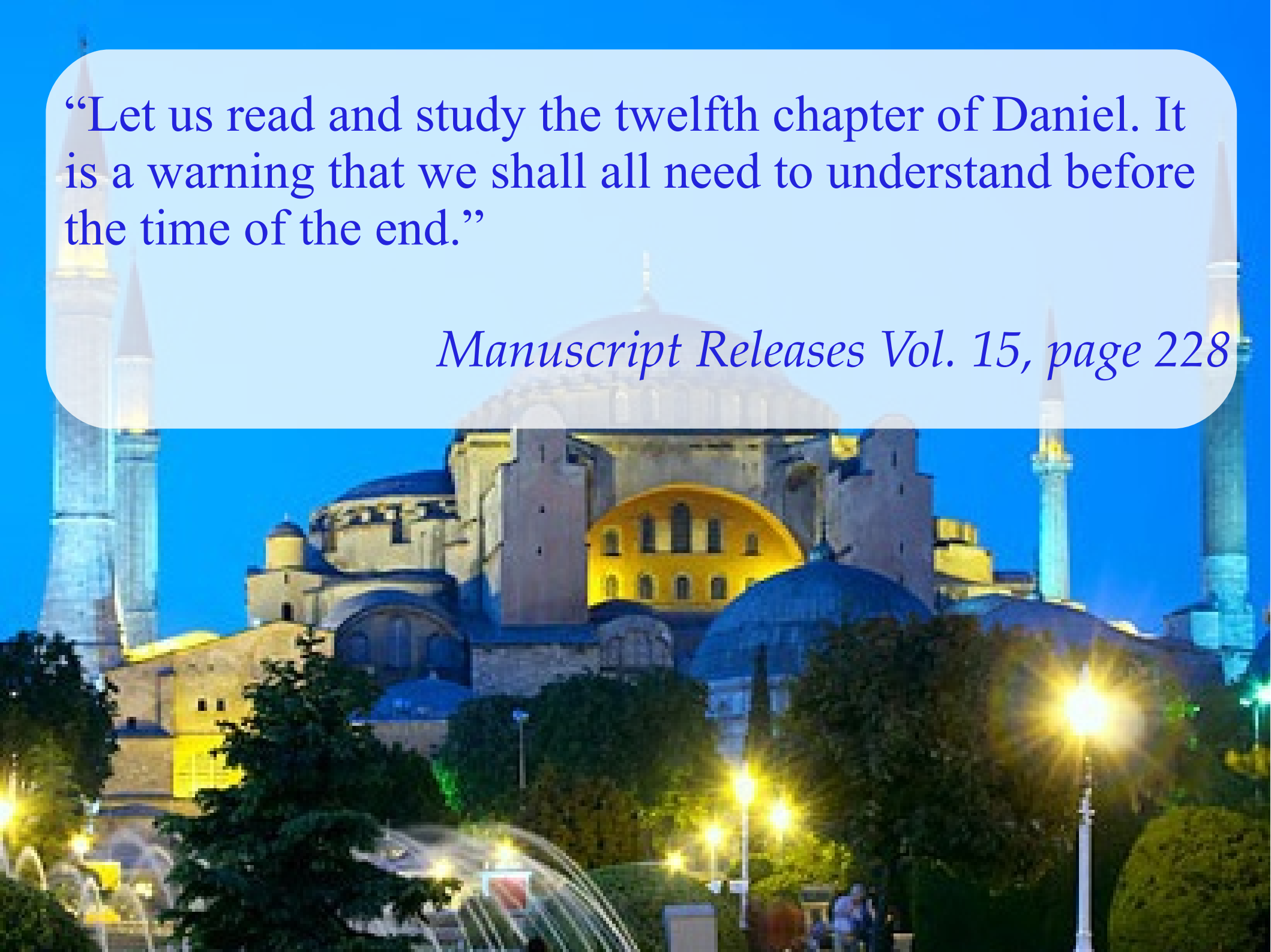


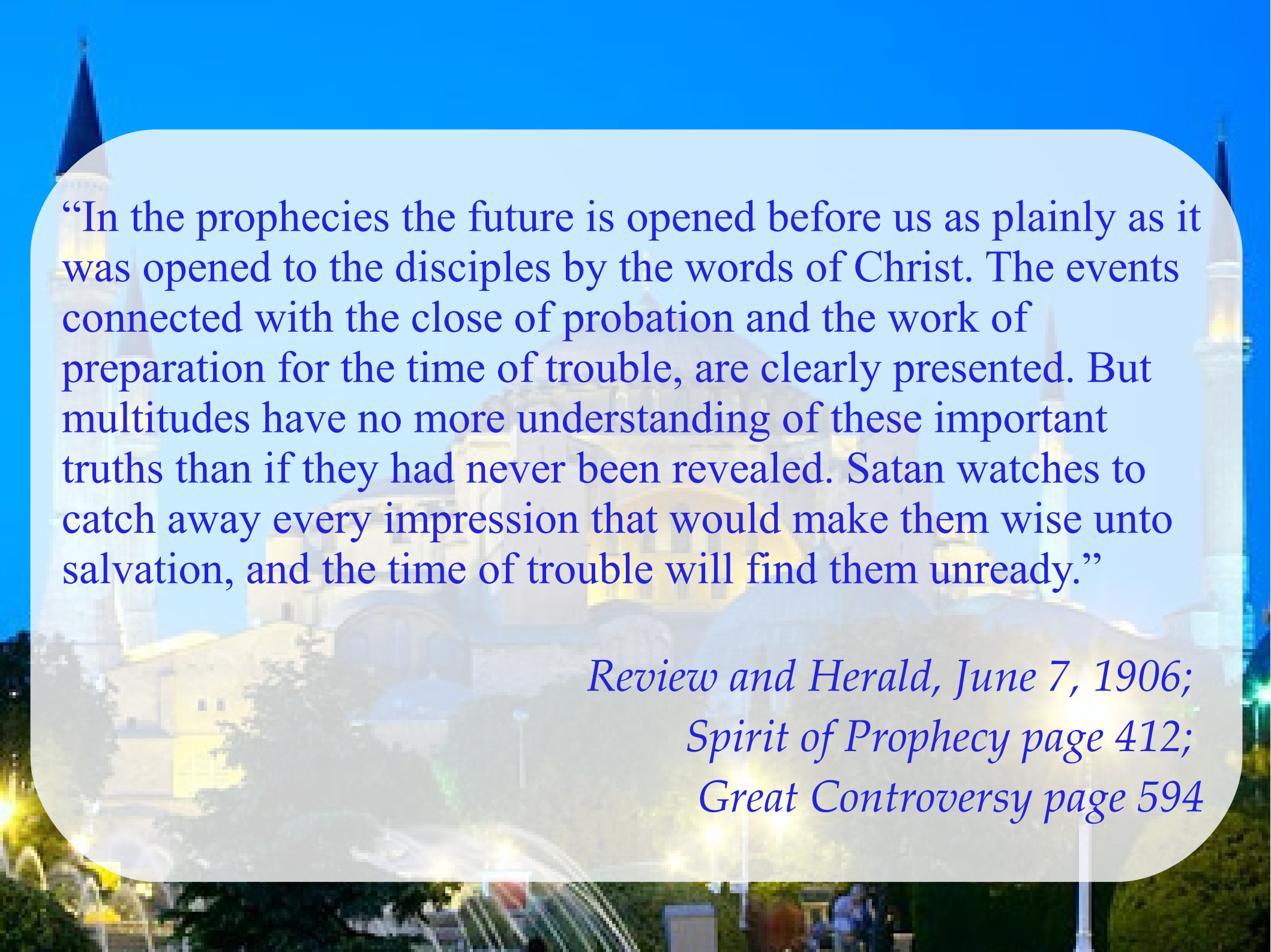
Caught Unprepared
Part 4
Identifying the Players



“Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end.”

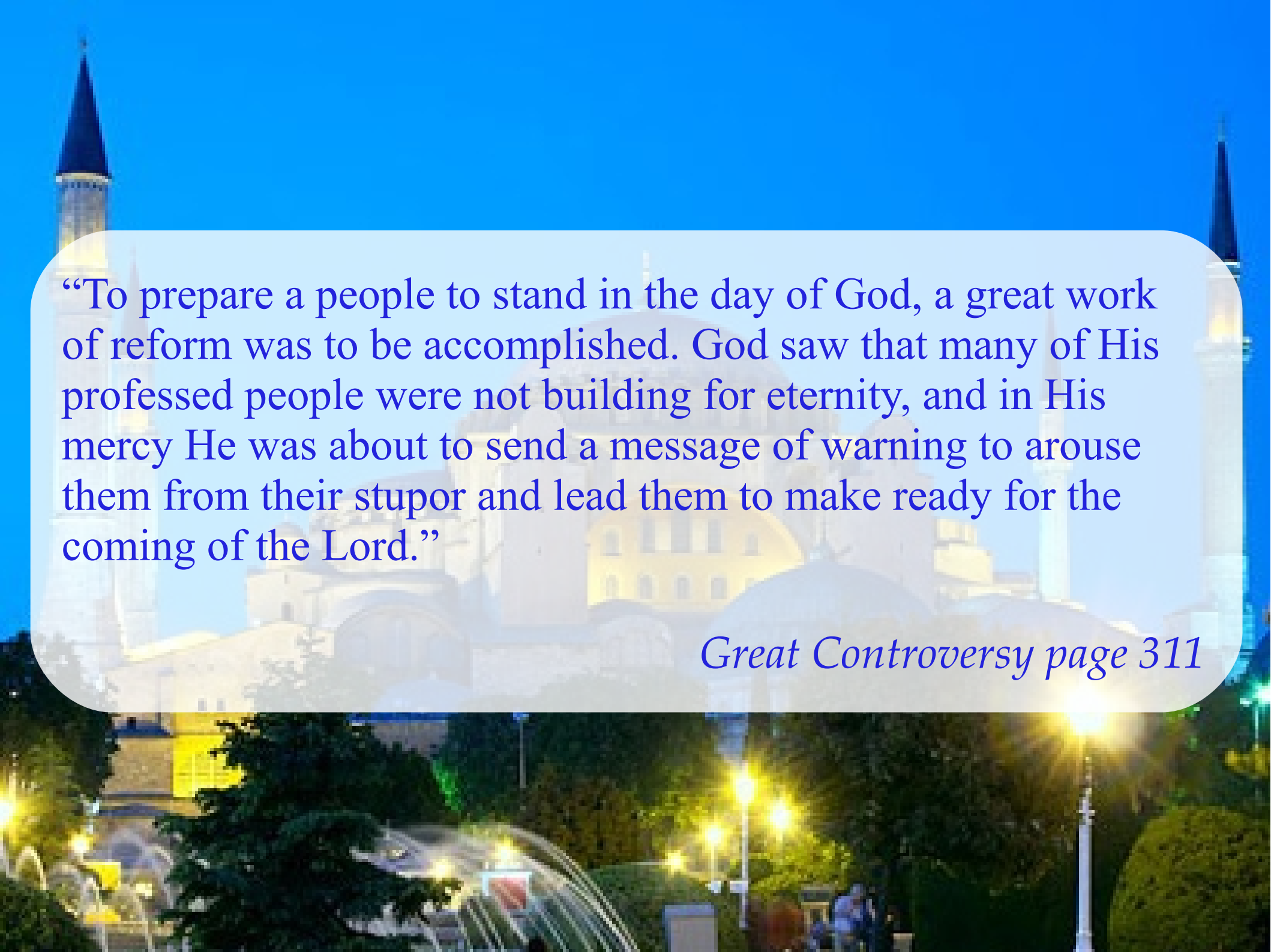
Manuscript Releases Vol. 15, page 228





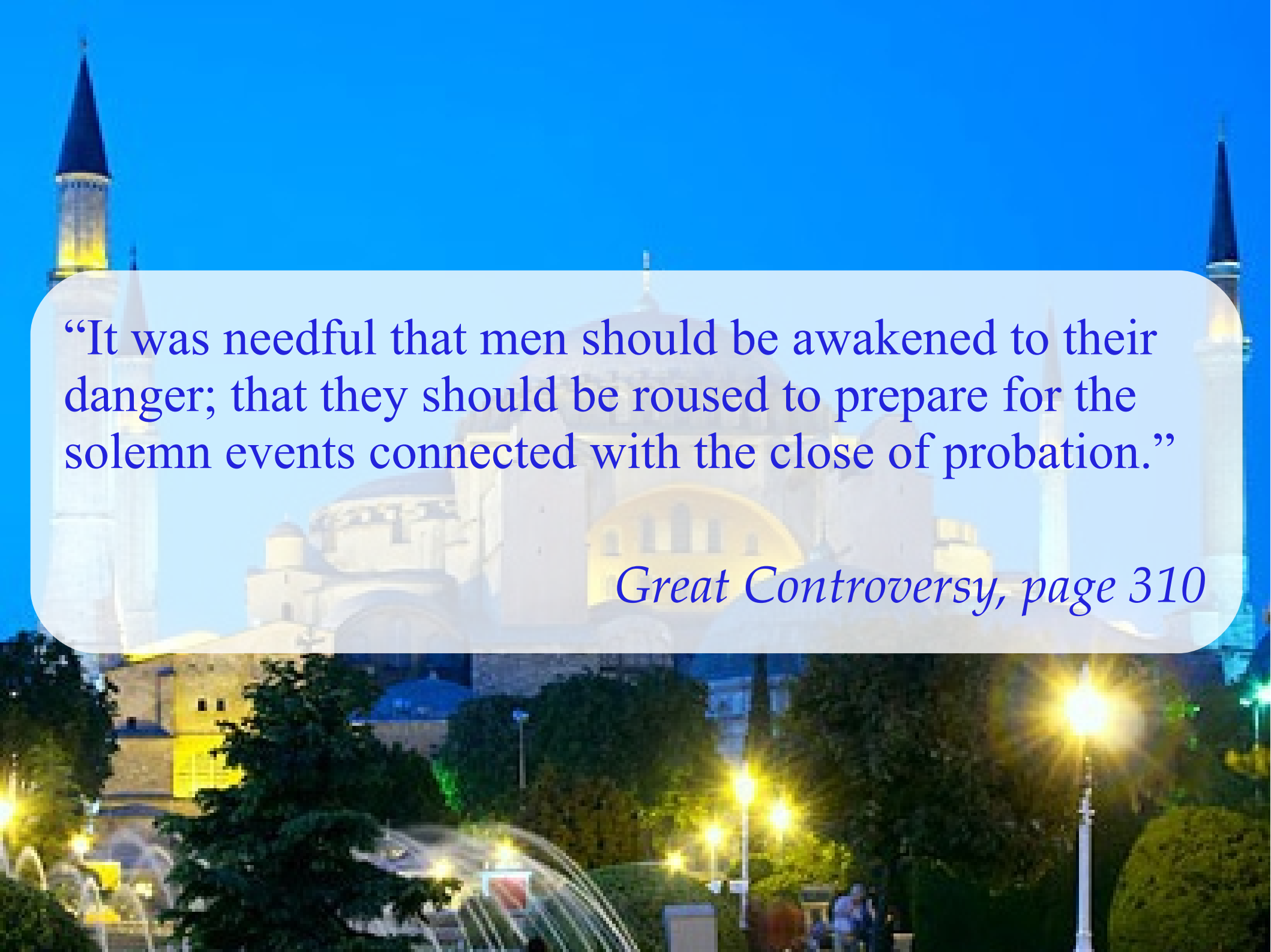
“In the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.”

*Review and Herald, June 7, 1906;
Spirit of Prophecy page 412;
Great Controversy page 594*



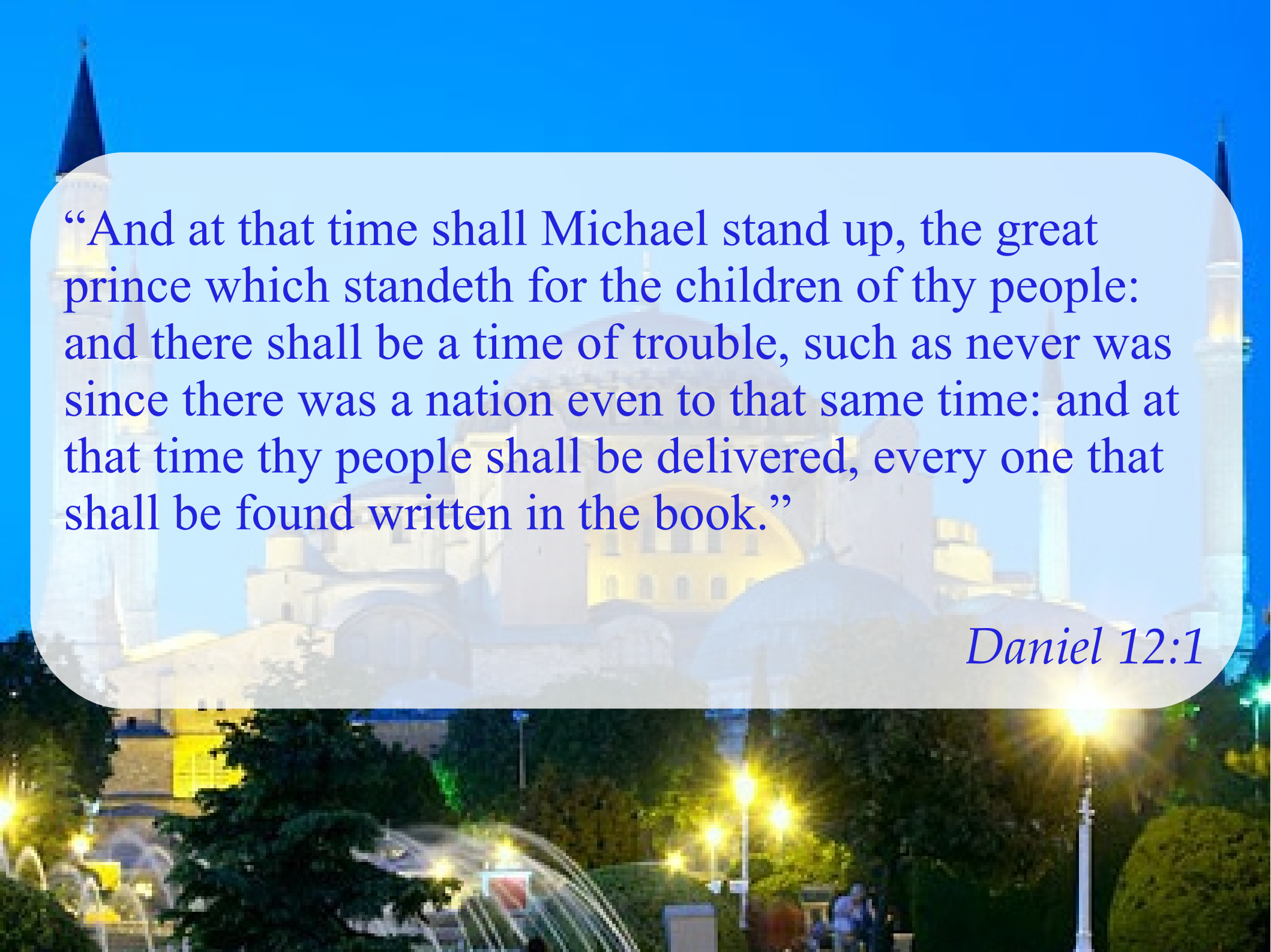
“To prepare a people to stand in the day of God, a great work of reform was to be accomplished. God saw that many of His professed people were not building for eternity, and in His mercy He was about to send a message of warning to arouse them from their stupor and lead them to make ready for the coming of the Lord.”

Great Controversy page 311



“It was needful that men should be awakened to their danger; that they should be roused to prepare for the solemn events connected with the close of probation.”

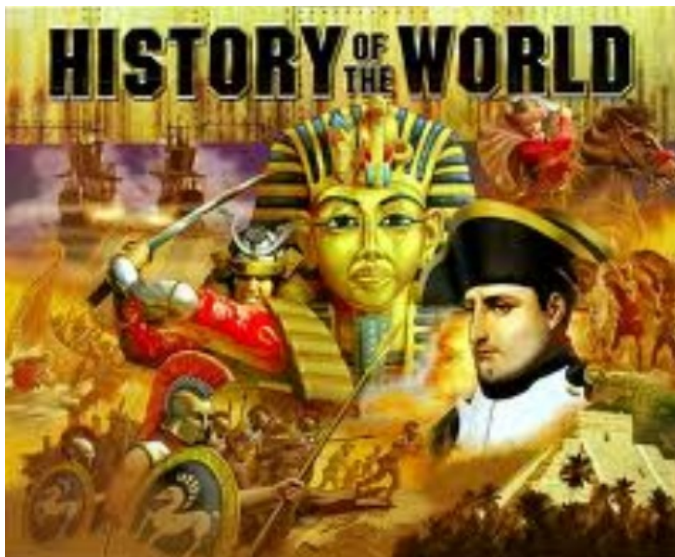
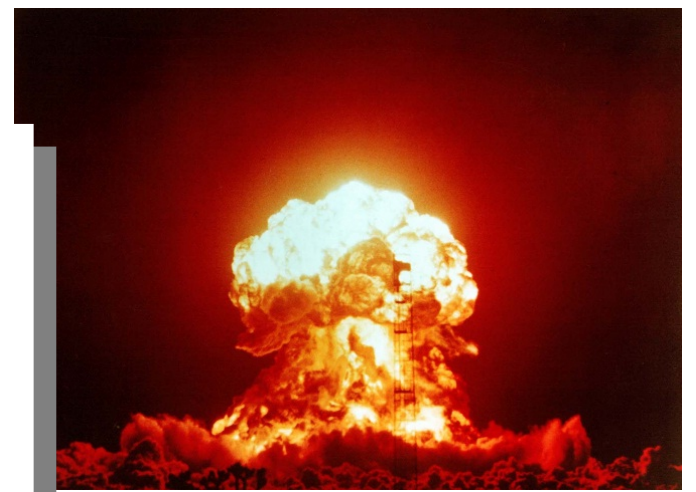
Great Controversy, page 310

The background of the slide is a photograph of a large, ornate mosque at night. The mosque features multiple domes and minarets, some of which are illuminated. In the foreground, there is a large, active fountain with several water jets. The scene is lit with warm yellow lights, likely from street lamps or the fountain's own lighting, creating a glowing effect against the dark night sky.

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.”

Daniel 12:1

This verse refers to a specific time for the close of probation. In order to identify when probation closes and the time of trouble occurs, we must identify the events that point to the time this verse is speaking of. In order to determine this, we must go to the previous events of the prophecy, which are found in chapter 11.

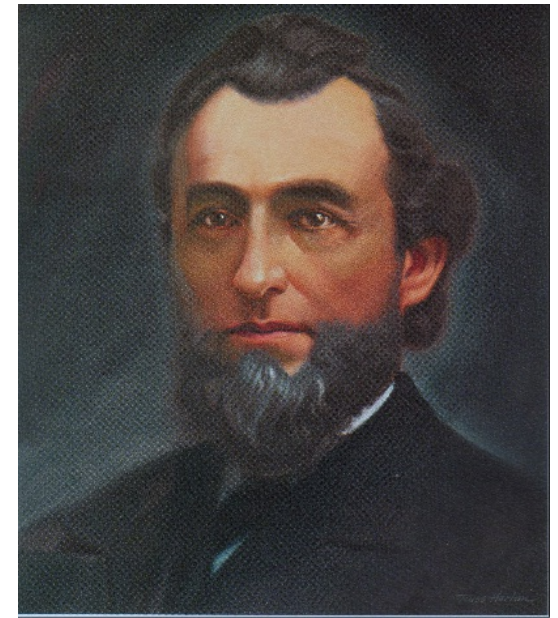


Daniel 11:40-45 identifies a power that comes to his end just before the close of probation in 12:1. If we can identify who this power is, we can get a pretty good idea of how close we are to the time of trouble and the close of probation. I think you can see from this the vital importance of correctly identifying the players in this prophecy. The Bible simply calls them "the king of the north," "the king of the south," and "the king that shall do according to his will" (the willful king).

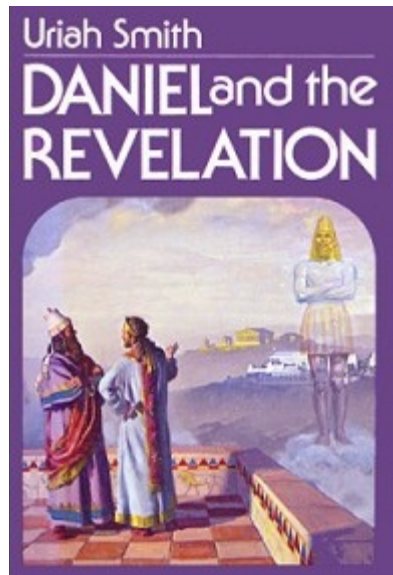
"And the king shall do according to his will... And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over...yet he shall come to his end, and none shall help him."

Daniel 11:36-45

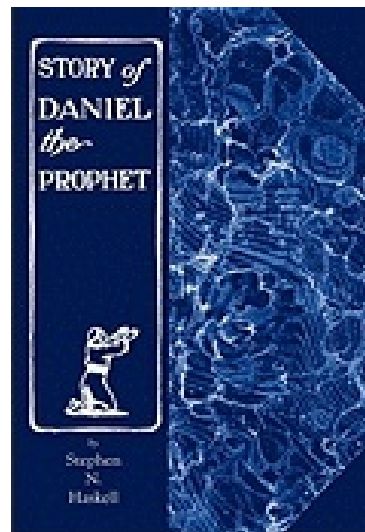
As you have seen from the previous presentations, there is considerable debate among Adventists in regard to who these players are. Many people have heard that you cannot trust Uriah Smith because he was wrong on the king of the north. Others have been told that he held some major errors. Still others, that Sister White rebuked him for rejecting 1888 and he therefore cannot be depended on for the exposition of prophecy. Some say that we can depend on Stephen Haskell but not on Smith. However, the two are in complete agreement.



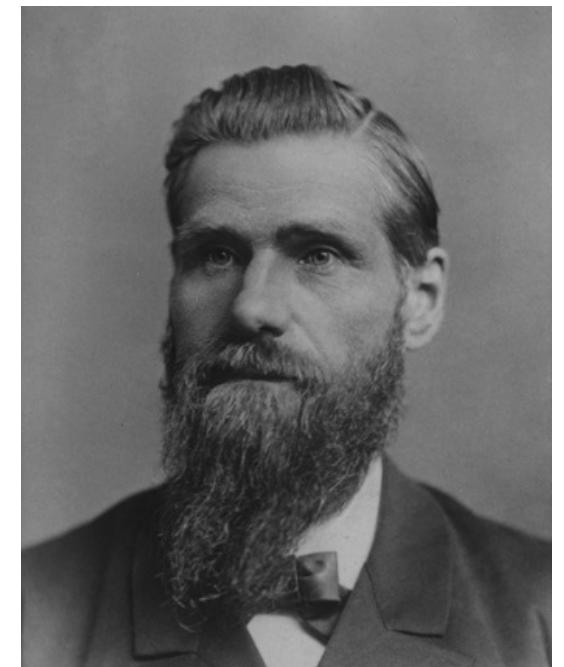
Uriah Smith - 1832-1903



1944 Edition



Story of Daniel the Prophet
by Stephen Haskell

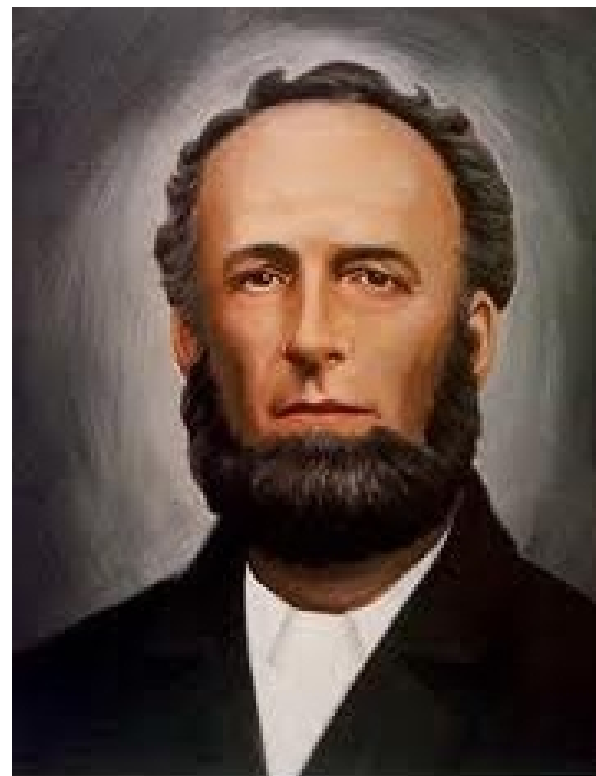


Stephen Haskell - 1833-1922

We have heard many times that James White believed that the king of north was the papacy. But James White never wrote any detailed account of what he believed Daniel 11:40-45 was predicting. In fact the only thing he actually said was that the power who comes to his end in verse 45 is the papacy.



Pope Pius VI - 1798



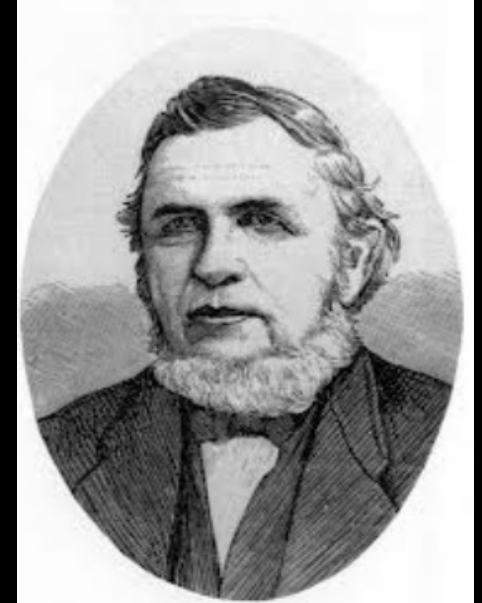
James White - 1821-1881



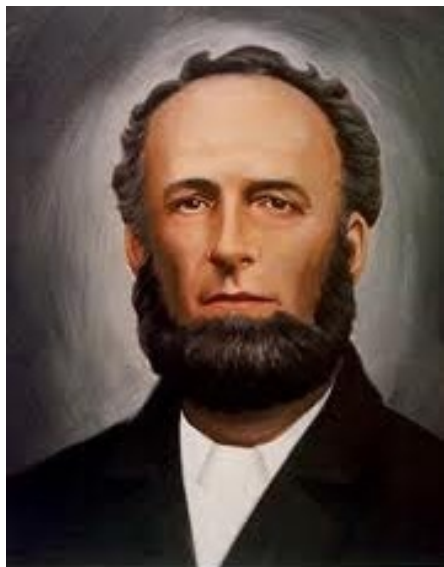
Napoleon Bonaparte - 1769-1821



William Miller - 1782-1849



Josiah Litch - 1809-1886

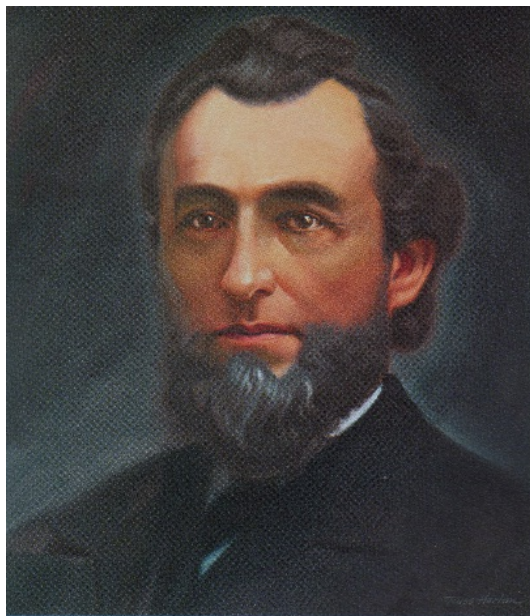


James White - 1821-1881

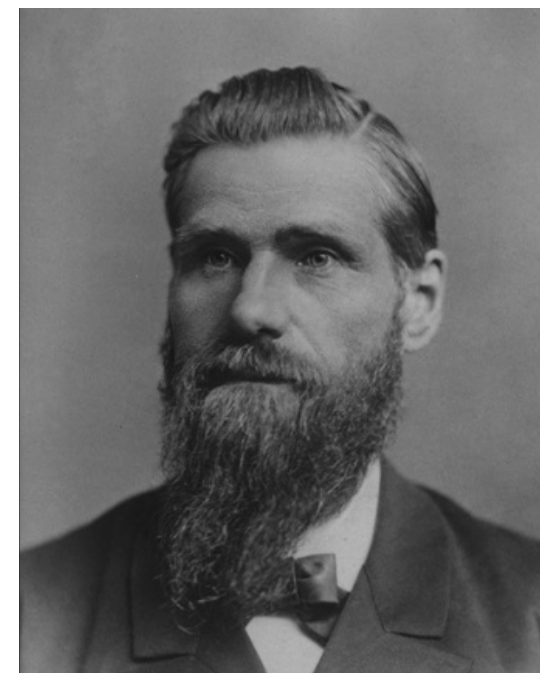
However, as we have seen, many of the pioneers thought that the willful king comes to his end in verse 45. Did James White believe that the willful king comes to his end in verse 45 as Josiah Litch did? Did he believe that the willful king and the king of north are the same power, as many teach today? James White never tells us what he thought about any of this.



A. G. Daniells - 1858-1935



Uriah Smith - 1832-1903

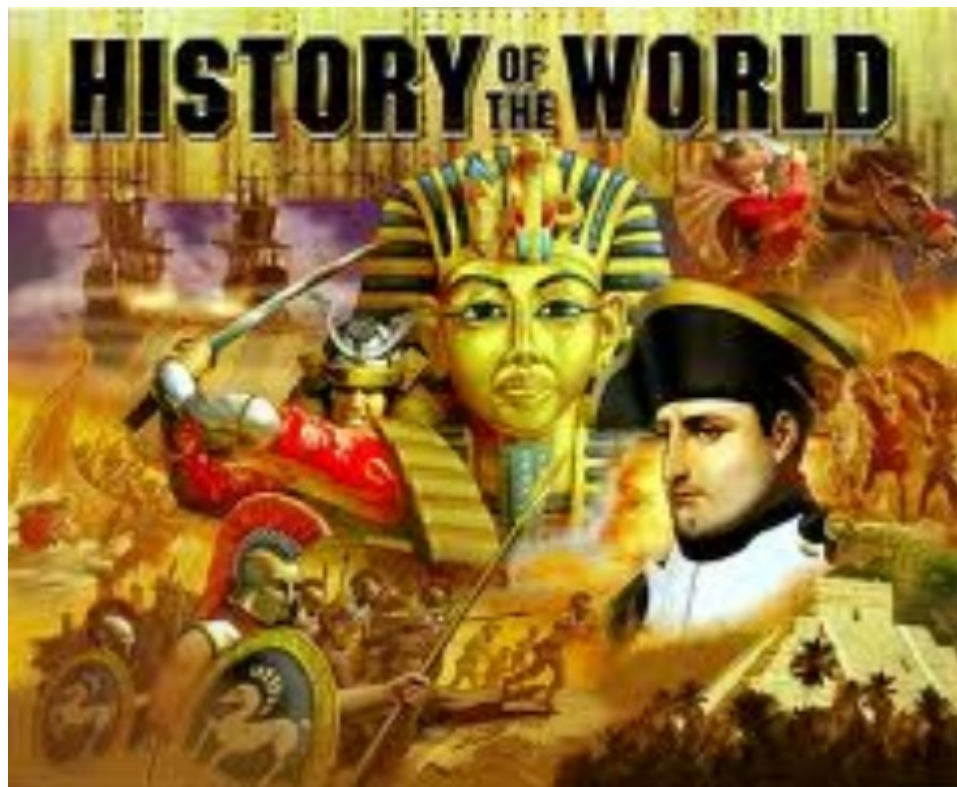


Stephen Haskell - 1833-1922

There was a period in Adventist history when the leaders where all united on this topic. What happened? Why did the Adventist teaching change? Who was responsible? Why is Adventist history being rewritten? Is it possible to really identify the players in this prophecy? Could it be possible that there is something here that Satan wants to hide?

Most people are surprised to learn that the general agreement was that the king of the north represented Turkey, or more specifically, the Ottoman Empire. But how could this be? Isn't the Ottoman Empire a thing of the past that doesn't affect us in the world today? Many people are unaware of how the Ottoman Empire still affects our lives and the world we live in. The fact of the matter is that the Ottoman Empire's collapse during the first decades of the 20th century has had a huge impact on our world, including being part of the cause of the worst wars in history and the first nation to implement a policy of total genocide against its own citizens.

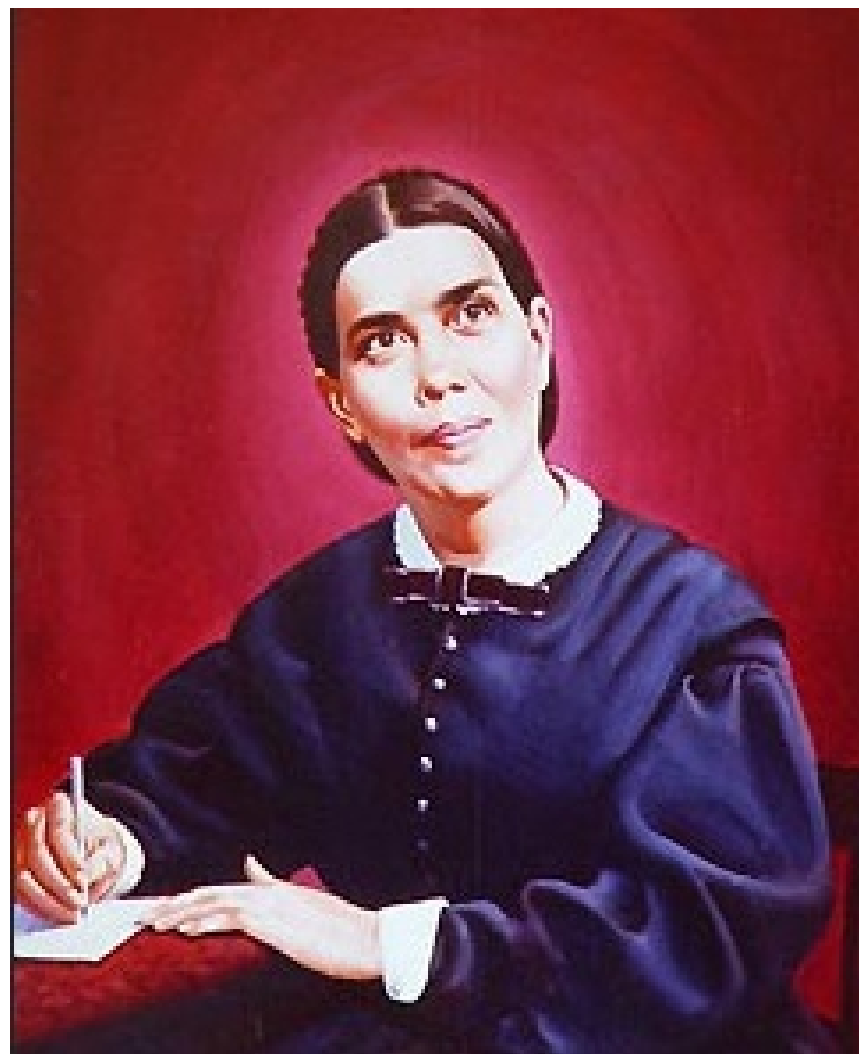




Satan has endeavored to bury the true history of the 20th century just as effectively as he has tried to bury the Adventist history. But here, today, we are going to begin to uncover the truth. All we have to do is take the Bible prophecy and lay it beside the history and see if the pieces fit. As William Miller once said "If you find every word of the prophecy is literally fulfilled,... then you may know that your history is the true event. But if one word lacks a fulfillment, then you must look for another event, or wait its future development." *Views of the Prophetic Chronology, Selected from the Manuscripts of William Miller With a Memoir of His Life by Joshua V. Himes, 1841, page 22*



Before we begin to look at the prophecy and history, I would like you to consider the following statement from the Spirit of Prophecy. "Satan is working that the history of the Jewish nation may be repeated in the experience of those who claim to believe present truth. The Jews had the Old Testament Scriptures, and supposed themselves conversant with them. But they made a woeful mistake. . . Satan knew just how to take these men in his net, and deceive and destroy them. . . The very same Satan is at work to undermine the faith of the people of God at this time." *Selected Messages Volume 2* page 111



Ellen G. White - 1827-1915



Continuing with the same passage:

“There are persons ready to catch up every new idea. The prophecies of Daniel and the Revelation are misinterpreted. These persons do not consider that the truth has been set forth at the appointed time by the very men whom God was leading to do this special work. These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in this work, are to take the Word of God and believe on ‘their word’ who have been led by the Lord... It is true that there are prophecies yet to be fulfilled. But very erroneous work has been done again and again, and will continue to be done by those who seek to find new light in the prophecies, and who begin by turning away from the light that God has already given. . . The Lord does not lay upon those who have not had an experience in His work the burden of making a new exposition of those prophecies which He has, by His Holy Spirit, moved upon His chosen servants to explain.” *Selected Messages Volume 2 page 111*

This quote is telling us that we should not begin by throwing out the work that the pioneers did, but that we should build on it. This is what we are going to do in this presentation. Since Ellen White had a high regard for the truth presented in Uriah Smith's Daniel and Revelation, we will base most of our presentation on his work. In some areas we will have to go beyond his work and take a look at history that occurred after his death. So, let's begin, and see if we can find a fulfillment for every word of this prophecy.



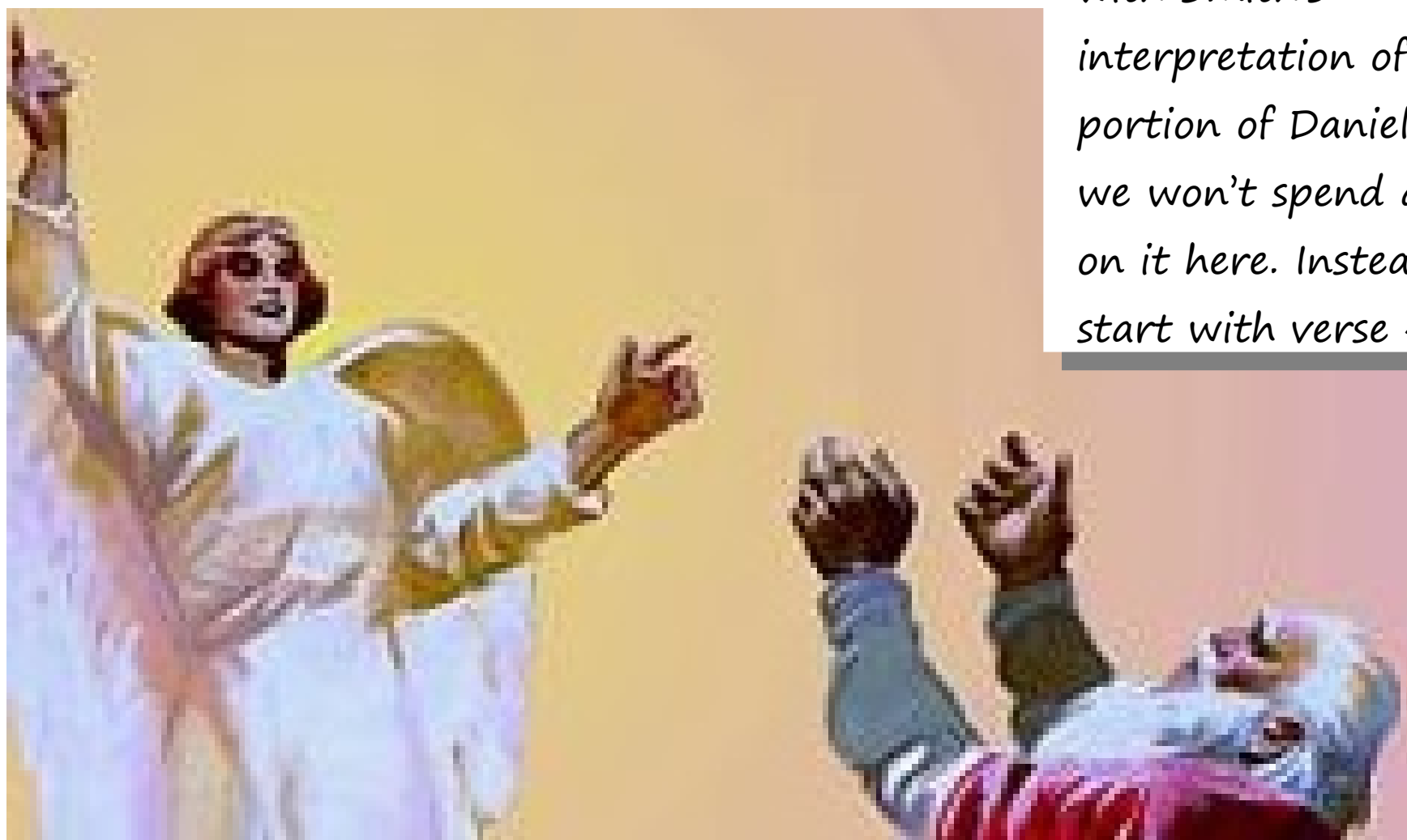
This prophecy is one of the most unusual prophecies in Daniel. In fact, in the entire Bible. The vision actually starts in chapter 10 and closes at the end of chapter 12. The most striking feature of this prophecy is that it is given in plain language. Most Bible prophecy is given in symbols. Beasts represent nations or political powers. Women represent churches or religious powers. But in Daniel 11 these symbols are not used.

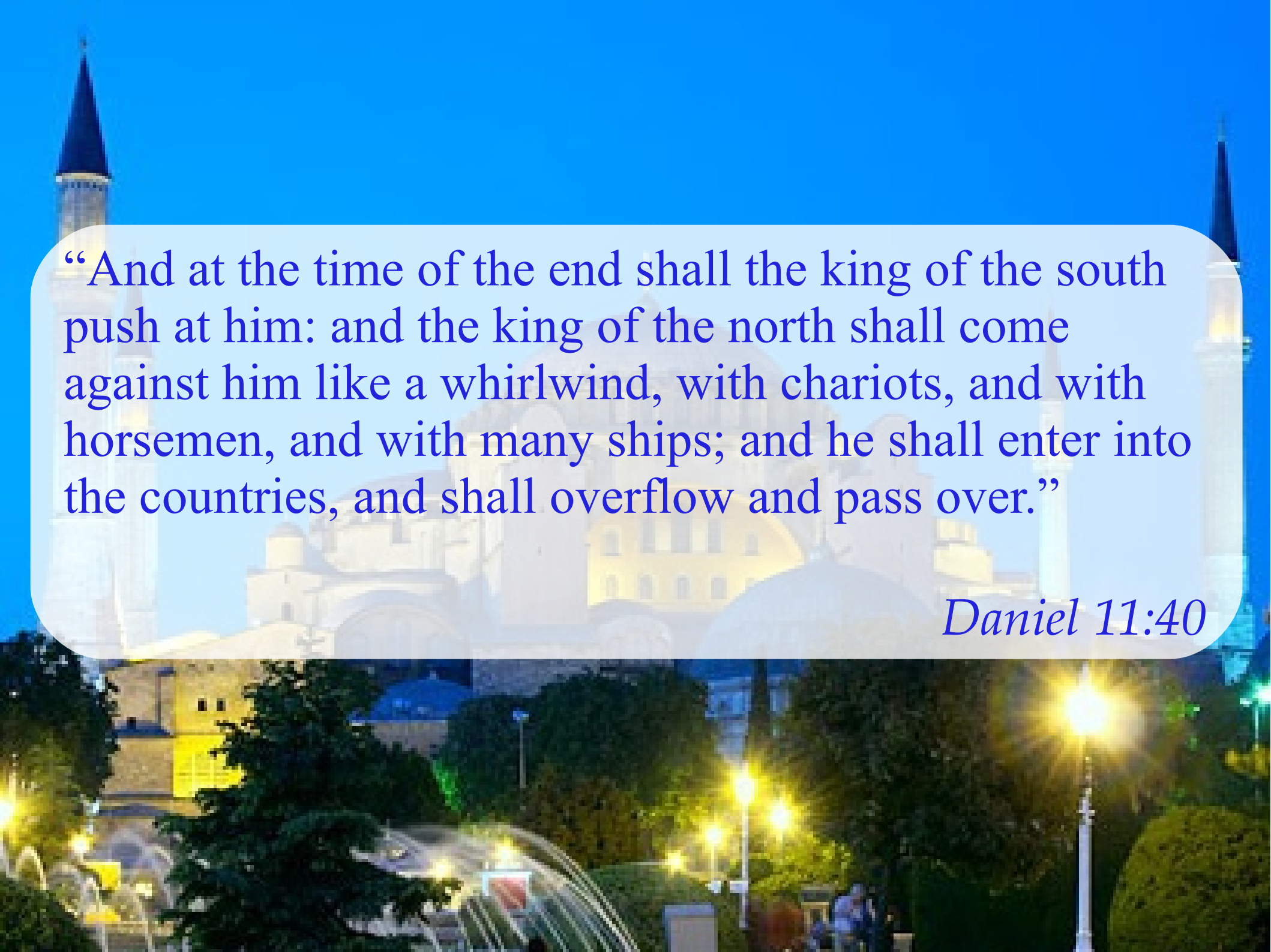


The angel simply tells Daniel “this is what will happen.” In fact, at the very beginning of the vision, Gabriel tells Daniel that this time we aren’t using symbols. “And now will I show thee the truth...”
Daniel 11:2.

This doesn't mean that Daniel's other visions weren't true. But this vision is laying out the actual events, without the use of symbols.

Most Adventists agree with Smith's interpretation of the first portion of Daniel 11, so we won't spend any time on it here. Instead we will start with verse 40.

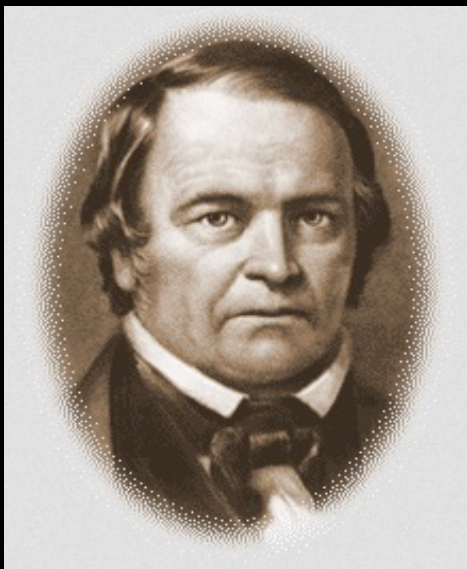


The background image is a night photograph of a city. In the foreground, there is a large, ornate fountain with multiple water jets. Behind the fountain, there are several tall, illuminated streetlights. In the background, a large, historic building with multiple domes and minarets, characteristic of Islamic architecture, is visible. The sky is a deep blue, and the overall scene is lit up by the city lights and the fountain's illumination.

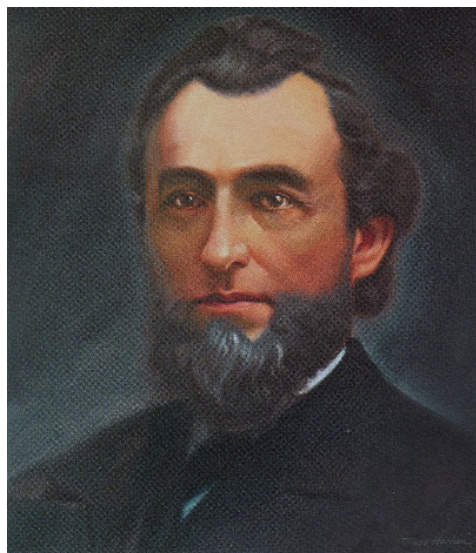
“And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.”

Daniel 11:40

The first thing to consider here is, when is this time of the end? Many of those who teach that the king of the north is the papacy also teach that the time of the end, in this verse, is really 1844. None of the pioneers believed this. They all taught that the time of the end was 1798. The reason for the the 1844 date is that the pope was captured in 1798 and thus could not come at anybody like a whirlwind for many years after. In fact almost everyone, who puts the papacy in this verse, dates his coming like a whirlwind to the collapse of the Soviet Union in 1989, more than 200 years after 1798. The 1844 date was introduced by M.C. Wilcox and W.W. Prescott, who were mentioned in our previous study on the history of Adventism. But 1989 is still 145 years after 1844, so I don't see that the cause is helped very much by using 1844 as the time of the end.



William Miller - 1782-1849



Uriah Smith - 1832-1903



W. W. Prescott - 1855-1944

But let's consider this a little further. The time of end must refer to the end of some time period. What time period has Daniel been discussing up to this point in the vision? The time period is found in verse 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.”

Daniel 11:35

Verse 35 is obviously speaking about the 1260 years of Papal persecution and is connecting the time of the end, to the end of this period of persecution. Does it make sense then to go to a different vision, in Daniel 8, to tell us that the time of the end is really the end of the 2300 days? Not really. But let's consider also the angel's instruction to Daniel at the end of the vision in Daniel 12:4.

“But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.”

Daniel 12:4

“The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal ‘to the time of the end.’ Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, ‘many shall run to and fro, and knowledge shall be increased.’ Daniel 12:4...

This period ended in 1798. The coming of Christ could not take place before that time... It is this side of that time that the message of Christ’s second coming is to be proclaimed.

No such message has ever been given in past ages... But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near.” *The Great Controversy, page 356*



Ellen G. White - 1827-1915

If the time of the end does not come until 1844, then we should not see a rapid increase in knowledge and understanding until after that time. But this is not what we find in history. The rapid increase in science and invention began with the industrial revolution in the late 1700's. But the understanding of prophecy also rapidly increased after 1798 and Adventists have always equated this with the increase of knowledge at the time of the end. If the time of the end did not come until 1844, the prophecies would not have been understood till after that time and the first and second Angel's messages could not have been preached.

The time of the end mentioned in Daniel 11:40 has to be 1798. It doesn't fit the context of the prophecy to insert 1844 here. Gabriel is clearly referring to the end of the 1260 years of papal persecution. In 1798 something was going to happen and history tells us that momentous events happened in that very year.



Industrial Revolution - 1760-1840

“At the time of the end, (1798) shall the king of the south push at him.” Who is the king of the south? Most of those who present the king of north as the papacy, present the pushing of the king of the south, in this verse, as the rise of atheistic communism in 1917. Not only does this put the event 119 years after the time of the end, but to do this we have to insert Egypt for the king of the south and then turn Egypt into a symbol of atheism. This method ignores the fact that the king of the south has never before represented symbolic Egypt, in this prophecy. Let,s go back to the first time the king of the south is mentioned in Daniel 11.



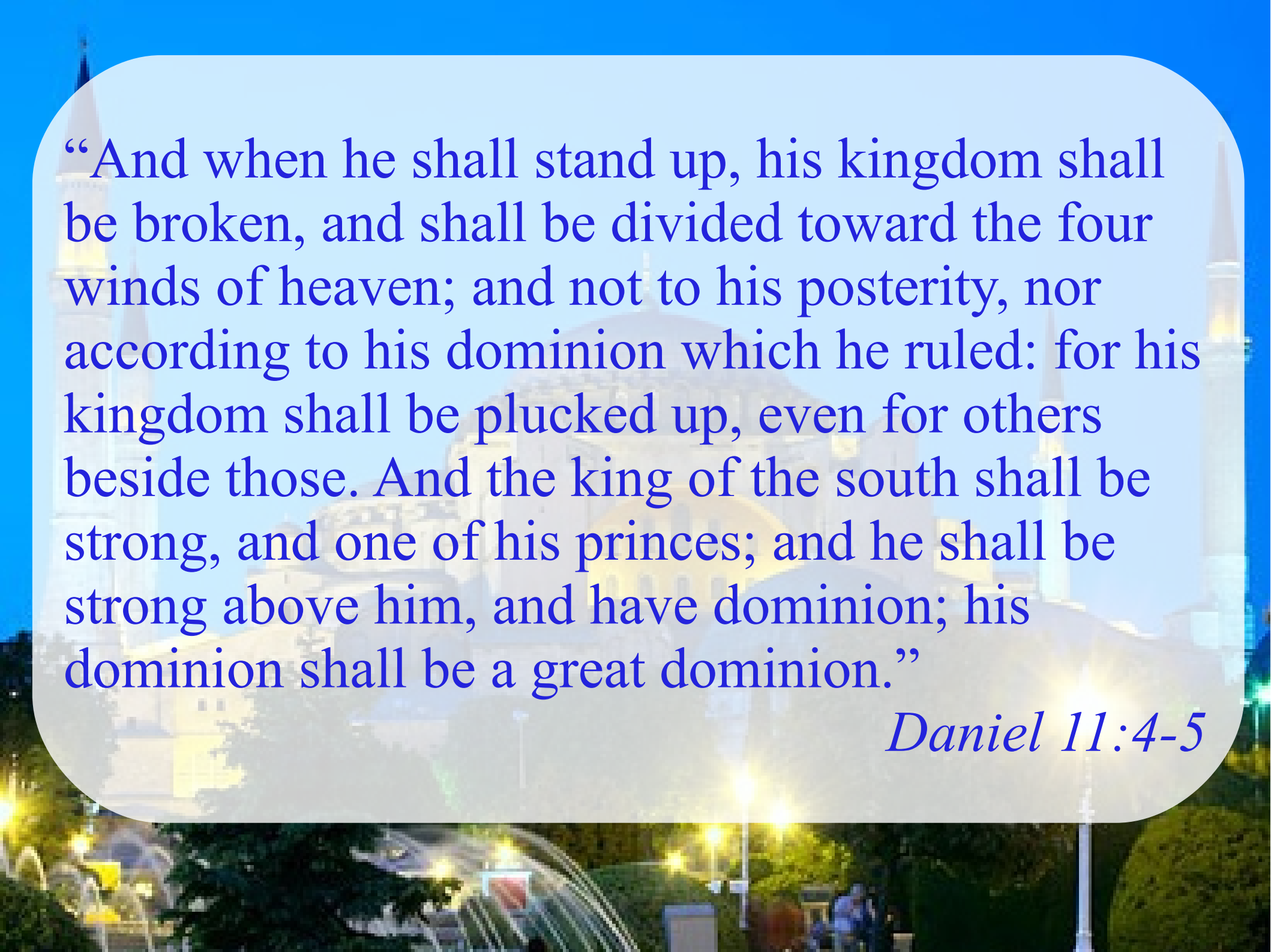
French taking the Pope captive - 1798



Vladimir Lenin - 1917



Egyptian Sphinx

The background of the slide is a photograph of a city at night. In the foreground, there is a large, ornate fountain with multiple water jets. Behind the fountain, a large, brightly lit building with a central dome and several minarets is visible, likely a mosque or a palace. The sky is dark blue, and the city lights create a warm, golden glow. The entire scene is framed by a light blue, rounded rectangular overlay that contains the text.

“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. 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.”

Daniel 11:4-5

The Four Divisions of Alexander's Empire – Soon resolved into two
when Lysimachus conquered Cassander and Seleucus Conquered Lysimachus



In this verse the king of the south obviously refers to the southern division of Alexander's empire.

From here to the end of the prophecy, the king of the south is often involved in conflict. All the way to verse 40 it is unmistakably identified with Egypt and it is never considered to be a symbol of atheism, simply because atheism was not a part of Egyptian ideology at this time. There is no indication that this identity is to change in verse 40. Nor is there any indication that the application is to shift from literal world powers to symbolic ones in this verse.



Egyptian Sphinx



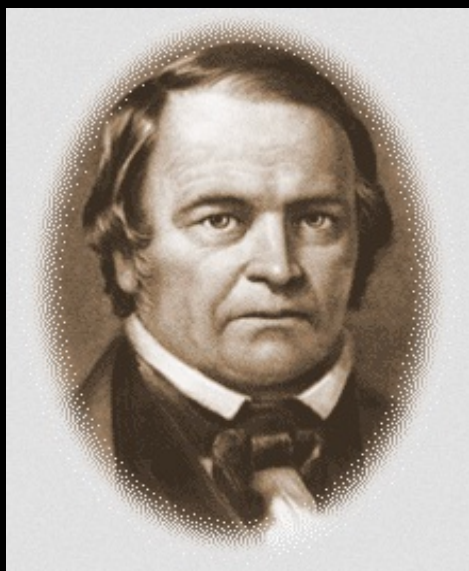
Vladimir Lenin - 1917

With these considerations then, it makes much more sense for Egypt to still be the power referred to as the king of the south in Daniel 11:40. This king was to push at the “him” at the time of the end (1798). If it can be established that Egypt actually did this in the year 1798, then we can know for sure that the identity of this power as Egypt is correct. But to do this we must establish the identity of “him.” The word him is a pronoun. A pronoun refers to a noun that was used previously. In order to establish who this pronoun is referring to, we must go back several verses to Daniel 11:36.

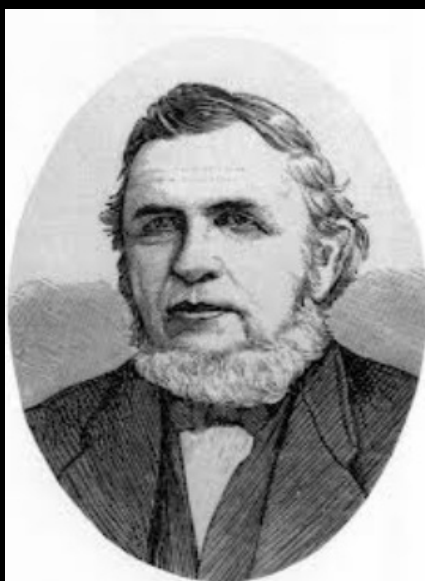
“And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.”

Daniel 11:36

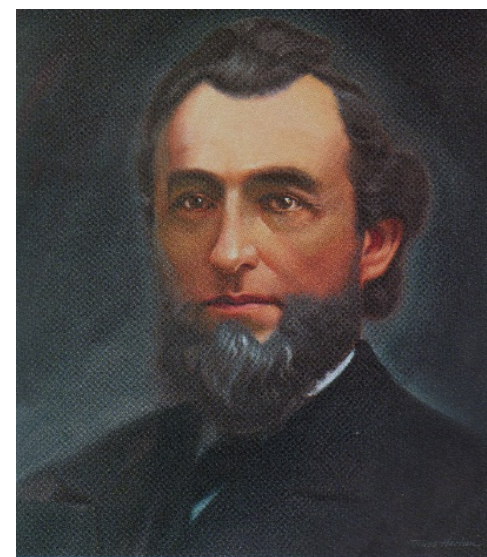
This king is usually called the willful king. Who is this willful king? Most of the pioneers in 1844 thought he was the papacy. This is because a lot of the description given us of this power seems to fit the papacy. But Josiah Litch had a different idea about this king and when Uriah Smith published his book in 1873 he decided that Josiah Litch had more in favor of his position. He says "The king here introduced cannot denote the same power which was last noticed, namely, the papal power; for the specifications will not hold good, if applied to that power.... It could be properly translated... 'A certain king shall do according to his will,' thus clearly introducing a new power upon the stage of action." *Thoughts on Daniel, 1883 edition, page 338.*



William Miller - 1782-1849



Josiah Litch - 1809-1886



Uriah Smith - 1832-1903

This statement of Smith is very strongly contested by Bible scholars of today who believe this power to be the papacy. They claim that the original Hebrew cannot read any other way than as “the king.” This would mean “the king” refers to the king mentioned in the preceding verses. I have no knowledge of Hebrew so cannot say one way or the other on the translation. But I would like to point out a couple of things. “The king” would certainly refer to a king who has been mentioned in the previous verses. If the papacy was referred to as a king in the preceding verses, then the willful king would have to be the papacy. But, the preceding verses do not talk about the papacy as a king. The last power referred to as a king is the pagan Roman Empire in verse 29.



Constantine – 272-337 AD



Pope Pius VI 1775-1800

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



View of Constantinople

This verse was fulfilled when Constantine moved the capitol from Rome to Constantinople. It then goes on to say that he shall “return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.” Daniel 11:30.

“Those who forsake the holy covenant” were those who formed the papacy. It then goes on to tell how “they,” (the papacy) shall take away the “daily” and set up the “abomination of desolation.” But this prophecy never identifies the papacy as a king. In this prophecy all the kings have been nations. The king of verses 30-32 would be the nation that set up the papacy and placed it in power to rule. It would make sense then, that the king in verse 36 would be the nation that was the staunchest supporter of the papacy during it’s dominion of 1260 years. The foremost nation involved in the persecution of God’s people. This nation was France.



Baptism of Clovis – 496 AD



St. Bartholomew's Massacre - 1572

“But of those who resisted the encroachments of the papal power, the Waldenses stood foremost.” *Great Controversy*, page 64.

If the Waldenses were the foremost in resisting the papacy, who was the foremost in persecuting them? The French. When the papacy tried a person for heresy and condemned them, they always handed them over to the civil authority for punishment. They held sway over the civil powers of Europe but were not themselves a civil power, except in Italy, and for at least part of the great tribulation Italy was ruled over by Charlamagne, a French king.



Ellen G. White - 1827-1915



Henri Arnaud – 1641-1721
Famous Waldensian Pastor



Charlamagne – 742-814 AD

“As we approach the year A.D. 508, we behold a mighty crisis ripening between Catholicism and the pagan influences still existing in the empire. ... The conversion of Clovis is said to have been the occasion of bestowing upon the French monarch the titles of ‘Most Christian Majesty’ and ‘Eldest Son of the Church.’” *Daniel and the Revelation, 1944 edition, page 271.*

“This title... owed its origins to the long, and distinctive, relationship between the Catholic Church and the Franks. France was the first modern state recognized by the Church, and was known as the ‘Eldest Daughter of the Church;’ Clovis, the King of the Franks, had been recognized by the papacy as a protector of Rome’s interests.” *Wikipedia article “Style of the French Sovereign”*



Pope Julius II - 1487-1555



Baptism of Clovis – 496 AD


As you can see, the primary political power that supported the papacy during its supremacy was France. It would make sense then, that the king (or political power) in verse 36 would be France. If France is the willful king, we should be able to find in France a fulfillment of every event predicted about this power.



Pope Pius VI - 1798



Clovis – 466 – 511 AD

The background of the slide is a photograph of a large mosque at night. The mosque features a prominent central dome and several tall, slender minarets. The building is illuminated with warm lights, and the sky is a deep blue. In the foreground, there is a fountain with water spraying upwards, and some trees and streetlights are visible.

We have now identified the time of the end, as 1798, the king of the south, as Egypt, and it looks like it makes sense for the willful king to be France. In the very year specified (1798) there was a battle between Egypt (king of the south) and France (him). In our next presentation we will look more closely at France and its' perfect fulfillment of verses 36-39. So, this is not really the...

The End!

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