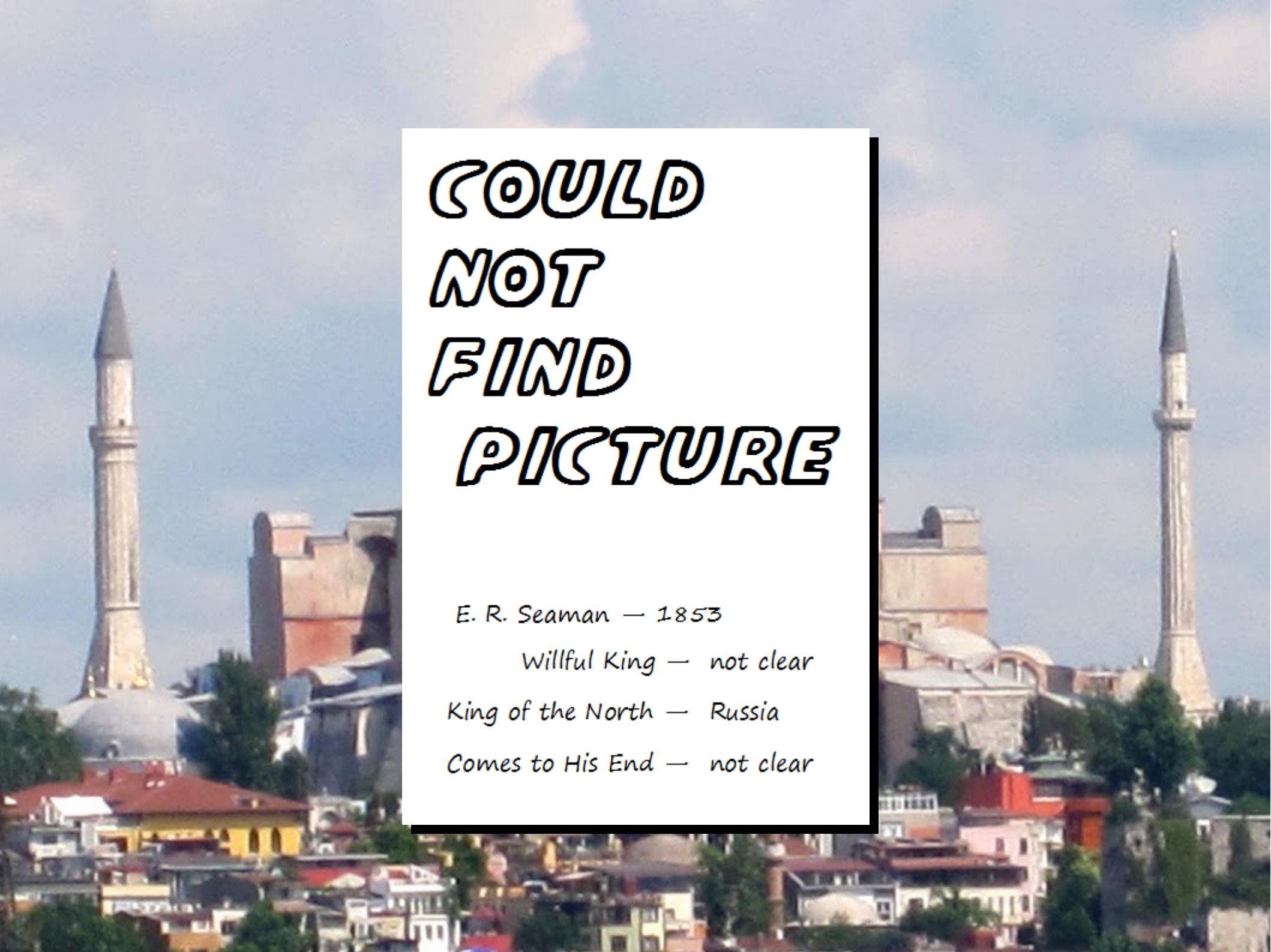


*James White — 1847*

*Willful King — not clear*

*King of the North — Possibly Ottoman Empire*

*Comes to His End — Papacy*



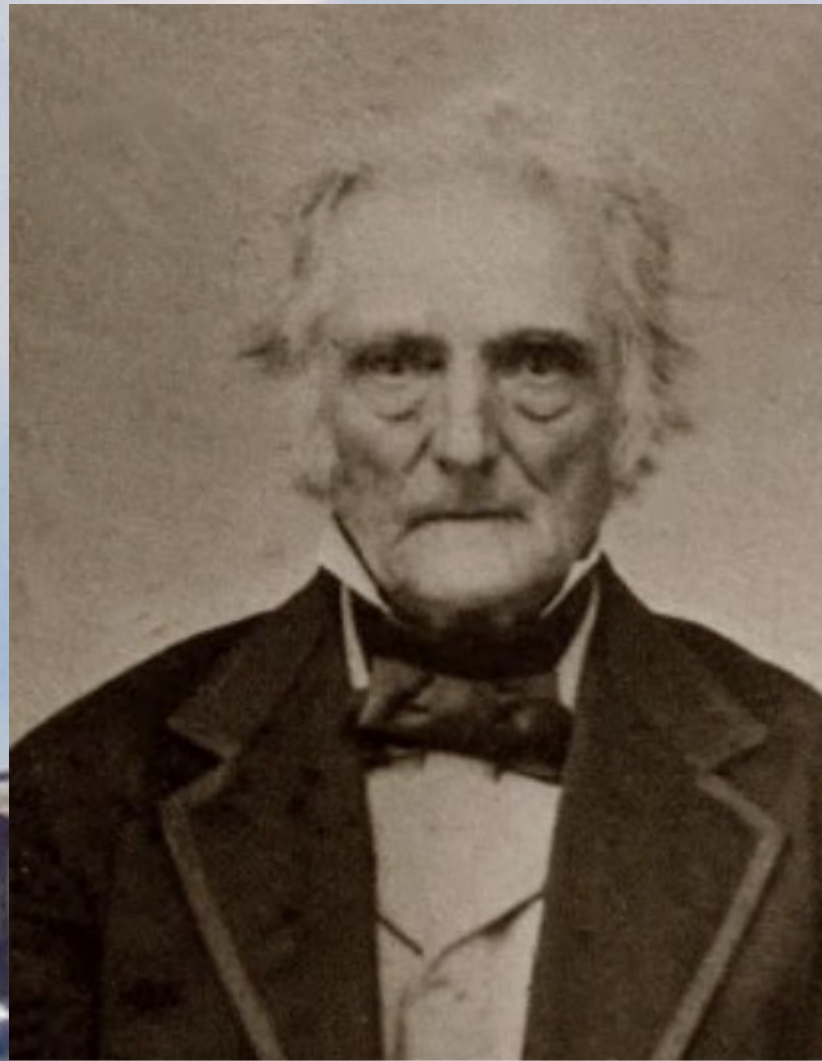
**COULD  
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PICTURE**

*E. R. Seaman — 1853*

*Willful King — not clear*

*King of the North — Russia*

*Comes to His End — not clear*

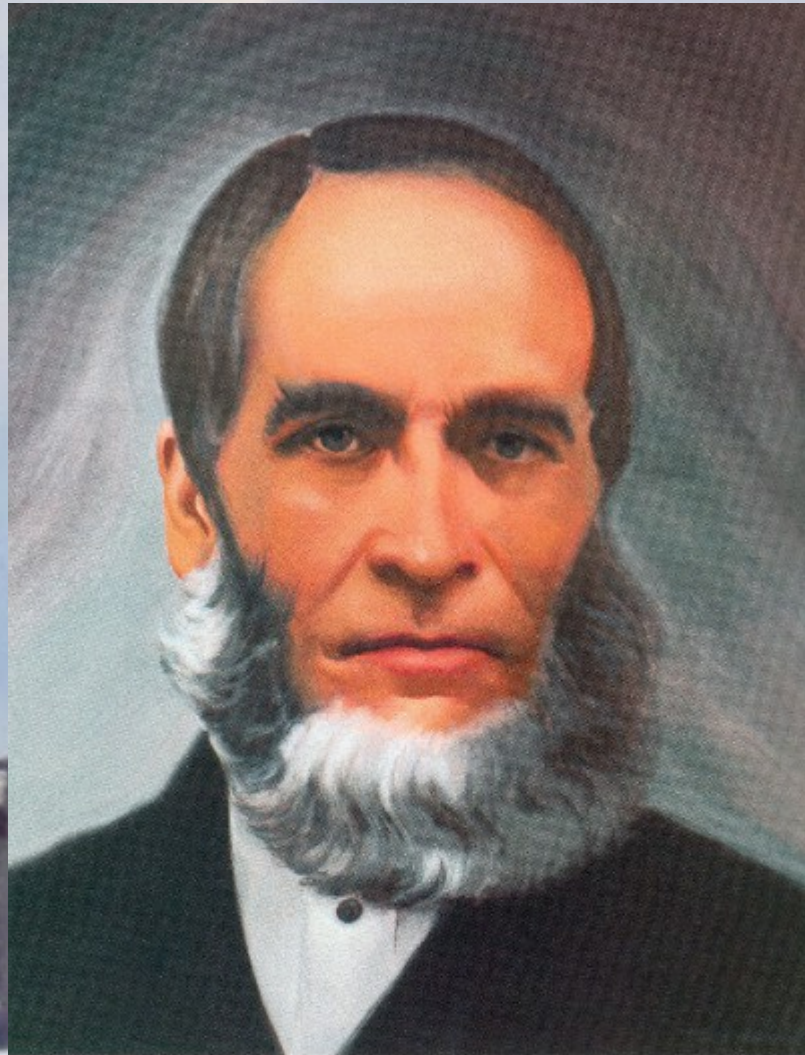


*Otis Nichols — 1853*

*Willful King — Papacy*

*King of the North — Great Britain*

*Comes to His End — Papacy*

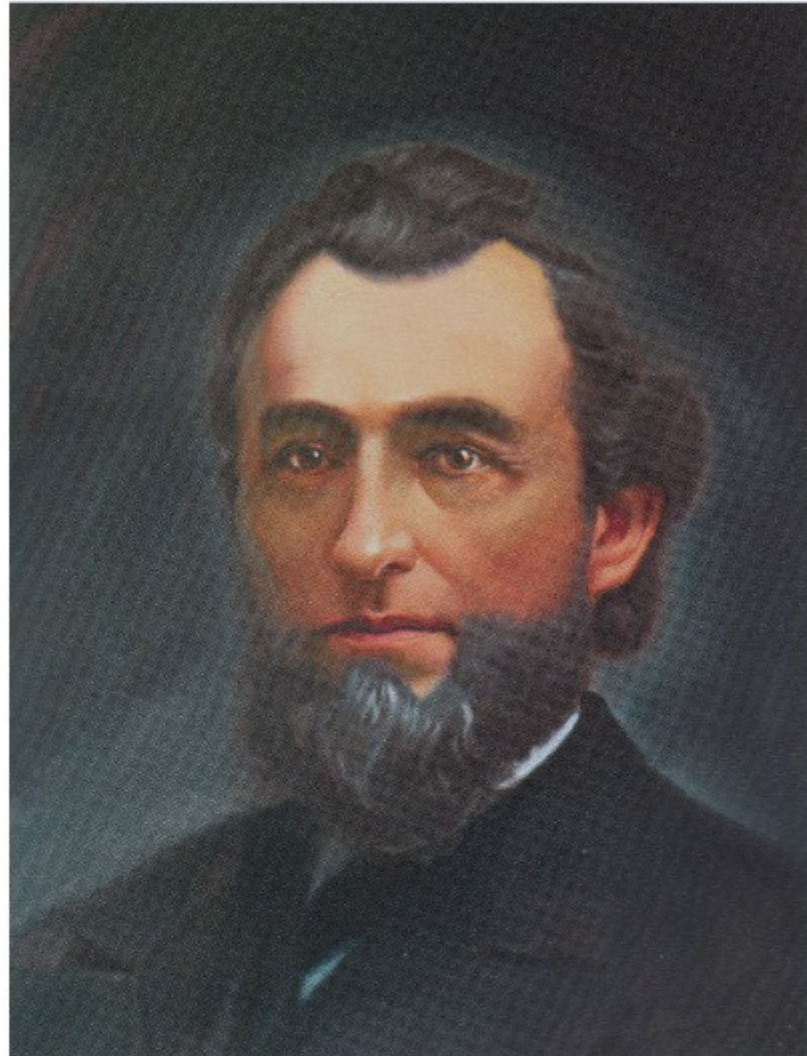


Hiram Edson — 1856

Willful King — Papacy

King of the North — not clear

Comes to His End — Papacy

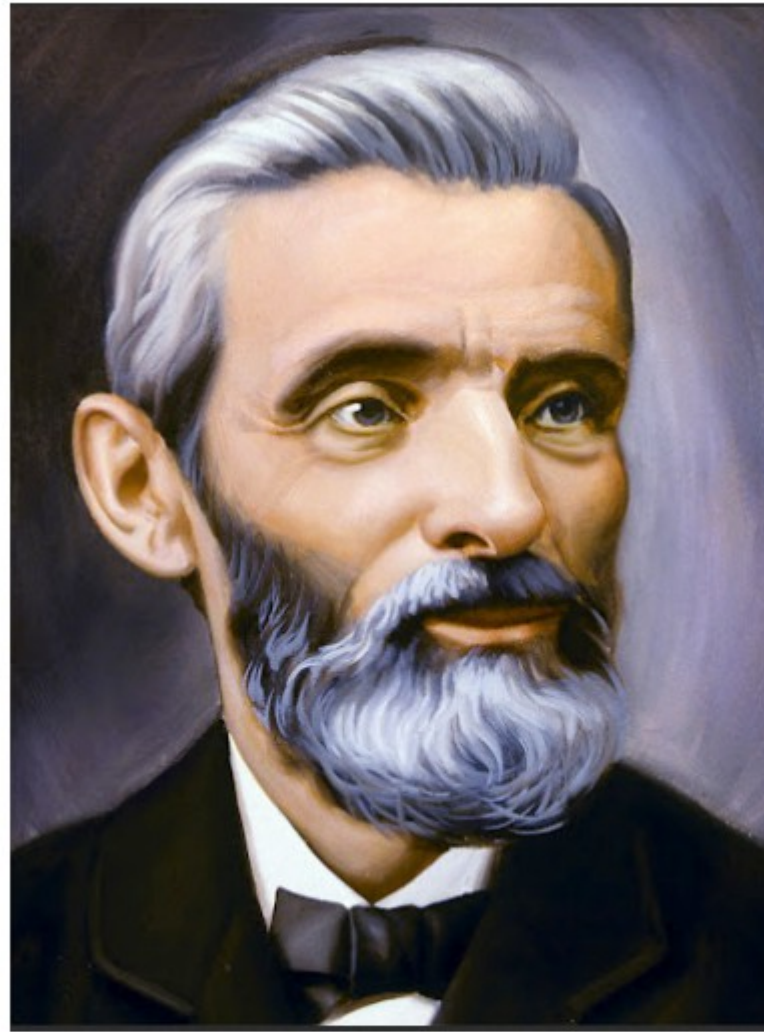


Uriah Smith — 1862

Willful King — not clear

King of the North — not clear

Comes to His End — seems to favor the Papacy



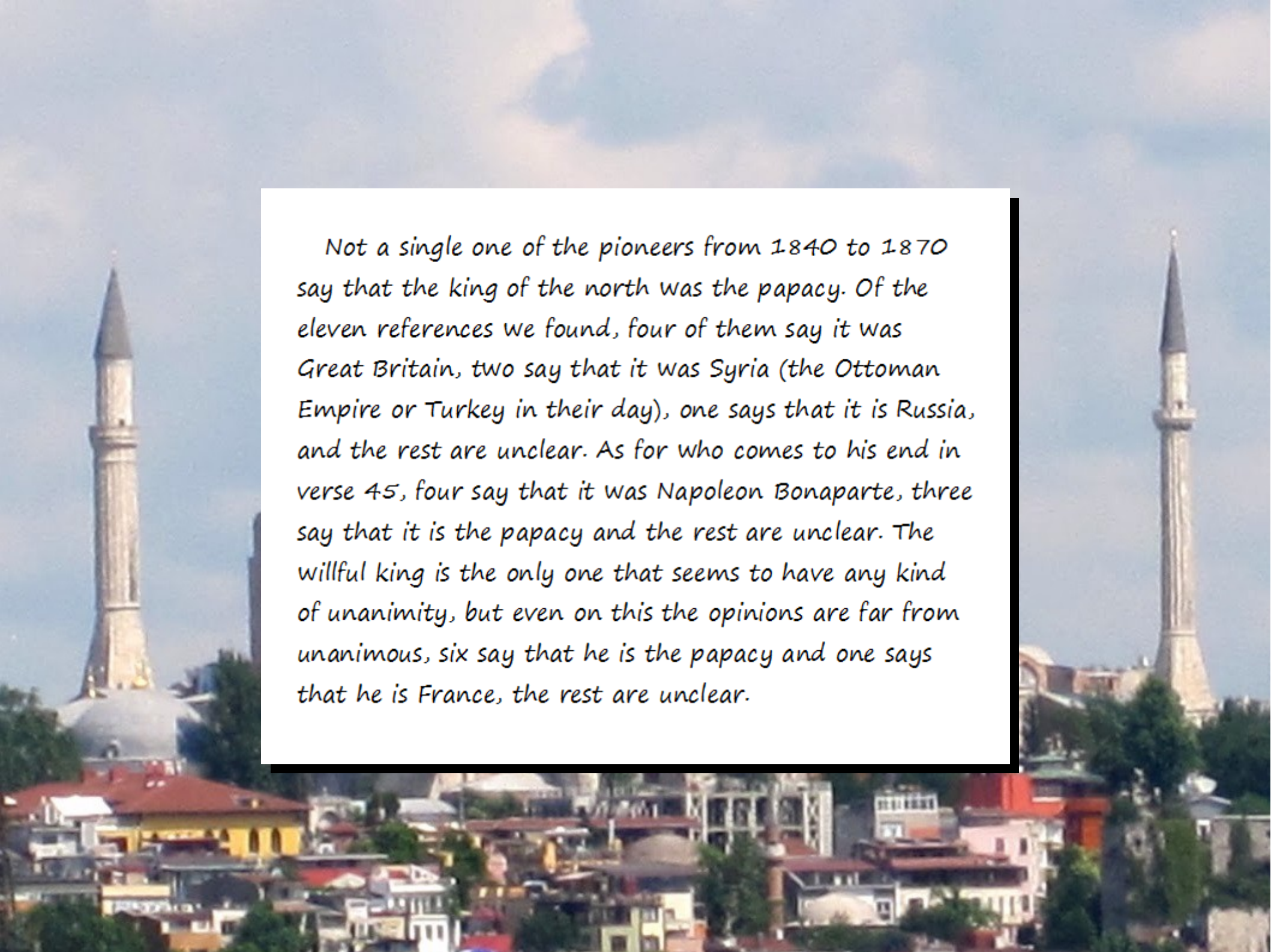
*John Loughborough — 1869*

*Willful King — Papacy—France*

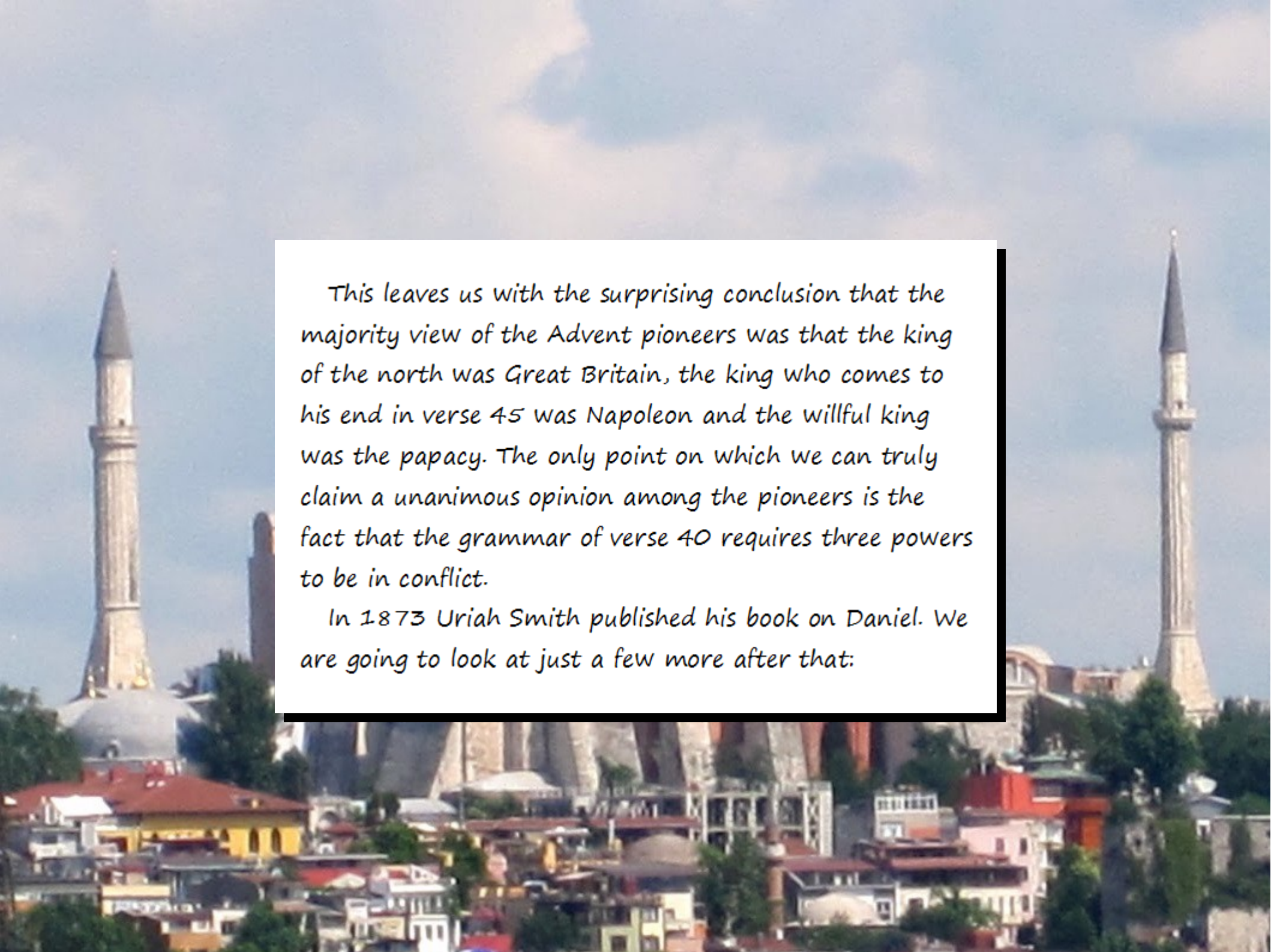
*King of the North — Great Britain*

*Comes to His End — not clear*



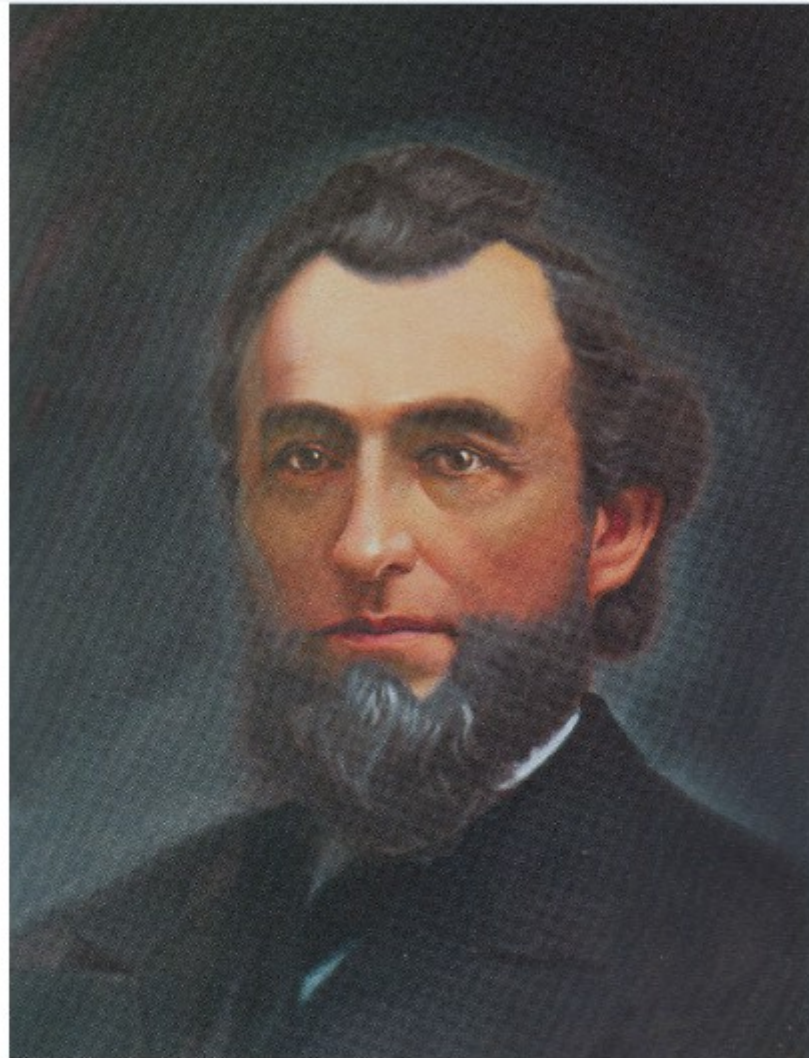


*Not a single one of the pioneers from 1840 to 1870 say that the king of the north was the papacy. Of the eleven references we found, four of them say it was Great Britain, two say that it was Syria (the Ottoman Empire or Turkey in their day), one says that it is Russia, and the rest are unclear. As for who comes to his end in verse 45, four say that it was Napoleon Bonaparte, three say that it is the papacy and the rest are unclear. The willful king is the only one that seems to have any kind of unanimity, but even on this the opinions are far from unanimous, six say that he is the papacy and one says that he is France, the rest are unclear.*



*This leaves us with the surprising conclusion that the majority view of the Advent pioneers was that the king of the north was Great Britain, the king who comes to his end in verse 45 was Napoleon and the willful king was the papacy. The only point on which we can truly claim a unanimous opinion among the pioneers is the fact that the grammar of verse 40 requires three powers to be in conflict.*

*In 1873 Uriah Smith published his book on Daniel. We are going to look at just a few more after that:*




Uriah Smith — 1873

Willful King — France

King of the North — Ottoman Empire

Comes to His End — Ottoman Empire



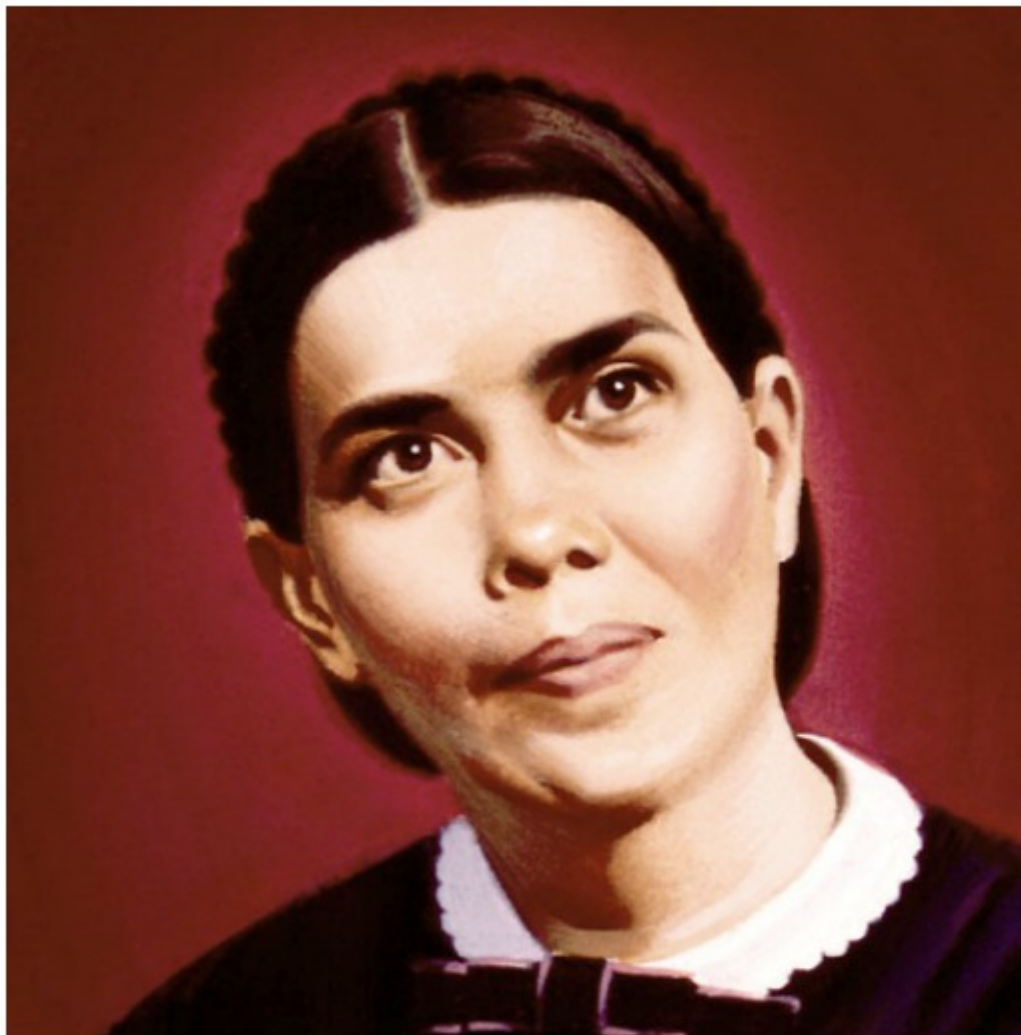
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*E. O. Hammond — 1873*

*Willful King — not clear*

*King of the North — Ottoman Empire*

*Comes to His End — Ottoman Empire*

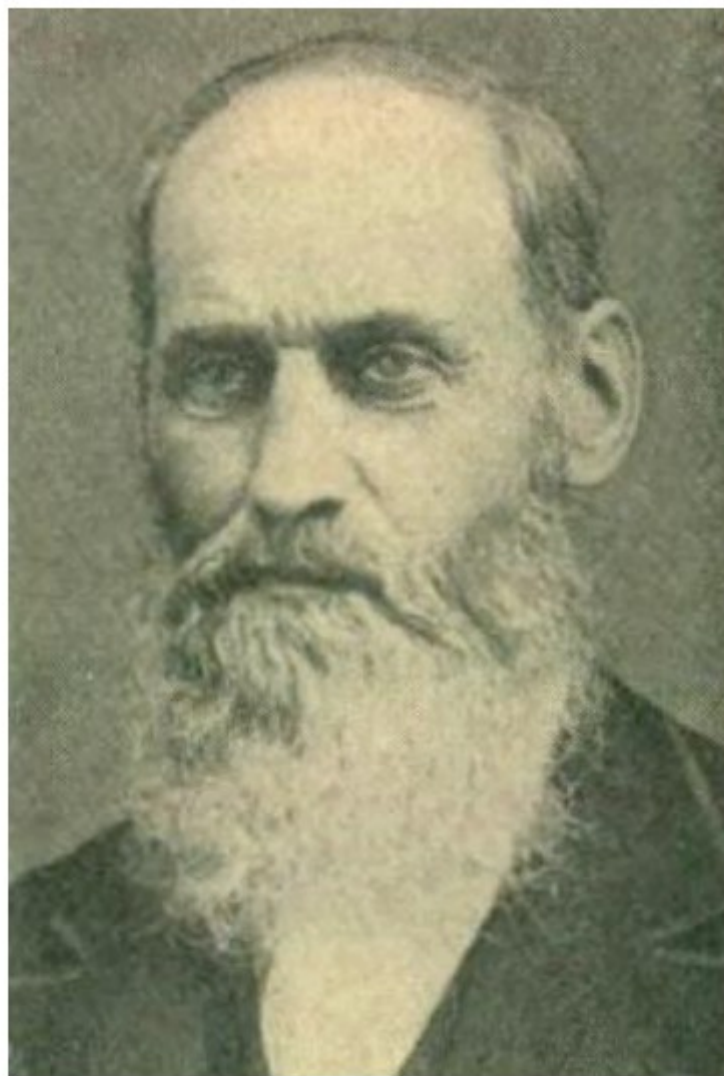


*Ellen White — 1877*

*Willful King — not clear*

*King of the North — not clear*

*Comes to His End — not clear (seems to favor the Ottoman Empire)*

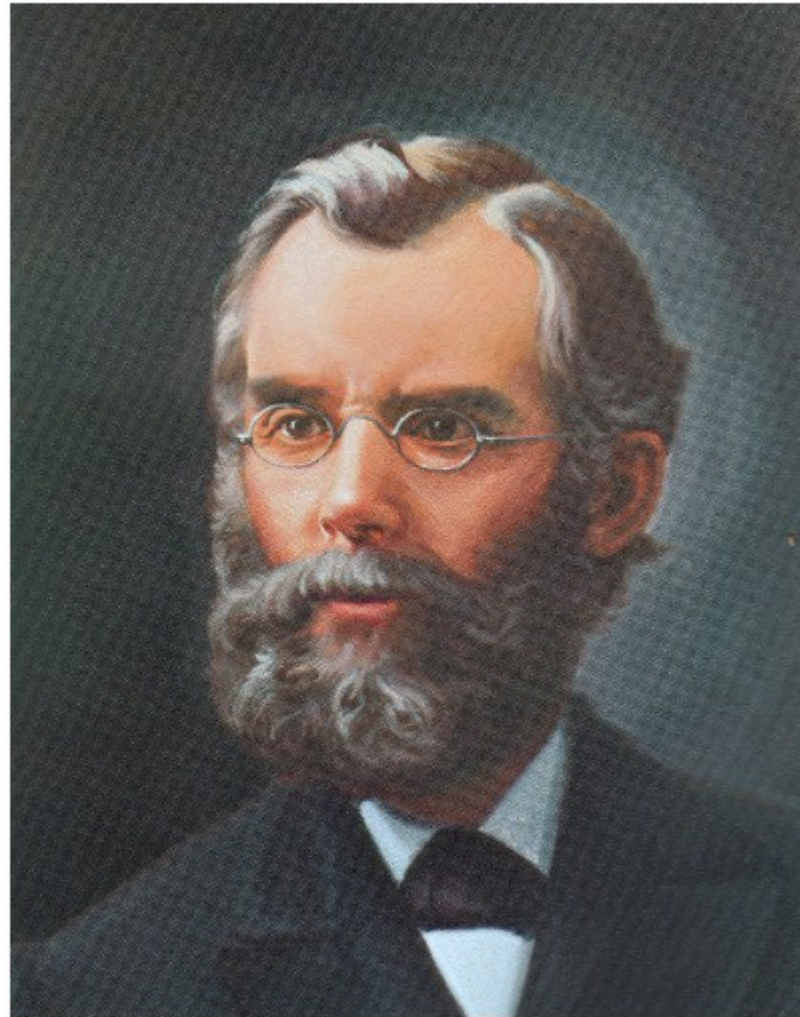


*Roswell Cottrell — 10/4/1877 RH*

*Willful King — France*

*King of the North — Ottomon Empire*

*Comes to His End — Ottomon Empire*




*John Andrews — 1883*

*Willful King — not clear*

*King of the North — Syria (first part Dan 11)*

*Comes to His End — not clear*



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*D H Lampson — 1885*

*Willful King — not clear*

*King of the North — Ottoman Empire*

*Comes to His End — Ottoman Empire*






*J G Matteson — 1887*

*Willful King — France*

*King of the North — Ottoman Empire*

*Comes to His End — Ottoman Empire*



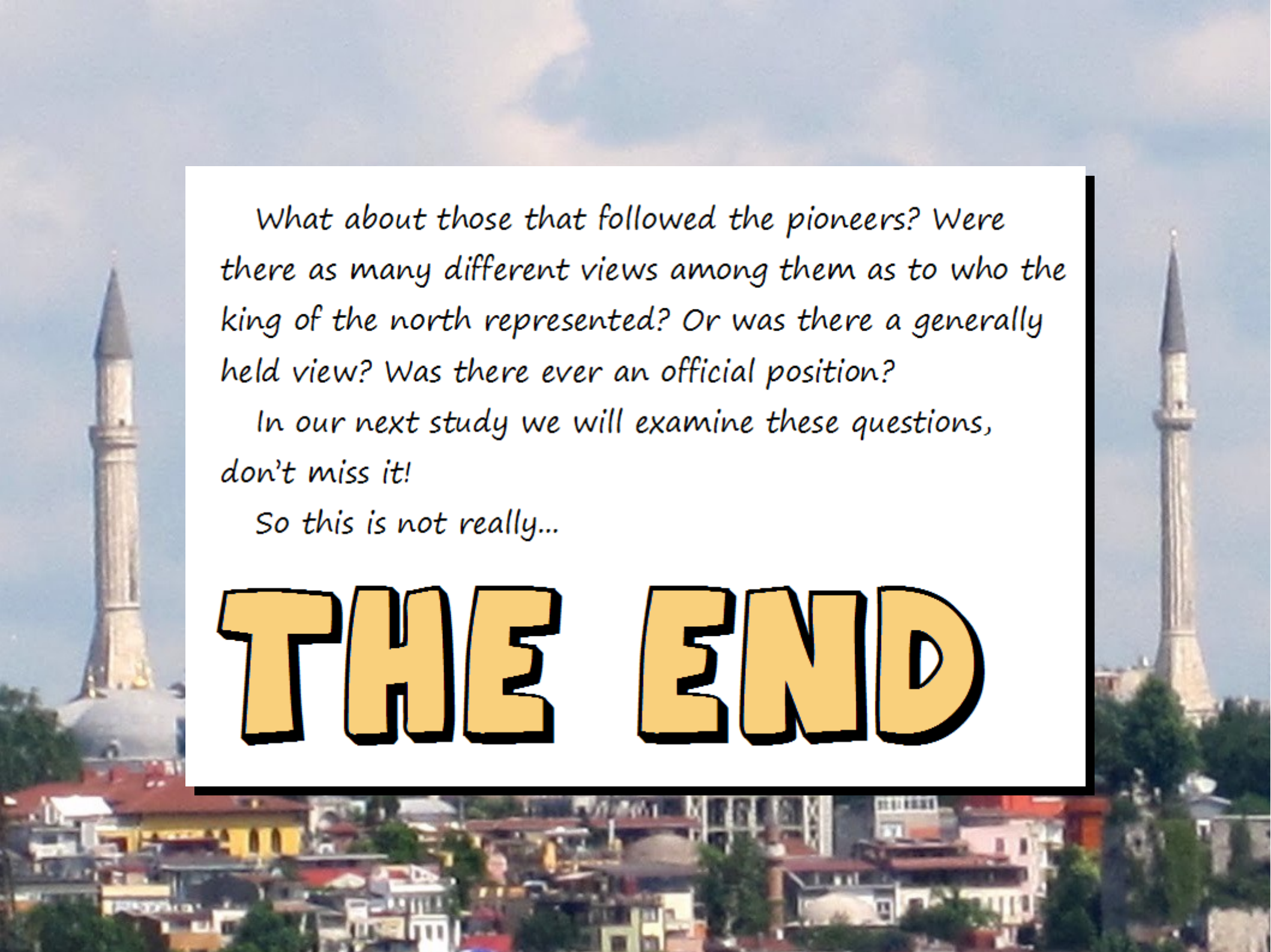
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*A Smith — 1887*

*Willful King — not clear*

*King of the North — Ottoman Empire*

*Comes to His End — Ottoman Empire*



*What about those that followed the pioneers? Were there as many different views among them as to who the king of the north represented? Or was there a generally held view? Was there ever an official position?*

*In our next study we will examine these questions, don't miss it!*

*So this is not really...*

**THE END**

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