



THE TIME OF TROUBLE



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.



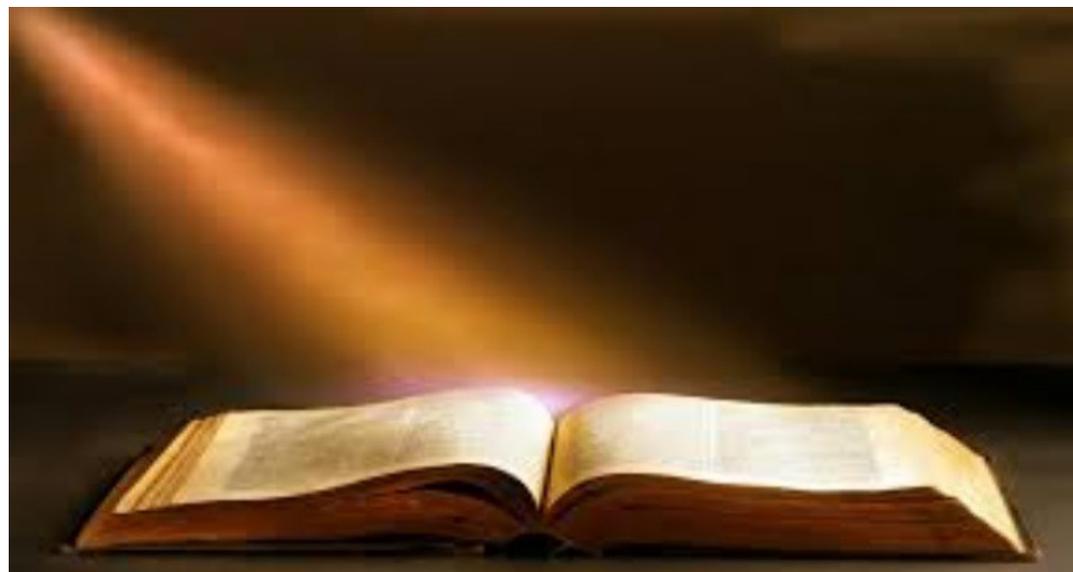
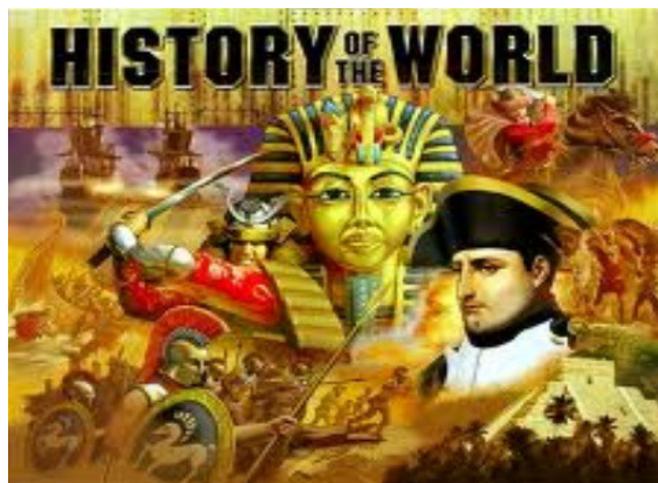
There have been many theories put forward about the prophecy we are going to discuss here today. Many people believe they have the truth on



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 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 today.

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



Daniel 11:40-45 identifies a power that comes to his end just before Michael stands up in 12:1. If we can identify who this power is, we can get a pretty good idea of how close we are to the time of trouble and Michael standing up. I think you can see from this the vital importance of correctly identifying the players in this prophecy. The Bible simply calls them "the king of the north," "the king of the south," and "him" ("the king that does according to his will" verse 36).

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

Daniel 11:36-45

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

As you know there are several prophecies in Daniel. Daniel 2 has an image, Daniel 7 has various beasts, Daniel 8 has the ram and goat. All covering similar time periods.

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. We can safely assume that the events described happened pretty much in the sequence given.



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



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



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

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



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



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



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

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



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

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



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

Let's consider this time of the end a little bit. The time of end must refer to the end of some time period. What time period has Daniel been discussing up to this point in the vision? The time period is found in verse 35.

“And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.”

Daniel 11:35

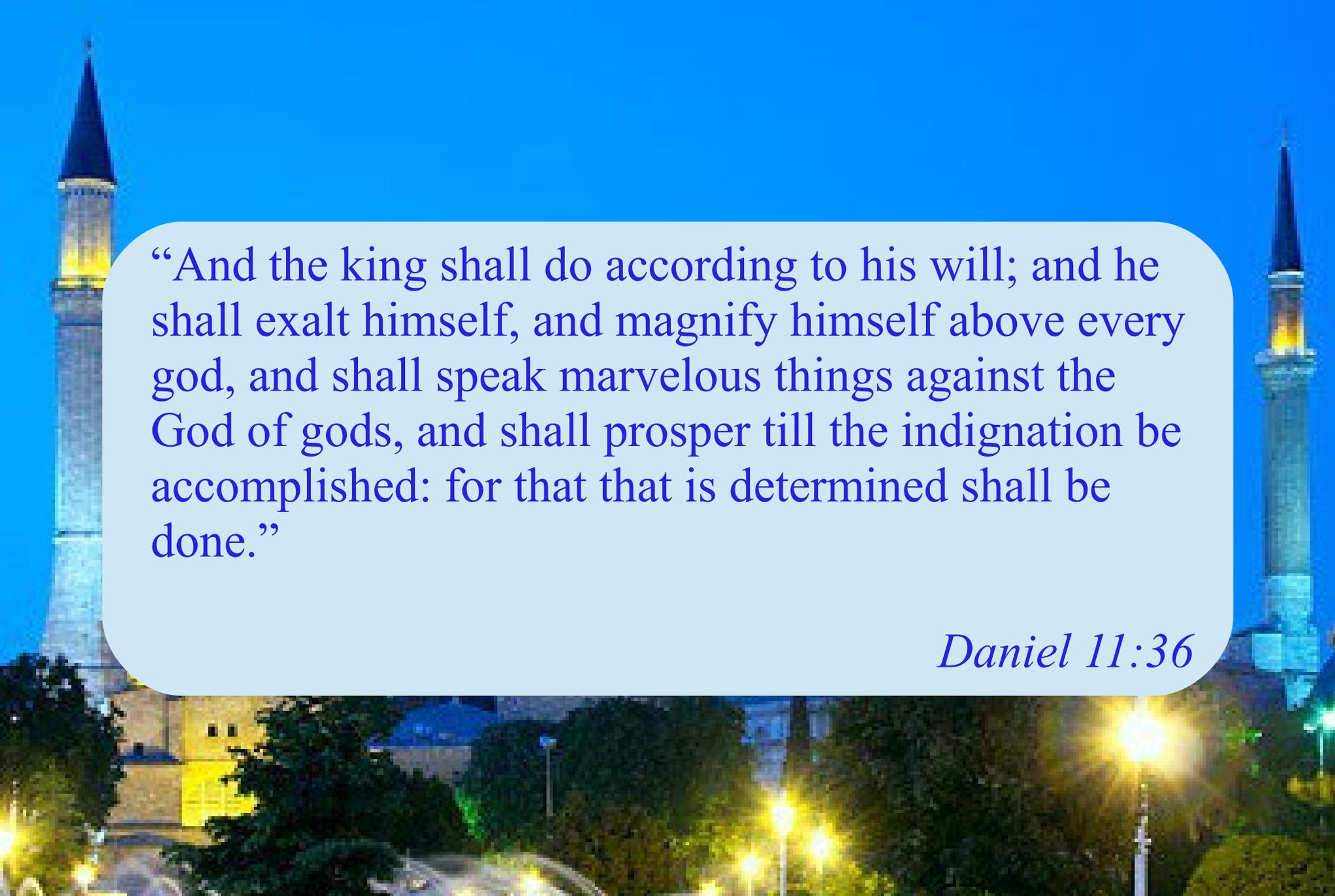
This period of papal persecution ended in 1798 when pope Pius VI was taken prisoner by Napoleon's general Berthier. The pope died in captivity and papal supremacy came to an end. So, verse 36 must occur right around this time.



Pope Pius VI - 1798



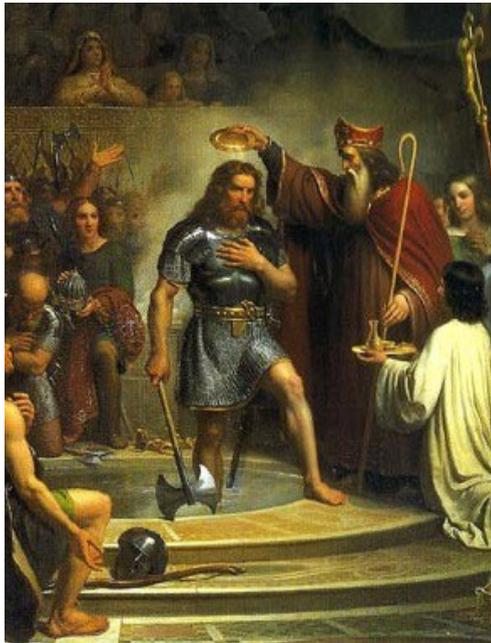
French taking the Pope captive - 1798



“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?



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)?

“...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.” *The Great Controversy, page 269*



The French, Burning Bibles



Scene from the French Revolution, 1793

“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.



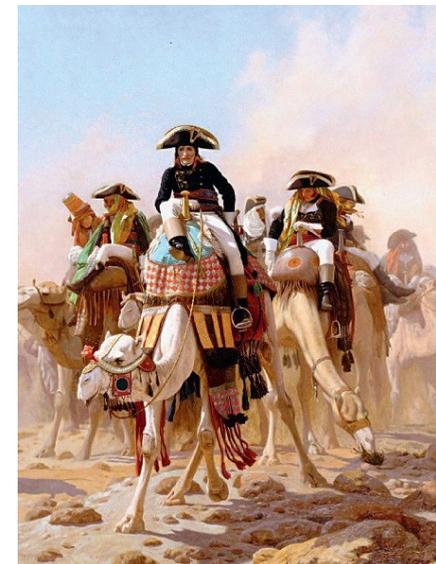
“But in his estate shall he honour the God
of forces: and a god whom his fathers knew not
shall he honour with gold, and silver, and with
precious stones, and pleasant things.”

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

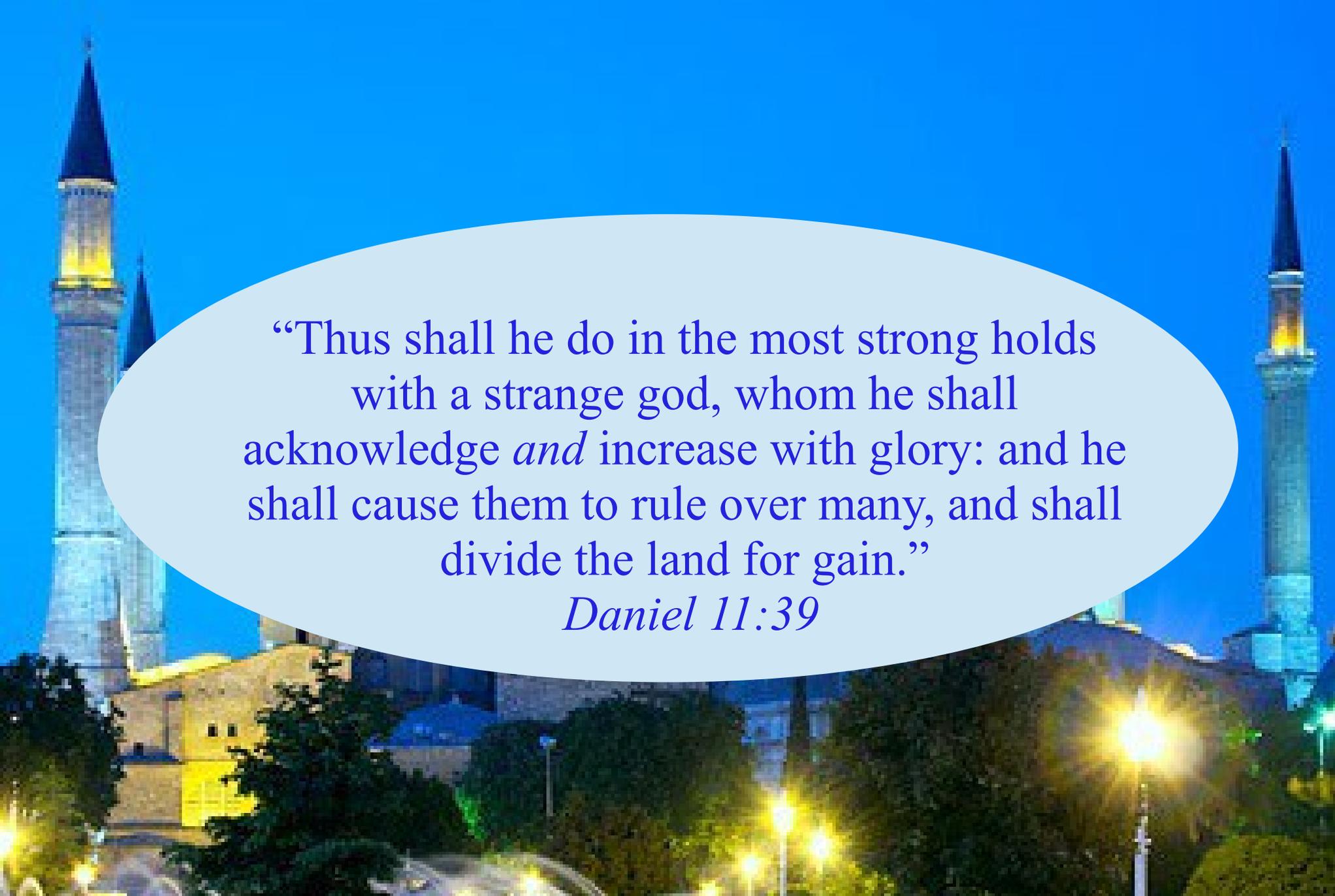
But in the French Revolution they definitely honored a god that had never before been heard of. It was the goddess of reason. This was a god that even the pagans did not know. If you would like to see a statue of this god, just look to the New York harbor and you will see the Statue of Liberty. This 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



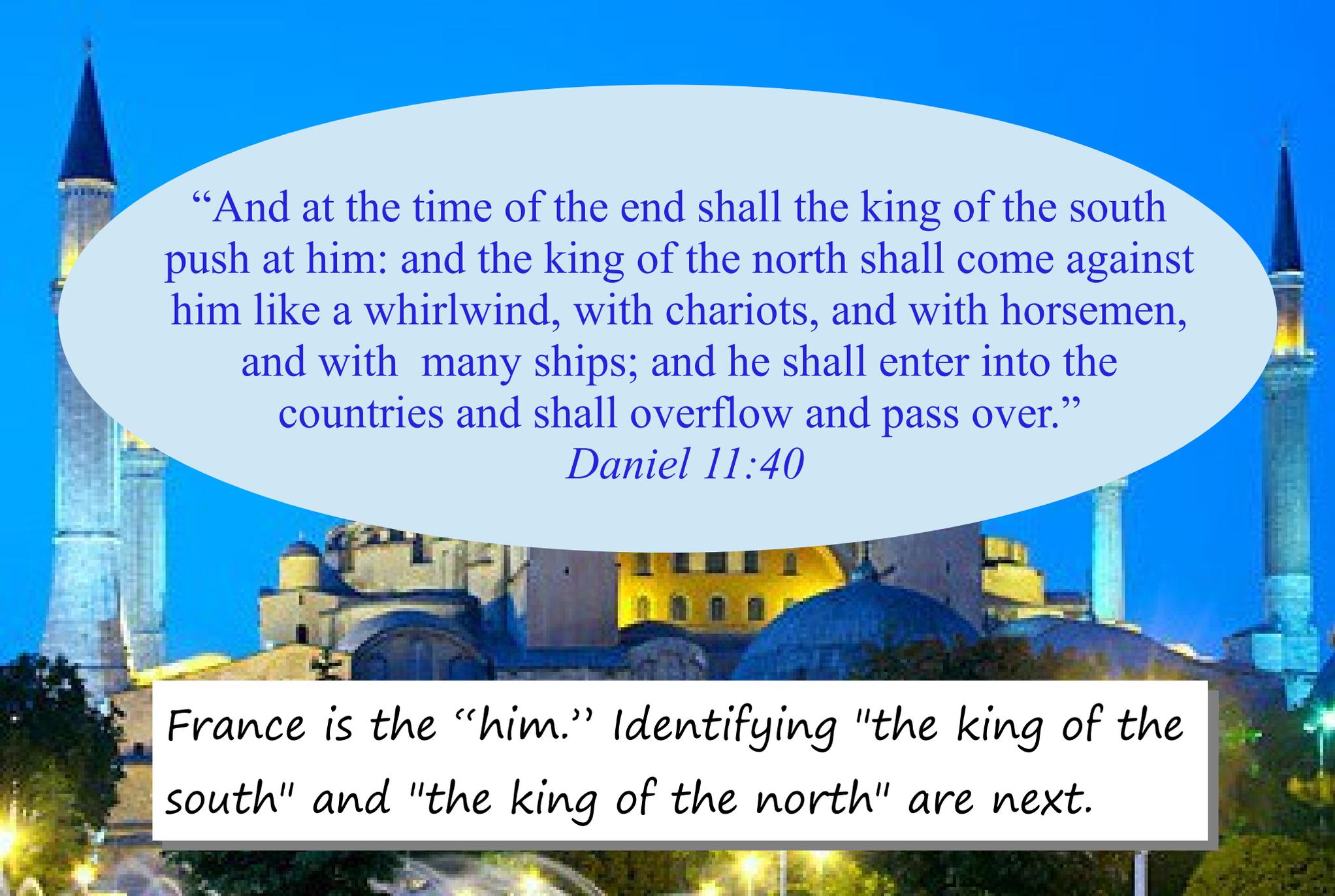
“Thus shall he do in the most strong holds
with a strange god, whom he shall
acknowledge *and* increase with glory: and he
shall cause them to rule over many, and shall
divide the land for gain.”

Daniel 11:39

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.



France Before 1793
Most Land Belonged to
The Nobles



“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

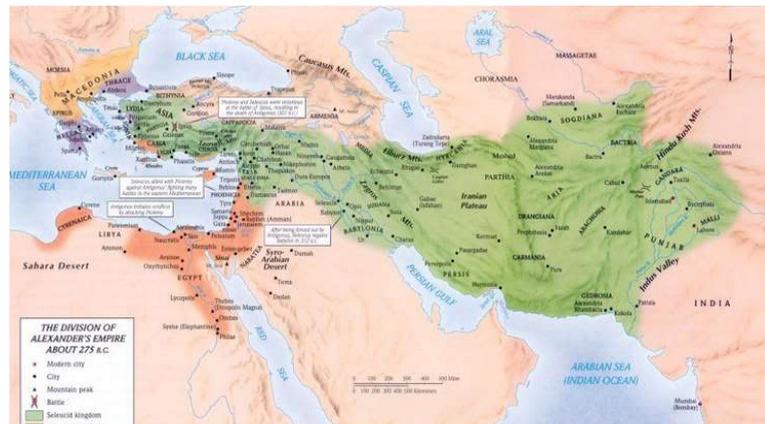
France is the “him.” Identifying “the king of the south” and “the king of the north” are next.

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

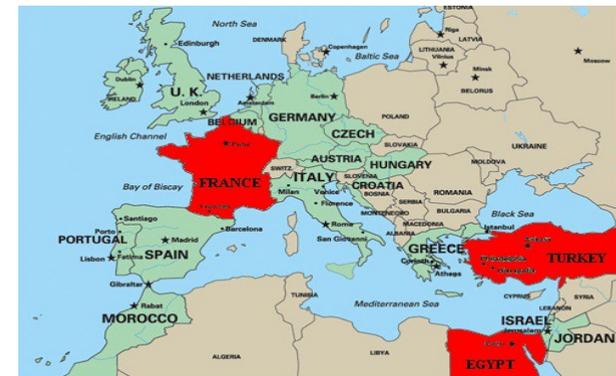


This map shows the four divisions of Alexander's empire.

In the very year specified, 1798, Egypt (the king of the south) gave France (him) 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 like whirlwind, 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. (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.



St. Jean D' Acre Today

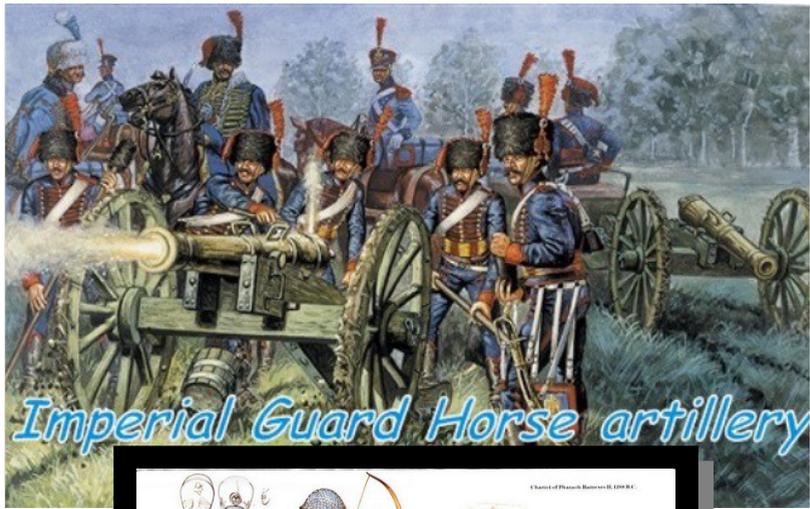


Battle of St. Jean D' Acre 1799

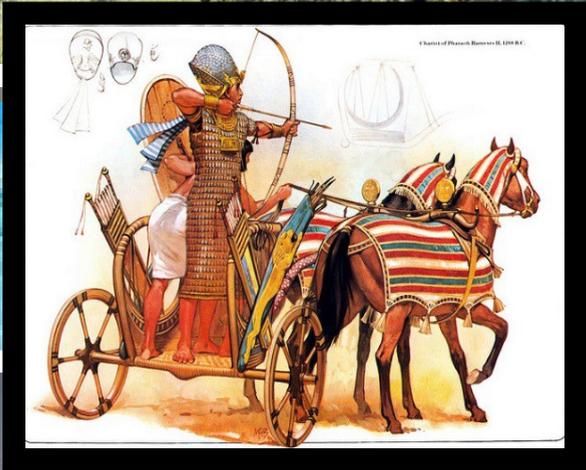
The historian tells us, “Napoleon had been engaged for ten days in an almost incessant assault upon the works of Acre, when the approach of the great Turkish army was announced... The unclouded sun was just rising over the hills of Palestine and revealed to his view the whole embattled Turkish host spread 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.





Imperial Guard Horse artillery

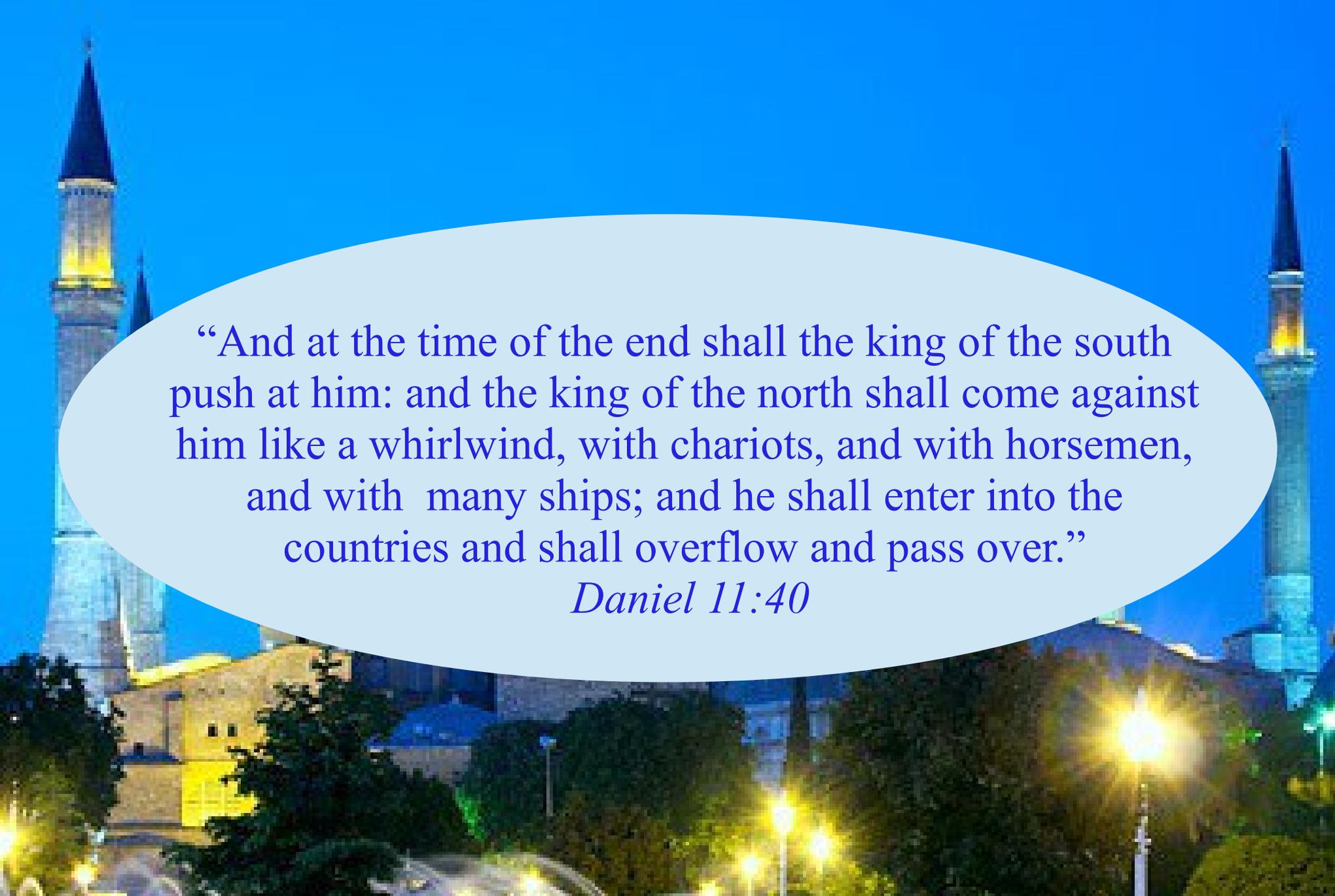


Notice the striking similarity between the secular historian's description of this skirmish and the description in Daniel. "Come against him like a whirlwind," "like the sweep of the wind." We also notice the 10,000 horsemen as the horses mentioned in Daniel. But what of the chariots? Strong's definition 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*



A night photograph of a mosque with illuminated minarets and a city street with streetlights. The mosque's minarets are lit up with a warm yellow light, and the sky is a deep blue. In the foreground, there are trees and streetlights that create a bokeh effect.

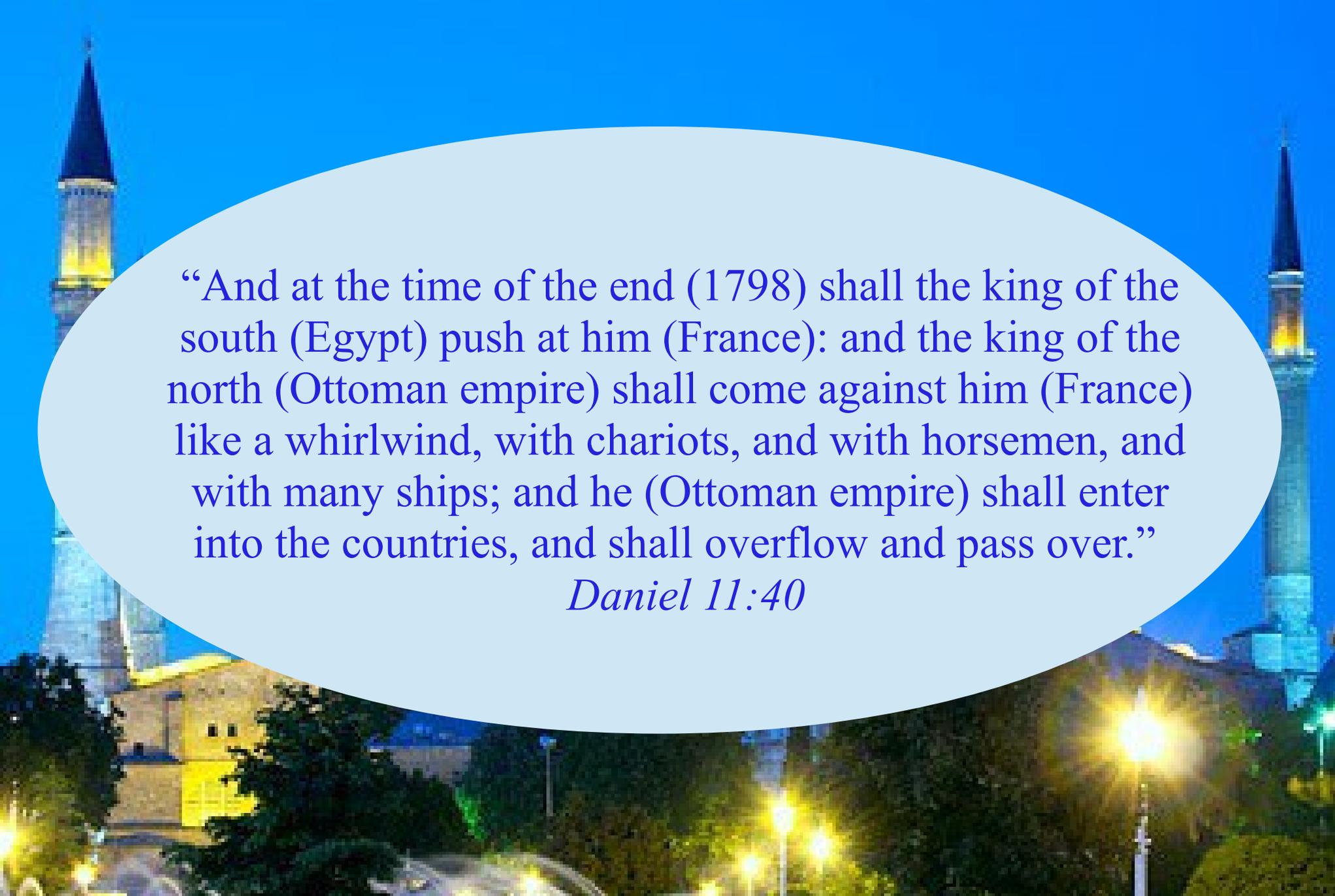
“And at the time of the end shall the king of the south
push at him: and the king of the north shall come against
him like a whirlwind, with chariots, and with horsemen,
and with many ships; and he shall enter into the
countries and shall overflow and pass over.”

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:

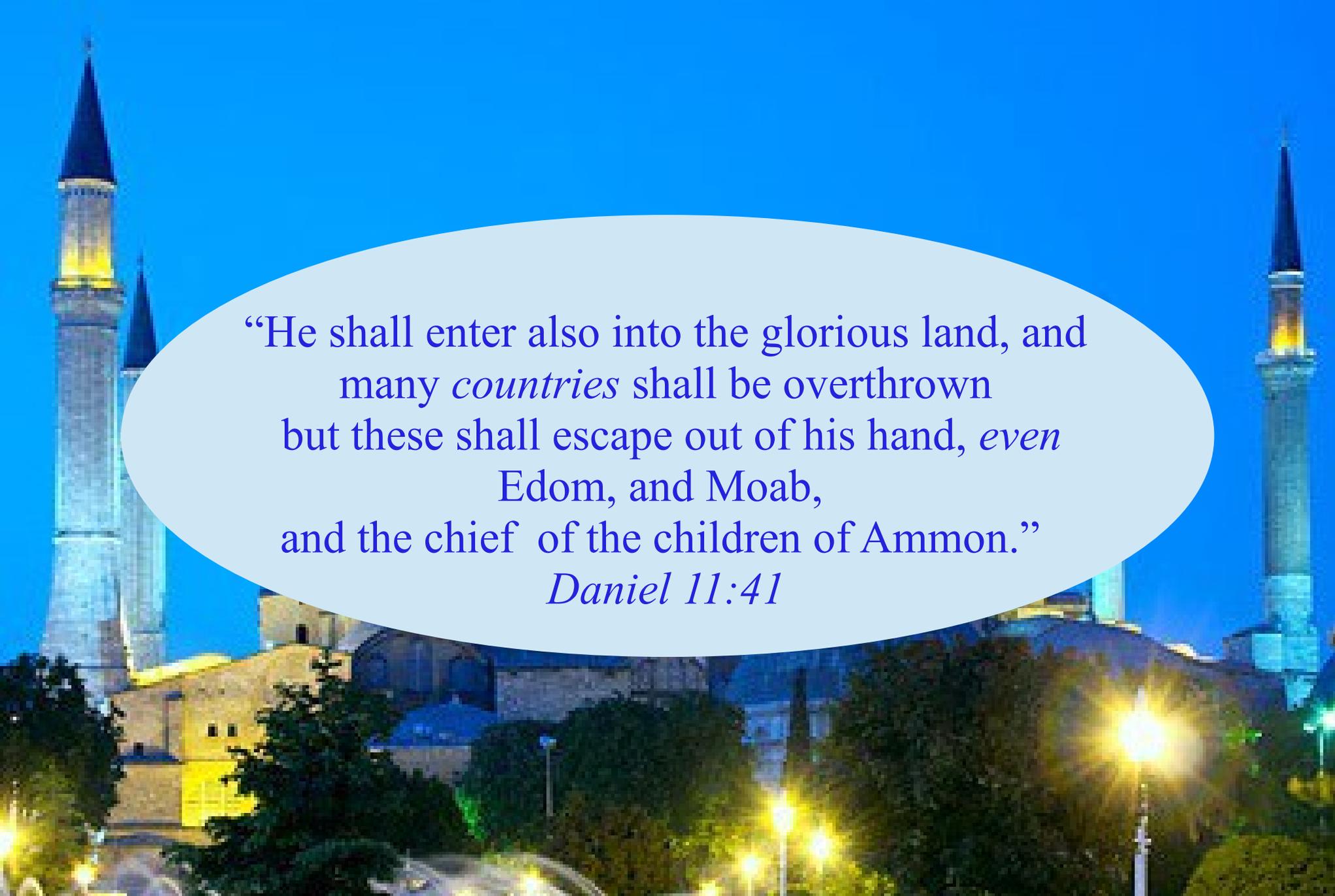
1. If you follow the grammatical structure and how it is stated, and
2. follow the history, you will see clearly who it is.

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.”



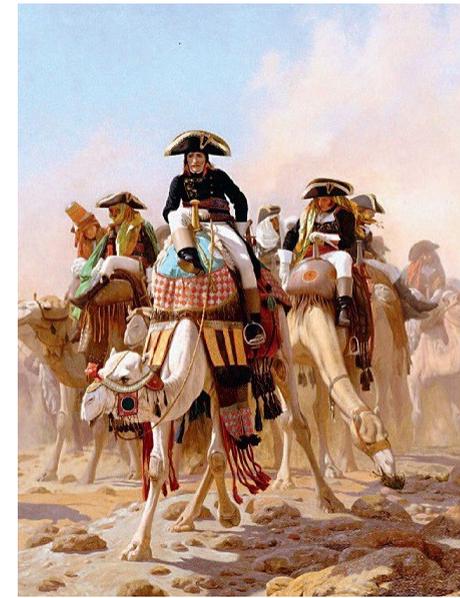
“And at the time of the end (1798) shall the king of the south (Egypt) push at him (France): and the king of the north (Ottoman empire) shall come against him (France) like a whirlwind, with chariots, and with horsemen, and with many ships; and he (Ottoman empire) shall enter into the countries, and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

Daniel 11:40

A nighttime photograph of a mosque with two prominent minarets, illuminated against a dark blue sky. The mosque is situated on a hillside, with city lights and trees visible in the foreground. A large, light-colored oval is superimposed over the center of the image, containing text.

“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.

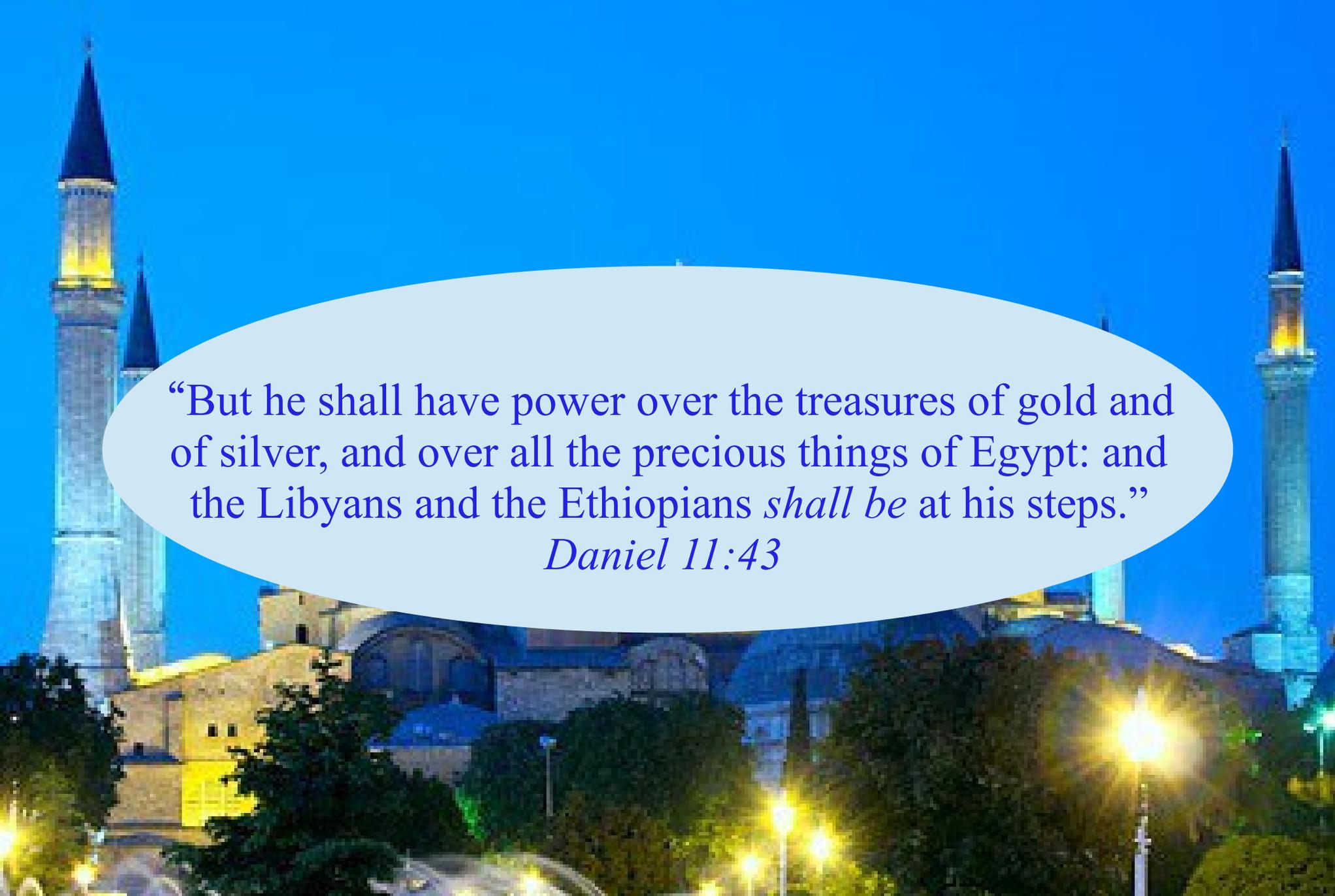
But who are those who escape out of his hand? The land east of the Jordan, what is now the country of Jordan, was anciently inhabited by the descendants of Lot and Esau. The land of the Edomites was in the desert regions east and south of Israel. Many of the descendants of these nations spread out into 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

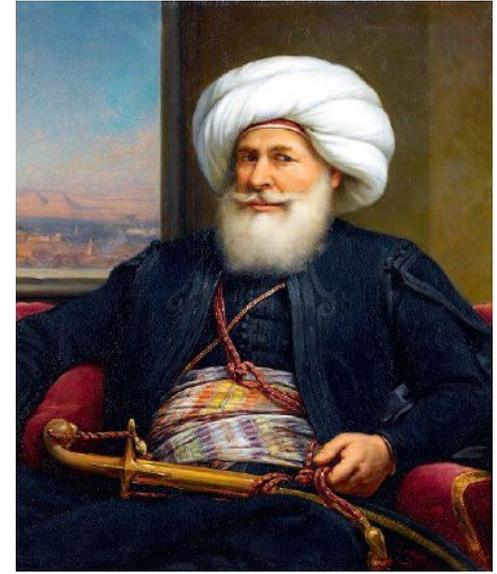
He stretched out his hand “also upon the countries,” or regions that had once been his and ruthlessly brought them back under his control. The Turks tortured and beheaded any French soldiers they found and any who sympathized with the French. The land of Egypt did not escape either. It appears that Egypt 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.



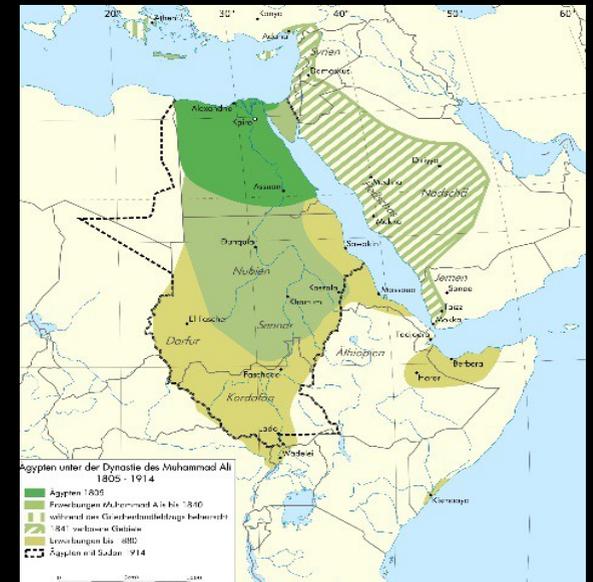
The country of Ethiopia, today, lies south and east of the Sudan and was never part of the Ottoman Empire or even bordering it. So on the surface this word does not seem to fit. But anciently, the term Ethiopia referred to the region directly south of and bordering Egypt. This area is now Sudan, Eritrea 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

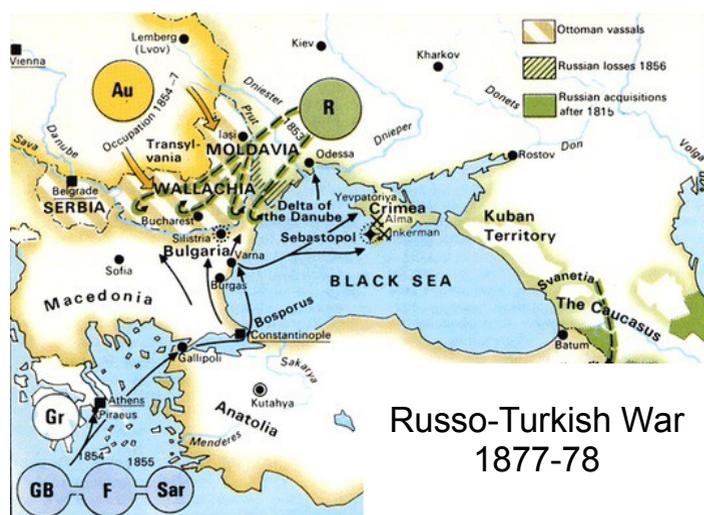


Abdülmecid I
Sultan
of
Turkey
1840

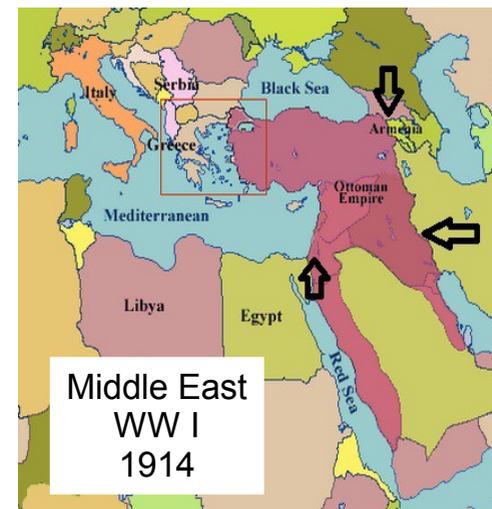


Nicholas I
Czar of
Russia
1840

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.

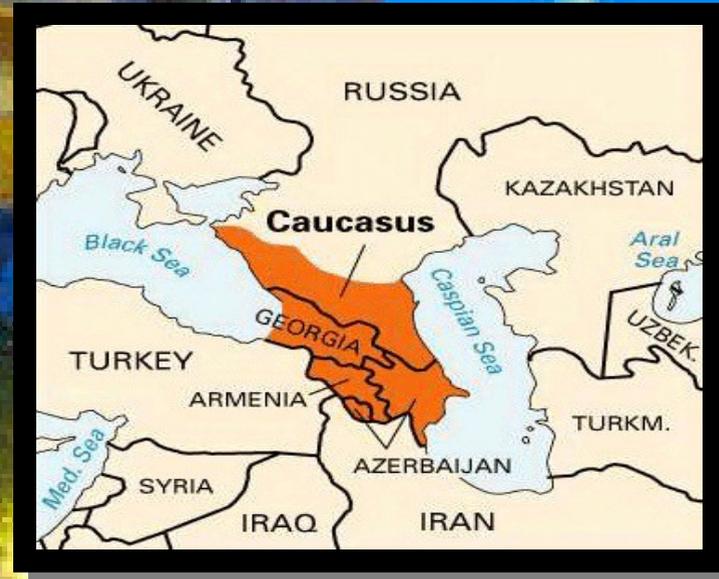


Russo-Turkish War 1877-78



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 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?



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

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.

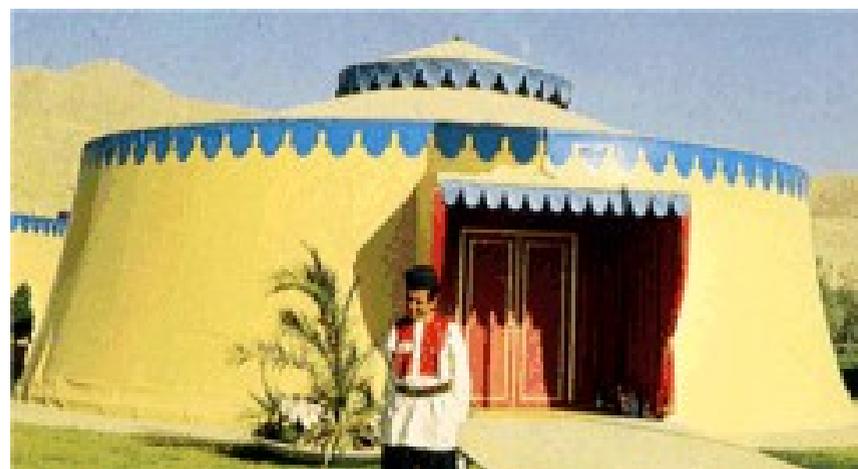


Tabernacle in the Wilderness

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



Chinese Floating Palace



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

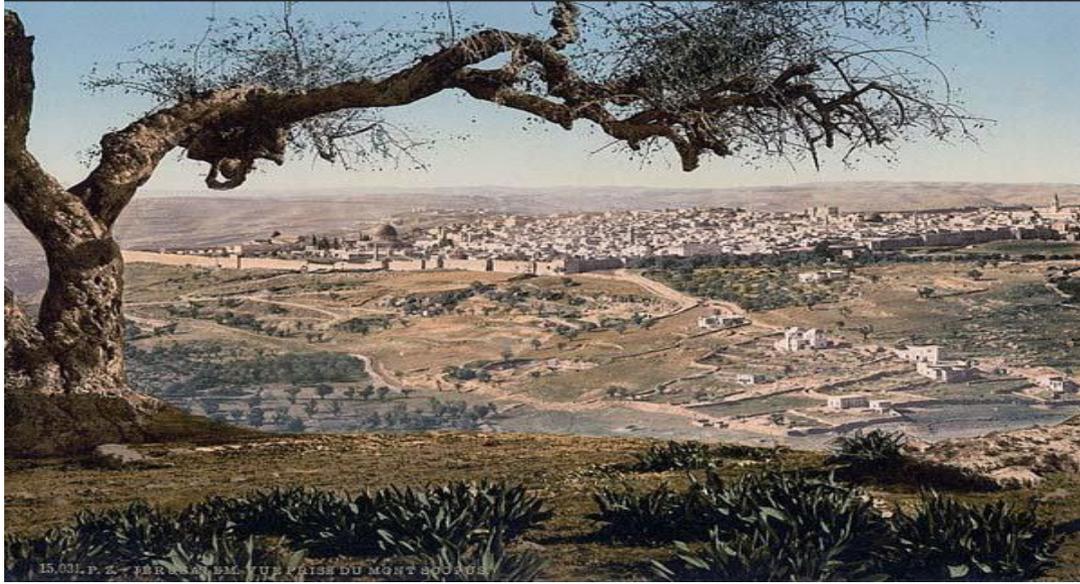


Castle or Citadel

Persian Tent



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.



View of Jerusalem – Late 1800's

The phrase could be literally translated as “He shall plant the tent of his palace tent.” Or maybe it could read “a piece of his palace tent.”

Could this mean that he doesn't move his entire government to Jerusalem as has always been assumed? That he only moves a piece of his palace to Jerusalem?



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

The question to answer now is, did the Sultan put part of his palace in Jerusalem near the end of the Ottoman Empire? The answer is yes, take a look at this: In 1887-88 “Ottoman Palestine divided into the districts of Jerusalem, Nablus and Acre—Jerusalem District is ‘autonomous’, i.e. attached directly to Istanbul.” *Wikipedia, Jerusalem Time Line.*

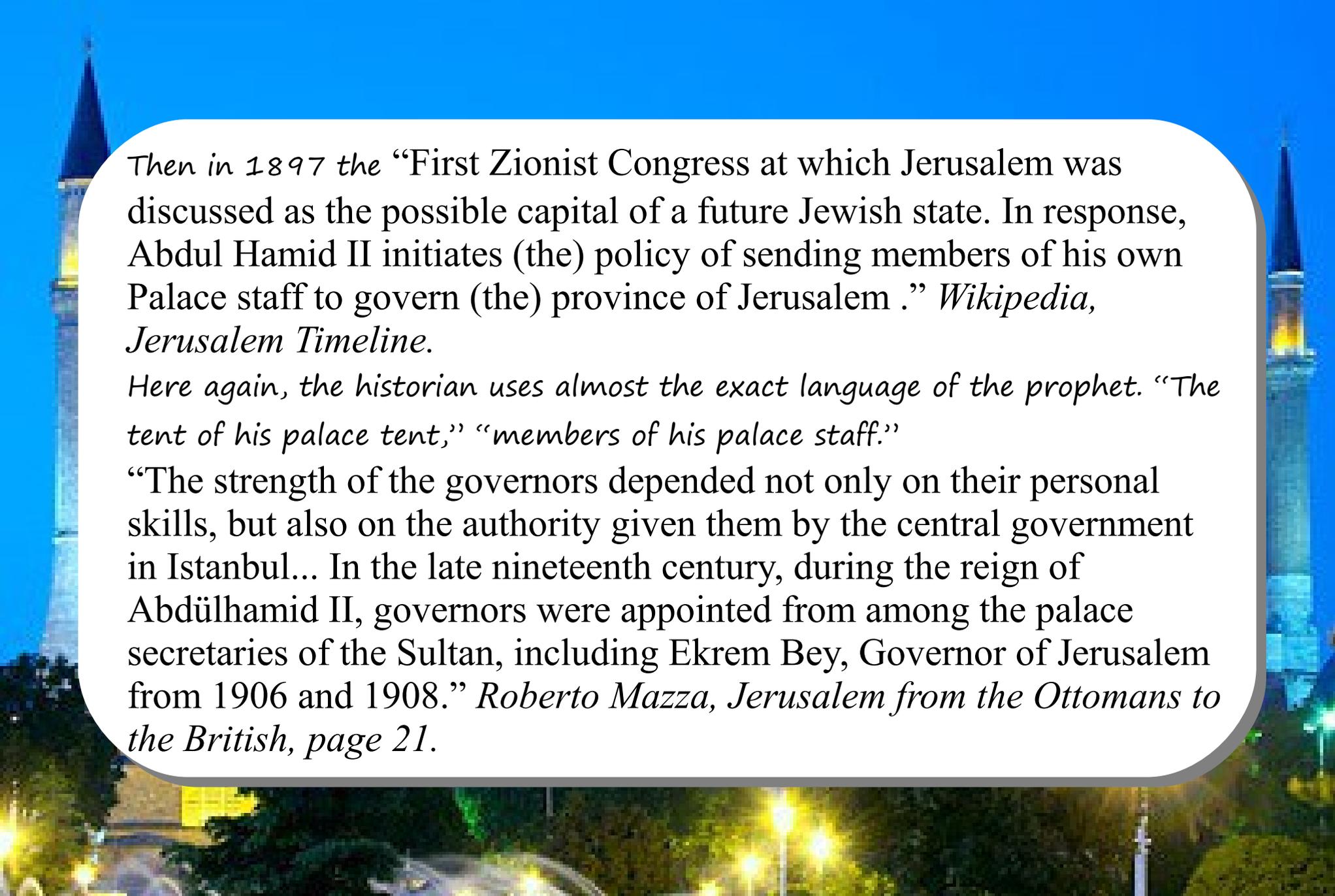
It is interesting that here the word autonomous is used to mean that it was attached directly to Istanbul when there were other regions that were autonomous, meaning that they pretty much governed themselves, independent of Constantinople.



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



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

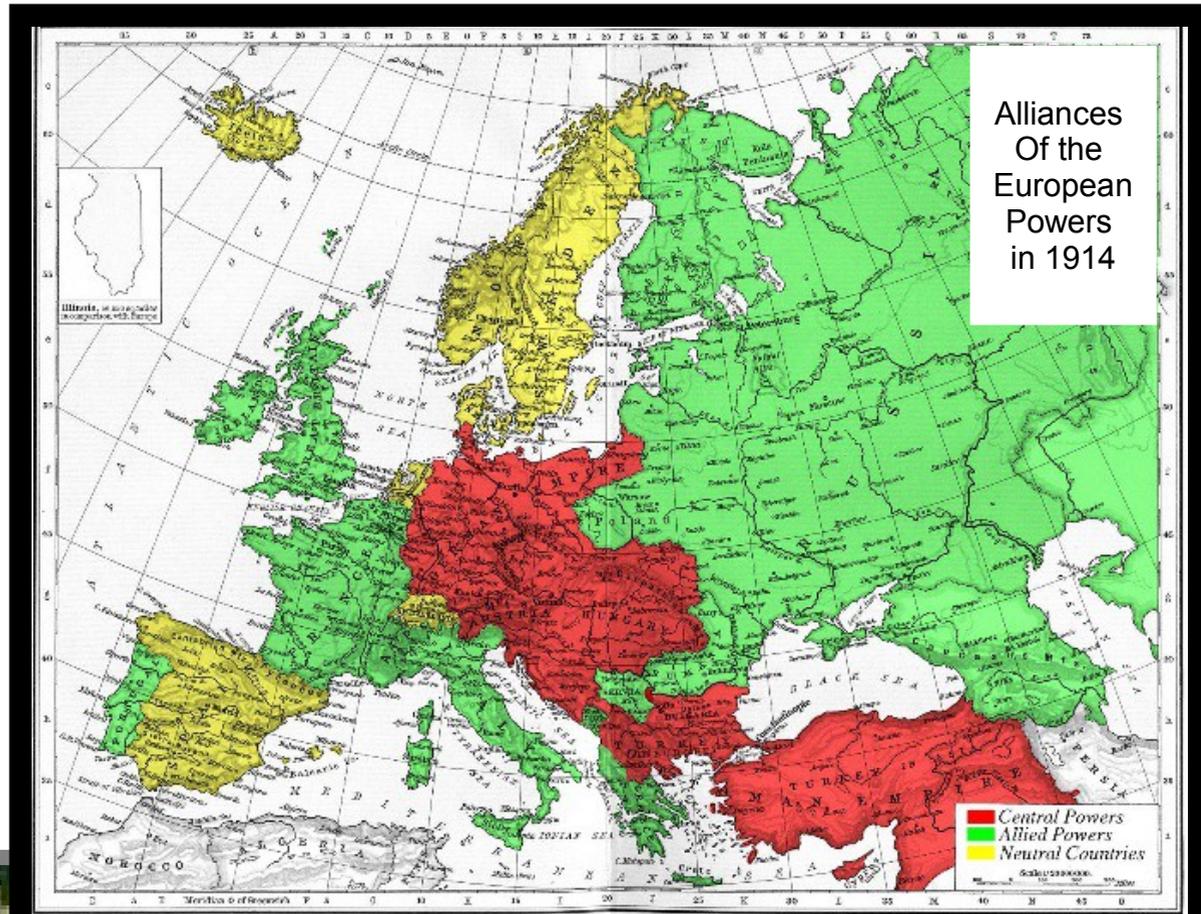


Then in 1897 the “First Zionist Congress at which Jerusalem was discussed as the possible capital of a future Jewish state. In response, Abdul Hamid II initiates (the) policy of sending members of his own Palace staff to govern (the) province of Jerusalem .” *Wikipedia, Jerusalem Timeline.*

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

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

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-Hungry 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 it's 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 till now, Turkey has had a secular government with no religion favored over another.



Abdulmecid II – Last Ottoman Caliph, 1924



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

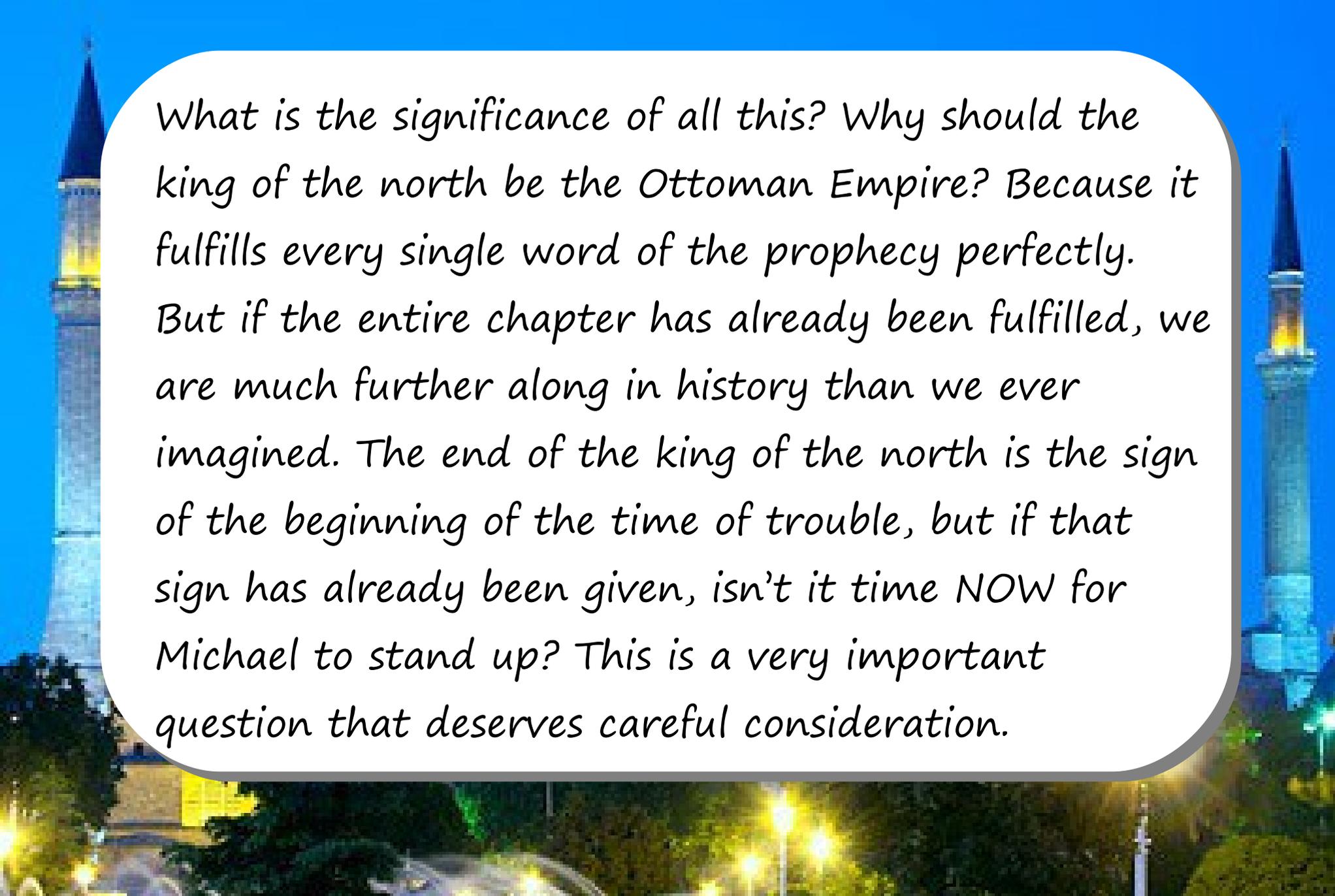


1923, Peace Treaty that Ended World War I

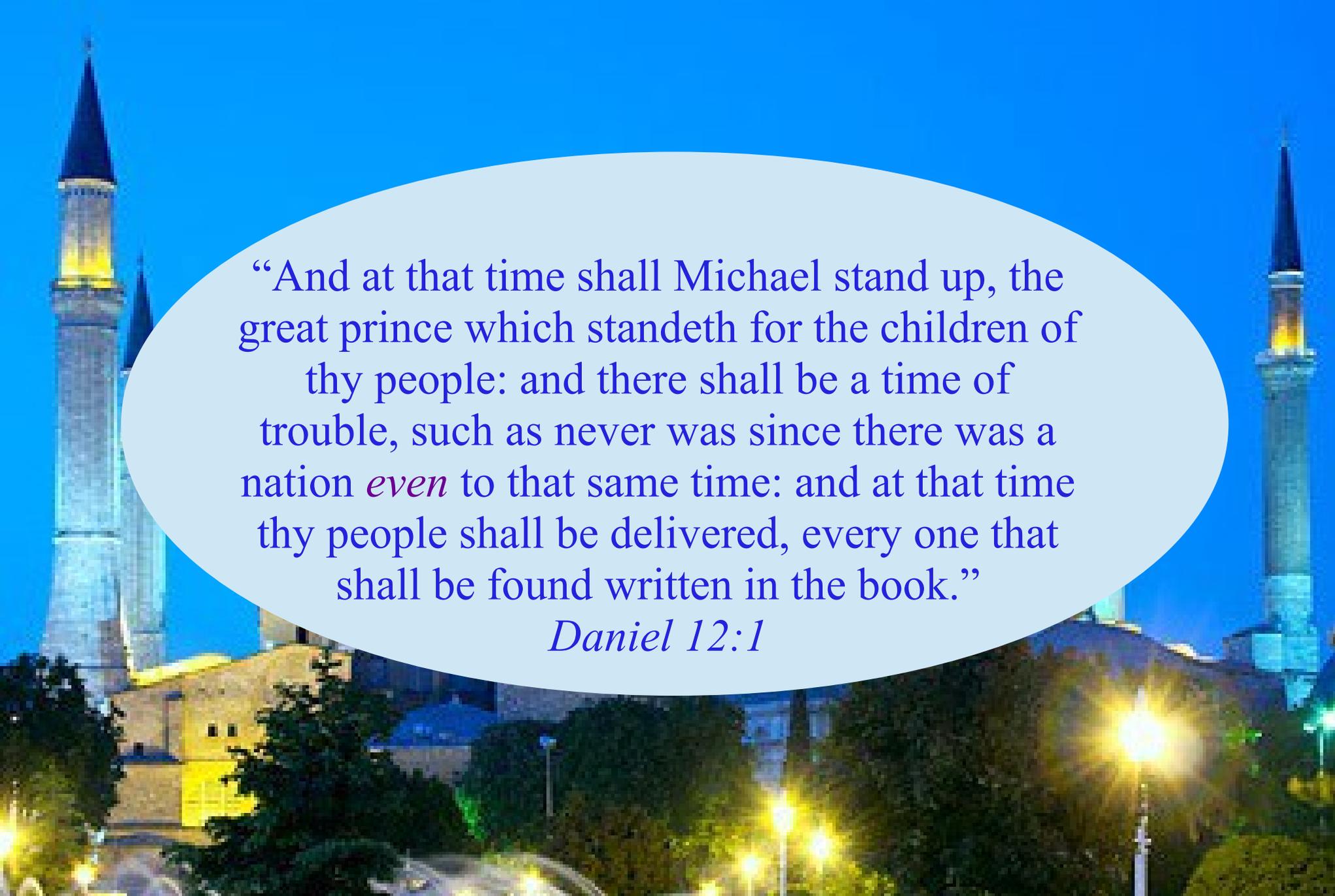


Europe After the War

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.



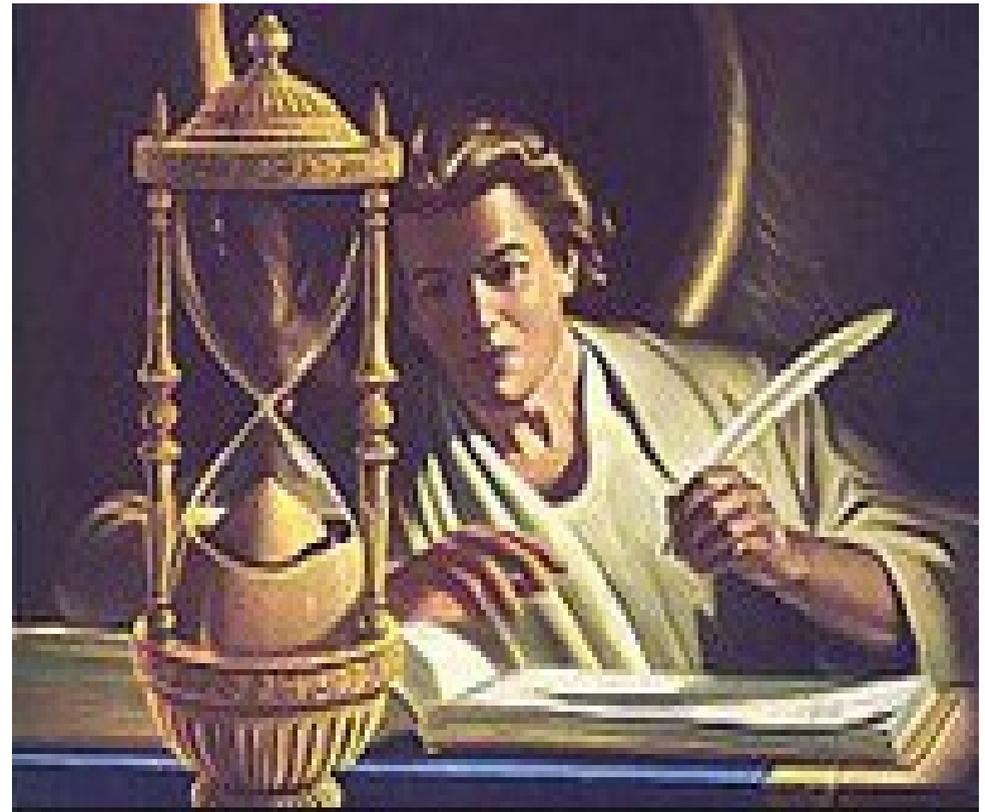
What is the significance of all this? Why should the king of the north be the Ottoman Empire? Because it fulfills every single word of the prophecy perfectly. But if the entire chapter has already been fulfilled, we are much further along in history than we ever imagined. The end of the king of the north 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.



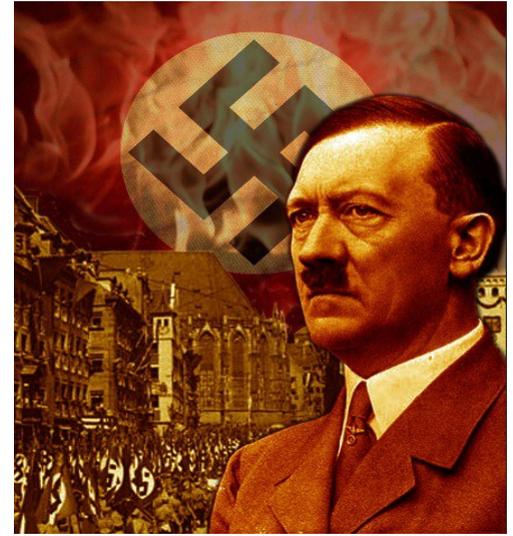
“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in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

Daniel 12:1

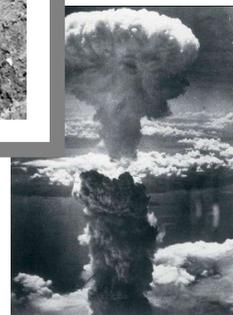
But does not the time of trouble begin after Michael stands up? Not necessarily. The verse reads “And at that time shall Michael stand up... and there shall be a time of trouble...” *Daniel 12:1*. This does not have to indicate that the time of trouble follows the standing up of Michael, but that the 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.

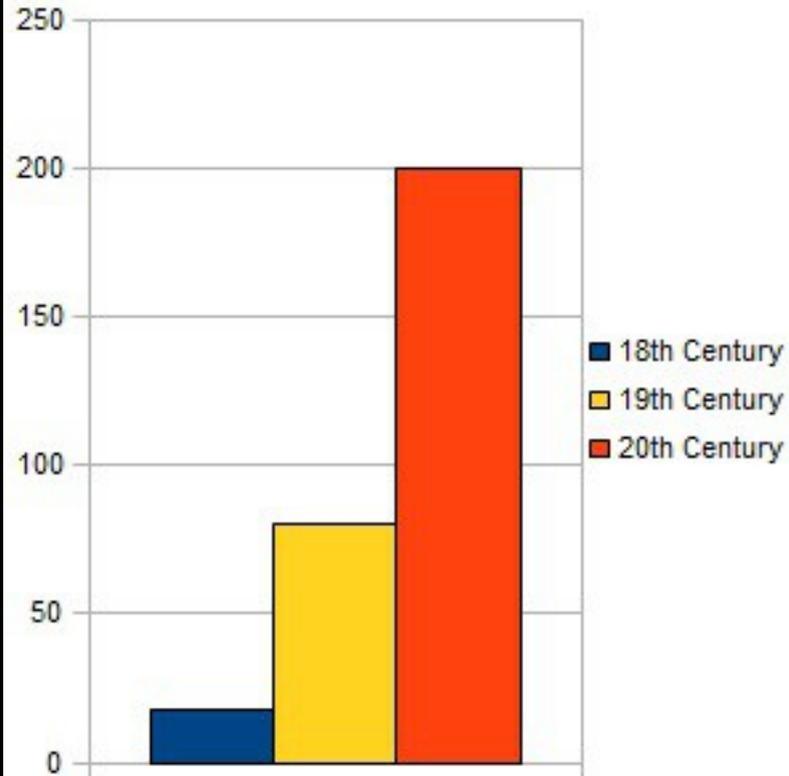


What does the time of trouble consist of? It consists of: nations getting angry, lawlessness, wars and rumors of wars, destruction by fire and flood, everything in the world being in a state of agitation, the Spirit of God withdrawing from the earth, calamity following calamity by sea and by land, tempests, hurricanes, tornadoes, cloudbursts, earthquakes, fires, 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 the 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. Let's consider the 20th century.



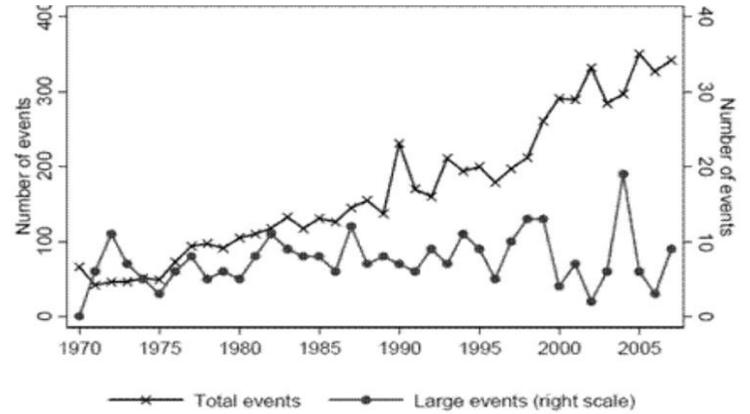
We think of the 20th century as the most civilized and advanced century in history. But any historian will tell you that it was a humanitarian disaster. We had the two most destructive wars in history, within 20 years of each other. We have seen the worst famines ever recorded, some of the worst epidemics, 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.”





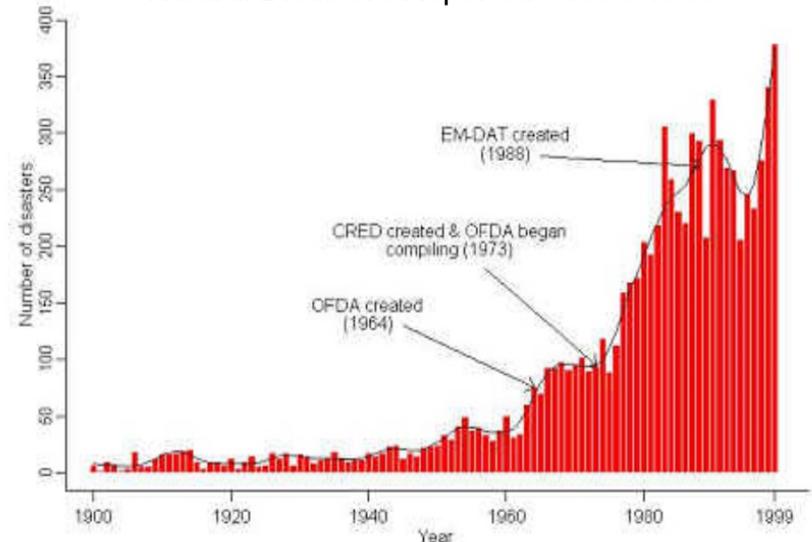
Deaths by Sword (In Millions)

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



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

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

The End!



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