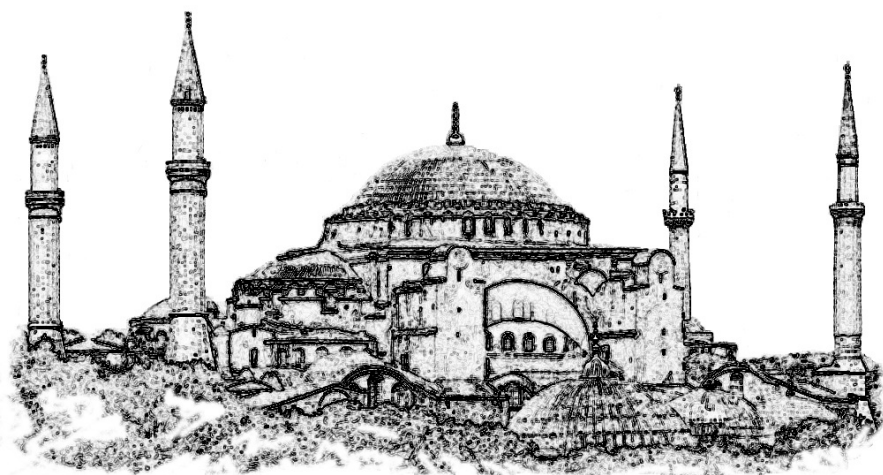


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Let's start out by looking at Daniel 12:1 - "And at that time shall Michael stand up, the great prince... and there shall be a time trouble..."

This is the event we are interested in. The closing of the current age, the thing we should all be preparing for.

There have been many theories put forward about the prophecy we are going to discuss here. Many people believe they have the truth on this prophecy, but it is much like the Jews of Christ's day and their traditions and misinterpretations that He had to overcome. Therefore we ask you to approach this subject with an open mind, compare scripture with scripture and set aside what you may have heard before that contradicts what you see here.

The true history of the twentieth century has been buried. But here we are going to begin to uncover the truth. In order to do that, all we have to do is take Bible prophecy and lay it beside history and watch 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.*

This verse, Daniel 12:1, refers to a specific time for Michael to stand up and the time of trouble to occur. In order to identify when this happens 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.

As you know, there are four major prophecies in Daniel; Daniel 2, Daniel 7, Daniel 8 & 9, and Daniel 10-12.

Daniel 2 depicts an image with four major kingdoms, divided kingdoms, and Christ's kingdom. These four kingdoms are Babylon, Medo-Persia, Greece, and Rome.

Daniel 7 depicts four beasts and the fourth beast with 10 horns and Christ coming in the clouds to set up His kingdom. These four beasts then, again, are Babylon, Medo-Persia, Greece, and Rome.

Daniel 8 & 9 depicts a ram and goat. The ram represented Medo-Persia and the goat, Greece.

The prophecy in Daniel 10-12 doesn't really begin until chapter 11, chapter 10 is just an introduction. Daniel 11 is different from the 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. It, too, starts with Persia and covers the same events as covered in the other prophecies, adding more detail.

Daniel 11:45, the last verse of the chapter, identifies a power that comes to his end just before the time of trouble in verse 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. I think you can see from this the vital importance of correctly identifying the players in this prophecy. The problem here is that verse 45 only identifies this power with the pronoun "he." To find out who this "he" is (antecedent), we need to go further back. It isn't until verse 40 that we have a noun (actually two) that the "he" in verse 45 could be referring to. In Daniel 11:40 the Bible simply calls these two powers "the king of the south" and "the king of the north." But there is still another power in verse 40, and it's another pronoun, "him." Careful reading of the previous verses brings us to verse 36 where we finally have a noun, "the king" that "shall do according to his will."

Let's now review the first part of this chapter. We have described a "mighty king shall stand up... and do according to his will" in verse 3 whose kingdom was "broken... toward the four winds of heaven" (verse 4).



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

In the next verse we have described the “king of the south.” We go back in history to the division of Alexander’s empire and find that Ptolemy ruled the southern part (Egypt). That leads us to place the four generals according to the points of the compass; east (Seleucus), west (Cassander), and north (Lysimachus).

This is important because through the rest of chapter 11 we have many references to the king of the north and south. In fact, the phrase “king of the north” only occurs seven times in the Bible (KJV) and they are all in Daniel 11, verses 6, 7, 8, 11, 13, 15, & 40.

In verse 14 we introduce a new power, “the robbers

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

Also in verse 16, we see Rome called the one who “shall do according to his own will.” Alexander, in verse 3, was described as doing according to his will. This is important because when we get to verse 36 we have a “king” that “shall do according to his will.” However, in verse 16 the one who “shall do according to his own will” is not called a king. Unlike Babylon, Medo-Persia, and Greece, Rome initially had no king. It began as a republic. Those that were governed controlled those that governed.

From verse 16 through 35 we have the rise and fall of the Roman empire, the destruction of Jerusalem, the scattering of the Jews, the persecution of the Christians, the rise of the Papal power, and the dark ages until “the time of the end” (verse 35).

This implies “the time of the end” to be close at hand. Let’s consider this time of the end a little bit.

The time of the 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.*

This was the period of papal persecution which ended in 1798, when pope Pius VI was taken prisoner by Napoleon’s general Berthier. The pope died in captivity and papal supremacy came to an end. So, verse 36 must occur right around this time:

“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.*

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.

Now verse 37:

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

“Nor have regard for the desire of women.”

The gay lifestyle 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... 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..."

"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.

Now on to verse 38:

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

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 the statute of liberty, but is really a representation of the goddess of reason and millions visit her to this day.

Now verse 39:

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

This 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.

	The Wilfull 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 itself	Yes	Yes
4.	Speaks great things against God	Yes	Yes
5.	Athiestic 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.

France is the “him.” Identifying “the king of the south” and “the king of the north” are next.

Let's carefully look at this verse. Verse 40 is a compound sentence, three sentences in one. They are separated by a colon and semicolon:

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

The subject of the first sentence is the king of the south. The subject of the second sentence is the king of the north. “Him” is the object of both sentences. Since France is the “him” of the first sentence, it is

grammatically consistent to have the “him” of the second sentence to also be France. To be consistent with the first part of this chapter, Egypt has to be the king of the south, and the power that now controlled the area once ruled by the Seleucids has to be the king of the north. In the third sentence “he” is the subject and there is no object. This pronoun subject of the third sentence implies that it is referring to the subject of the second sentence, the king of the north. Let’s look at it this way:

(36) “And the king shall do according to his will... (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, with horsemen, and with many ships; and he shall enter into countries, and shall overflow and pass over... (45) yet he shall come to his end and none shall help him.” *Daniel 11:36-45*.

Does history agree with this?

History tells us that in the very year specified, 1798, Egypt gave France a reason to send Napoleon to invade it. Egypt offered only slight resistance (“pushed”), 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.

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.

(Pronounced saint-john-d'äker) 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. 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...”

Again, verse 40 reads:

“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 Strong's the word “countries” in verse 40, simply means “to be firm, earth, or land.”

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) if you follow the history; you will see clearly who it is. All we have to do is follow the “him” (France) from verses 36-39 until a new power is introduced in verse 40. The “king of the south” and the “king of the north” 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.

So, we can read Daniel 11:40 this way:

“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.”

And now verse 41:

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

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 (Ammon and Moab) 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.

Verse 42:

“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 nineteenth century by Richard Robert Madden:

“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*.

Verse 43:

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

“And the Libyans and the Ethiopians shall be at his steps.” These are regions lying west and south of Egypt. Libya was early conquered by the Ottoman Empire along with all the Mediterranean coast of northern Africa. The region of Libya 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, Ethiopia 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 “Libyans and the Ethiopians” were “at his steps” during this time, just as the prophecy says they would be.

And verse 44:

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

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 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.

In 1873 Uriah Smith published his book, “Thoughts Critical and Practical on Daniel” as a companion to his previously published book, “Thoughts Critical and Practical on Revelation” (later to be combined into one book). In this book he defined the willful king as France and the Ottoman Empire as the king of the north, soon to come to his end.

While Sister White never said who the king of the north was, she did have this to say about Uriah Smith’s “Daniel and Revelation:” “Of all the books that have come forth from the press, those mentioned are of the greatest consequence in the past and at the present time. I know that ‘Thoughts on Daniel and the Revelation’ has done a great work in this Country.” *Pamphlet 79 Special Instruction Regarding Royalties* (1899).

“Take to them the books that will enlighten them. Daniel and the Revelation, Great Controversy, Patriarchs and Prophets, and Desire of Ages, should now go to the world. The Daniel and the Revelation has been eagerly read in many lands by those who were hungering for truth. This book has been the means of bringing many precious souls from darkness to light. It should everywhere be given a wide circulation.” *Pacific Union Recorder*, November 6, 1902.

“‘Patriarchs and Prophets,’ ‘Daniel and the Revelation,’ and ‘Great Controversy’ are needed now as never before. They should be widely circulated because the truths they emphasize will open many blind eyes.” *The Review and Herald, February 16, 1905.*

“Those who are preparing to enter the ministry, who desire to become successful students of the prophecies, will find ‘Daniel and the Revelation’ an invaluable help. They need to understand this book... The great, essential questions which God would have presented to the people are found in ‘Daniel and the Revelation.’ There is found solid, eternal truth for this time. Everyone needs the light and information it contains.” *Manuscript Releases, Volume One, p. 61.*

Now we will continue with what happened after 1873...

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 nineteenth 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.

The massacres began in the 1890s 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?

And, finally, 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*.

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.

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.

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.

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?

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.

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.*

But there is even more. In 1908 the Young Turk Revolution occurred, which 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 Jdemaal Pasha. One of these three, Jdemaal Pasha, became military governor of Syria and Palestine in 1915 and head of the Ottoman fourth army.

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?

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 1870s, 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.

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. So 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 you can get to a pope of the Islamic religion. There has been no Caliph for the Islamic people since 1924. From that time till now, Turkey has had a secular government with no religion favored over another.

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. Jemal Pasha fled to Switzerland in 1918 and was assassinated by another 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 to his end in 1922 with none to help him.

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.

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 to "spiritual." It isn't consistent to have a gap of a great amount of time within 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 spotlight.

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.

What is the significance of all this? Why should the king of the north be the Ottoman Empire? Because it perfectly fulfills every single word of the prophecy. 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 Michael to stand up? This is a very important question that deserves careful consideration.

“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*.

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. May I remind you, that historians agree that this last 100 years has been the worst in human history?

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 of trouble, and because it occurs during the time of trouble, it is mentioned first.

What does the time of trouble consist of? 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, robberies, where human life is no longer safe unless under the protection of God.

People today consider the twentieth 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 twentieth 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 twenty-first 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.”

The twentieth 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 comes 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 twentieth 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?

A few statements from Sister White on the time of trouble:

1849—“...the time of trouble, such as never was, had not yet commenced.” *Early Writings*, p. 36.

- 1894**—“We are in the very shadow of the time of trouble which is fast approaching, a time of trouble such as never was since there was a nation.” *The Home Missionary, December 1, 1894.*
- 1904**—“**Soon great trouble will arise among the nations—trouble that will not cease until Jesus comes.**” *The Review and Herald, February 11, 1904.*
 “...**the time of trouble** which is to increase until the end, **is already in the world.**” *Manuscript Releases, Volume Four, p. 89.*
 “The time of trouble, which is to increase until the end, is very near at hand.” *The Review and Herald, November 24, 1904.*
- 1905**—“There are stormy times before us...” *Christian Service, p. 136.*
- 1906**—“The time of trouble—trouble such as was not since there was a nation [Dan. 12:1]—is right upon us...” *Manuscript Releases, Volume Three, p. 305.*
- 1907**—“The time of trouble has already begun.” *Manuscript Releases, Volume Twenty-one, p. 101.*
- 1909**—“We are on the very verge of the time of trouble.” *Testimonies for the Church, Volume Nine, p. 43.*
- 1914**—“We are standing on the threshold of the crisis of the ages.” *Prophets and Kings, p. 278.*

But is the time of trouble the only thing that this prophecy is pointing out? No, there is more!

“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. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. **And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.**” *Daniel 12:1-3.*

This points to a time of judgment. Those who are delivered from the time of trouble are those who are “found written in the book.” This is the investigative judgment.

Daniel 11 has been dealing with the history of the world, but 12:1 starts with Michael standing up. This is not because He stands up before the time of trouble begins (that event does not occur until near the end of the time of trouble.) It is mentioned first because the angel wants our minds to be lifted from the earth, when the king of the north comes to his end, and focused on what is going on in heaven.

So, not only does the end of the king of the north point out that we are now in the time of trouble, but it directs our minds to the work going on in the heavenly sanctuary, because Michael stands up near the end of that period.

What must happen before Michael stands up? The judgment of the living and the sealing of the 144,000.

The end of the king of the north directs our minds

to the heavenly sanctuary. It is the change from judging the dead to judging the living to which we are directed to look in Daniel 12:1. It is this judgment that brings on the time of trouble such as never was.

Those who are delivered out of this time of trouble are the living, not the dead, so the judgment mentioned in Daniel 12 has to be the judgment of the living.

We are NOW in the crisis of the ages. Salvation is NOW closing in the earth. The last message of mercy to a dying world is NOW being given in the power of the latter rain. This is the message of Revelation 18, the final call to separate from all apostate organizations of Babylon.

“Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” “Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction.” *Revelation 18:5; Micah 2:10.*

This is no time to be caught unprepared. Are you ready to see Jesus?

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

The End!

