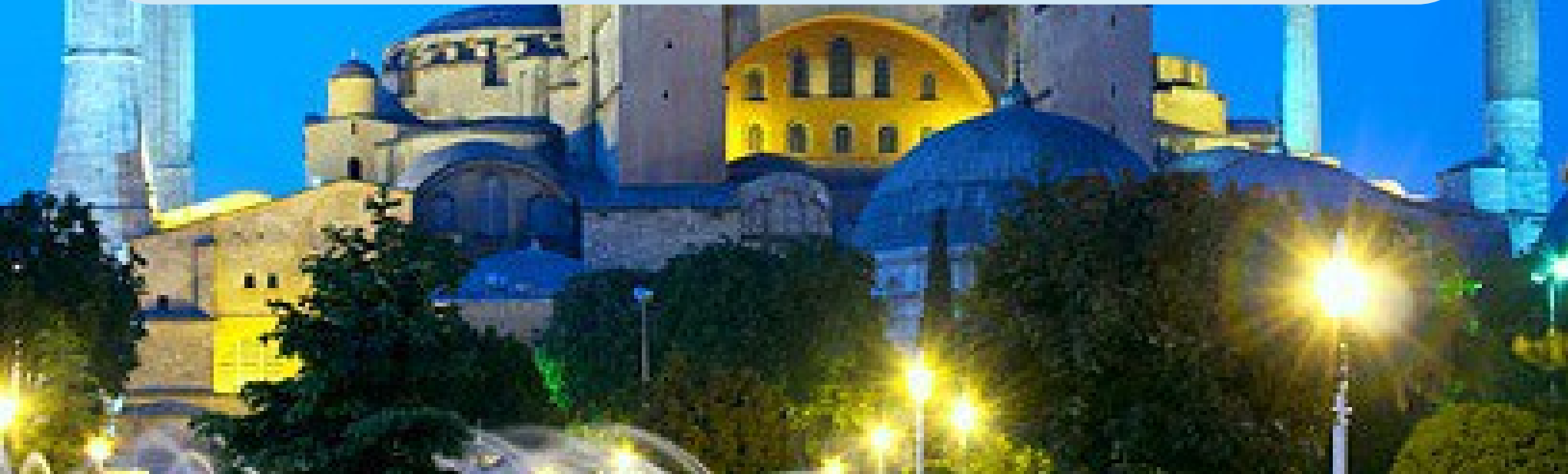
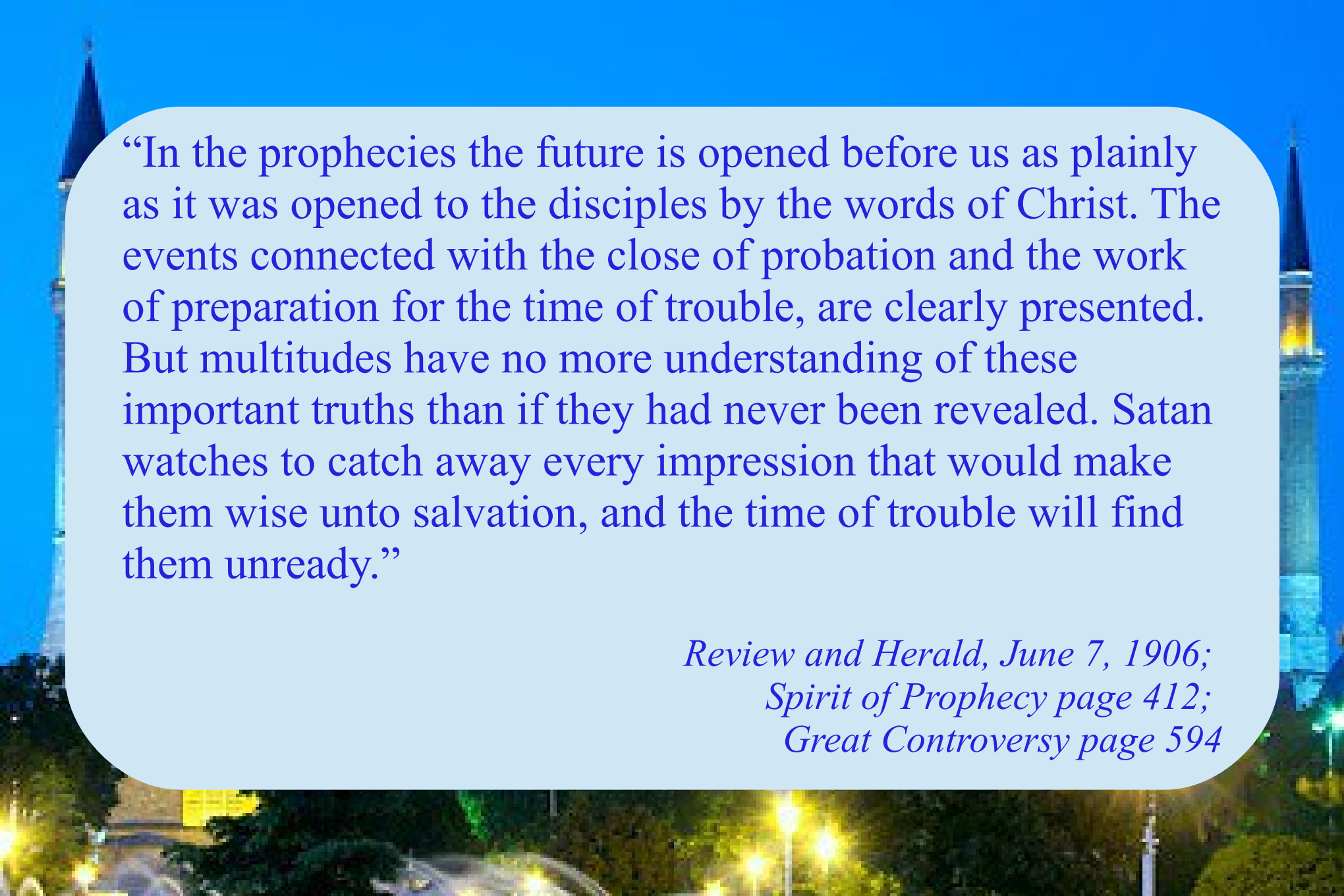




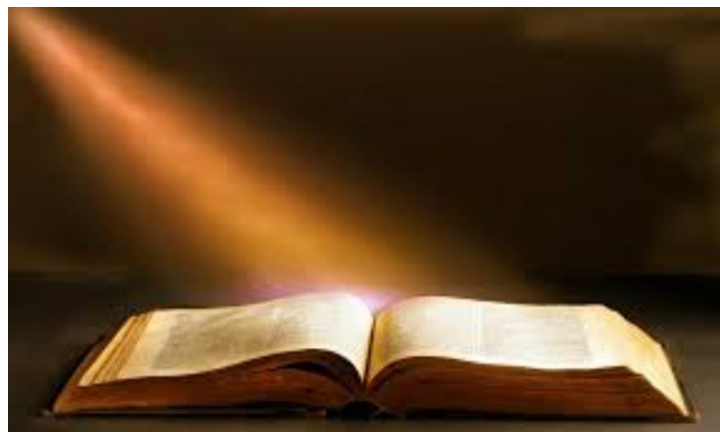
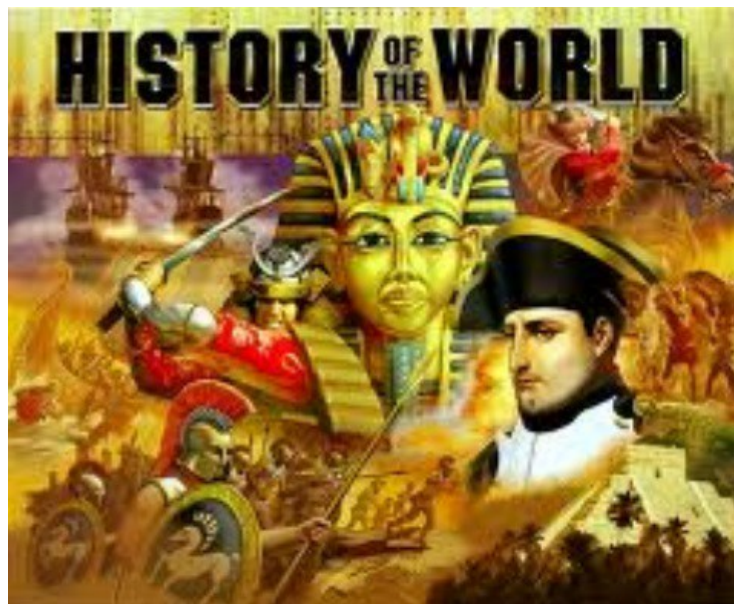
*The King of the North
Is it the Papacy or the
Ottoman Empire?*



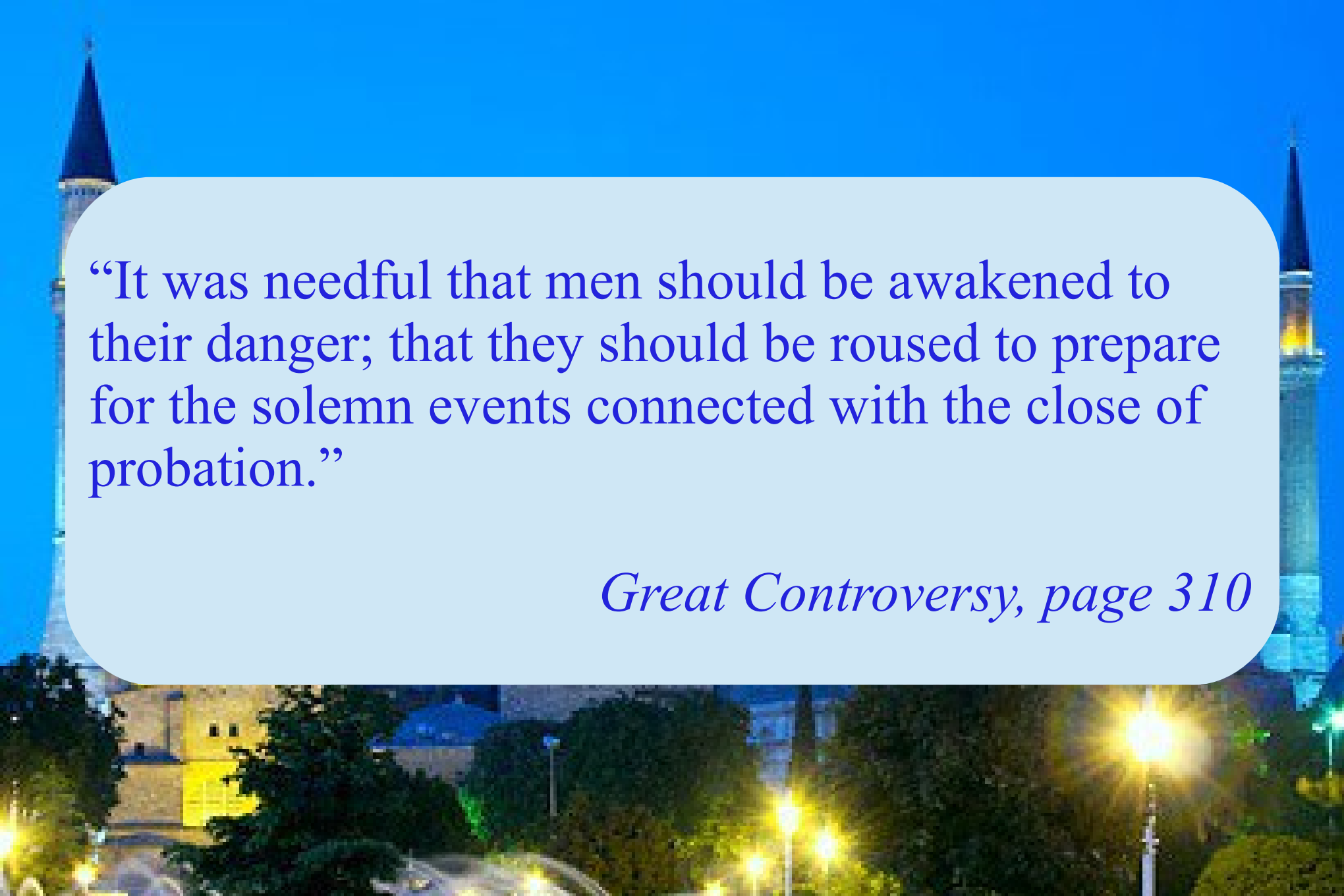


“In the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important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

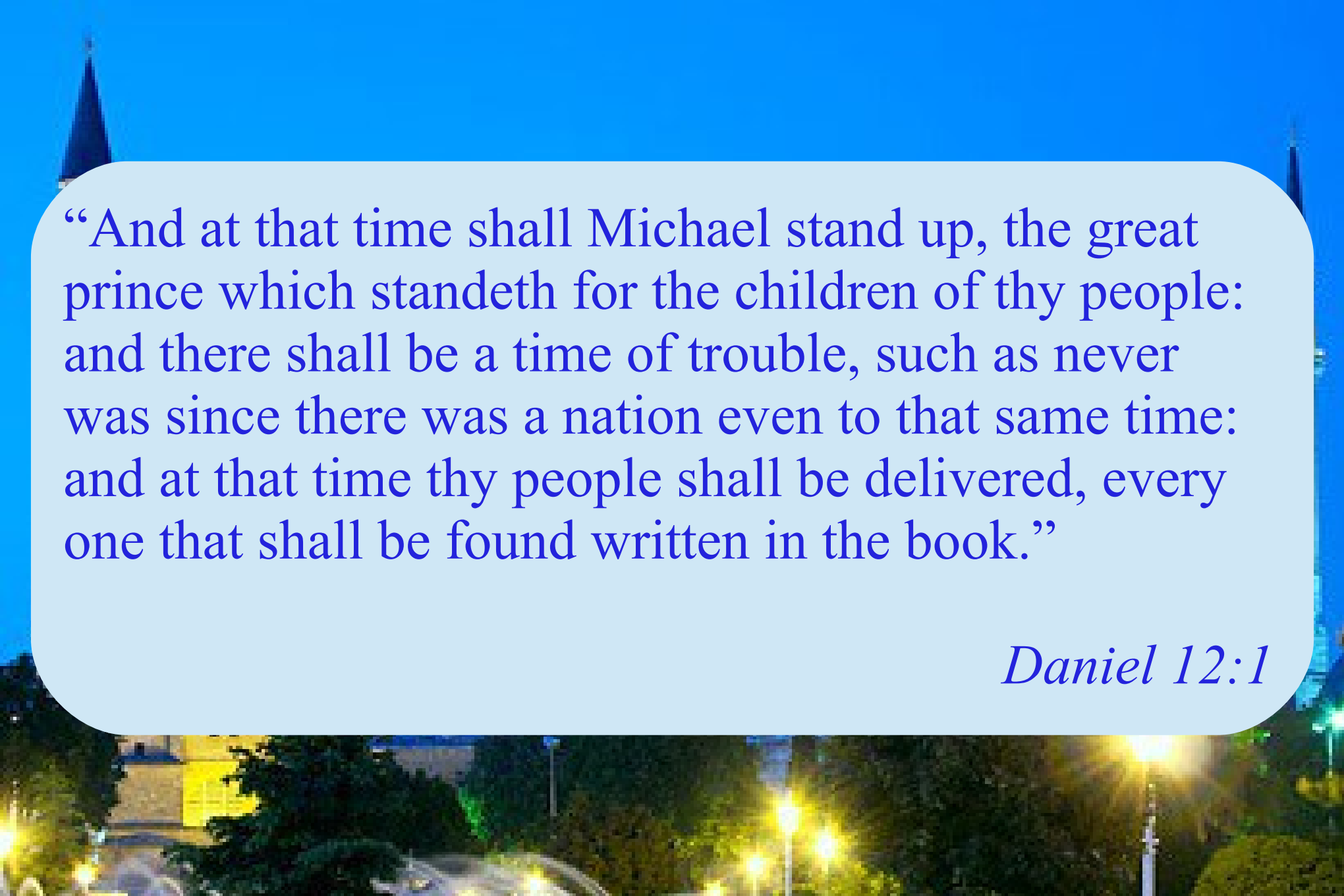


Satan has endeavored to bury the true history of the 20th century because he does not want us to know where we are. But here, today, we are going to begin to uncover the truth. All we have to do is take Bible prophecy and lay it beside history and see the pieces fit together. As William Miller once said “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*



“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.”

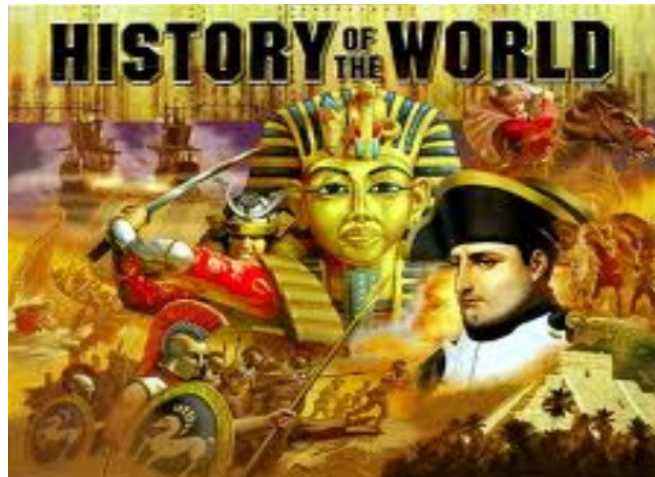
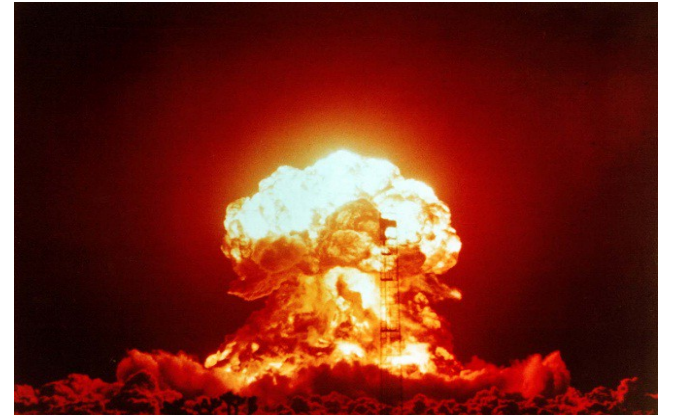
Great Controversy, page 310



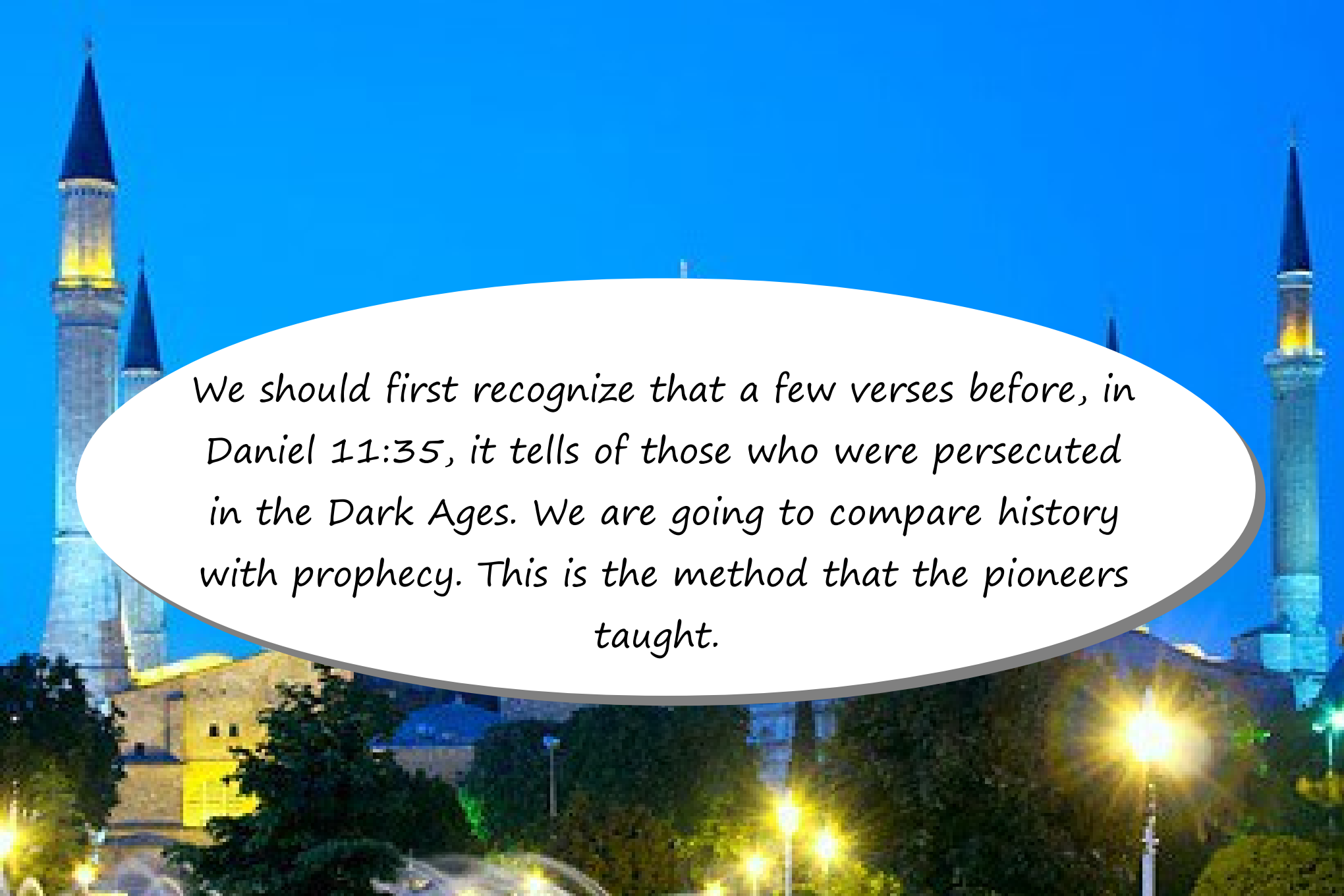
“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the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

Daniel 12:1

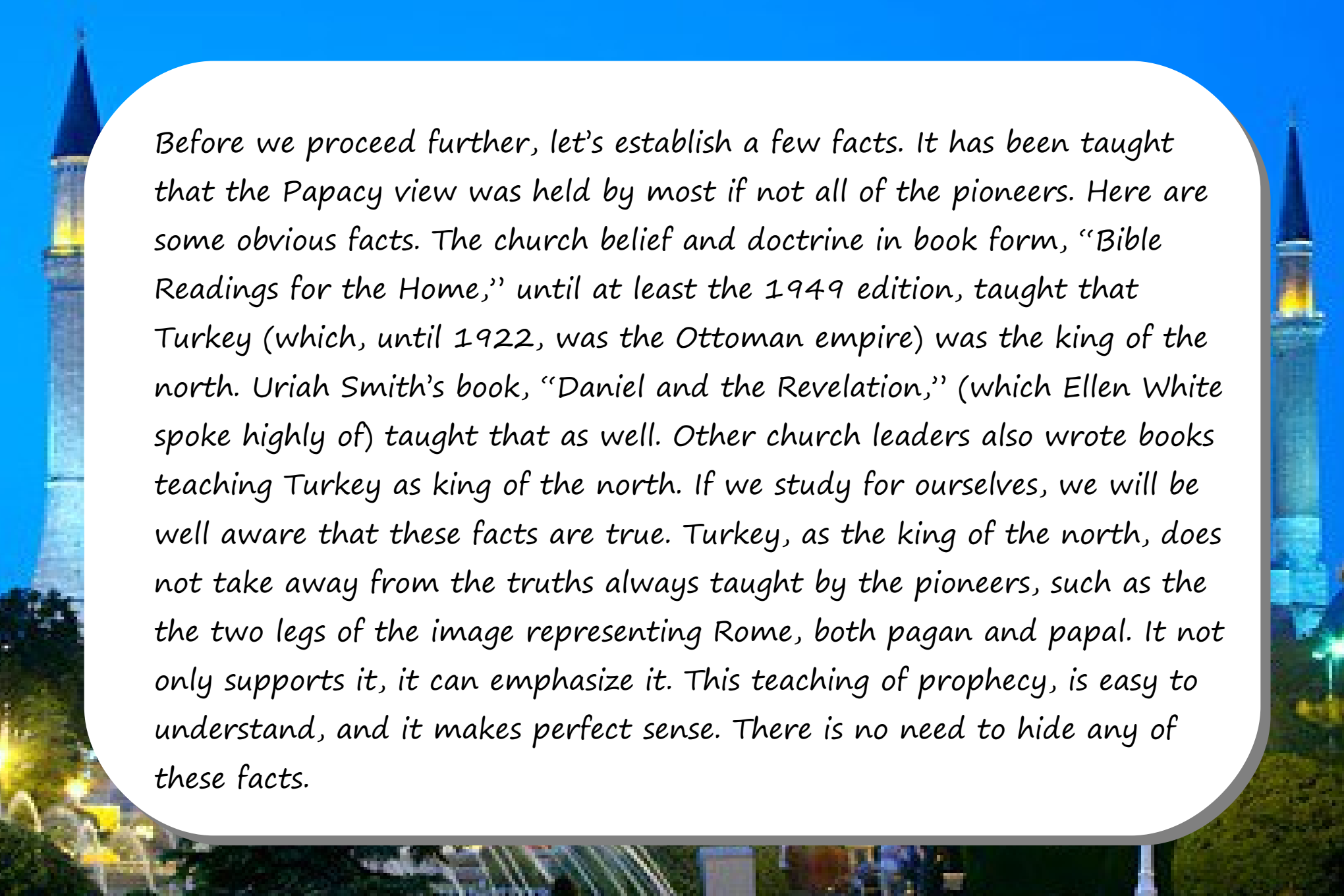
This verse refers to a specific time for the close of probation. In order to identify when probation closes and the time of trouble occurs, we must identify the events that point to the time this verse is speaking of. In order to determine this, we must go to the previous events of the prophecy, which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



Here is common ground to start on. Our basis for understanding prophecy is to go to history. So let us go into the past, to watch prophecy fulfilled!

A night photograph of a mosque with illuminated minarets and a large white oval containing text. The mosque's minarets are lit with a warm yellow light, contrasting with the deep blue of the twilight sky. The foreground shows some greenery and streetlights, also glowing with a warm light. The text is written in a black, cursive-style font within a white, horizontally-oriented oval that has a slight drop shadow.

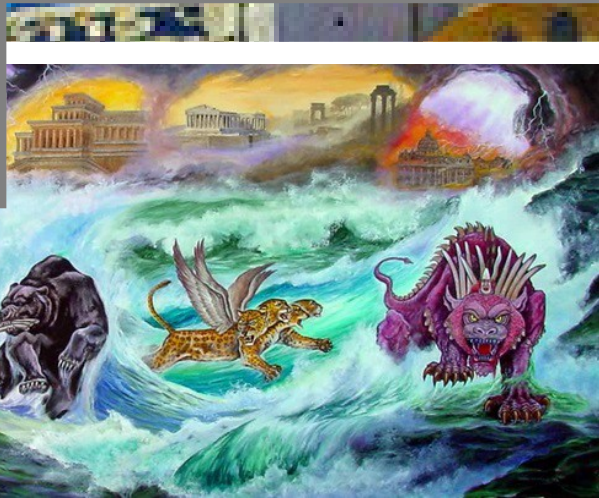
We should first recognize that a few verses before, in Daniel 11:35, it tells of those who were persecuted in the Dark Ages. We are going to compare history with prophecy. This is the method that the pioneers taught.

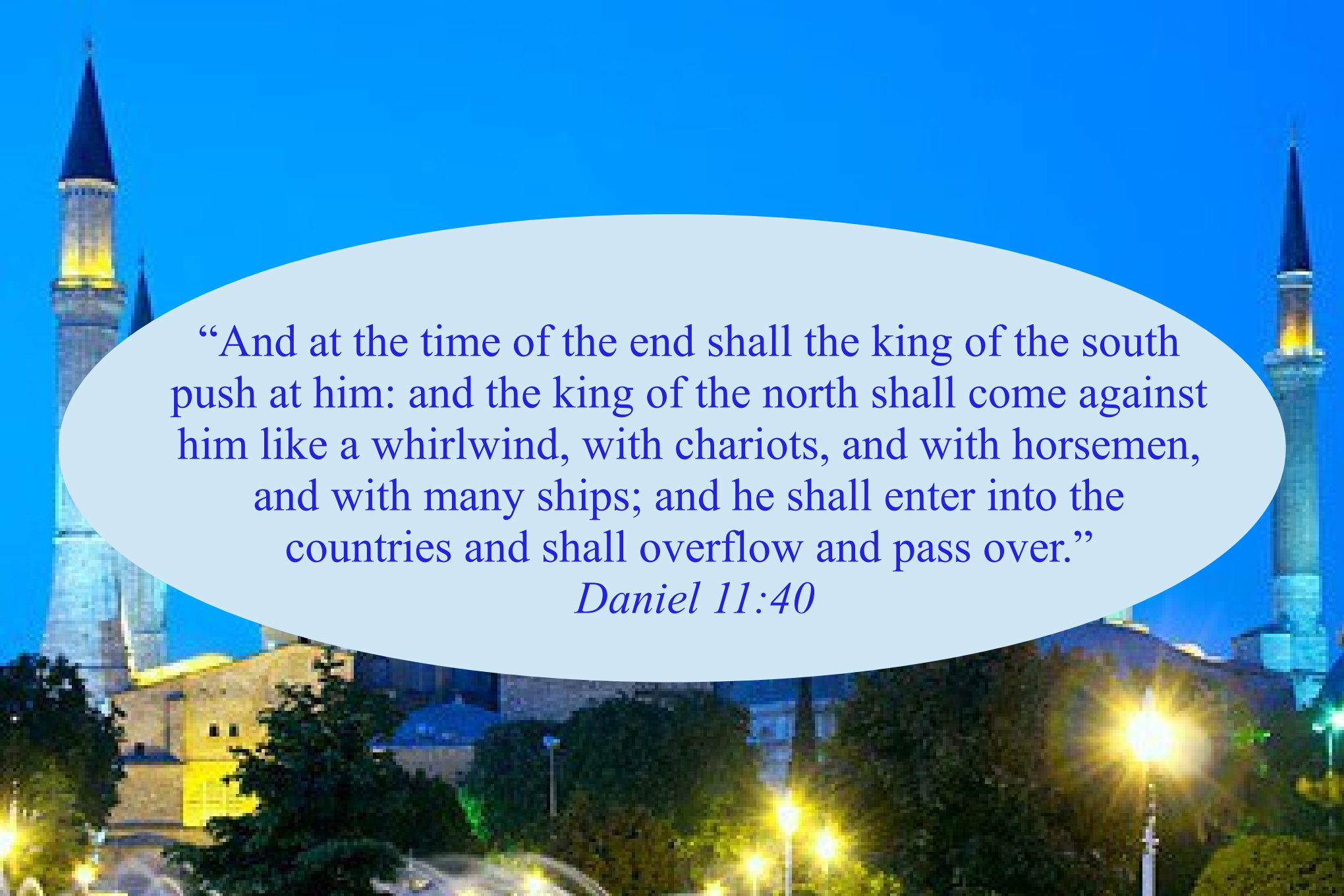


Before we proceed further, let's establish a few facts. It has been taught that the Papacy view was held by most if not all of the pioneers. Here are some obvious facts. The church belief and doctrine in book form, "Bible Readings for the Home," until at least the 1949 edition, taught that Turkey (which, until 1922, was the Ottoman empire) was the king of the north. Uriah Smith's book, "Daniel and the Revelation," (which Ellen White spoke highly of) taught that as well. Other church leaders also wrote books teaching Turkey as king of the north. If we study for ourselves, we will be well aware that these facts are true. Turkey, as the king of the north, does not take away from the truths always taught by the pioneers, such as the the two legs of the image representing Rome, both pagan and papal. It not only supports it, it can emphasize it. This teaching of prophecy, is easy to understand, and it makes perfect sense. There is no need to hide any of these facts.

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 pin-pointing it's end is of vital importance to understanding this time of trouble. *Daniel 11:45* tells us that the signal for the beginning of the time of trouble is the end of the king of the north. In

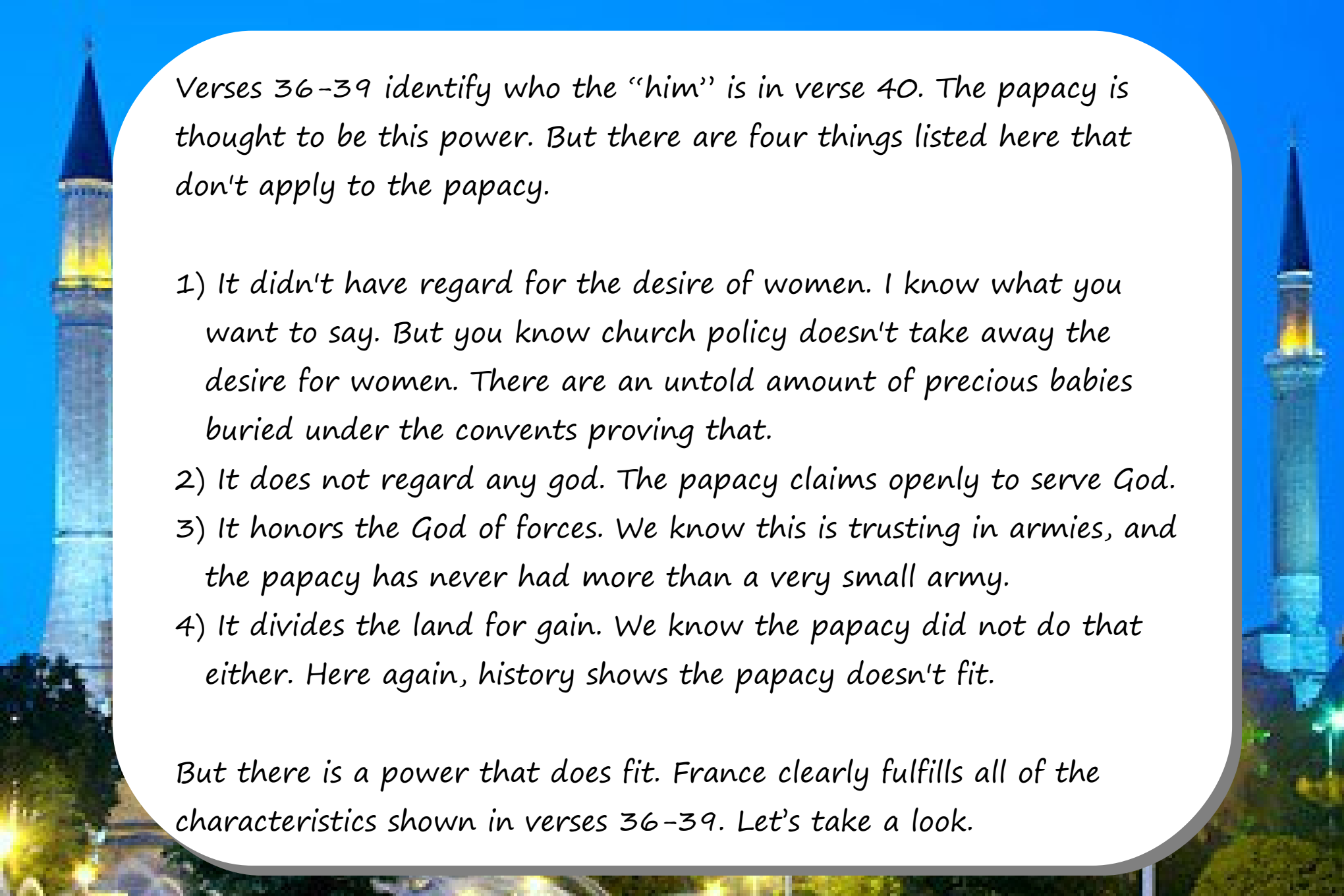
order to discover who this king of the north is, we must go back to verse 40.





“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.”

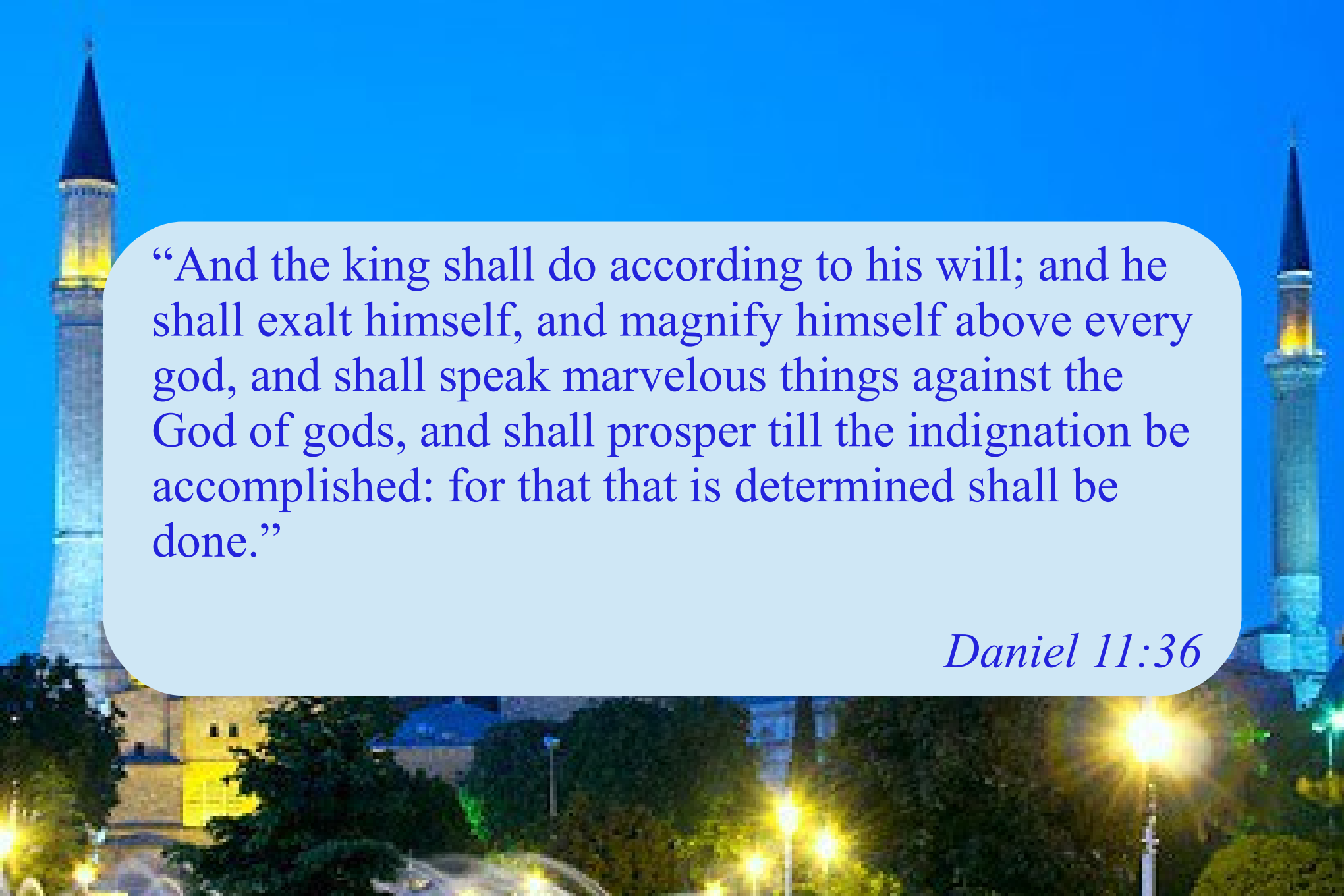
Daniel 11:40



Verses 36-39 identify who the "him" is in verse 40. The papacy is thought to be this power. But there are four things listed here that don't apply to the papacy.

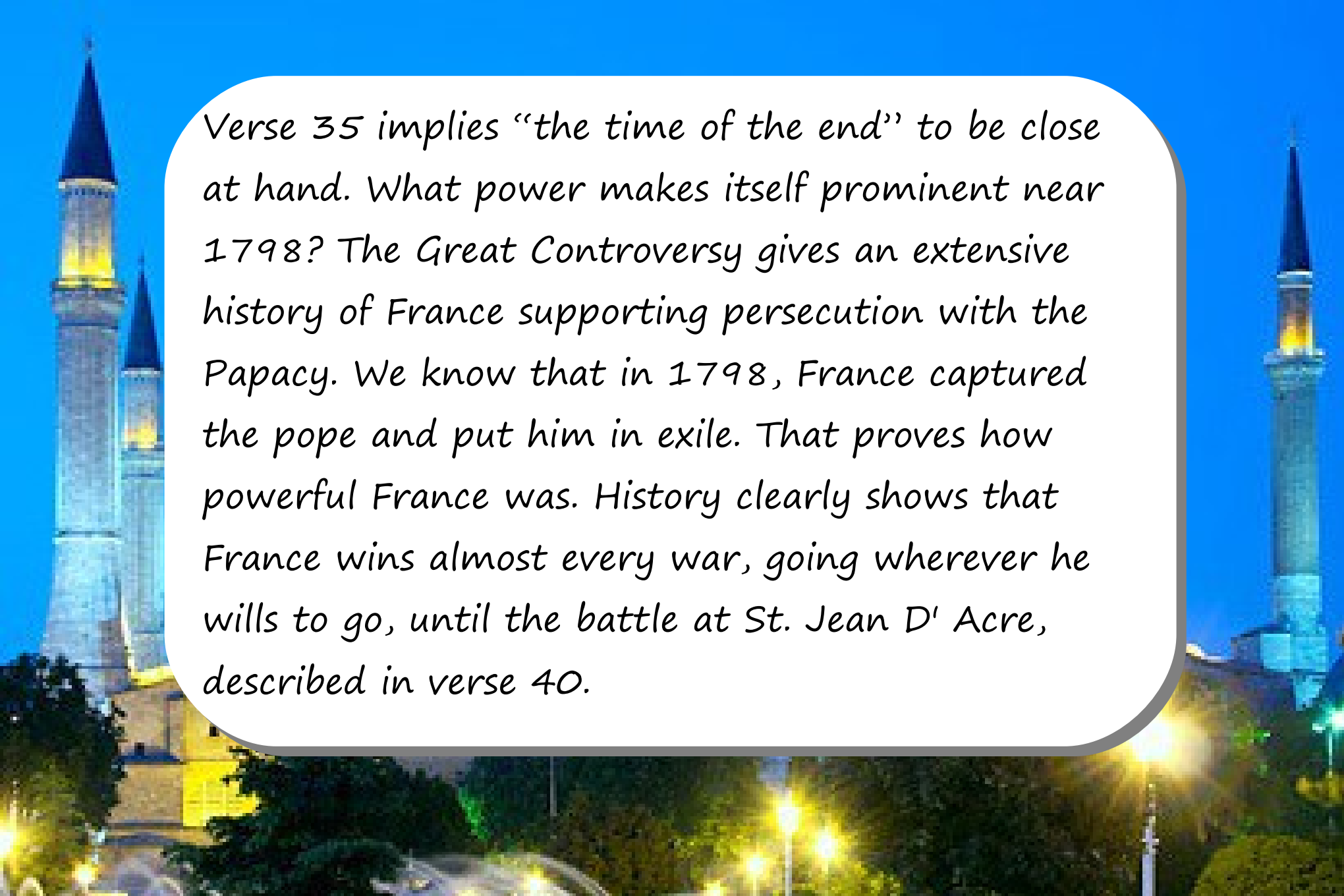
- 1) It didn't have regard for the desire of women. I know what you want to say. But you know church policy doesn't take away the desire for women. There are an untold amount of precious babies buried under the convents proving that.
- 2) It does not regard any god. The papacy claims openly to serve God.
- 3) It honors the God of forces. We know this is trusting in armies, and the papacy has never had more than a very small army.
- 4) It divides the land for gain. We know the papacy did not do that either. Here again, history shows the papacy doesn't fit.

But there is a power that does fit. France clearly fulfills all of the characteristics shown in verses 36-39. Let's take a look.



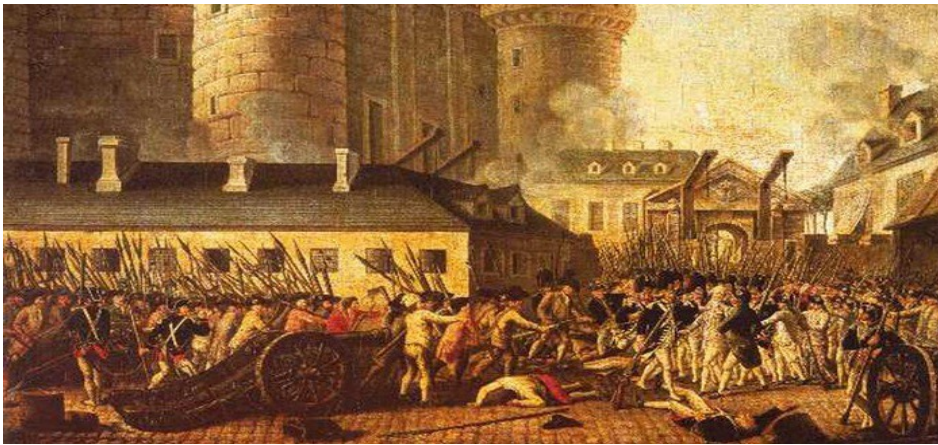
“And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.”

Daniel 11:36



Verse 35 implies “the time of the end” to be close at hand. What power makes itself prominent near 1798? The Great Controversy gives an extensive history of France supporting persecution with the Papacy. We know that in 1798, France captured the pope and put him in exile. That proves how powerful France was. History clearly shows that France wins almost every war, going wherever he wills to go, until the battle at St. Jean D' Acre, described in verse 40.

If you carefully read from verse 36 through the end of verse 39, you will notice no person or power is introduced to change the he, him, his, or himself, to anyone but the “willful king.” There is only one power that fits the description in all four verses.




Scene from the French Revolution, 1793



Louis the 16th
Last King of France

France was the nation that most supported and upheld the papacy throughout the dark ages. By compelling men to worship at the dictates of the church, France exalted itself above God and put itself in the place of God, for only God can dictate who and what man should worship. “But blackest in the black catalogue of crime, most horrible among the fiendish deeds of all the dreadful centuries, was the St. Bartholomew Massacre. The world still recalls with shuddering horror the scenes of that most cowardly and cruel onslaught. The king of France, urged on by Romish priests and prelates, lent his sanction to the dreadful work.” *The Great Controversy*, page 272.

Yes, the French king was guilty of fulfilling Verse 36. The king exalted himself above God and usurped the power that only God can have.



“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.”

Daniel 11:37

Here we find a very interesting coupling of ideas. First, this king disregards the God of his fathers. France, in 1793, did exactly this. It abolished the worship of God, the God his fathers had claimed to worship through the papacy. Second, he disregards the desire of women and disregards all gods.



The French, Burning Bibles



Scene from the French Revolution, 1793

Nor have regard for “the desire of women.” The gay life style would certainly fulfill this. Did that happen? Let’s take a look at what the gay rights defenders themselves have to say. “Before the French Revolution, sodomy had been a capital crime under royal legislation... The National Constituent Assembly abolished the law against sodomy when it revised French criminal law in 1791 and got rid of a variety of offenses inspired by religion... ‘the Revolutionary and Napoleonic period was a time of relative freedom and opened the modern era of legal toleration for homosexuality in Europe. Napoleonic conquests imposed the principles of Napoleon’s Penal Code (including the decriminalization of homosexuality) on many other parts of Europe, including Belgium, the Dutch Netherlands, the Rhineland, and Italy. Other states freely followed the French example (for example, Bavaria in 1813 or Spain in 1822).” *Wikipedia article, “Jean Jacques Régis de Cambacérès”*

“It is perhaps not surprising, then, that this liberal democratic revolution also initiated the disestablishment of sexual orthodoxy, permitting greater individual freedom, and extracting the state from the regulation of homosexuality. With the advent of the Napoleonic legal code, sodomy disappeared from criminal law, and as Napoleon swept through Europe evicting the mainstays of the old order, he left new nation-builders in his wake who founded legal systems without the category of sodomy. The modern world of most of western and southern Europe, as well as its territories (principally in Latin America), broke the medieval link between homosexuality and criminality in the early nineteenth century.”

Homosexuality and Crime – Modernity

<http://law.jrank.org/page/1336/homosexuality-Crime-Modernity.html>

What about the phrase “nor regard any god” (verse 37)?

“According to the words of the prophet, then, a little before the year 1798 some power of satanic origin and character would rise to make war upon the Bible. And in the land where the testimony of God’s two witnesses should thus be silenced, there would be manifest the atheism of the Pharaoh and the licentiousness of Sodom.” *The Great Controversy*, page 269



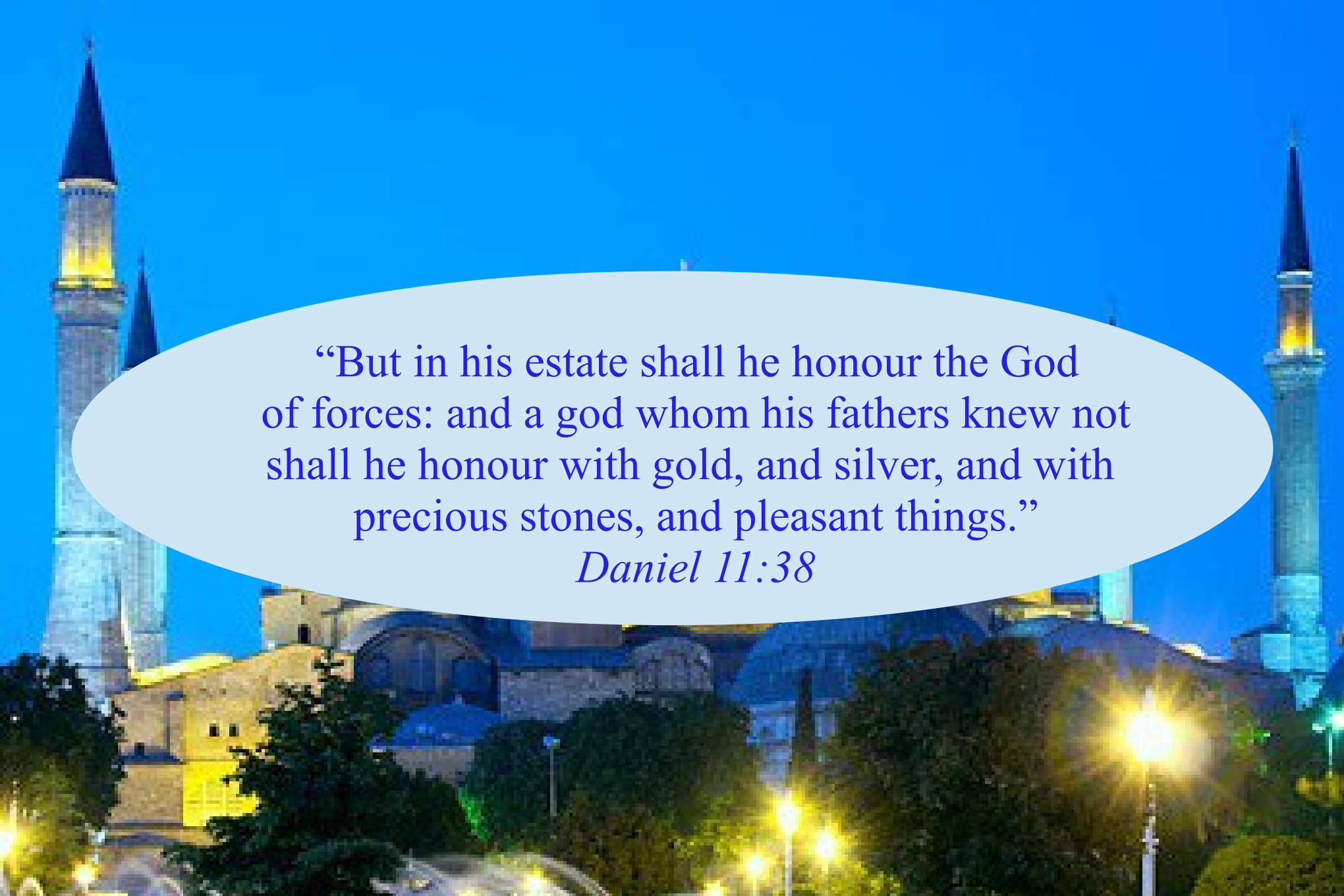
The French, Burning Bibles



Scene from the French Revolution, 1793

“This prophecy has received a most exact and striking fulfillment in the history of France. During the Revolution, in 1793, ‘the world for the first time heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man’s soul receives, and renounce unanimously the belief and worship of a Deity.’—Sir Walter Scott, *Life of Napoleon*, vol. 1, ch. 17. ‘France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels, there have been, and still continue to be, in England, Germany, Spain, and elsewhere; but France stands apart in the world’s history as the single state which, by the decree of her Legislative Assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement.’—*Blackwood's Magazine*, November, 1870.”

Great Controversy, page 269.



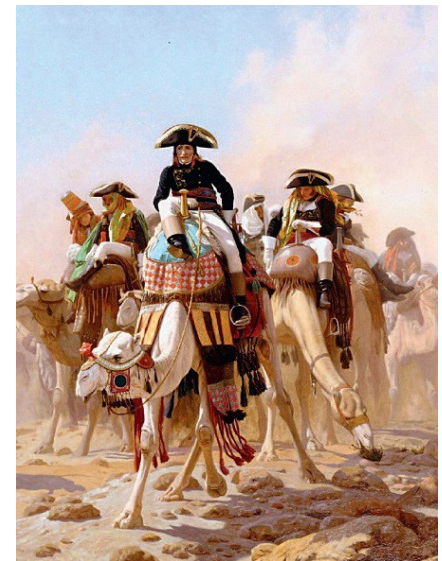
“But in his estate shall he honour the God
of forces: and a god whom his fathers knew not
shall he honour with gold, and silver, and with
precious stones, and pleasant things.”

Daniel 11:38

France honored their armed forces and tried to spread the revolution throughout the world by the force of arms. They put Napoleon Bonaparte at the head of their army. Someone talking in Napoleon's presence said, "We'll win because God is on our side." Napoleon's retort was, "God is on the side of the big battalions." This quote from Napoleon has become famous and also illustrates the French honor to the god of forces.



Napoleon and his Generals



The French In Palestine

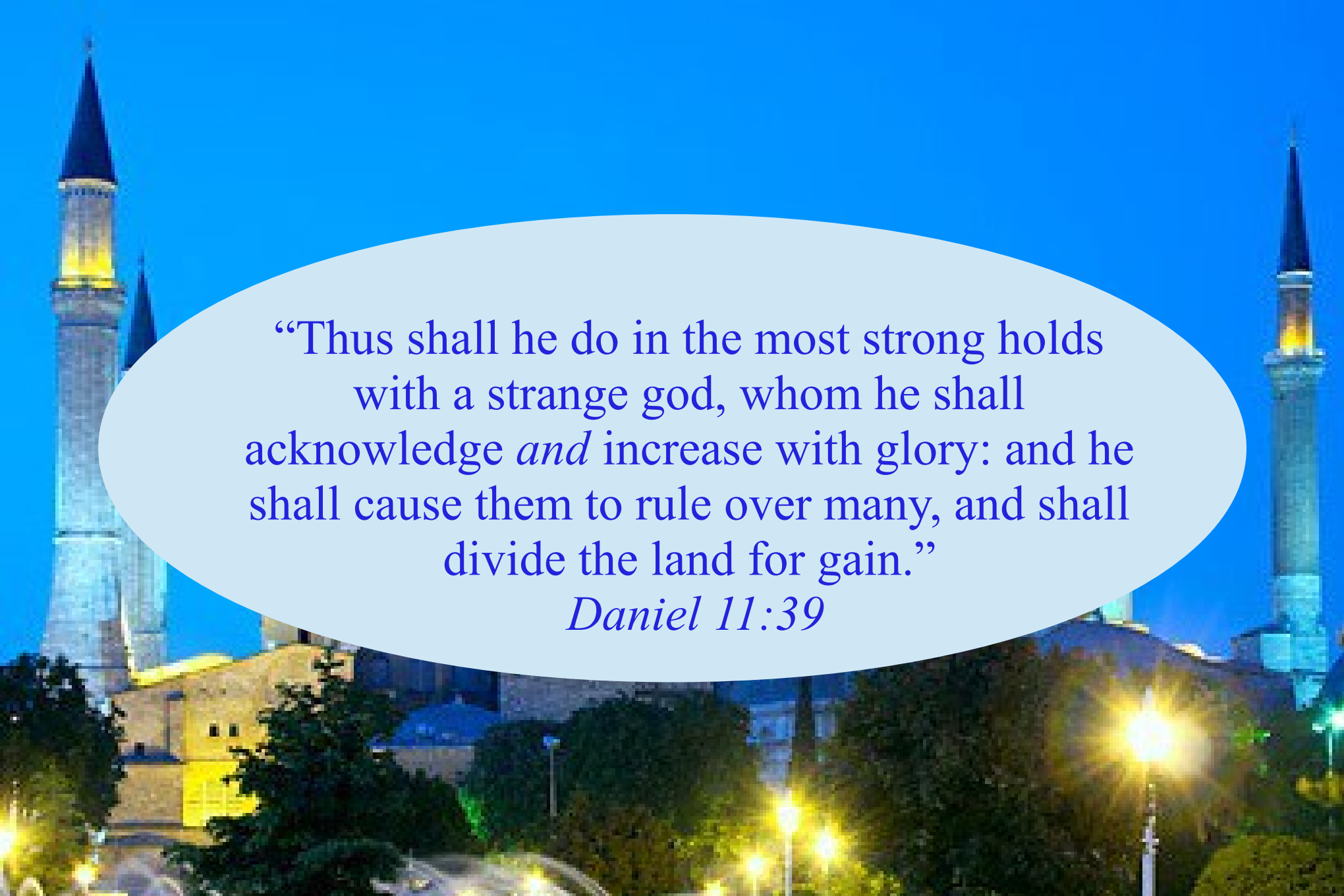
But in the French Revolution they definitely honored a god that had never before been heard of. It was the goddess of reason. This was a god that even the pagans did not know. If you would like to see a statue of this god, just look to the New York harbor and you will see the Statue of Liberty. This statue was given to the United States by France. It is called liberty but is really a representation of the goddess of reason and millions visit her to this day.



Exalting the Goddess of Reason



Statue of Liberty,
Sent to the US by the French



“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.”

Daniel 11:39

While some say that this is fulfilled by the pope's division of the new world between Spain and Portugal, it perfectly fits what the directory did with the lands confiscated from the nobles. This land included most of the land of France. The right thing would have been to divide it equally among the common people, but this was not done. Instead, it was broken up into small pieces and sold to the highest bidders, thus enriching the directory.

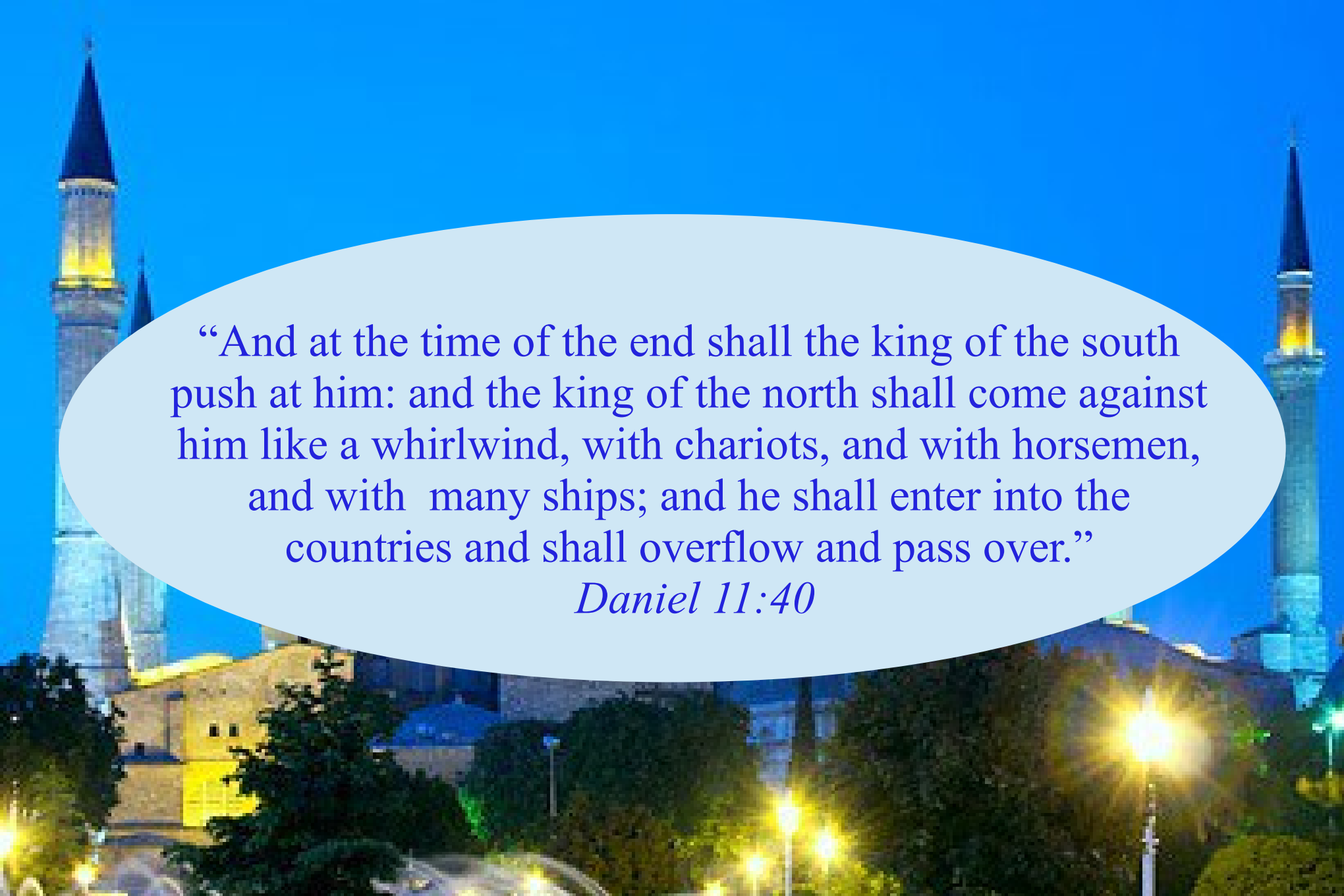


France Before 1793
Most Land Belonged to
The Nobles



Willful King	France	Papacy
1. A conquering power at the end of the 1260 years.	Yes	No
2. Comes on the scene at the end of the 1260 years.	Yes	No
3. Exalts himself.	Yes	Yes
4. Speaks great things against God.	Yes	Yes
5. Atheistic and Sodomizing.	Yes	No`
6. Introduces a strange god his fathers did not know.	Yes	No
7. Honors the god of forces.	Yes	Maybe
8. Divides the land for gain.	Yes	Maybe

As you can see from the chart, while the papacy possibly fits four of the eight specifications, the French nation, in the 1790's, fits all eight perfectly.



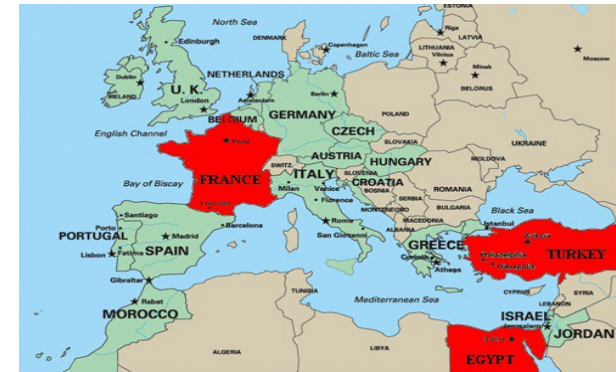
“And at the time of the end shall the king of the south
push at him: and the king of the north shall come against
him like a whirlwind, with chariots, and with horsemen,
and with many ships; and he shall enter into the
countries and shall overflow and pass over.”

Daniel 11:40

In the very year specified, 1798, Egypt gave France a reason to send Napoleon to invade it. Egypt offered only slight resistance, and Napoleon, representing revolutionary France, conquered the country and shot off the nose of the Sphinx. But who is the king of the north? This power who comes like a whirlwind? According to history, there is only one power that came against France at this time and amazingly it was the power that controlled the geographic region which the king of the north always controlled in the earlier portions of the prophecy.



Seleucid Empire – King of the North



Triangular War 1798
France, Egypt, Ottoman Empire

This power was the Ottoman Empire. It ruled all the land once ruled by the Seleucid Emperors of Greek times.

On February 27, 1799, Napoleon marched from Egypt, heading toward Syria. He met with little resistance until he reached St. Jean D' Acre. There the Turks, aided by Sir Sidney Smith and a force of British sailors, dug in and fought back. Napoleon laid siege to the city.



St. Jean D' Acre Today



Battle of St. Jean D' Acre 1799

*The historian tells us, “Napoleon had been engaged for ten days in an almost incessant assault upon the works of Acre, when the approach of the great Turkish army was announced... The unclouded sun was just rising over the hills of Palestine and revealed to his view the whole embattled Turkish host spread out before him... Twelve thousand horsemen, decorated with the most gorgeous trappings of military show, and mounted on the fleetest Arabian chargers, were prancing and curveting in all directions... The French, too proud and self-confident to retreat before any superiority in numbers, had barely time to form themselves into one of Napoleon’s impregnable squares, when the whole cavalcade of horsemen, with gleaming sabers and hideous yells, and **like the sweep of the wind**, came rushing down upon them.” John Stevens C. Abbott, *The life of Napoleon Bonaparte*, page 102-103.*

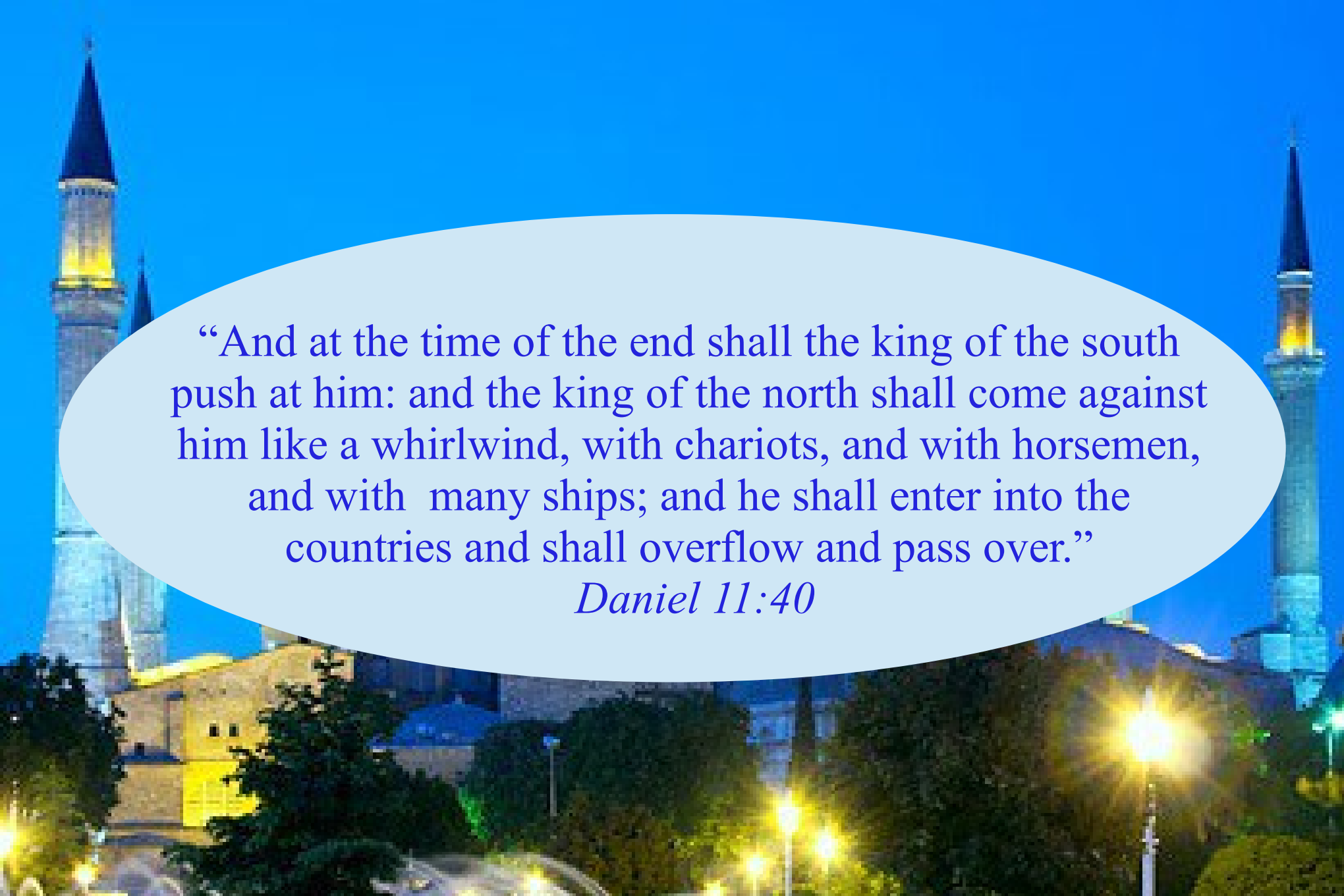




Notice the striking similarity between the secular historian's description of this skirmish and the description in Daniel. "Come against him like a whirlwind," "like the sweep of the wind." We also notice the 10,000 horsemen as the horses mentioned in Daniel. But what of the chariots? Strong's definition of "chariots" is "a vehicle; by implication a team; by extension cavalry; by analogy a rider." An amazing description. This is exactly what the Ottoman Empire had when fighting against Napoleon's army. Remember from history that artillery was first invented by the Turks and one interesting note is that Napoleon sent his artillery by ship from Egypt to D' Acre. But the British intercepted his ships, captured the artillery and then handed it over to the Turks who in turn used it against Napoleon.

But the prophecy also mentions “many ships.” The Turks have never been known as a seafaring people, but the prophecy points out “many ships” as being one of the marks of this conflict. As unusual as it seems, Russia, the avowed enemy of Turkey, united with them in defense against Napoleon. The Russian fleet was sent with the small Turkish fleet to the harbor of St. Jean D’ Acre and they were joined there by two British squadrons. The total number of ships reaching more than thirty. Napoleon was defeated for the first time. The Turks certainly did “come against him like a whirlwind, with chariots, and with horsemen, and with many ships.” *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.”

Daniel 11:40

Who “shall overflow and pass over?” France, or the king of the north? There are two ways of knowing who will overflow and passover:

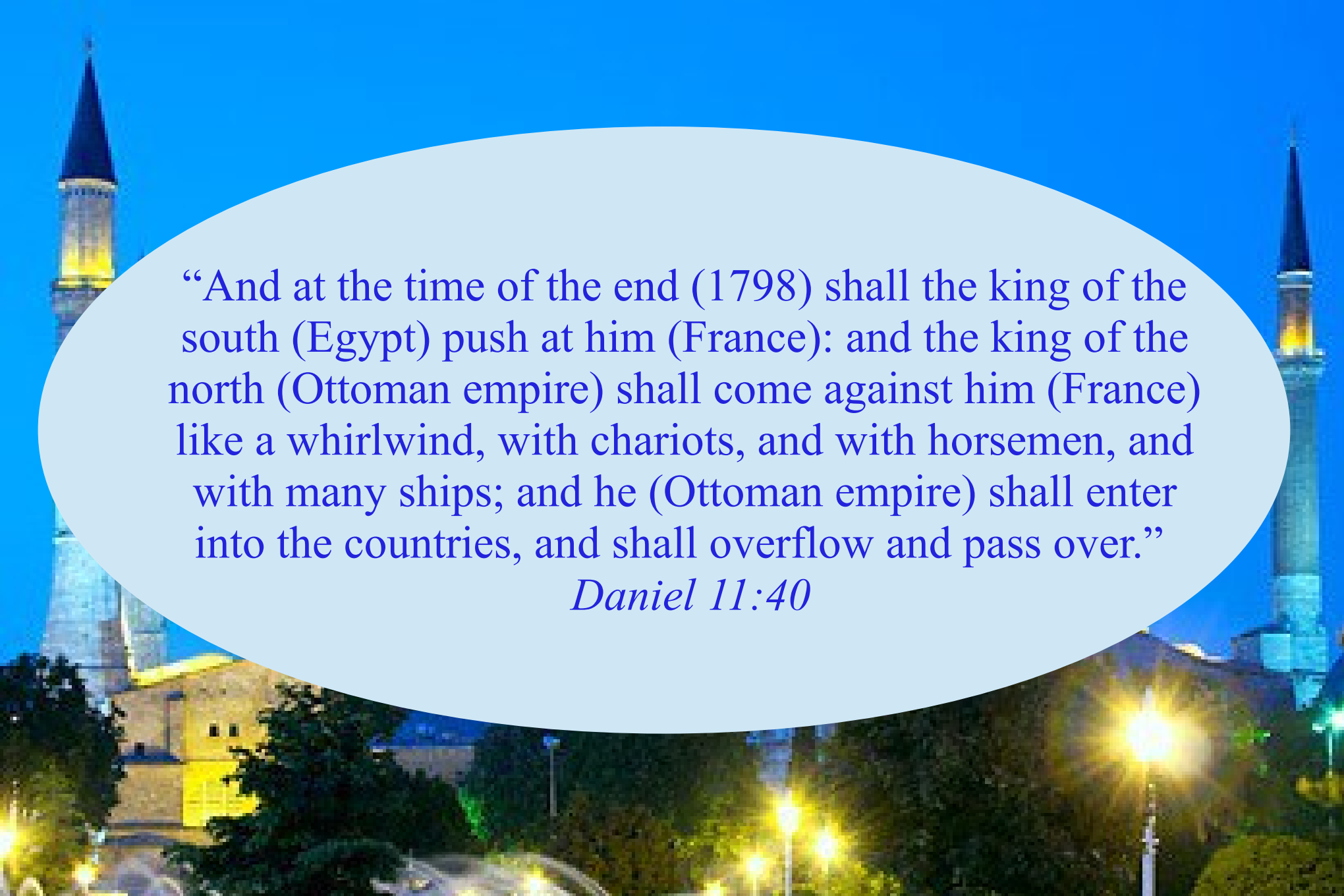
1. If you follow the grammatical structure and how it is stated, and
2. follow the history, you will see clearly who it is.

All we have to do is follow the “him” from verses 36–39 (France) until a new power is introduced in verse 40. The “king of the north” and the “king of the south” are here brought to view, and the pronouns change from France to the king of the north. If we follow the language and the history, we can easily understand the unfolding of the prophecy. In Strong’s the word “countries” in verse 40, simply means “to be firm, earth, or land.”

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

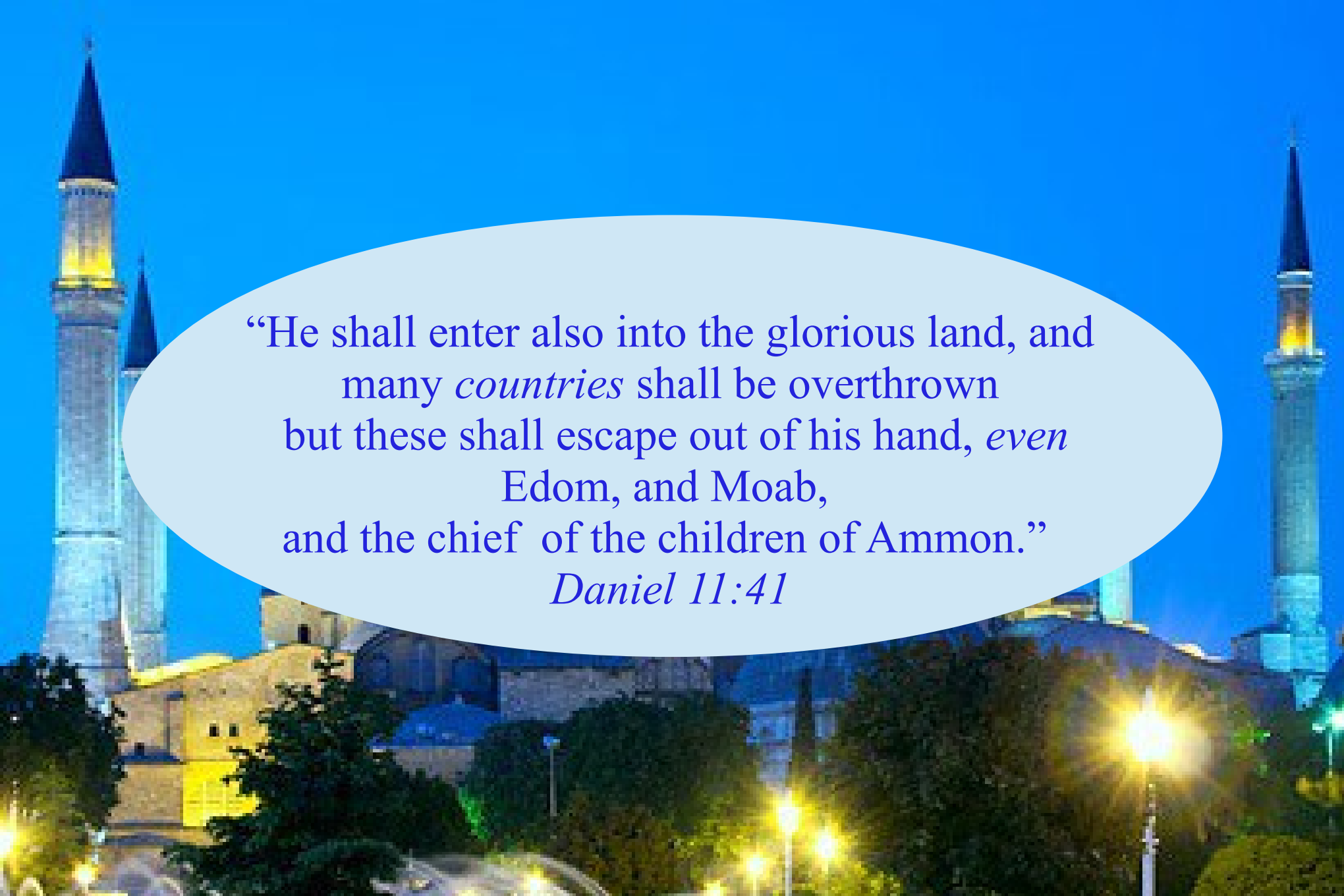


This map shows the four divisions of Alexander's empire. The Ottoman empire in 1799 ruled the area originally controlled by Cassander, Lysimachus, and Seleucus.



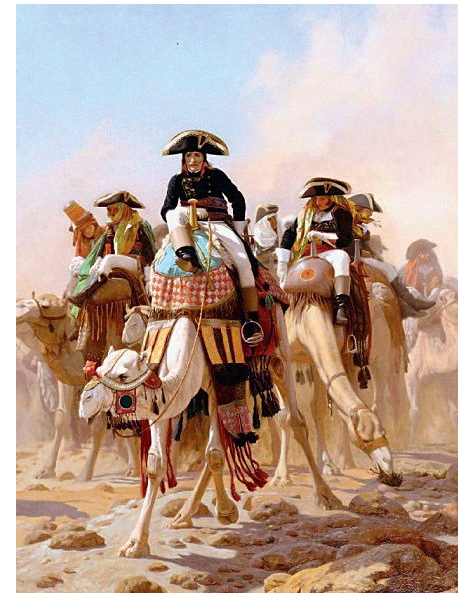
“And at the time of the end (1798) shall the king of the south (Egypt) push at him (France): and the king of the north (Ottoman empire) shall come against him (France) like a whirlwind, with chariots, and with horsemen, and with many ships; and he (Ottoman empire) shall enter into the countries, and shall overflow and pass over.”

Daniel 11:40



“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.”
Daniel 11:41

What is the “glorious land”? It has always before referred to Palestine. To be consistent, it must still refer to Palestine. We find from history that the Ottomans retook Palestine from Napoleon and followed him all the way into Egypt. But what was overthrown? Certainly not countries, for this word is supplied by the translators. But Napoleon lost 3,600 men, including the wounded and sick. While at the battle of Abukir, in Egypt, the Ottomans lost 10,000 men to drowning besides those killed and wounded. It seems that it was many soldiers who where overthrown.



The French In Palestine




Battle of Abukir, in Egypt



Edom, Moab, and Ammon -- 830 B.C.

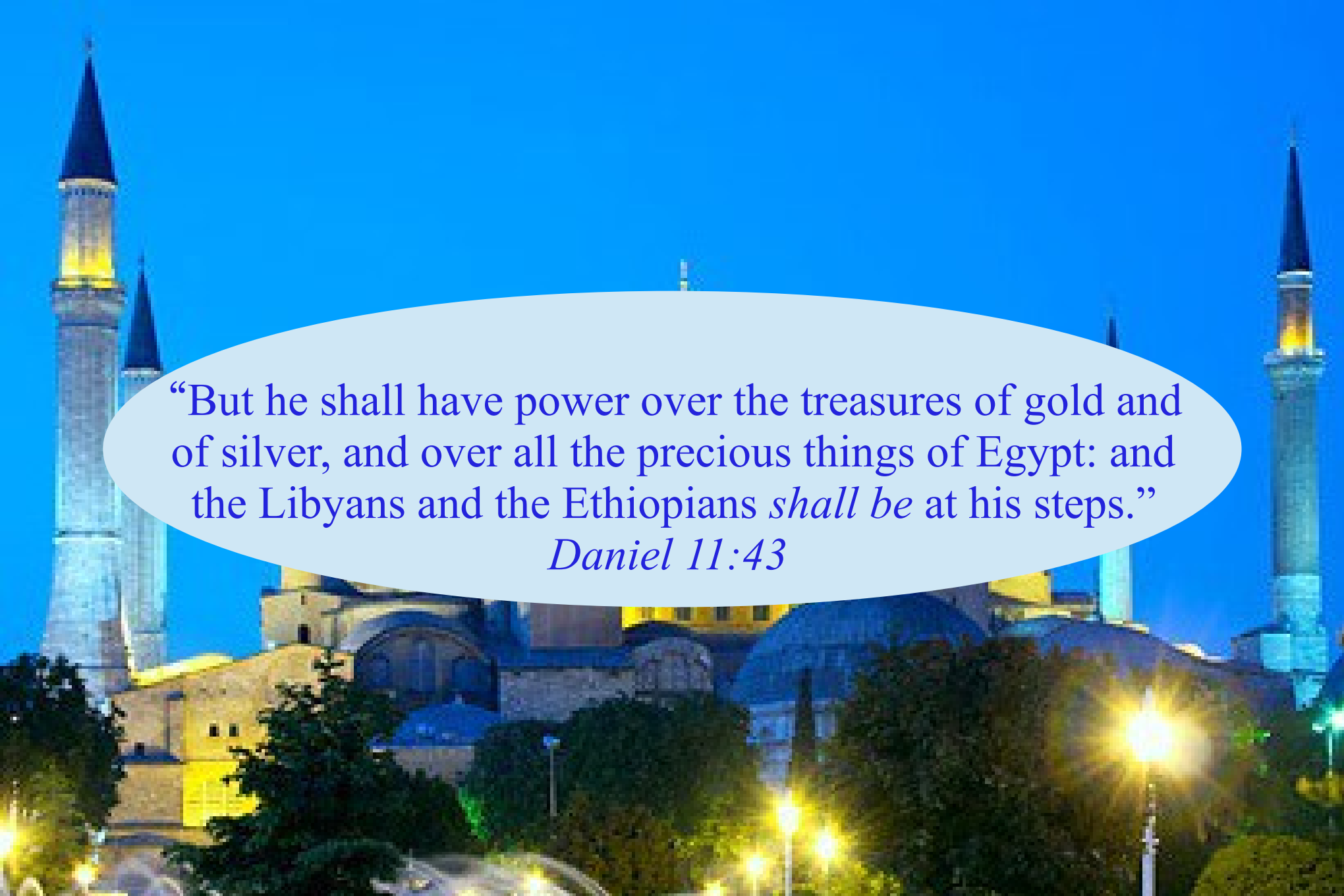
But who are those who escape out of his hand? The land east of the Jordan, what is now the country of Jordan, was anciently inhabited by the descendants of Lot and Esau. The land of the Edomites was in the desert regions east and south of Israel. Many of the descendants of these nations spread out into Saudi Arabia. But the Ottoman Empire was never able to completely subdue these peoples, living east and south of the Jordan river. In fact they were forced to pay annual tribute to the tribes living in this region to assure safe passage of the caravans to Mecca. The Ottoman Empire controlled the coasts of Arabia but never controlled the interior. Also the battles with Napoleon all occurred west of the Jordan, and when the Turks reconquered these lands, all the people east of the Jordan were ignored by them.



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

Daniel 11:42

He stretched out his hand “also upon the countries,” or regions that had once been his and ruthlessly brought them back under his control. The Turks tortured and beheaded any French soldiers they found and any who sympathized with the French. The land of Egypt did not escape either. It appears that Egypt would want to escape but did not. We find an interesting passage in a book written in the early 19th century by Richard Robert Madden, an Englishman. “Read of the atrocities attributed by Sir Robert Wilson to the French, and you will imagine that the only object of our interference was the domestic happiness of the invaded people. Yet, strange to say, the Arabs speak of the French with respect, and of their expulsion with regret.” *Travels in Turkey, Egypt, Nubia and Palestine in 1824, 1825, 1826 & 1827* page 173.



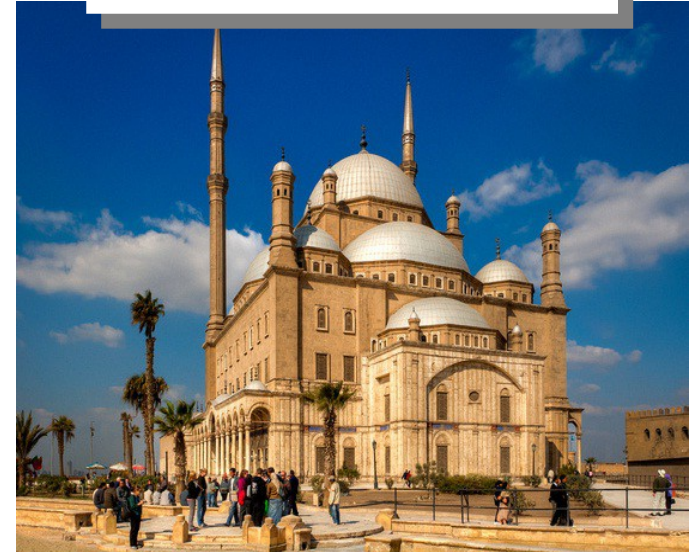
“But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.”

Daniel 11:43

After Napoleon left Egypt, the remaining French forces were driven out, or captured by the Turks and English. One of the young Turkish officers who helped drive out the French, was an Albanian named Mohamed Ali Pasha. After he gained control of Egypt, it remained an Ottoman province. The Pasha extorted every bit of wealth from the country. He levied high taxes on the people and used every means, legal and illegal to extort money, impoverishing the people and making them dependent on him. He then sent some of this money as tribute to Constantinople or used it for conquering the neighboring regions. Thus the Sultan, through the Pasha had access to “the treasures of gold and silver” and “all the precious things of Egypt.”



Mohamed Ali Pasha



The Mohamed Ali Mosque
Built with Funds the Pasha Extorted from Egypt

“And the Libyans and the Ethiopians shall be at his steps.” These are regions lying west and south of Egypt. Lybia was early conquered by the Ottoman Empire along with all the Mediterranean coast of northern Africa. The region of Lybia became almost entirely independent in 1711 when an Ottoman cavalry officer, Ahmed Karamanli, took over the area and established his own dynasty, although still nominally under the control of the Ottoman Empire. The region was virtually autonomous until 1814, when the Sultan re-established direct control over the area. This was after the Sultan had regained control of Egypt. The prophecy indicates that Libya would be at his steps after he conquered Egypt and the Ottoman Empire regained control of the region after driving Napoleon out.



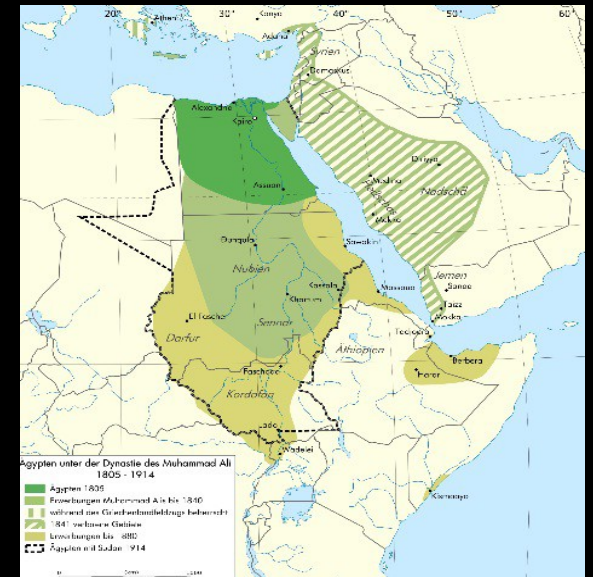
The country of Ethiopia, today, lies south and east of the Sudan and was never part of the Ottoman Empire or even bordering it. So on the surface this word does not seem to fit. But anciently, the term Ethiopia referred to the region directly south of and bordering Egypt. This area is now Sudan, Eritrea and Ethiopia. Egypt, under the direction of the Sultan, captured northern Sudan in 1820. Thus the “Lybians and the Ethiopians” were “at his steps” during this time, just as the prophecy says they would be.




Egypt, Sudan, and Ethiopia Today



Ancient Ethiopian Church



Area Conquered by Egypt, 1820's

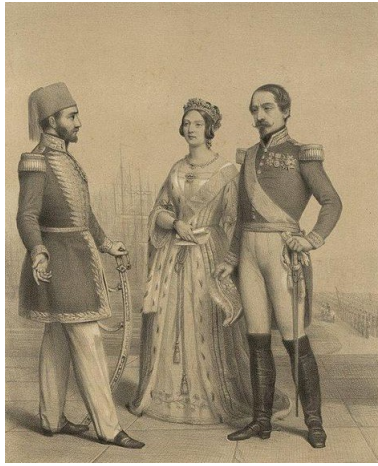


“But tidings out of the east
and out of the north shall trouble him:
therefore he shall go forth with great fury
to destroy, and utterly to make away many.”

Daniel 11:44



What is north and east of the Ottoman Empire? The Russian Empire is in the north and Persia is in the east.



Rulers of
Russia,
Turkey,
and
England
1840



Abdülmecid I
Sultan
of
Turkey
1840

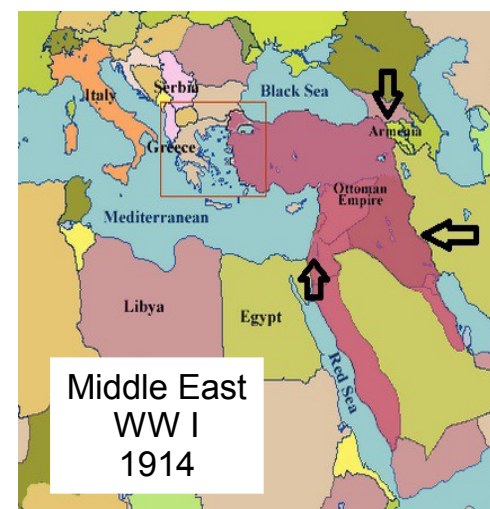


Nicholas I
Czar of
Russia
1840

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.



Russo-Turkish War
1877-78



Middle East
WW I
1914

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 the 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 murdered or exiled. 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 Refugees



Armenian Family
outside of Aleppo in Syria



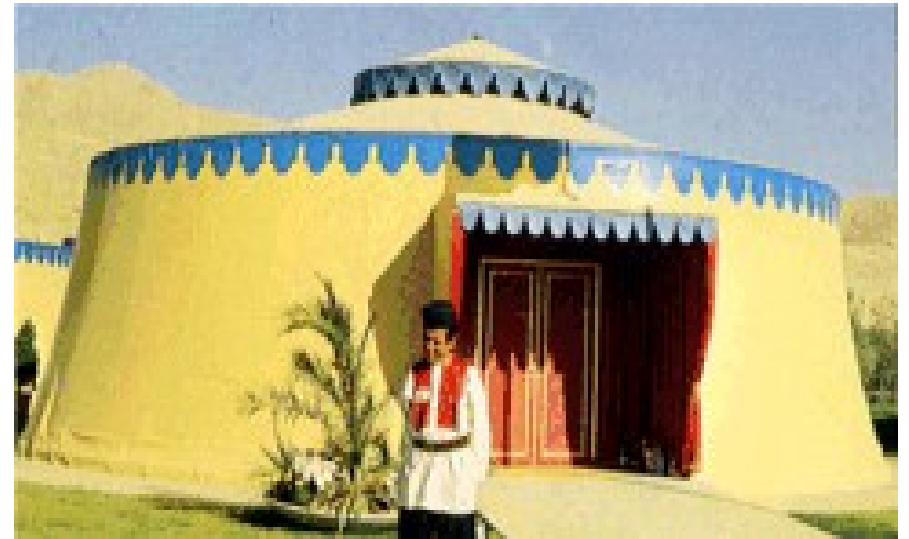
“And he shall plant the tabernacles
of his palace between the seas in the glorious
holy mountain; yet he shall come to his end, and
none shall help him.”

Daniel 11:45

Looking closely at this verse, let's consider the tabernacles of his palace. What does the word tabernacle mean? In the Strong's, it simply means "a tent." The word palace (appenden) means "pavilion or palace." The Webster's dictionary meaning of pavilion, is "a large tent, especially one with a peaked or rounded top." It denotes a temporary dwelling place.



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



Another Replica of the tent used by
The Persian Monarch Called an "Appenden."

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.*

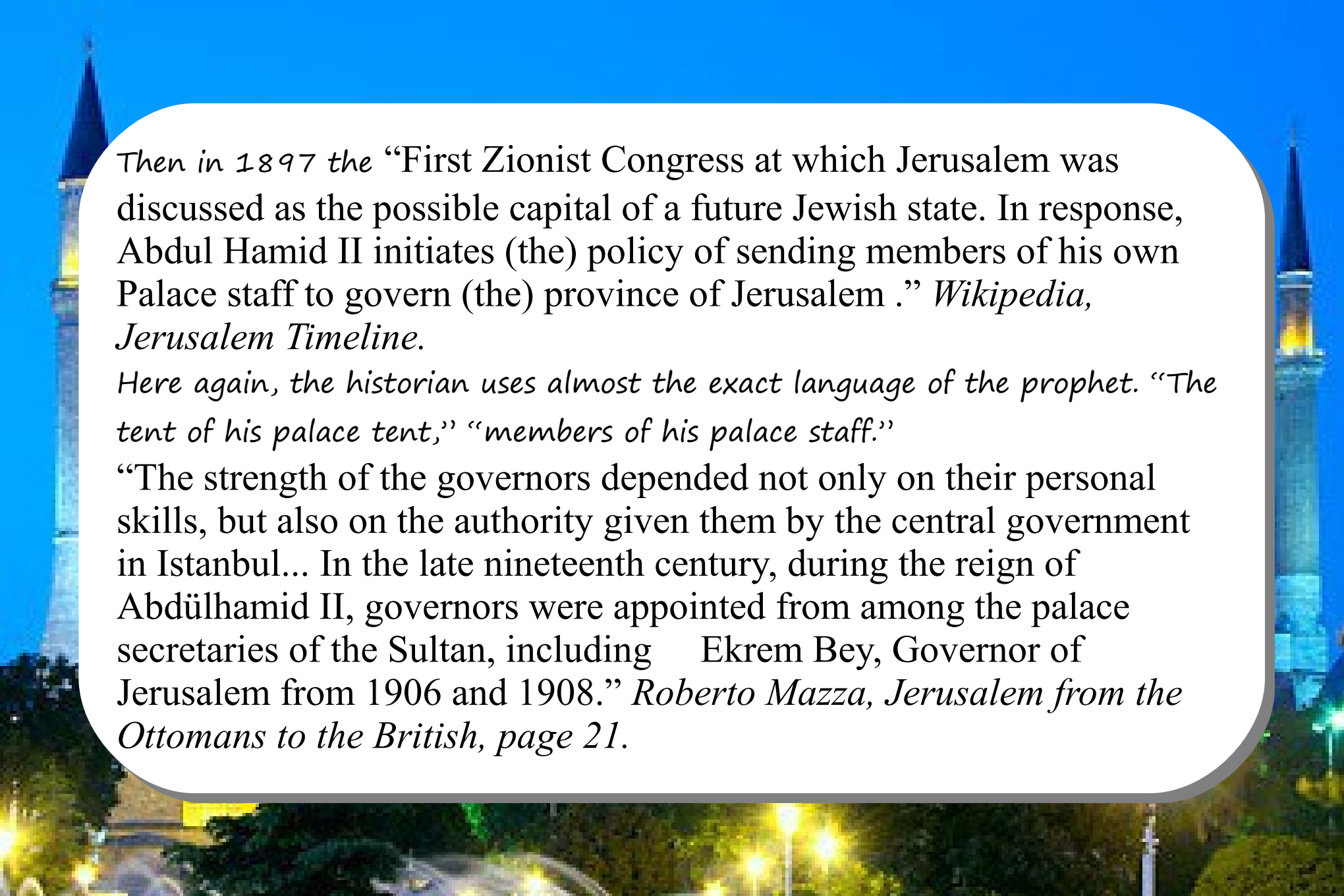
It is interesting that here the word autonomous is used to mean that it was attached directly to Istanbul when there were other regions that were autonomous, meaning that they pretty much governed themselves, independent of Constantinople.



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

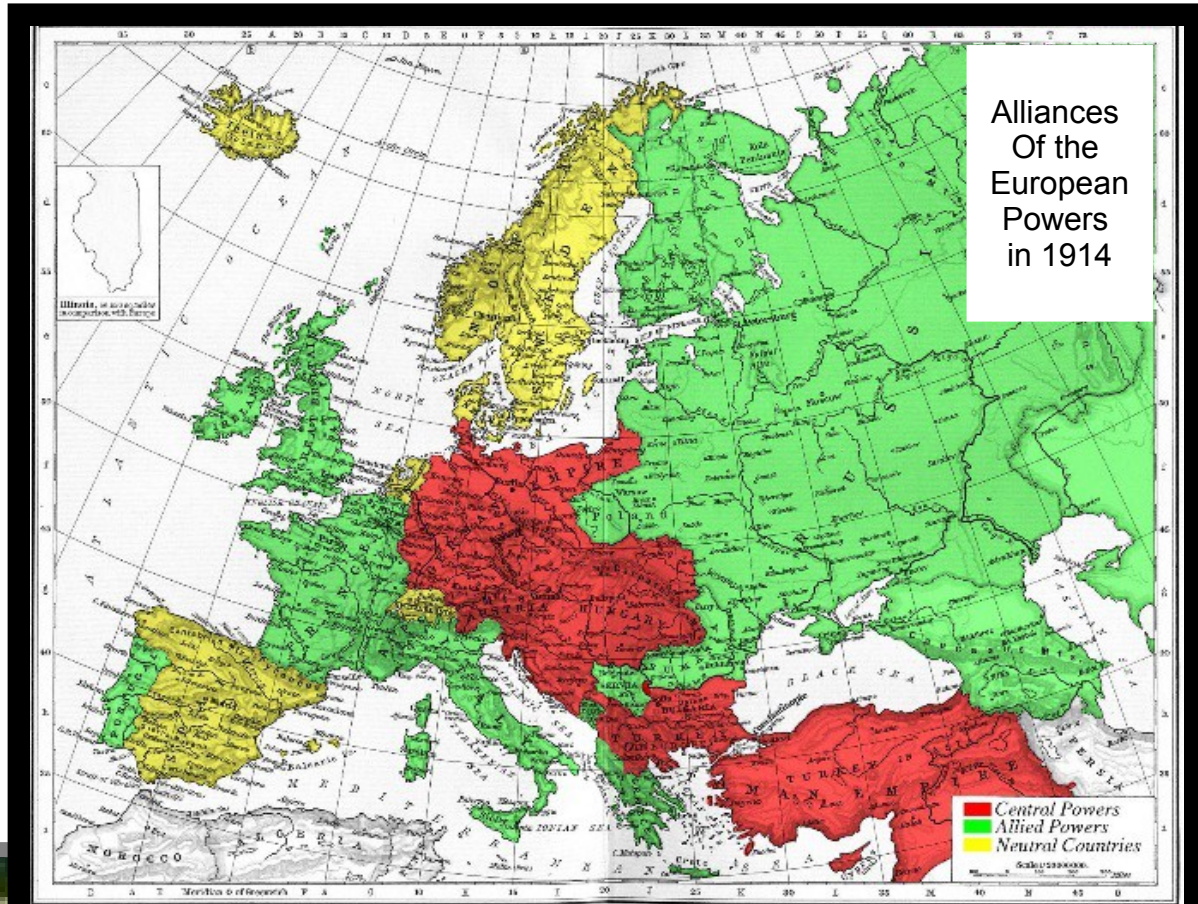


Then in 1897 the “First Zionist Congress at which Jerusalem was discussed as the possible capital of a future Jewish state. In response, Abdul Hamid II initiates (the) policy of sending members of his own Palace staff to govern (the) province of Jerusalem .” *Wikipedia, Jerusalem Timeline.*

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.*

Verse 45 indicates 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 BBB 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 Vol. 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 collapse 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.



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. 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 Islamic religion. There has been no Caliph for the Islamic people since 1924. From that time until 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

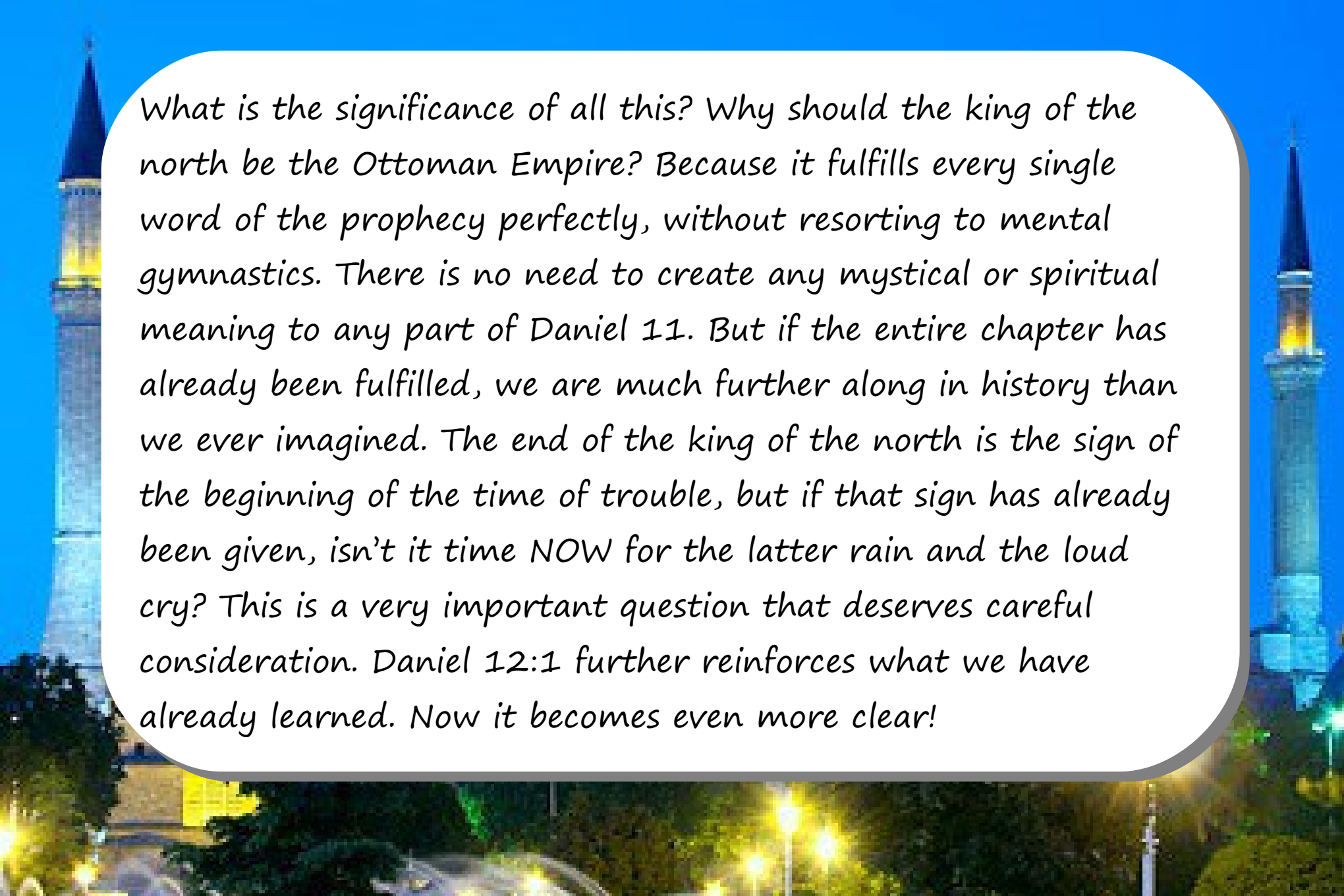


1923, Peace Treaty that Ended World War I

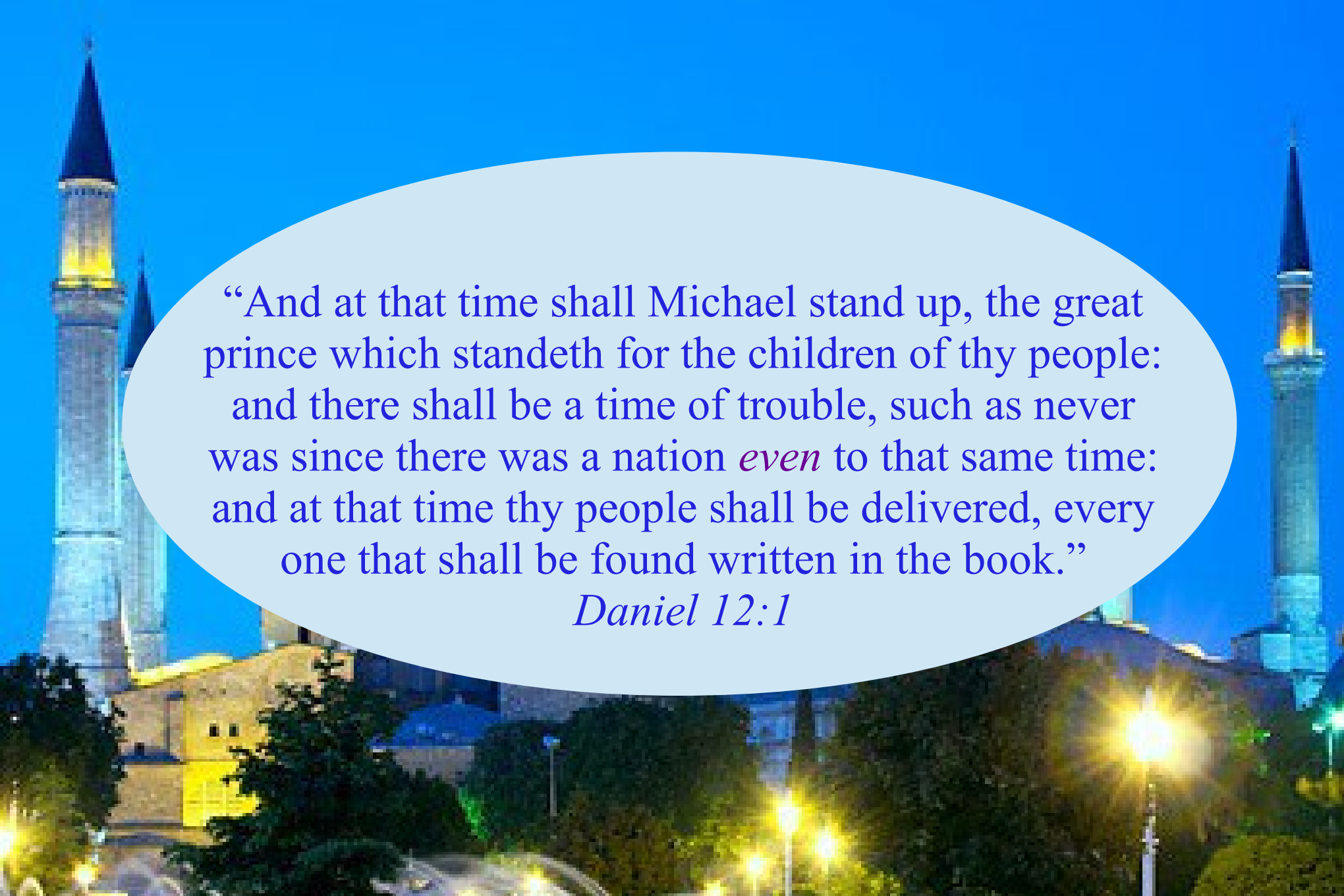


Europe After the War

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 ended by the peace treaty that ended 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.



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. Daniel 12:1 further reinforces what we have already learned. Now it becomes even more clear!



“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

We should all understand that Daniel 12:1 is just a continuation from Daniel 11:45. So the first phrase in Daniel 12:1 is "And at that time shall Michael stand up," it is obvious that Michael stands up when the king of the north comes to his end, but did Michael stand up back in 1922?

If we take a close look at the word "time," we will see more confirmation of our study. The word time in Strong's is number 6256. Strong's definition is: "from 5703; time, especially... now, when, etc."

Now, Let's look at 5703 and we will see something amazing:

"a (peremptory) terminus in the sense of advance or perpetuity."

In Webster's the definition of terminus is:

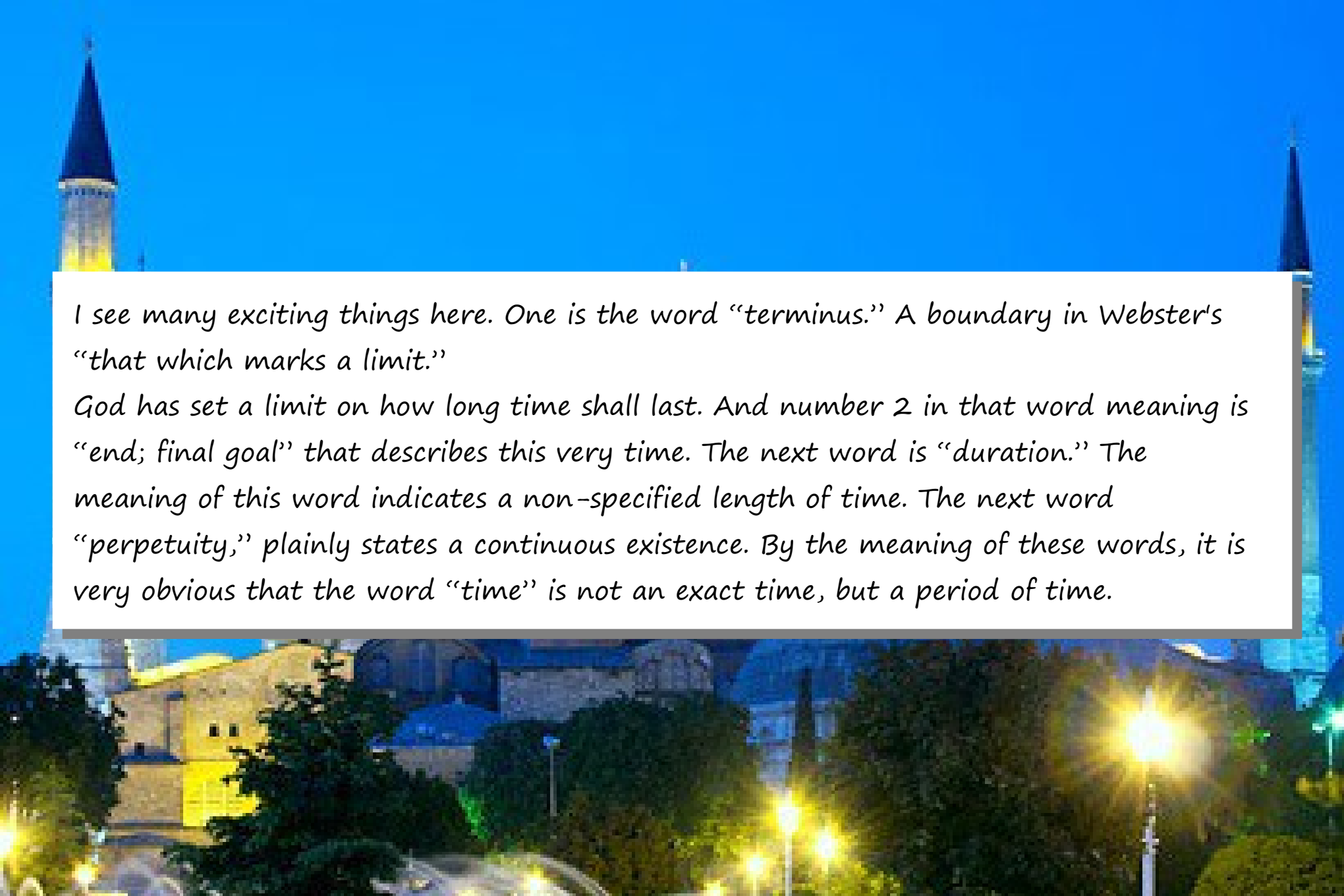
- (1) "a boundary stone or post,"
- (2) "end; final goal), i.e. (by impl) duration."

The definition of duration is:

- (1) "continuance in time."
- (2) "the time during which anything lasts."

The definition of perpetuity is:

"perpetual (continuous) existence)."



I see many exciting things here. One is the word "terminus." A boundary in Webster's "that which marks a limit."

God has set a limit on how long time shall last. And number 2 in that word meaning is "end; final goal" that describes this very time. The next word is "duration." The meaning of this word indicates a non-specified length of time. The next word "perpetuity," plainly states a continuous existence. By the meaning of these words, it is very obvious that the word "time" is not an exact time, but a period of time.

“And there shall be a time of trouble.” Daniel 12:1 There is something significant about this phrase as well, “and there shall be.” In Webster’s we find a very important meaning. It states this:

“a prim. Root...; to exist, i.e. be or become, come to pass”.

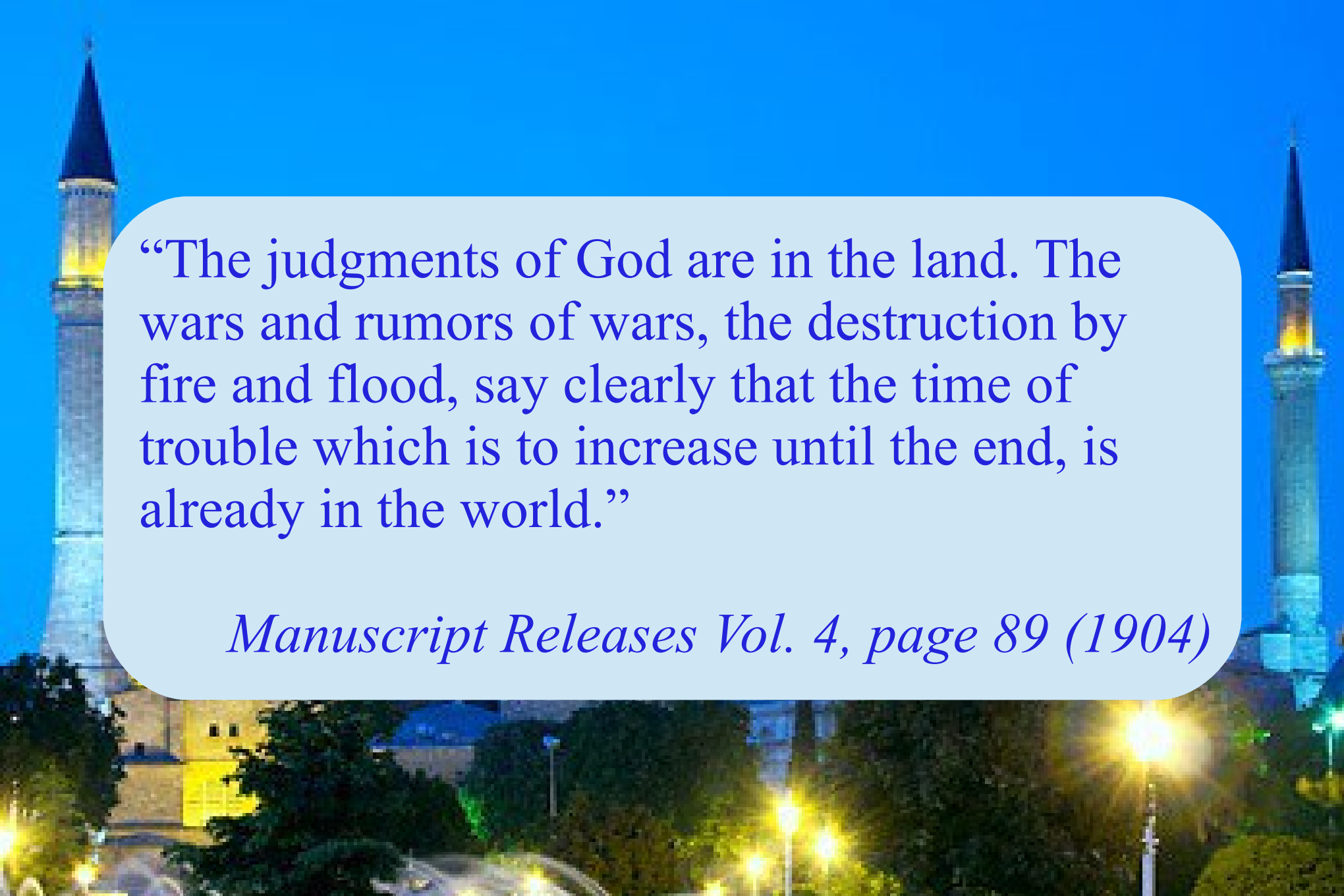
This implies somewhat of a passive nature, and a near future is even implied.

Here are some examples. If the statement is “there is a time of trouble,” that means now! But this says “there shall be,” or “a time of trouble is to exist,” or “the time of trouble will come to pass.”

Here is the problem! We all see clearly what Daniel 12:1 is saying. If we follow the “papacy theory,” we still have to wait for:

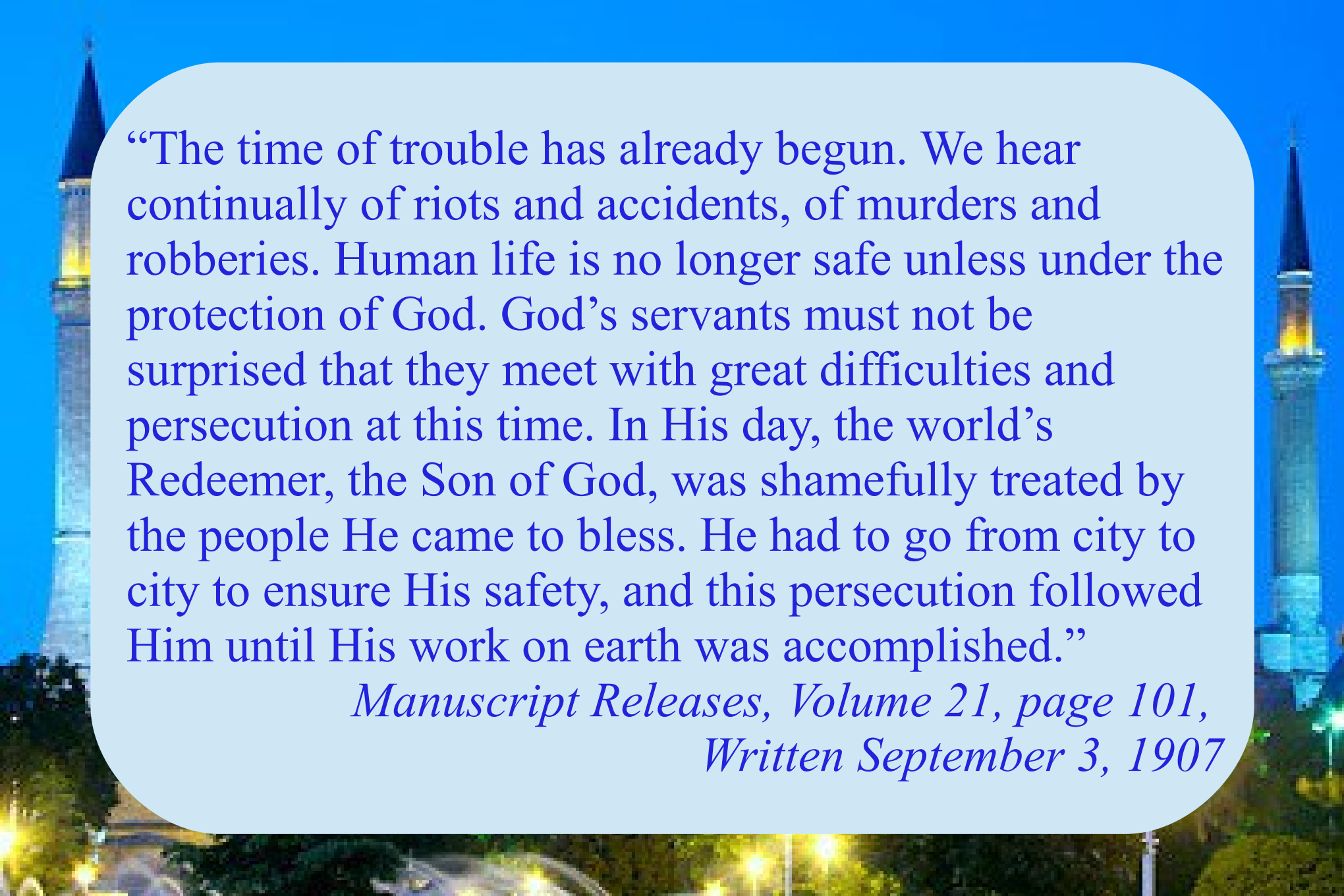
- 1) the papacy to come to his end*
- 2) Michael to stand up at some “duration” or “perpetual” time*
- 3) and an unspecified time for the “time of trouble”*

OR, the Ottoman empire came to his end in 1922. Then we’ve had a space of 100 years for the time of trouble to occur and Michael to stand up. May I remind you, that historians agree that this last 100 years has been the worst in human history. Sister White states many times that the time of trouble started in her day. We will see some quotes on that next.



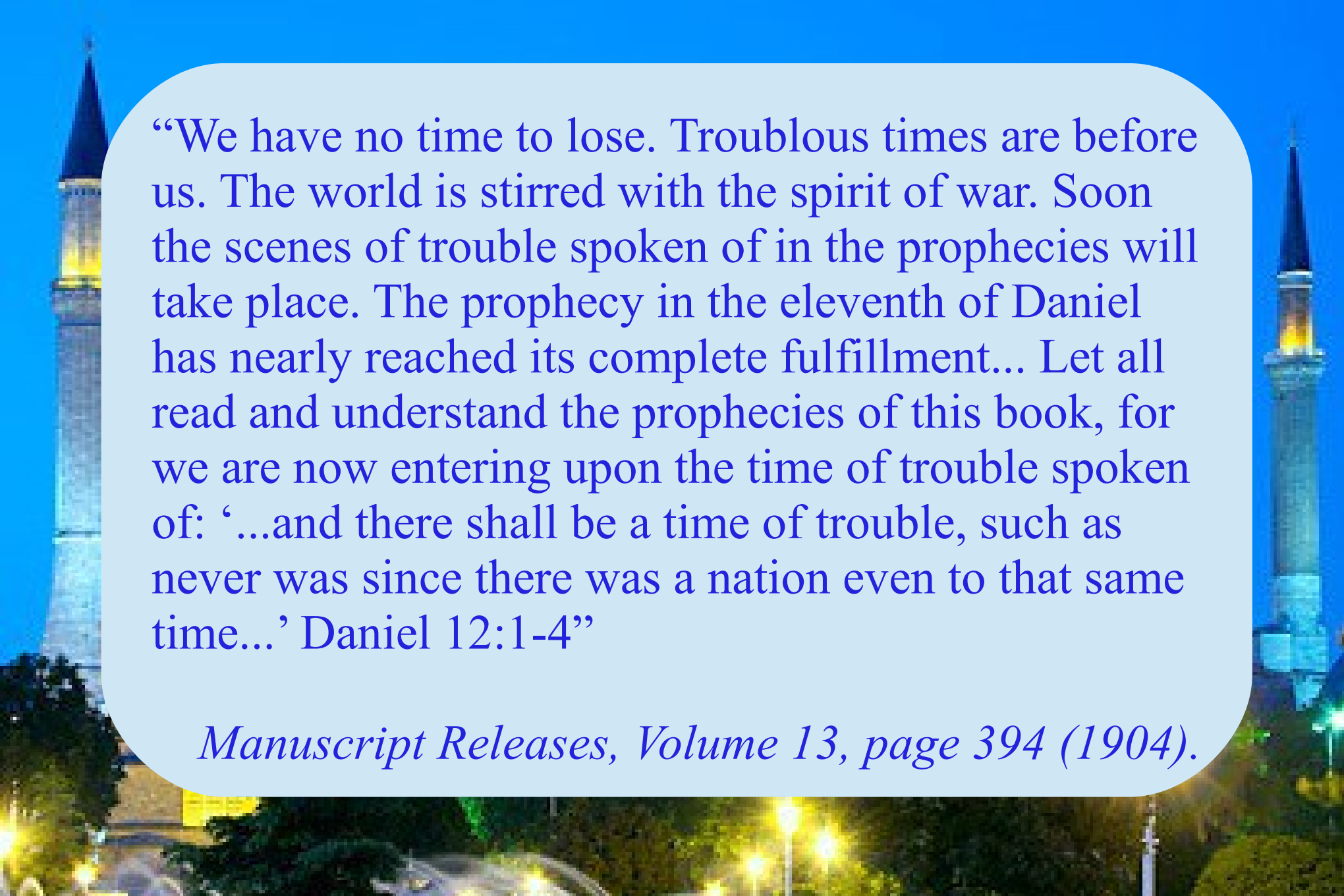
“The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble which is to increase until the end, is already in the world.”

Manuscript Releases Vol. 4, page 89 (1904)



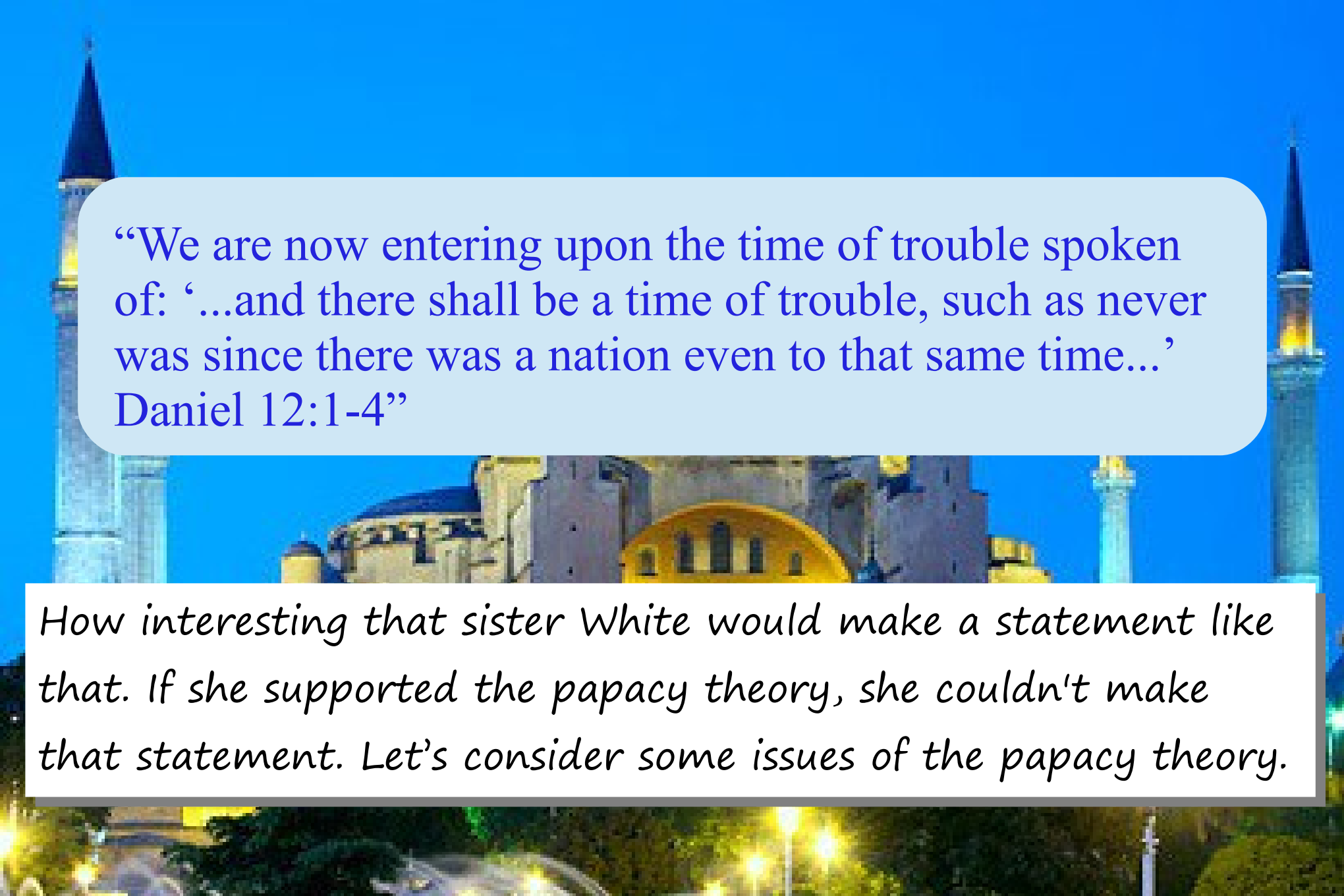
“The time of trouble has already begun. We hear continually of riots and accidents, of murders and robberies. Human life is no longer safe unless under the protection of God. God’s servants must not be surprised that they meet with great difficulties and persecution at this time. In His day, the world’s Redeemer, the Son of God, was shamefully treated by the people He came to bless. He had to go from city to city to ensure His safety, and this persecution followed Him until His work on earth was accomplished.”

*Manuscript Releases, Volume 21, page 101,
Written September 3, 1907*



“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment... Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of: ‘...and there shall be a time of trouble, such as never was since there was a nation even to that same time...’ Daniel 12:1-4”

Manuscript Releases, Volume 13, page 394 (1904).



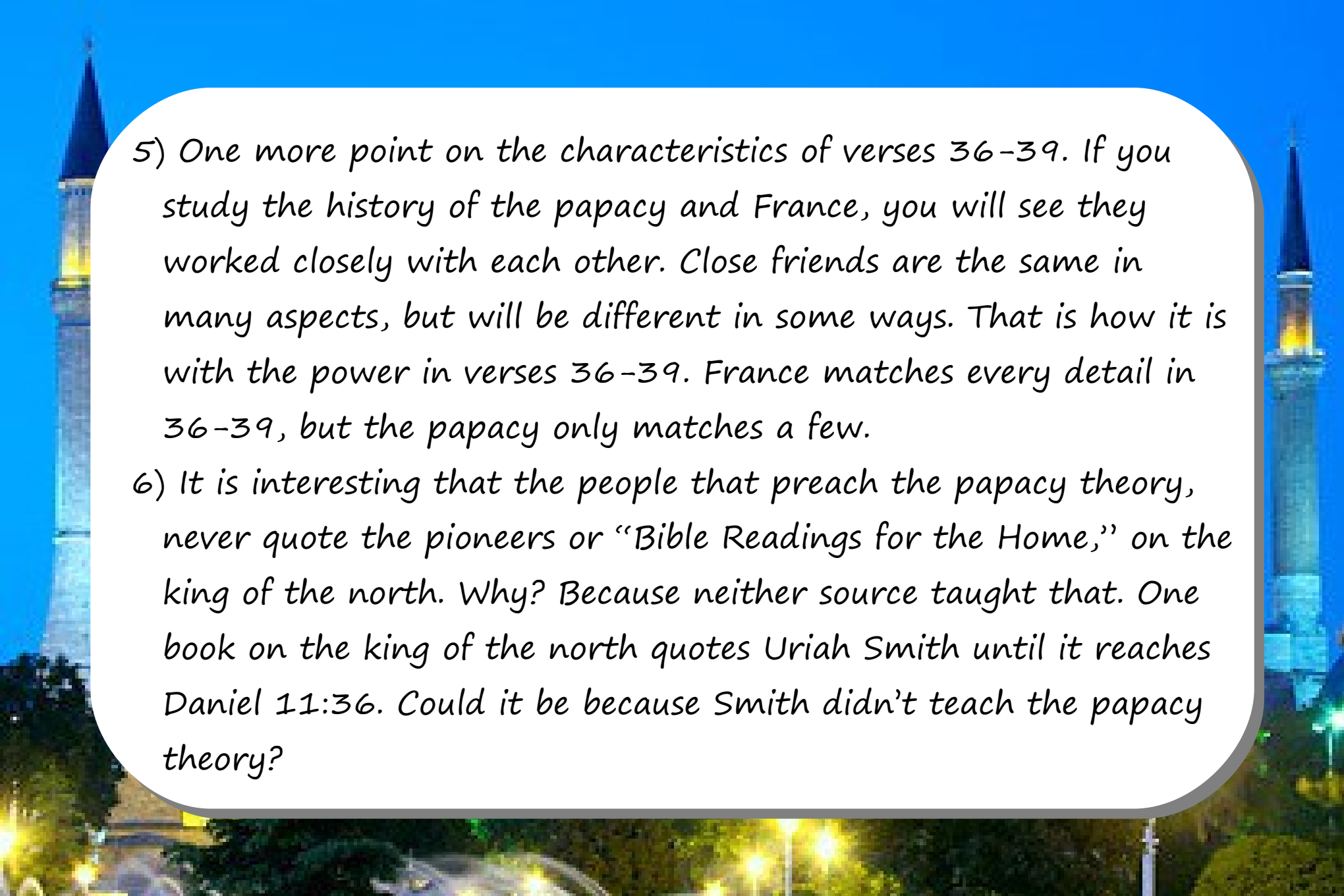
“We are now entering upon the time of trouble spoken of: ‘...and there shall be a time of trouble, such as never was since there was a nation even to that same time...’
Daniel 12:1-4”

How interesting that sister White would make a statement like that. If she supported the papacy theory, she couldn't make that statement. Let's consider some issues of the papacy theory.



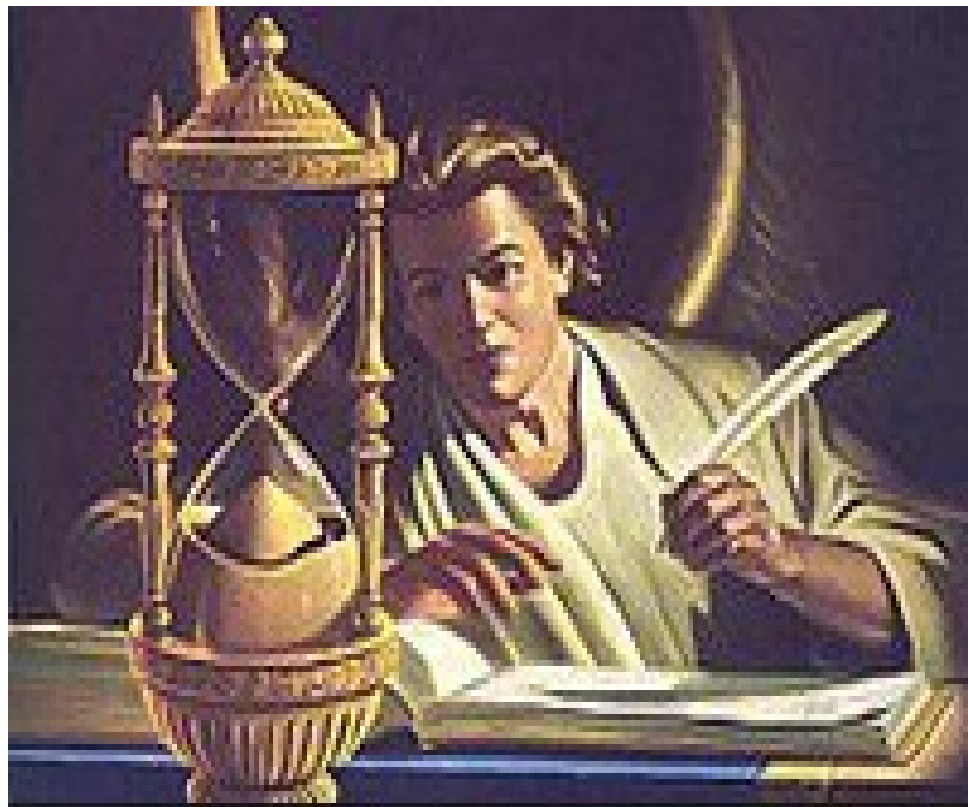
Let's take a look at some points regarding the papacy theory.

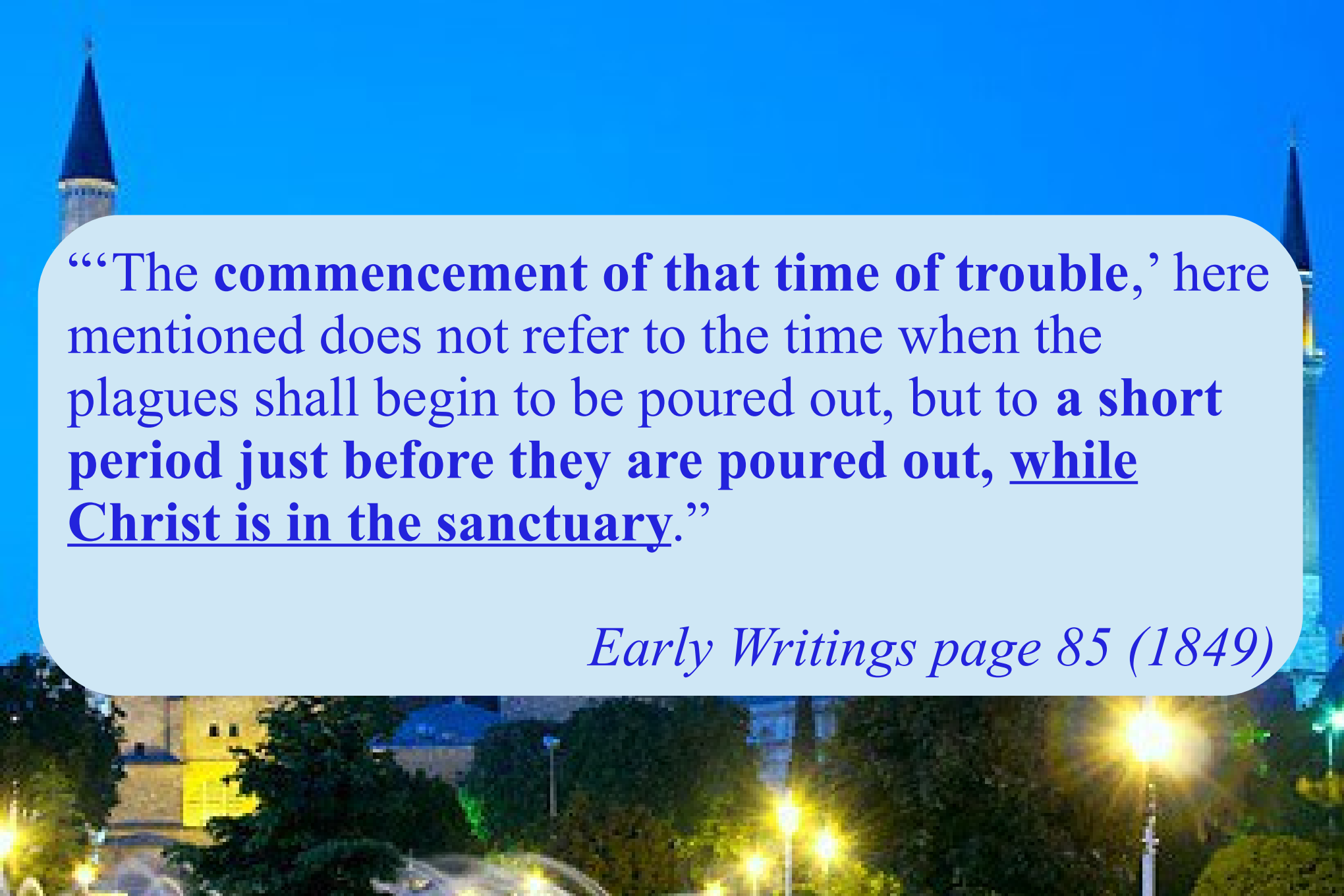
- 1) Verses 36-39 are supposed to be the papacy. If you read all of the characteristics in those verses, any honest reader will see that they don't all fit the papacy, without the fancy philosophies
- 2) None of the prophecies in Daniel are "spiritual" first. All of the prophecies in Daniel, are based on history.
- 3) It makes no sense for the tail end of the last prophecy to change it to "spiritual." It isn't consistent to have a gap of a great amount of time in any of these verses. None of the other prophecies have this kind of a time gap.
- 4) It has been implied that the Ottoman view would change the prophecy about the papacy. Not only does it not change the prophecy of the papacy, it puts them more in the spot light.

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- 5) One more point on the characteristics of verses 36-39. If you study the history of the papacy and France, you will see they worked closely with each other. Close friends are the same in many aspects, but will be different in some ways. That is how it is with the power in verses 36-39. France matches every detail in 36-39, but the papacy only matches a few.
- 6) It is interesting that the people that preach the papacy theory, never quote the pioneers or "Bible Readings for the Home," on the king of the north. Why? Because neither source taught that. One book on the king of the north quotes Uriah Smith until it reaches Daniel 11:36. Could it be because Smith didn't teach the papacy theory?

7) Our last issue is a parallel with the Millerites. It has been said that we should expect to see repeated some of the events which transpired under the pioneer movement. There was an understanding in Miller's day, that this world was the sanctuary, therefore, they missed the true message of their day. God used it to prove the sincerity of the people, but their teaching was clouded by misunderstanding. I see the same scenario today. For many generations there has been the belief that the papacy was the king of the north, so now, almost everyone believes it. Without studying history, to find out what the facts were, we have been told that the pioneers taught that the papacy was the king of the north. That is nothing short of a lie! The facts are that at least until 1949 the "Bible Readings for the Home" taught that Turkey (which was the Ottoman empire) was king of the north. Uriah Smith taught that as well. Are we not making a similar mistake to what the Millerites did? Could we be looking for too much left to happen before the second coming? Could we be caught unprepared?

But does not the time of trouble begin after Michael stands up? Not necessarily. The verse reads "And at that time shall Michael stand up... and there shall be a time of trouble..." *Daniel 12:1*. This does not have to indicate that the time of trouble follows the standing up of Michael, but that the two events occur during the same time period. During the time of trouble, Michael stands up. The events are listed in the order of importance, not in the order of occurrence. The Bible often does this. "And I gave unto Isaac Jacob and Esau." *Joshua 24:4* "By faith Isaac blessed Jacob and Esau concerning things to come." *Hebrews 11:2*. Jacob is mentioned first, not because he was born first, but because he was of greater importance to the plan of salvation. This can be just as true in *Daniel 12:1*, the standing up of Michael is of greater importance than the time trouble, and because it occurs during the time trouble, it is mentioned first.





“‘The commencement of that time of trouble,’ here mentioned does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary.”

Early Writings page 85 (1849)

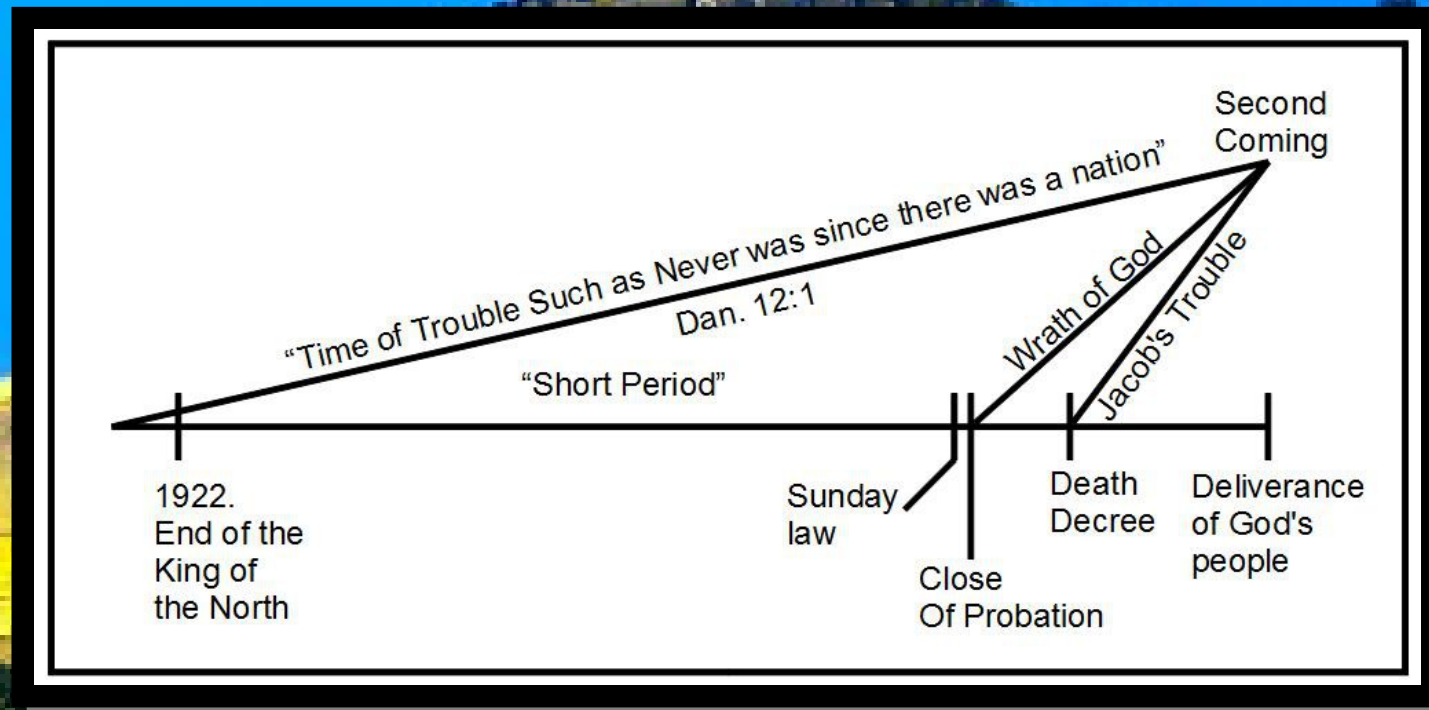
“‘These are they which came out of great tribulation;’ they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob’s trouble; they have stood without an intercessor through the final outpouring of God’s judgments. But they have been delivered, for they have ‘washed their robes, and made them white in the blood of the Lamb.’”

Great Controversy, page 648.

“The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the **last act in the drama**. When this substitution becomes universal, God will reveal Himself. He will arise in His majesty to shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity, and the earth shall disclose her blood and shall no more cover her slain.”

Testimonies for the Church – vol. 7, p. 141

There are three distinct periods within the time of trouble of Daniel 12:1. It is true that when sister White quotes Daniel 12:1 she is often talking about Jacob's trouble. But she also defines the time of national trouble, Jacob's trouble, and the seven last plagues all of which are covered very briefly by the angel with the words. "A time of trouble such as never was since there was a nation." Daniel 12:1. The Sunday law comes, not at the beginning of the time of trouble but almost simultaneously with the close of probation.



What does the Time of Trouble consist of? Not just the enforcement of Sunday sacredness (the Mark of the Beast). It consists of: nations getting angry, lawlessness, wars and rumors of wars, destruction by fire and flood, everything in the world being in a state of agitation, the Spirit of God withdrawing from the earth, calamity following calamity by sea and by land, tempests, hurricanes, tornadoes, cloudbursts, earthquakes, fires, floods, murders of every grade, insecurity and lack of assurance in anything human or earthly, the world being stirred with the spirit of war, the spirit of war stirring the nations from one end of earth to the other, a period of stormy times for God's people, a time of trial, riots, accidents, murders, robberies where Human life is no longer safe unless under the protection of God.



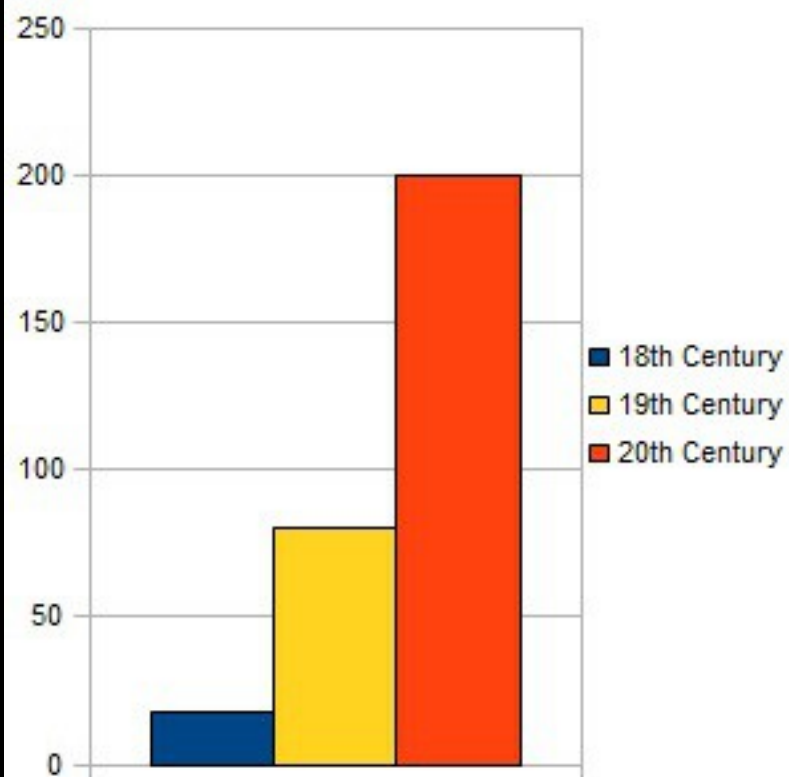


It is a time of great difficulties, persecution, suffering, calamities and casualties by land and sea, with the state of society being in an unsettled condition, a period with alarms of war, with the agencies of evil combining their forces and consolidating and strengthening for the last great crisis, with great changes taking place, the final movements being rapid ones, having perplexities that were scarcely dreamed of, with all these things forecasting events of the greatest magnitude. Let's consider the 20th century.



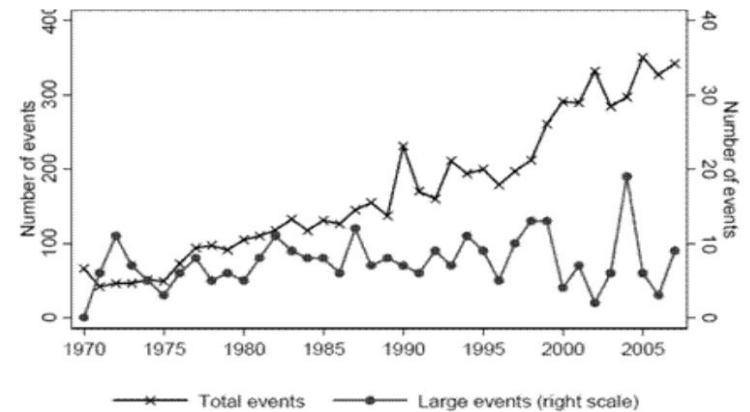
We consider the 20th century to be the most civilized and advanced century in history. But any historian will tell you that it was a humanitarian disaster. We had the two most destructive wars in history, within 20 years of each other. We have seen the worst famines ever recorded, some of the worst epidemics, and innumerable natural disasters on a magnitude never recorded before. It would take many books just to cover the events of destruction that have occurred in the 20th century. Historians call it the worst and most disastrous century ever to occur in human history and it has only gotten worse as we have entered the 21st century. But is this not exactly what we are told in Daniel 12:1? "And there shall be a time of trouble such as never was since there was a nation."





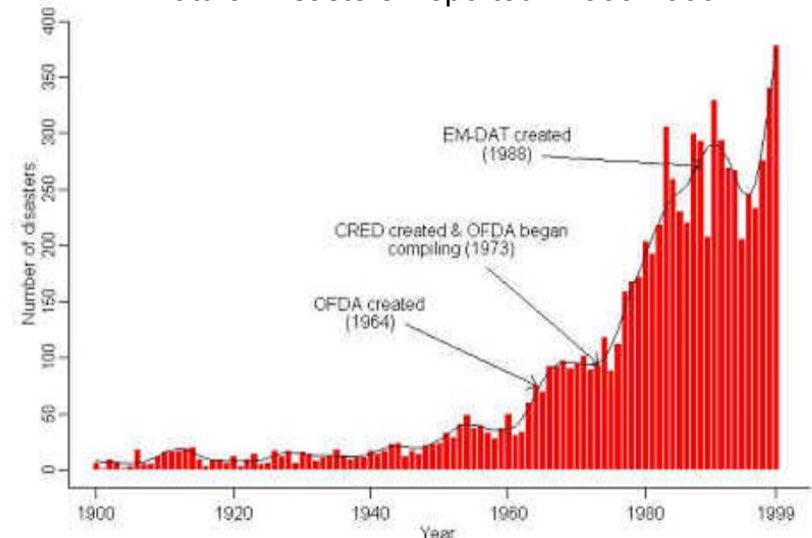
Deaths by Sword (In Millions)

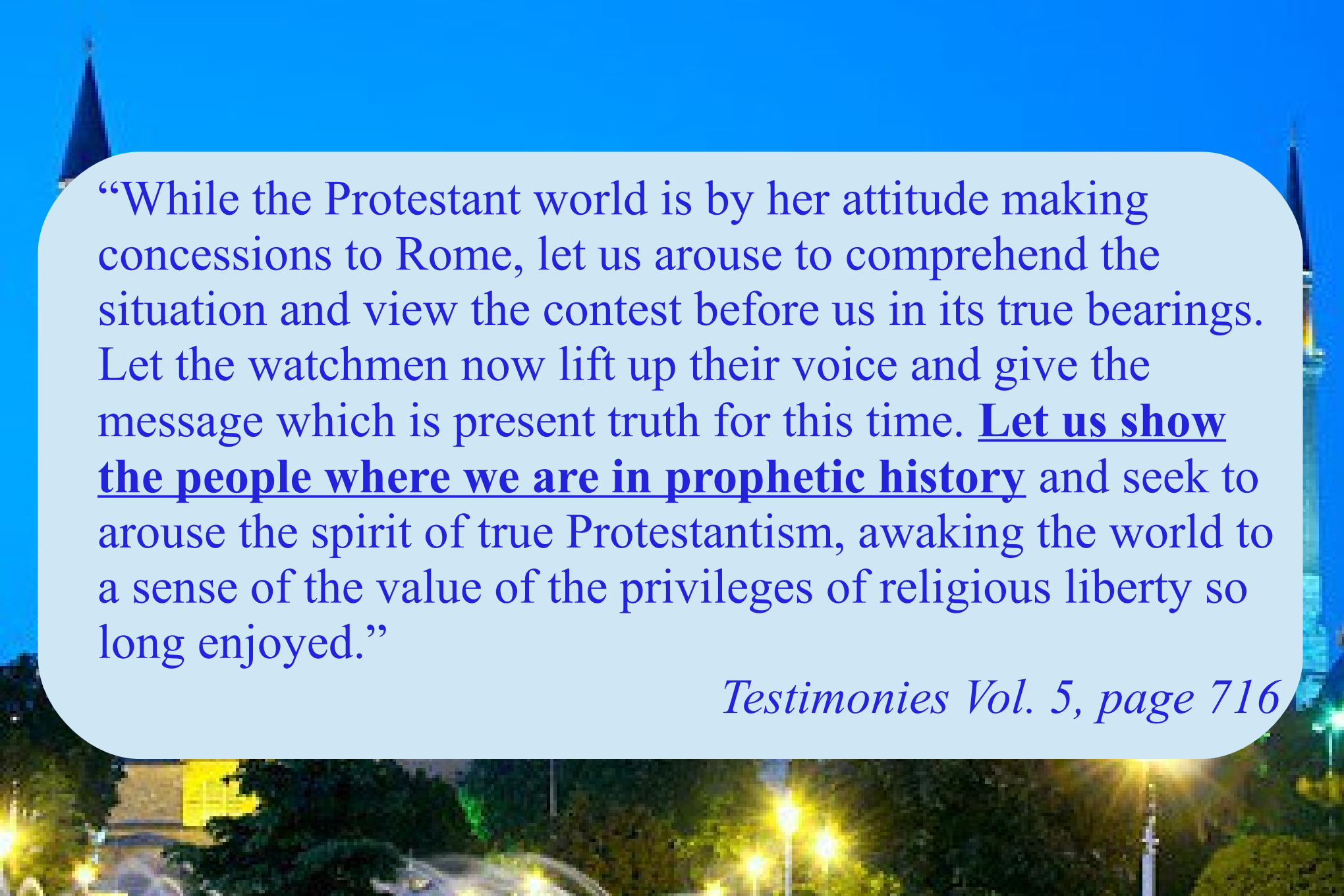
Increasing Prevalence of Natural disasters 1970 - 2007



Note: Large events refers to events which their intensity is above the mean of the normalized killed distribution
Source: Authors' calculations based on EM-DAT.

Natural Disasters Reported - 1900-1999





“While the Protestant world is by her attitude making concessions to Rome, let us arouse to comprehend the situation and view the contest before us in its true bearings. Let the watchmen now lift up their voice and give the message which is present truth for this time. **Let us show the people where we are in prophetic history** and seek to arouse the spirit of true Protestantism, awaking the world to a sense of the value of the privileges of religious liberty so long enjoyed.”

Testimonies Vol. 5, page 716

The 20th century has been a humanitarian catastrophe. Why didn't the Bible warn us of all this? The fact is, it did. In Daniel 12:1 we were told that when the king of the north came to his end there would commence a time of trouble of nations such as never was since there was a nation. Just think about it a little bit, put yourself back in 1890. Now imagine that someone came to you and told you about the events of the 20th century. Would you not be horrified? Would you even be able to imagine what was coming? We are looking at history and it is hard to grasp, even when we know we are looking at the facts. Can there be any other explanation for this, except that the time of trouble commenced around 1922, at the end of the king of the north, just like the angel told Daniel it would? It is time we woke up and faced the facts here. Any interpretation of prophecy that would leave out the 20th century as unimportant has to be false. This is no time to be unprepared. Are you ready to see Jesus?

“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment... Let all read and understand the prophecies of this book, **for we are now entering upon the time of trouble spoken of: ‘...and there shall be a time of trouble, such as never was since there was a nation even to that same time...’ Daniel 12:1-4”**

Manuscript Releases, Volume 13, page 394 (1904).

Welcome to the Time of Trouble!
This is really...

The End!



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