



Caught Unprepared

Part 7

The Sign of the Time of Trouble



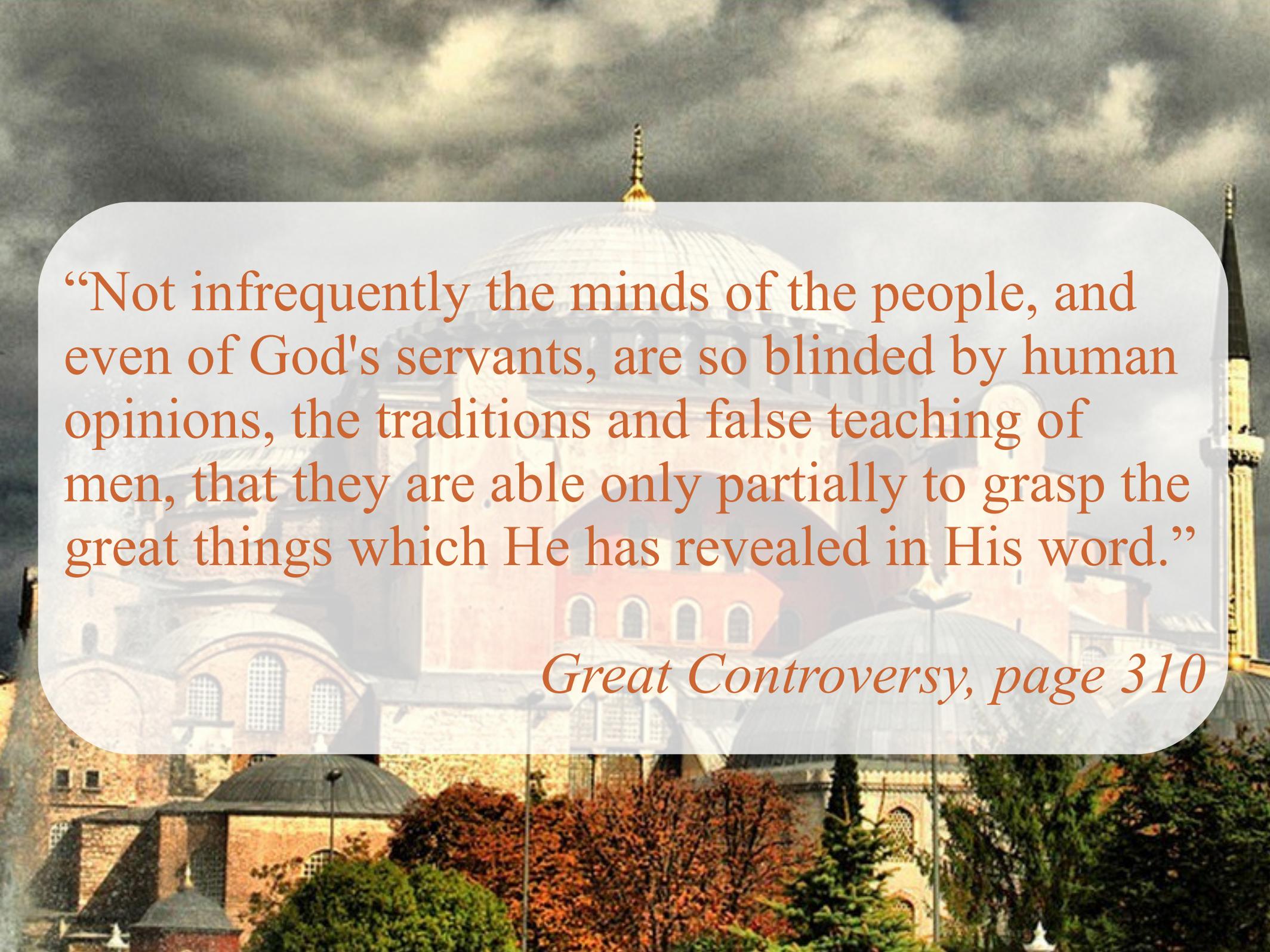
“Let us read and study the twelfth chapter of Daniel. It is a warning that we shall all need to understand before the time of the end.”

Manuscript Releases Vol. 15, page 228



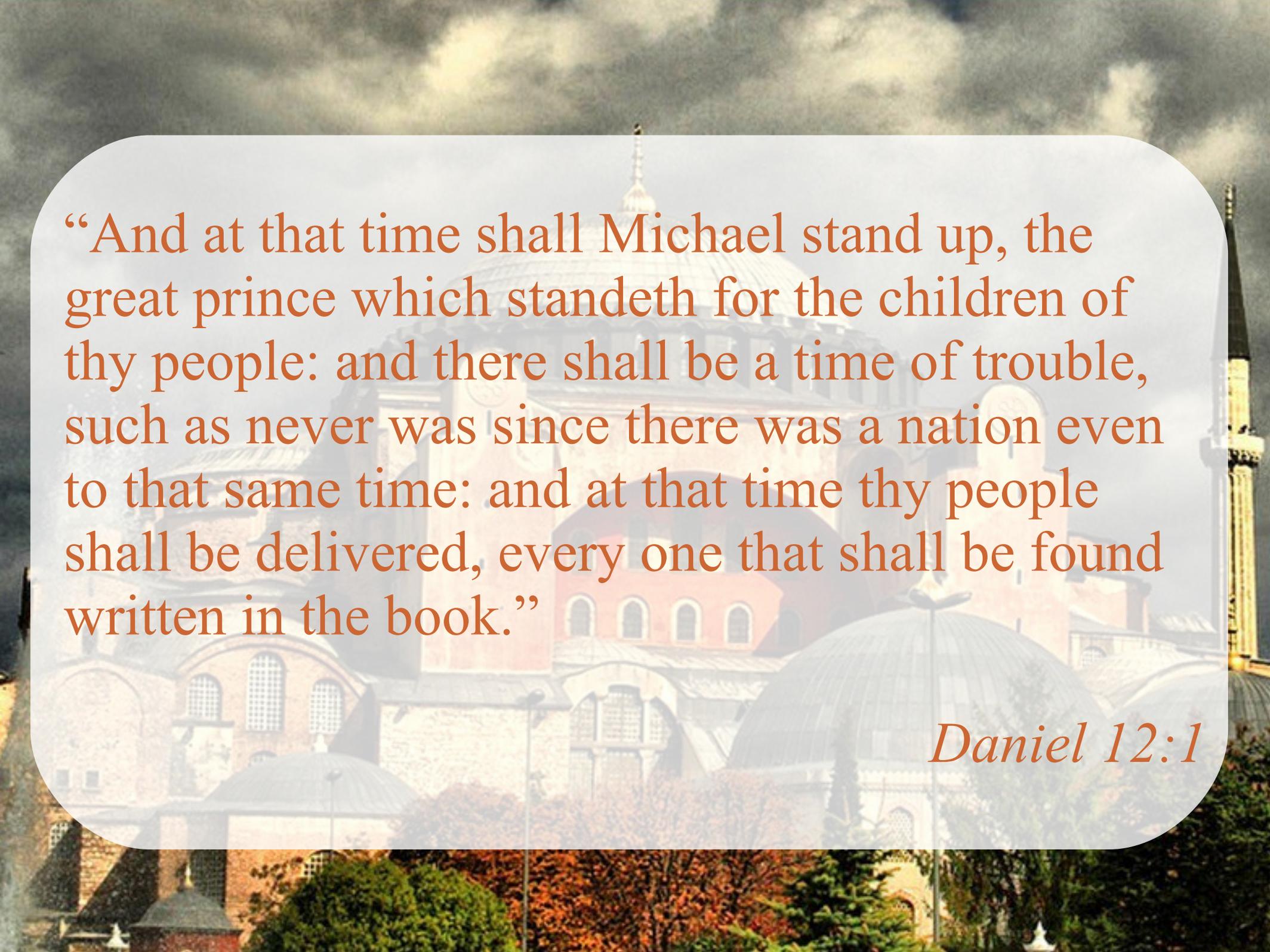
“In the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important 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*



“Not infrequently the minds of the people, and even of God's servants, are so blinded by human opinions, the traditions and false teaching of men, that they are able only partially to grasp the great things which He has revealed in His word.”

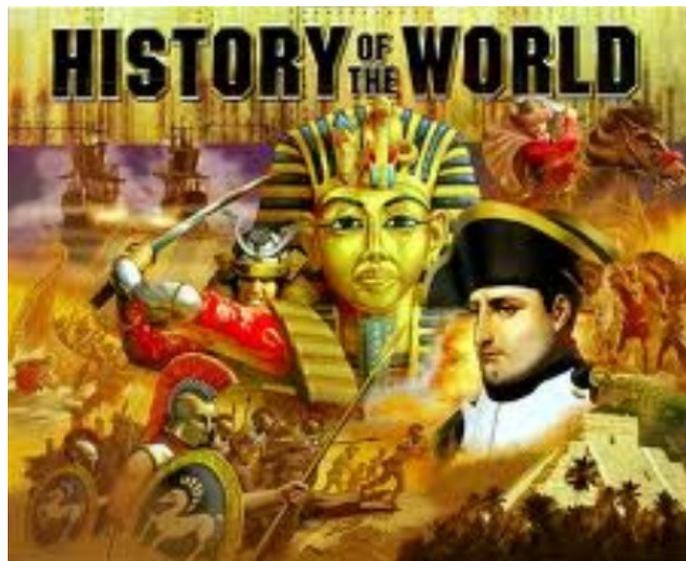
Great Controversy, page 310



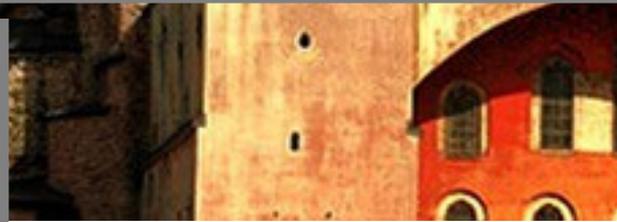
“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the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

Daniel 12:1

How are we to know when the time of trouble begins? Is it the Sunday law? Many think that the Sunday law is the sign of the beginning of the time of trouble, but nowhere in the Bible is there an indication of this and Ellen White says that the Sunday law is the last act in the drama. There is only one place in the Bible where the starting point of the time of trouble is identified and that is Daniel 12:1. Nothing in the preceding verses is said about a Sunday law, instead they focus on the doings and end of a power called the king of the north. The only way to insert the Sunday law into these verses is to give them a spiritual, mystical, meaning, instead of a literal one.

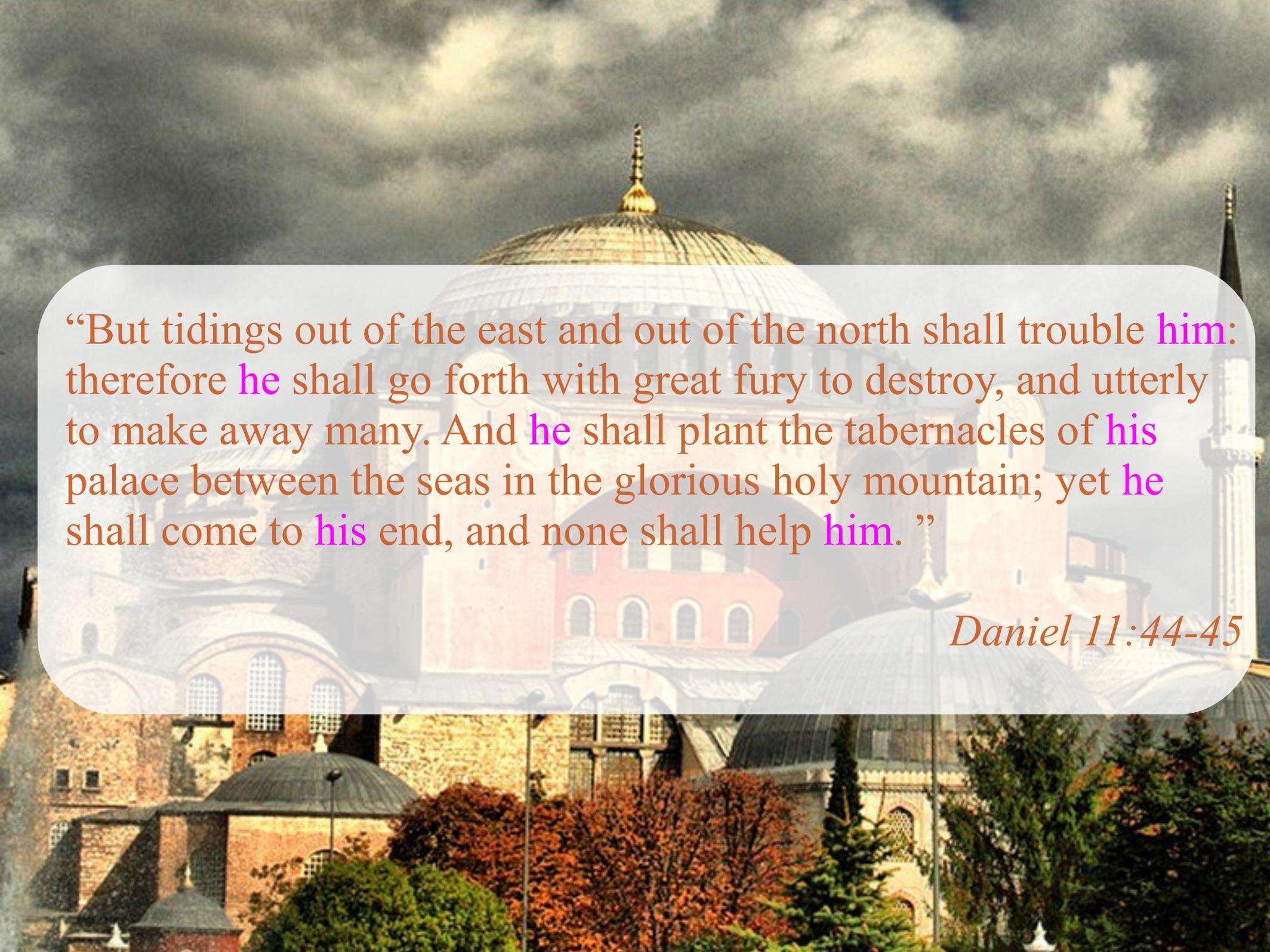


In earlier presentations we pointed out how Daniel 11 is different from other prophecies in that it is presented in plain language instead of in symbols. The angel says “And now will I show thee the truth...” *Daniel 11:2*. If we read this prophecy literally, it is the end of the king of the north that signals the beginning of the time of trouble. For this reason, identifying this power and pinpointing its end is of vital importance to understanding this time of trouble. Let's begin this time by reviewing the verses in question, Daniel 11:40-45.



“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. **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**. **He** shall stretch forth **his** hand also upon the countries: and the land of **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 the **Ethiopians** shall be at his steps.”

Daniel 11:40-43



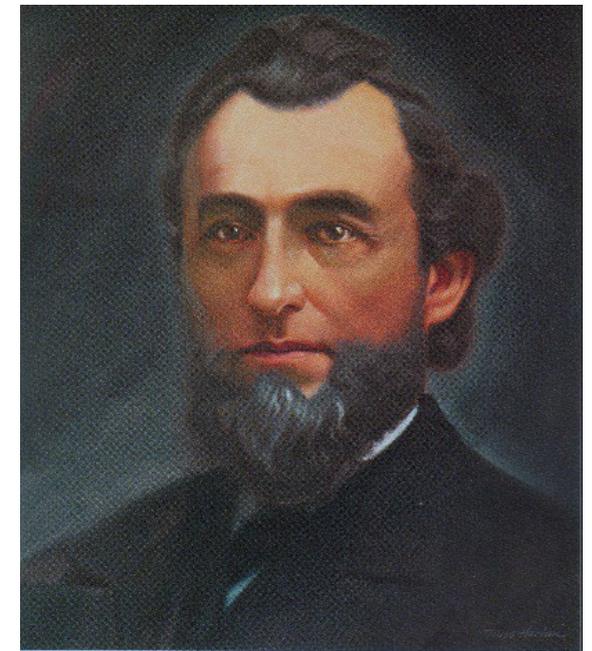
“But tidings out of the east and out of the north shall trouble **him**: therefore **he** shall go forth with great fury to destroy, and utterly to make away many. And **he** shall plant the tabernacles of **his** palace between the seas in the glorious holy mountain; yet **he** shall come to **his** end, and none shall help **him**. ”

Daniel 11:44-45

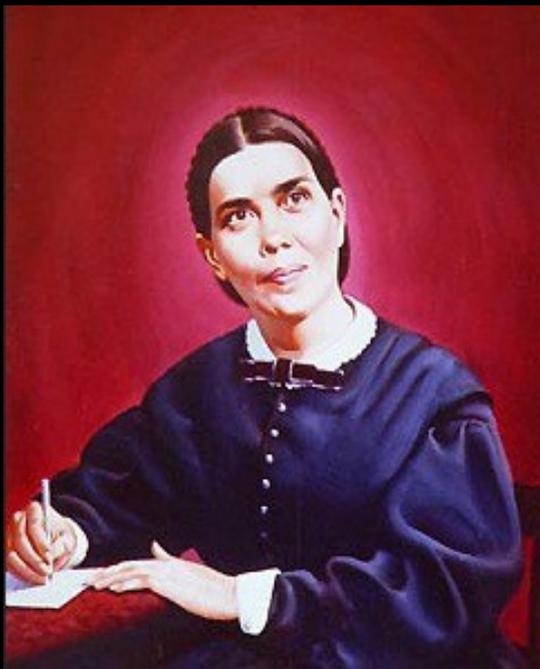
So far we have positively identified the time of the end as 1798, the king of the south as Egypt, and him (the willful king) as France. We also established that there was a war fought between Egypt and France in the year 1798 that exactly fits the description in verse 40. We have seen that the acts of the king of the north described in verses 40-43 were perfectly fulfilled by the Ottoman empire in the years following 1798. Up to this point we have faithfully followed the road map given us by Uriah Smith in his book on Daniel, published in 1873. But we now enter uncharted territory. The next two verses had not happened yet when Smith wrote his book.



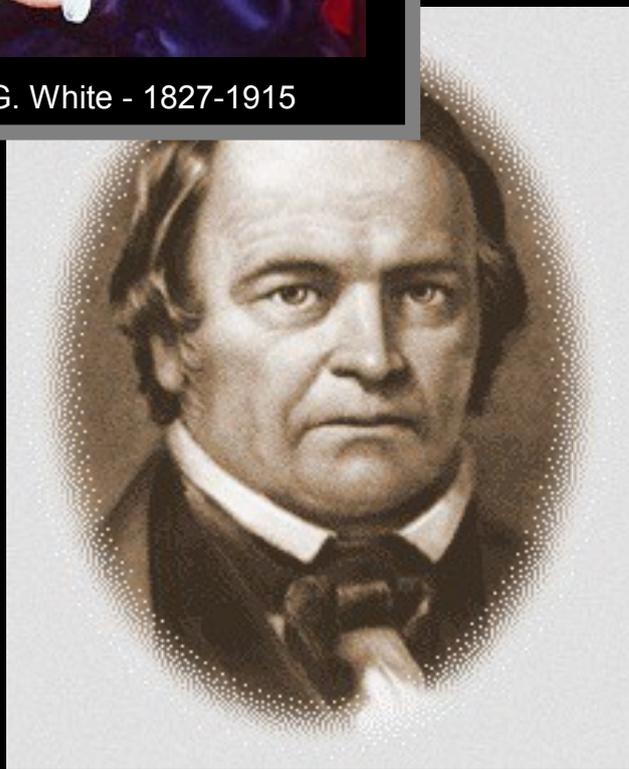
Napoleon and his Generals



Uriah Smith - 1832-1903



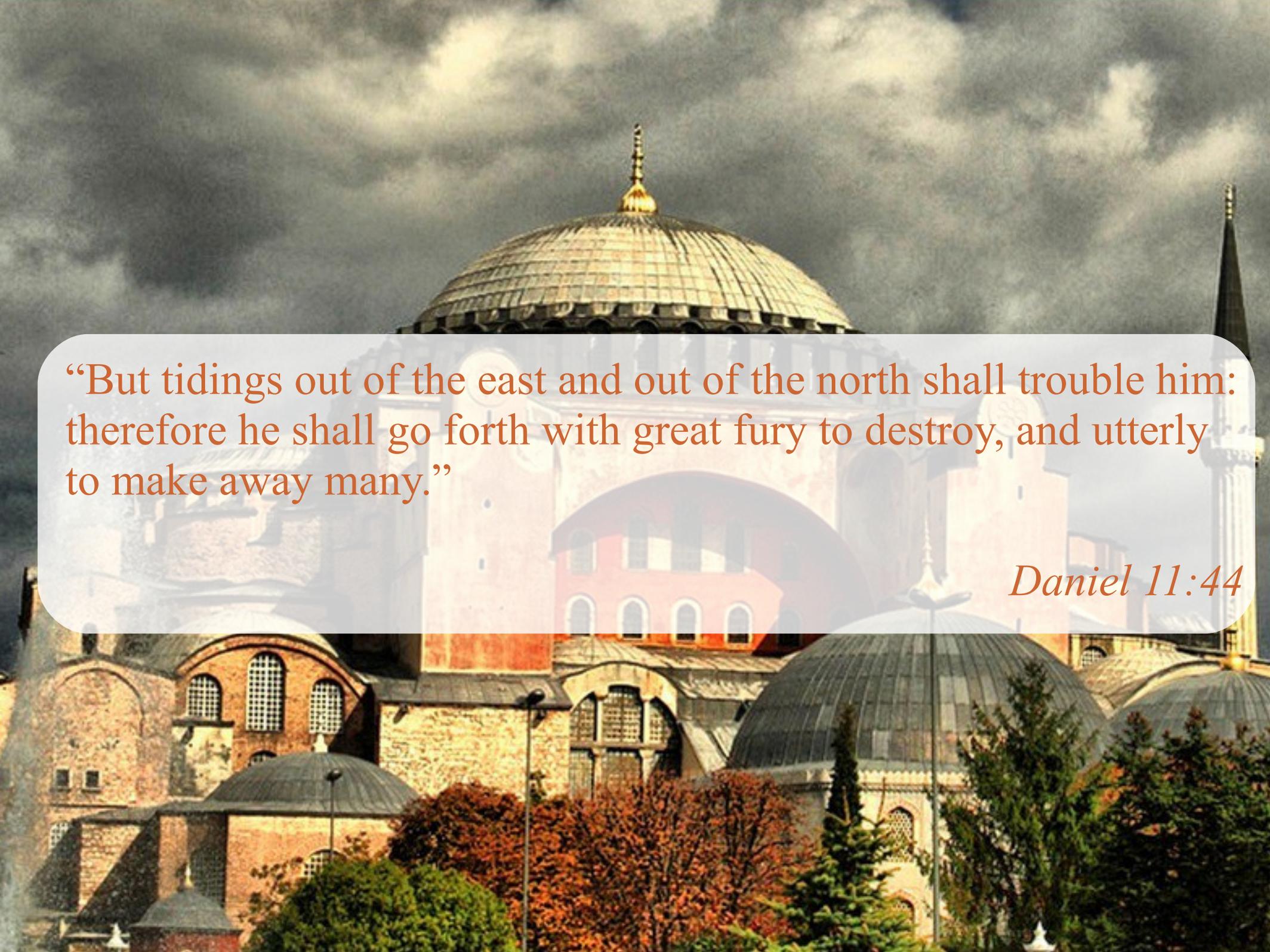
Ellen G. White - 1827-1915



William Miller - 1782-1849

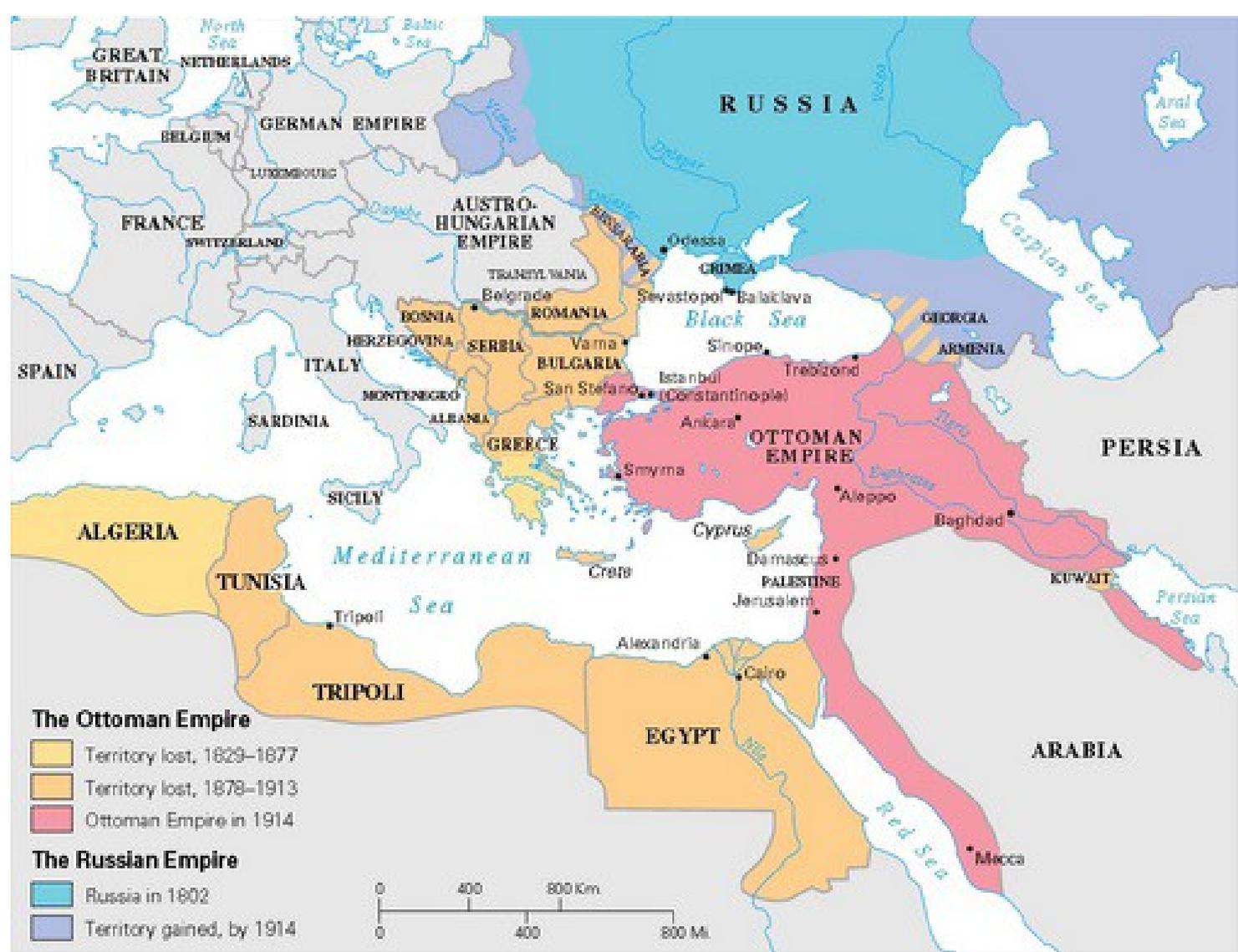
Let's continue laying the prophecy beside history and see what we find. Always bearing in mind the Spirit of Prophecy instruction that "The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed." *Review and Herald, June 28, 1906.*

As well as William Miller's principle that "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*

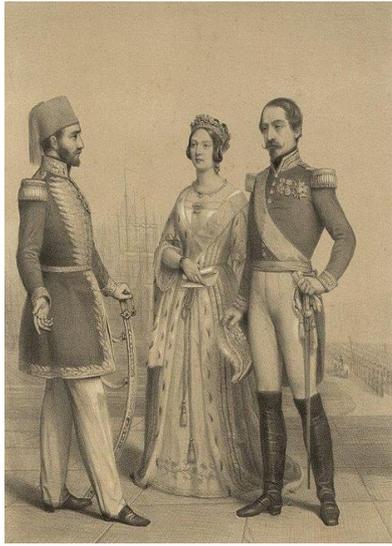


“But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.”

Daniel 11:44



What is north and east of the Ottoman Empire? The Russian Empire is in the north and the Persian Empire is in the east. Some have said that Russia is the king of the north but how then can he be troubled by tidings from the north? There is nothing north of Russia.



Rulers of
Russia,
Turkey,
and
England
1840

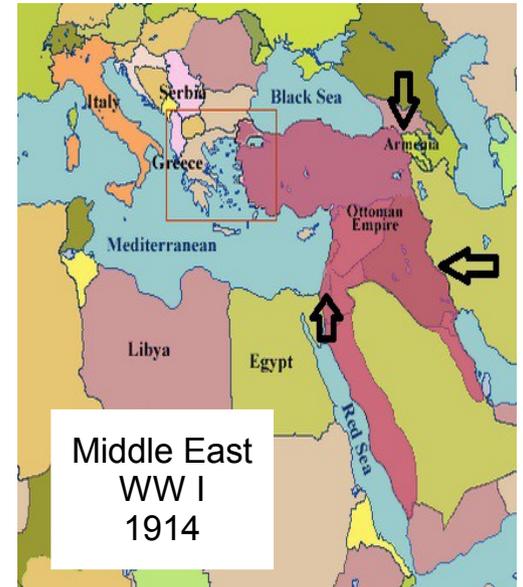
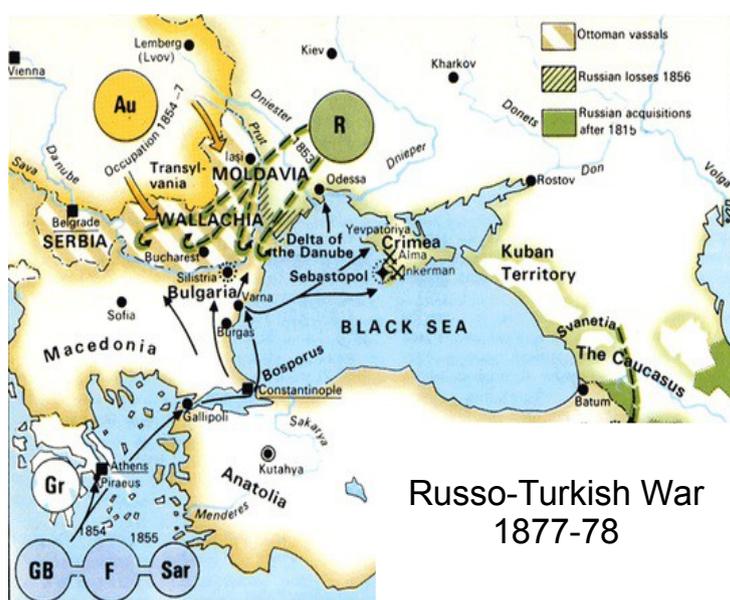


Abdülmecid I
Sultan
of
Turkey
1840



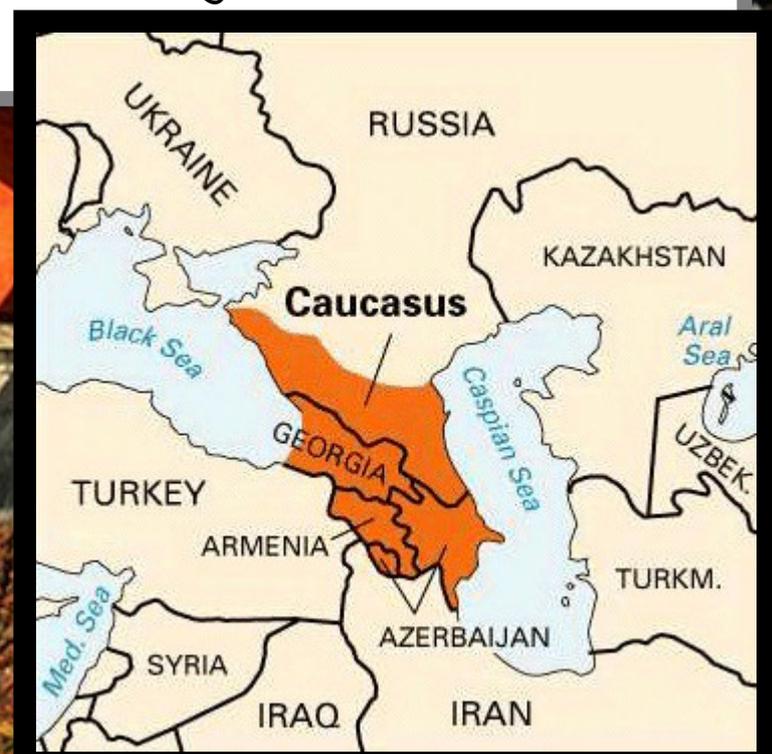
Nicholas I
Czar of
Russia
1840

From 1840, when the Sultan sought protection from the powers of Europe, the Ottoman Empire was known as the sick man of the east. The empire was weak, the ruler dissolute, the government bankrupt, the army demoralized. What is not generally known is that the Russian Empire was founded by the remnants of the royal family of the Byzantine empire, after they were driven out of Constantinople by the Ottomans in 1453. The word Czar is the Russian equivalent of Caesar and the governmental forms, procedures, and emblems of the Russian court were derived from the Byzantine. The Czars thought of themselves as ruling the third Rome and the state religion was Eastern Orthodox, whose seat is Constantinople. They also had their eyes on the Indies and gained considerable control over northern Persia.



Obviously, Russia had an interest in obtaining control over Constantinople. But Britain and France did not want Russia to gain that control. Britain was afraid that if Russia gained access to the eastern Mediterranean, control of the Suez Canal would be jeopardized. When Russia attacked in 1853 (Crimean war) and 1877 (Russo-Turkish war), Britain came to the aid of the Sultan and even though Russia gained Turkish territory, it did not gain its goal of controlling Constantinople. These conflicts only served to create further tensions in Europe and apprehension as to what would occur if the Ottoman Empire collapsed. This tension was known as the Eastern Question and was directly related to outbreak of World War I.

Another little known fact is the extermination and exile of the Circassians of the Caucasus. These people were Moslems and the area was ruled by the Ottoman Empire until the region was conquered by Russia in 1864. Following the Russian victory these Moslem people were exiled or murdered. The exiles had only one place to go, the Ottoman Empire. Coming largely from the north and the east, these exiles poured into the empire with stories of horror perpetrated by the Orthodox Russian soldiers. These people added to the strain on the already weak empire and their stories caused fear and consternation and a reaction soon followed. These "tidings out of the east and out of the north" troubled him.



The fears excited by these tidings from the north and east lead to the Armenian Genocide. The Armenians were Christians but had never joined the Eastern Orthodox or the Catholic Church. They early possessed a Bible in their own tongue and, like the Waldensians of the west, they traveled far and wide spreading the truth. For centuries they kept the Bible Sabbath and spread this knowledge as far away as China and Japan. Located in the northeast corner of Turkey, the Armenian homeland had long been under Ottoman rule. But until the 19th century they were left to worship as they chose. Along with all other Christians in the empire they had no political rights and could not proselytize, but were allowed to worship and live in their own communities. Some of the Armenians joined the Russians during the Caucasian war and this was all the Ottoman Turks needed to begin their extermination.



Armenian Bishop and congregation



Armenian Refugees



The Death March

The massacres began in the 1890's and continued until 1922. They reached their climax in the death marches of 1914-16. In all, more than 3 million Christians were killed, half of these were Armenian, the other half were made up of Greek Orthodox and Assyrian Christians as well as other lesser Christian groups in the empire. The western world was so aghast at the enormity of the destruction that in 1930 the word genocide was coined to describe what happened to the Armenians. Never before in history had a government attempted to obliterate an entire ethnic, religious group on this scale. He went "forth with great fury to destroy, and utterly to make away many." Could there be a more perfect description of the history of the Ottoman Empire from 1890 to 1922?



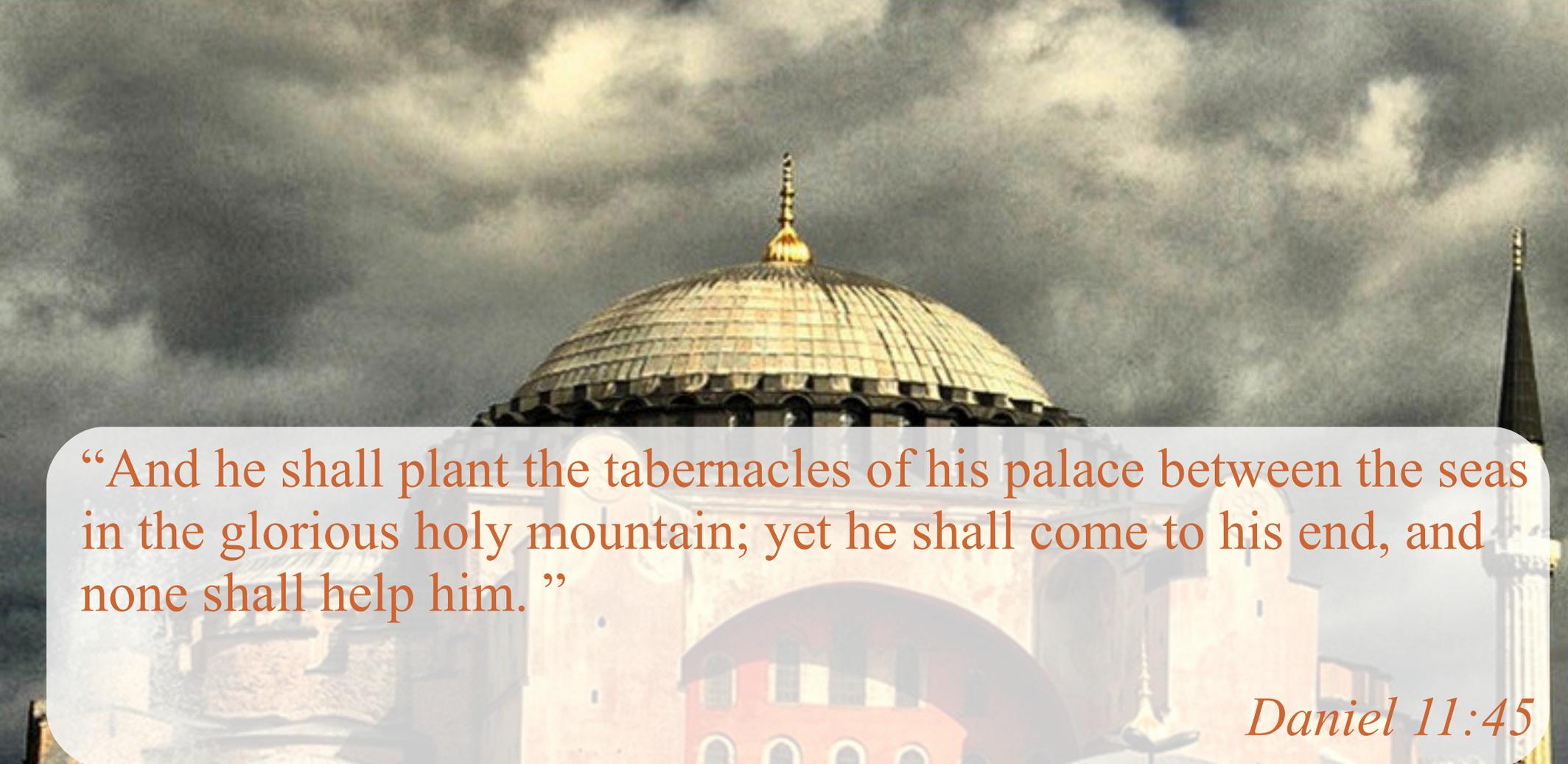
Armenian Genocide Memorial



Armenian Refugees



Armenian Family
outside of Aleppo in Syria



“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. ”

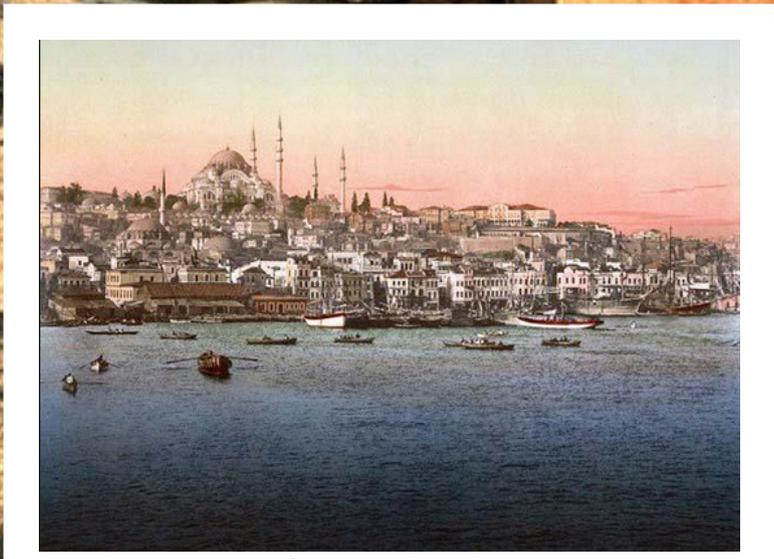
Daniel 11:45



Uriah Smith thought this verse meant that the Sultan would move his capitol to Jerusalem. This never happened, and for this reason, the Ottoman Empire is today rejected as the king of north. After all, if one word lacks a fulfillment we must look elsewhere for this power. But wait a minute. Could Uriah Smith have been wrong as to what this verse meant? Is there another way this verse could be fulfilled without the Sultan moving his capitol?



Turkish Soldier - 1914



Constantinople



Jerusalem Today

Let's take a closer look at this verse. Let's consider the tabernacles of his palace. What does the word tabernacle make you think of? I think of the tabernacle the Israelites built at Sinai. It really refers to any temporary or moveable structure, as we would say, a tent. Something easily and quickly set up and taken down. Some have claimed that the king of the north is really the power of Islam and the tabernacles is referring to the Dome of the Rock, but we immediately see a problem here. The Dome is certainly not a temporary or moveable structure. In fact the dome was built in 689 A.D. and is still standing. It has stood for more than 1300 years. More than three times as long as Solomon's temple and more than twice as long as the second temple. The dome of the rock does not fit this prophecy.



Tabernacle in the Wilderness

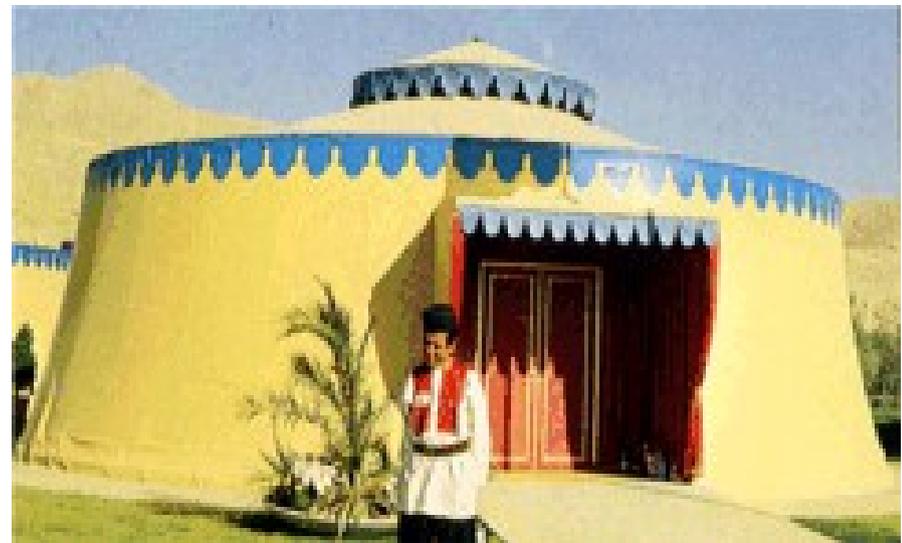


Dome of the Rock in Jerusalem

What about the word palace? A palace is a grand and beautiful home where the ruler or important official lives. Certainly it is associated with the government. But the word here is translated from a different word. The word translated here as palace is appeden (af-feh'-den). It is a Hebrew word but comes originally from the Persian language. It is derived from the Persian Military campaigns. The Persian king would accompany his soldiers to the battle. When they made camp there was a very large tent or tents pitched for the king to occupy. This tent was like a palace. It had all the amenities and luxuries of the palace in the capitol.



Chinese Floating Palace



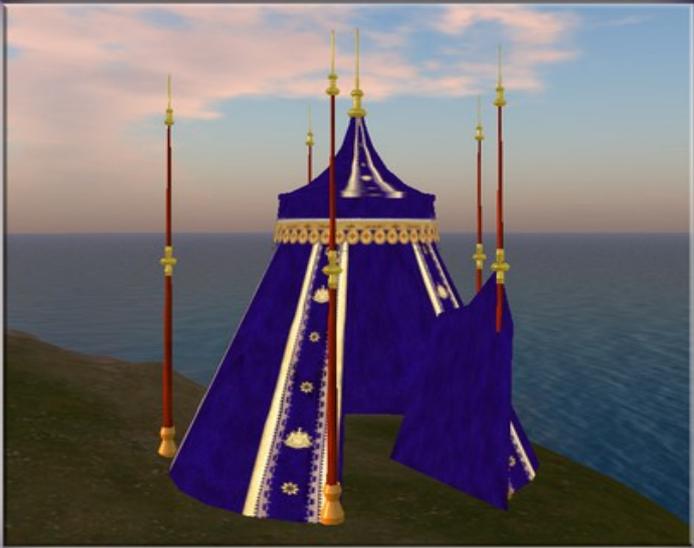
Replica of a Persian "Appeden"
Used by the Monarch.
The rest of the soldiers slept in the open.

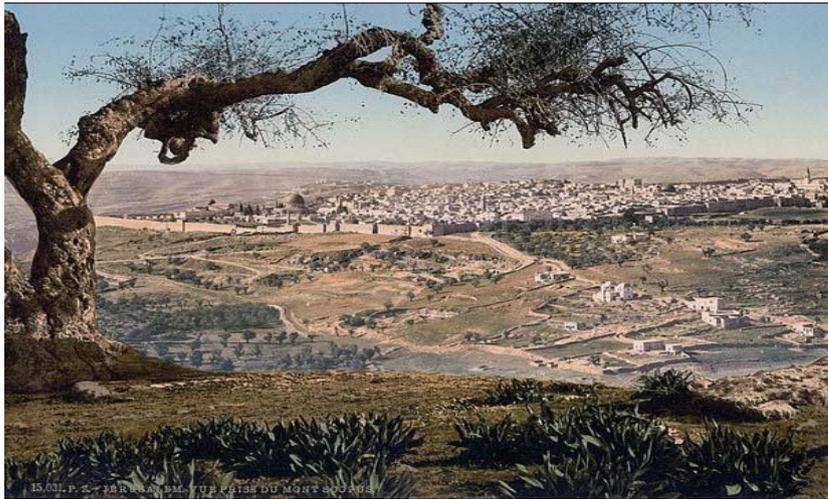


Castle or Citadel

This word appeden is #643 in Strong's and this is the only place in the entire Bible where it is used. There are many places the word palace appears but they are always translated from words that mean "fortress," or "citadel." In other words, all the other times the word palace is used it denotes a permanent structure. But here we see a double use of the word tent, almost as if the prophet is trying to emphasize the fact that this event is exceedingly brief and very temporary in nature.

Persian Tent





View of Jerusalem – Late 1800's

The phrase could be literally translated as “He shall plant the tent of his palace tent.” Or maybe it could read “a piece of his palace tent.” Could this mean that he doesn't move his entire government to Jerusalem as has always been assumed? That he only moves a piece of his palace to Jerusalem?



Another View of the Dome of the Rock in Jerusalem



Another Replica of the tent used by The Persian Monarch Called an “Appeden.”

The question to answer now is, did the Sultan put part of his palace in Jerusalem near the end of the Ottoman Empire? The answer is yes, take a look at this:

In 1887-88 “Ottoman Palestine divided into the districts of Jerusalem, Nablus and Acre – Jerusalem District is ‘autonomous’, i.e. attached directly to Istanbul.”
Wikipedia, Jerusalem Time Line.

It is interesting that here the word autonomous is used to mean that it was attached directly to Istanbul when there were other regions that were autonomous, meaning that they pretty much governed themselves, independent of Constantinople.



Jerusalem in the 1800's
A Quiet Backwater of
Little Significance to the Ottoman Sultan.



After 1850 Jerusalem Becomes
Important Because of International
Interest in a Jewish Homeland

Then in 1897 the “First Zionist Congress at which Jerusalem was discussed as the possible capital of a future Jewish state. In response, Abdul Hamid II initiates (the) policy of sending members of his own Palace staff to govern (the) province of Jerusalem .” *Wikipedia, Jerusalem Timeline.*

Here again, the historian uses almost the exact language of the prophet. The tent of his palace tent, members of his palace staff.

“The strength of the governors depended not only on their personal skills, but also on the authority given them by the central government in Istanbul... In the late nineteenth century, during the reign of Abdülhamid II, governors were appointed from among the palace secretaries of the Sultan, including Ekrem Bey, Governor of Jerusalem from 1906 and 1908.” *Roberto Mazza, Jerusalem from the Ottomans to the British, page 21.*



First Zionist Congress - 1897

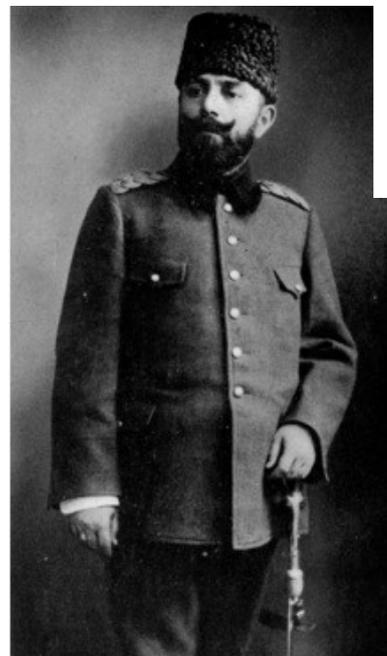
But there is even more. In 1908 the Young Turk Revolution occurred and forced the sultan to form a constitutional government. After the 1913 Ottoman coup d'etat, a military triumvirate seized control of the government. This triumvirate was made up of the three pashas, Enver Pasha, Talaat Pasha, and Jdemal Pasha. One of these three, Jdemal Pasha, became military governor of Syria and Palestine in 1915 and head of the Ottoman fourth army.



Talaat Pasha 1874-1921



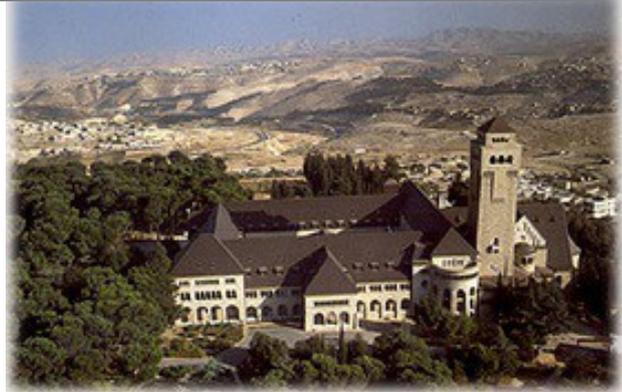
Enver Pasha 1881-1922



Jdemal Pasha 1872-1922



Augusta Victoria Hospital/Hotel

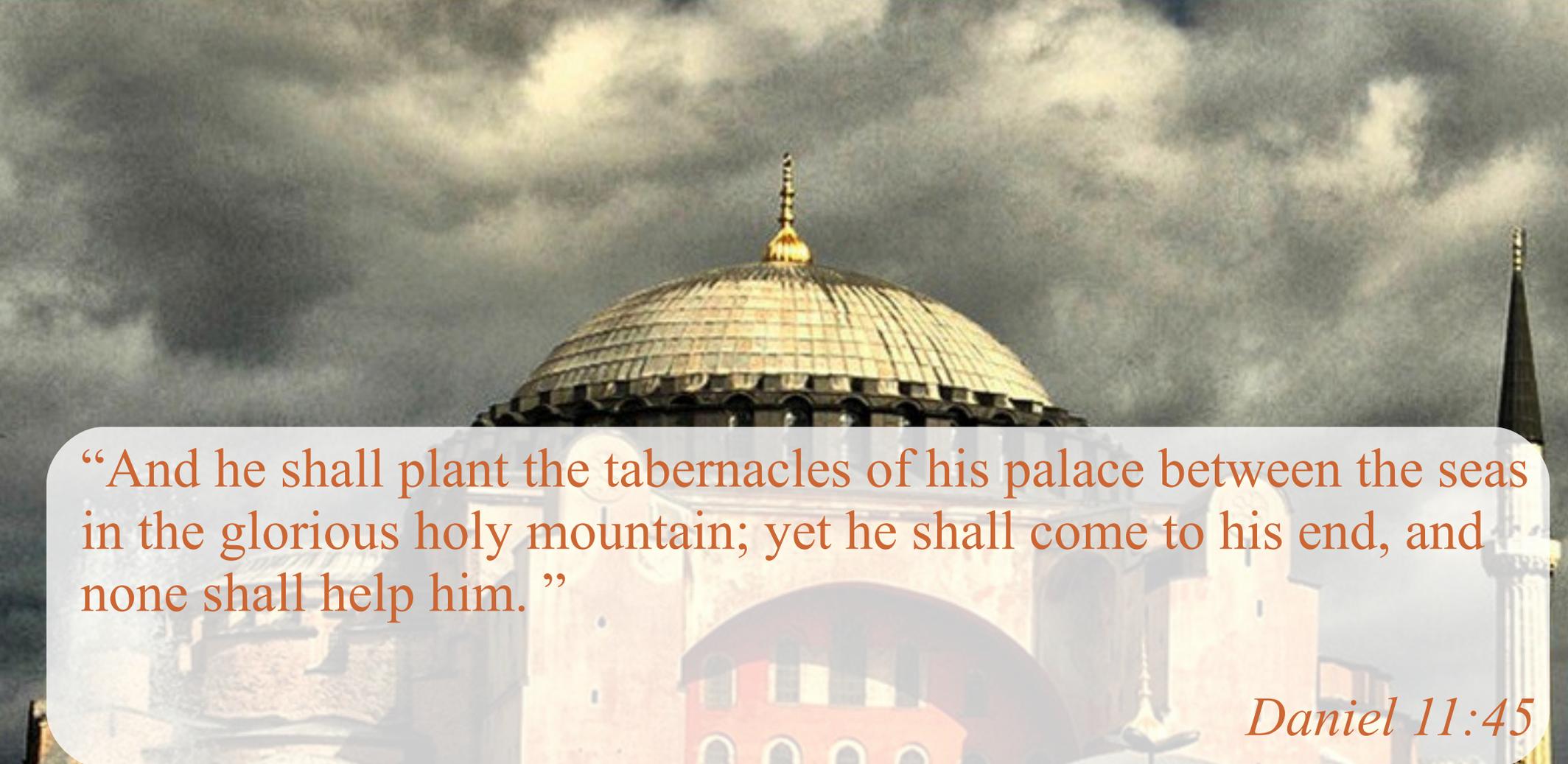


Aerial View of the Augusta Victoria



Augusta Victoria Hospital Today

This minister of the navy and former mayor of Constantinople moved his headquarters to the Augusta Victoria Hotel on the Mount of Olives in Jerusalem. From here he attempted to seize the Suez canal from the British, but failed. While he did not spend all his time there, the Augusta Victoria remained his headquarters until he signed the surrender of Palestine to the British, at the hotel/hospital, in December of 1917. Does not the planting of one third of the acting Ottoman government on the Mount of Olives fulfill the requirements of verse 45?

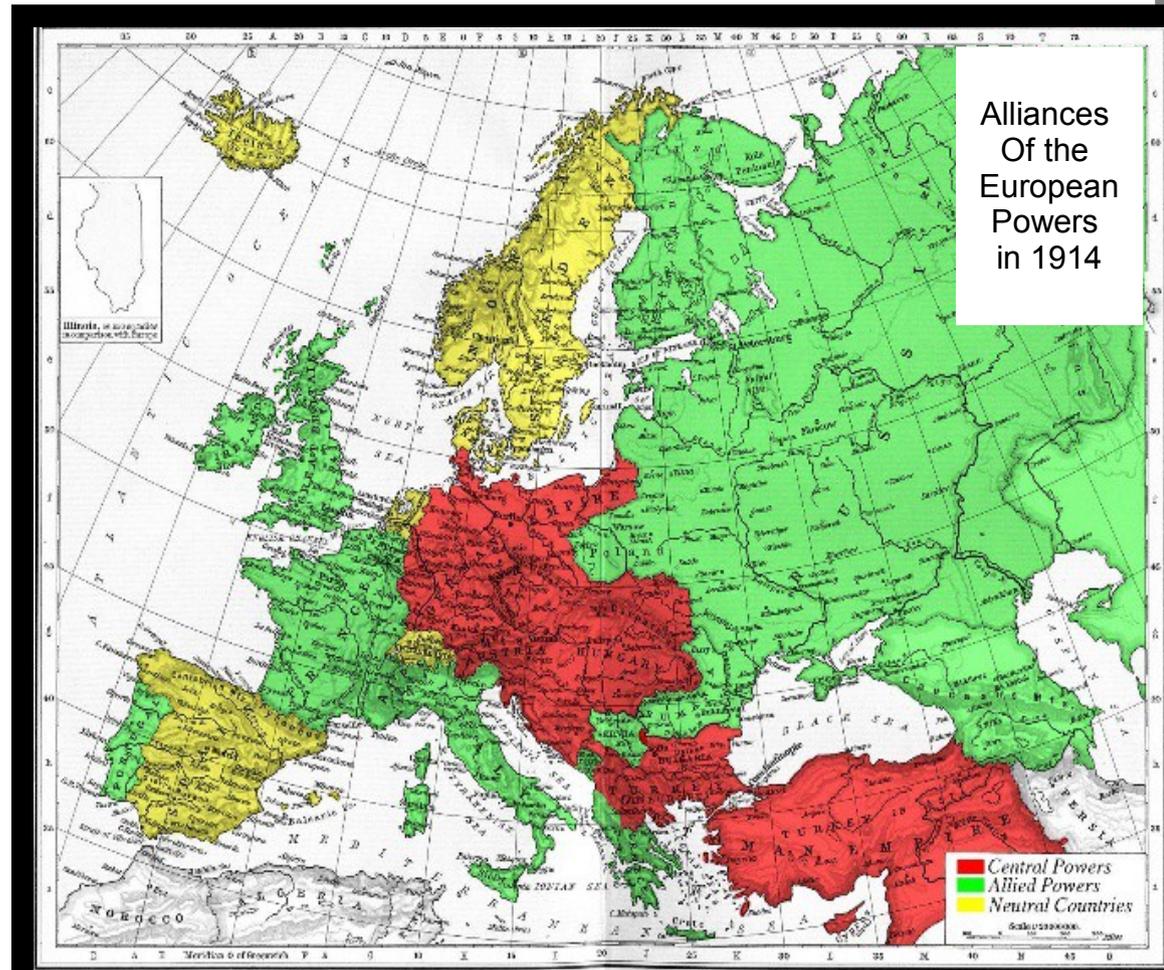


“And he shall plant the tabernacles of his palace between the seas
in the glorious holy mountain; yet he shall come to his end, and
none shall help him. ”

Daniel 11:45



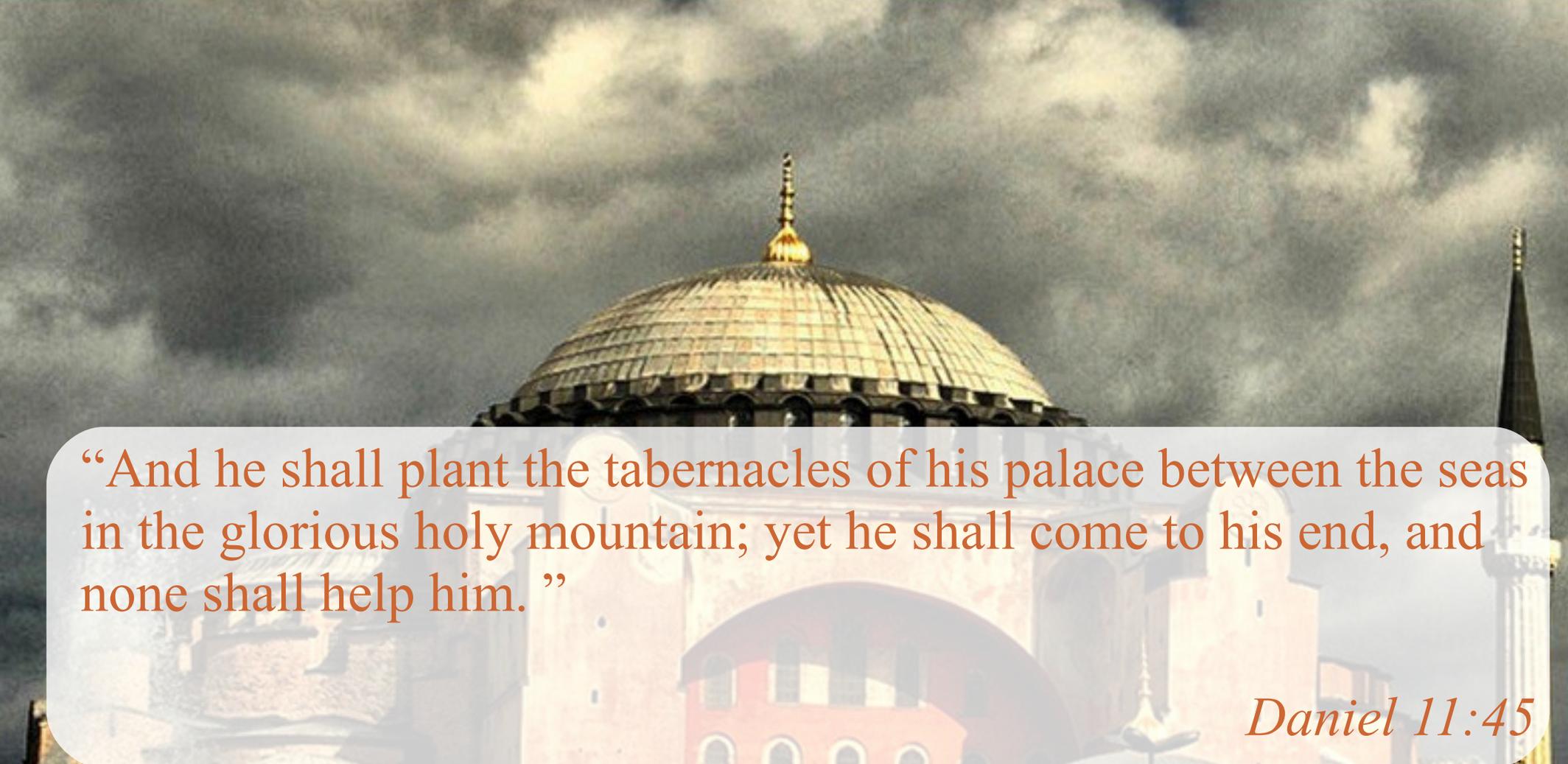
This seems to indicate that he had received help in the past but now there is no help for him. As we have seen, the Ottoman Empire certainly did receive help for nearly 100 years. Russia wanted Constantinople and kept carving away at the Ottoman territories, while Britain and France supported the Turk, mainly to keep Russia in check. Austria-Hungary also was afraid of losing its Balkan holdings to Russia. In the 1870's, a new player, the German Empire entered the scene. The Germans united with Austria and formed an alliance with Turkey, building the Bosphorus railroad for the Sultan. France and Britain didn't like this and feared Germany more than Russia. They abandoned Turkey and formed an alliance with Russia instead. These tensions of the Eastern Question continued to build from 1870 to 1914, when they exploded into World War I.



When you realize what was happening in Europe from 1870 to 1914, is it any wonder that Sister White said what she did in 1904? "The world is stirred with the spirit of war. The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place." *Testimonies Volume 9 page 14*. It only took one spark, the assassination of Archduke Ferdinand, crown prince of Austria, to plunge the world into scenes of carnage and destruction the likes of which men had never seen before. The war that was known for two decades as the Great War,

the war to end all war, was begun because of the collapsing of the Ottoman Empire. This illustration is known as "The Cross on Which the Peace of the World was Crucified." It was used on the cover of a book by A.G. Daniels, General Conference President. The book is called "The World War, It's Relation to the Eastern Question and Armageddon." Published in 1917.





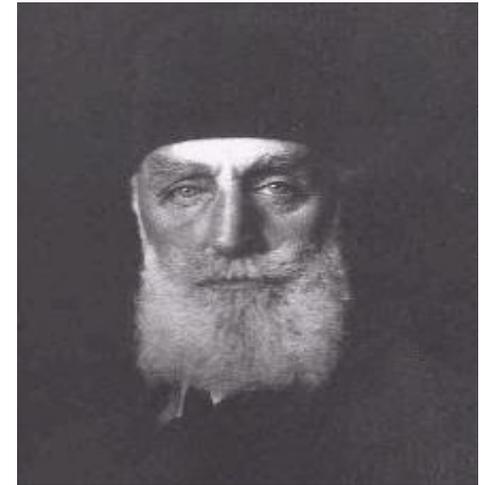
“And he shall plant the tabernacles of his palace between the seas
in the glorious holy mountain; yet he shall come to his end, and
none shall help him. ”

Daniel 11:45



Here is where history gets really interesting. Think about it. If the Ottoman Empire was conquered by another power, then the conquering power would become the king of the north, right? Haven't we seen this power change hands before? We certainly have. But the prophecy says that the power of this king simply ends. Almost like a natural death. Now, here is the amazing part of the history of World War I. The Ottoman Empire was never conquered. Although weak, and no longer receiving any help, every attempt made by the British and Russians to conquer Constantinople failed completely. When the war was over, Europe no longer cared about the Ottoman Empire. Russia had withdrawn from the war because of the Bolshevik revolution. She was now communist and did not care about Christians or the Greek Orthodox church. England had what she wanted. She had captured the riches of Palestine and the Middle East. Britain didn't care about Turkey anymore. Austria-Hungary no longer existed and her domains had been carved up into numerous independent countries busy with internal affairs. Germany was almost wholly destroyed and smoldering under a restrictive peace treaty. The Ottoman Empire was left to die on its own without any nation to help. Just as the prophecy indicates.

1922 marks the end of the Ottoman Empire. Weakened even further by the Great War, and having lost all of its Middle Eastern territories to Great Britain, the Ottoman Empire was embroiled in civil war in 1919. The people were unhappy with the government and wanted change. In 1922 the Sultanate was abolished and the ruling Sultan went into exile. In 1924 the Caliph was also exiled. The Caliph was as close as we can get to a pope of the Moslem religion. There has been no Caliph for the Moslem people since 1924. From that time till now, Turkey has had a secular government with no religion favored over another.



Abdulmecid II – Last Ottoman Caliph, 1924



1922, Departure of Mehmed VI – Last Sultan of the Ottoman Empire



Talaat Pasha 1874-1921

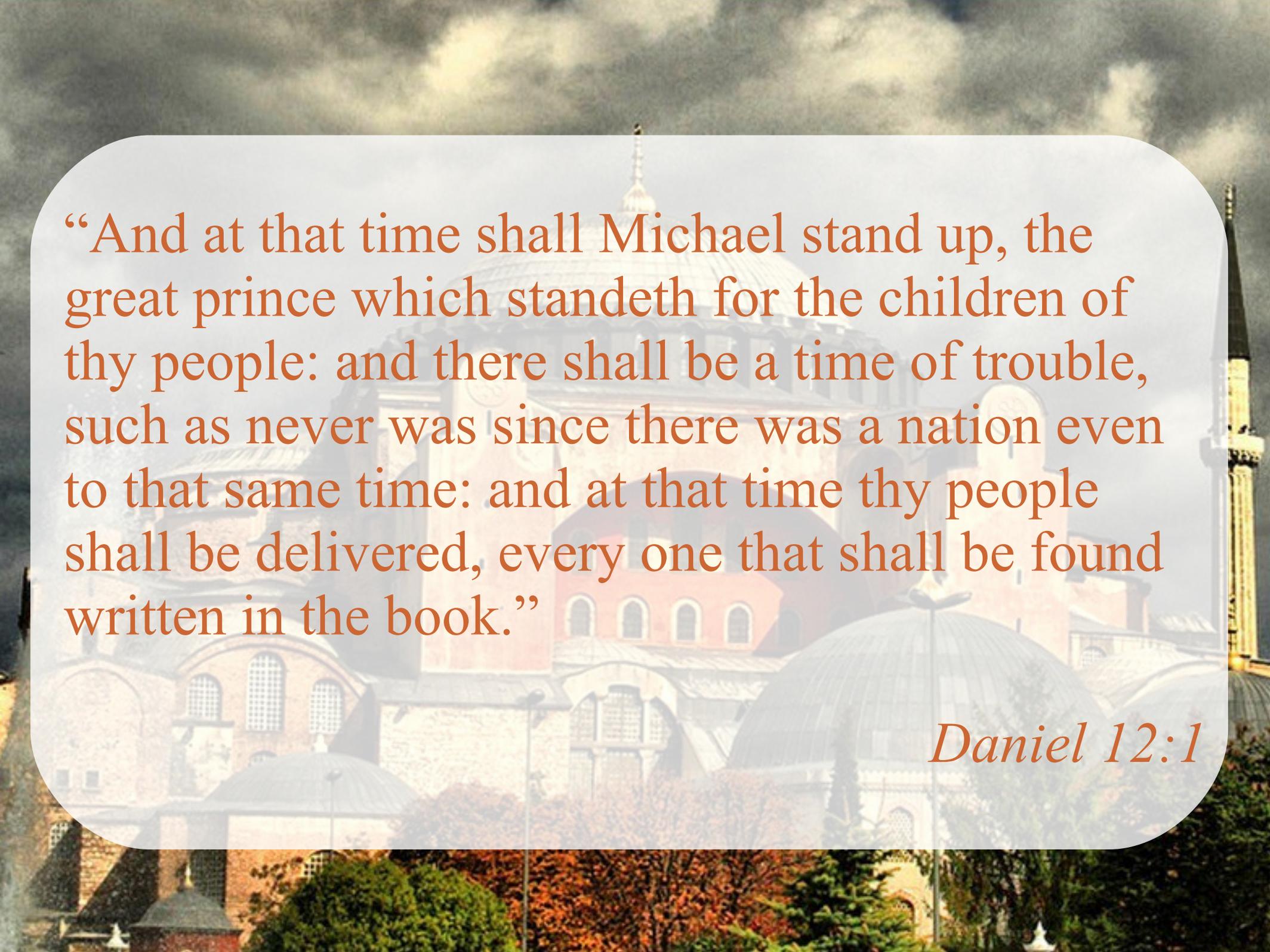


Enver Pasha 1881-1922



Jdemal Pasha 1872-1922

Not only did the Ottoman Empire end in 1922, but the three pashas who ruled it from 1913 to 1918 also came to bad ends with none to help them. Talaat Pasha fled to Germany in 1918 and was assassinated in Berlin in March of 1921 by a survivor of the Armenian Genocide. Jdemal Pasha fled to Switzerland in 1918 and was also assassinated by an Armenian survivor in July of 1922, in Bolshevik Georgia. Enver Pasha also fled to Germany in 1918 but he too was shot, not by an Armenian, but by the Bolshevik red army in Tajikistan, in August of 1922. So the power who went forth with great fury and planted his tabernacles in the glorious holy mountain came his end in 1922 with none to help him.



“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



1923, Peace Treaty that Ended World War I

The peace treaty that finally ended World War I was signed in Lausanne in 1923. In the words of one historian, the war to end all wars was terminated by “the peace to end all peace.” From that time to this, the world has not known peace and most of the conflict has been over the middle east, the very region once controlled by the Ottoman Empire.



Europe After the War

What is the significance of all this? Why should the king of the north be the Ottoman Empire? Because it fulfills every single word of the prophecy perfectly, without resorting to mental gymnastics. There is no need to create any mystical or spiritual meaning to any part of Daniel 11. But if the entire chapter has already been fulfilled, we are much further along in history than we ever imagined. The end of the king of the north is the sign of the beginning of the time of trouble, but if that sign has already been given, isn't it time NOW for the latter rain and the loud cry? This is a very important question that deserves careful consideration. So, even though we have reached the end of the king of the north, this is not really...



The End

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