

Unlocking Daniel 11:45

Supplementary Material

John Witcombe

Index

1. Ellen White Endorsements of Smith's book: Daniel and The Revelation – **page 2**
2. Earth's Last Great Military Conflict – **page 4**
3. When Does the Time of the End Begin? – **page 5**
4. King of the North – a Prepositional Phrase – **page 7**
5. Is the King of Verse 36 the Papacy? – **page 8**
6. Times of the Gentiles – **page 12**
7. A Word to the Little Flock – **page 18**
8. And At That Time – **page 19**
9. Daniel 11:40 Calls for Ships, Horsemen and Chariots (wagons) – **page 21**
10. Who are Daniel's people? Are they Literal Jews or Spiritual Jews? – **page 22**
11. This Generation Shall Not Pass – **page 32**

<http://www.thirdwoe.com/> (Password: 1844)

<http://www.jerusalemcaliphate.com/>

<https://sites.google.com/site/daniel114045/>

<http://www.daniel1145.com/>

Ellen White Endorsements of Smith's book: *Daniel and The Revelation*

The interest in *Daniel and the Revelation* is to continue as long as probationary time shall last. God used the author of this book as a channel through which to communicate light to direct minds to the truth. Shall we not appreciate this light, which points us to the coming of our Lord Jesus Christ, our King? 1MR 63

Daniel and Revelation, *Great Controversy*, *Patriarchs and Prophets*, and *Desire of Ages* should now go to the world. The grand instruction contained in *Daniel and Revelation* has been eagerly perused by many in Australia. This book has been the means of bringing many precious souls to a knowledge of the truth. Everything that can be done should be done to circulate *Thoughts on Daniel and Revelation*. **I know of no other book that can take the place of this one. It is God's helping hand.**--MS 76, 1901.

In the *Desire of Ages*, *Patriarchs and Prophets*, and in *Daniel and the Revelation*, there is precious instruction. These books must be regarded as of special importance, and every effort should be made to get them to the people.- Letter 229,1903

Instruction has been given me that the important books containing the light that God has given regarding Satan's apostasy in heaven should be given a wide circulation just now; for through them the truth will reach many minds. *Patriarchs and Prophets*, *Daniel and The Revelation*, and *The Great Controversy* are needed now as never before. They should be widely circulated because the truths they emphasize will open many blind eyes. . . . Many of our people have been blind to the importance of the very books that were most needed. Had tact and skill then been shown in the sale of these books, the Sunday-law movement would not be where it is today.- Review and Herald, Feb. 16, 1905

The light given was that *Thoughts on Daniel and The Revelation*, *The Great Controversy*, and *Patriarchs and Prophets*, would make their way. They contain the very message the people must have, the special light God had given His people. The angels of God would prepare the way for these books in the hearts of the people.- Special Instruction Regarding Royalties, p.7 (1899)

Especially should the book *Daniel and the Revelation* be brought before people as the very book for this time. This book contains the message which all need to read and understand. Translated into many different languages, it will be a power to enlighten the world. This book has had a large sale in Australia and New Zealand. By reading it many souls have come to a knowledge of the truth. I have received many letters expressing appreciation of this book. 1MR 60

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. It speaks of past, present, and future, laying out the path so plainly that none need err therein. Those who will diligently study this book will have no relish for the cheap sentiments presented by those who have a burning desire to get out something new and strange to present to the flock of God. The rebuke of God is upon all such teachers. They need that one teach them what is meant by godliness and truth. 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. 1MR 61

Now is come the time of the revelation of the grace of God. Now is the gospel of Jesus Christ to be proclaimed. Satan will seek to divert the minds of those who should be established, strengthened, and settled in the truths of the first, second, and third angels' messages. The students in our schools should carefully study *Daniel and the Revelation*, so that they shall not be left in darkness, and the day of Christ overtake them as a thief in the night. I speak of this book because it is a means of educating those who need to understand the truth of the Word. This book should be highly appreciated. It covers much

of the ground we have been over in our experience. If the youth will study this book and learn for themselves what is truth, they will be saved from many perils. 1MR 63

Let our canvassers urge this book upon the attention of all. The Lord has shown me that this book will do a good work in enlightening those who become interested in the truth for this time. Those who embrace the truth now, who have not shared in the experiences of those who entered the work in the early history of the message, should study the instruction given in *Daniel and the Revelation*, becoming familiar with the truth it presents. 1MR 61

Young men, take up the work of canvassing for *Daniel and the Revelation*. Do all you possibly can to sell this book. Enter upon the work with as much earnestness as if it were a new book. And remember that as you canvass for it, you are to become familiar with the truths it contains. As you ponder these truths, you will receive ideas that will enable you not only to receive light, but to let light shine forth to others in clear, bright rays. 1MR 63

The truth for this time has been brought out in many books. Let those who have been dealing in cheap sentiments and foolish tests, cease this work and study *Daniel and the Revelation*. They will then have something to talk about that will help the mind. As they receive the knowledge contained in this book, they will have in the treasure house of the mind a store from which they can continually draw as they communicate to others the great, essential truths of God's Word. 1MR 62

I consider that that book [*Thoughts on Daniel and the Revelation*] should go everywhere. It has its place and will do a grand, good work. Letter 25a, 1889

Earth's Last Great Military Conflict

I believe the evidence from the Spirit of Prophecy shows us that God is going to restrain a general engagement of the Christian West against the East until the servants of God are sealed and we have been empowered to give the final message to the entire world.

Only after everyone has had an opportunity to accept the three angel's message will probation close. Then, after the four angels release the winds, we will witness a final conflict or Holy war such as this world has never before seen.

Ellen White puts the final war after the close of probation:

“Four mighty angels hold back the powers of this earth till the servants of God are sealed in their foreheads. The nations of the world are eager for conflict; but they are held in check by the angels. When this restraining power is removed, there will come a time of trouble and anguish. Deadly instruments of warfare will be invented. Vessels, with their living cargo, will be entombed in the great deep. All who have not the spirit of truth will unite under the leadership of Satanic agencies. But they are to be kept under control till the time shall come for the great battle of Armageddon.” Maranatha 257 (1MR 145)

“Then I saw the four angels cease to hold the four winds. And I saw famine, pestilence and sword, nation rose against nation, and the whole world was in confusion.” 7BC 968

“But while already nation is rising against nation and kingdom against kingdom, there is not now a general engagement. As yet the four winds are held until the servants of God shall be sealed in their foreheads. Then the powers of earth will marshal their forces for the last great battle.” 6T 14

“Four mighty angels are still holding the four winds of the earth. Terrible destruction is forbidden to come in full. The ... winds will be the stirring up of the nations to one deadly combat, while the angels hold the four winds, forbidding the terrible power of Satan to be exercised in its fury until the servants of God are sealed in their foreheads.” Mar 175

When Does the Time of the End Begin?

The historic view of our church is that the time of the end began in 1798.

“When the disciples asked, "What shall be the sign of thy coming and of the end of the world?" he said, "When ye see the abomination of desolation spoken of by Daniel the prophet . . . whoso readeth, let him understand." In this we have the divine permission to read and understand the prophecies of Daniel. These prophecies are intended, therefore, to warn a people of the coming of Christ.

True, it was once a sealed book, for the prophet was told to shut up the words, and seal the book "to the time of the end," "for at the time of the end shall be the vision." And again, "The words are closed up and sealed till the time of the end." But the time of the end has come. It began in 1798, and though "none of the wicked shall understand," yet "the wise shall understand." With the book of Daniel in hand, and a heart open to hear the voice of God, man may come in touch with the Father of light. "He that hath an ear, let him hear what the Spirit saith." 1901 SNH, SDP 13 Steven Haskell

Ellen White concurs with the pioneers on this view:

“But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal “to the time of the end.” Not till we reach this time could a message concerning the Judgment be proclaimed, based on a fulfillment of these prophecies. But at the time of the end, says the prophet, “many shall run to and fro, and knowledge shall be increased.” [Daniel 12:4.] . . . But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the Judgment near. {GC88 355, 356}

Notice that phrase, “judgment near.” Is this the Investigative Judgment that began on the Day of Atonement, October 22, 1844? I have looked at every place where Ellen White uses this phrase and in every case this phrase is synonymous with the event of the second coming of Jesus. The Millerites used this word, judgment, to refer, not to the Investigative Judgment, but the actual second coming of Jesus.

Here are statements where she uses this phrase, “judgment near”.

Instead of arguments from the Scriptures, the opponents of the Advent faith chose to employ ridicule and scoffing. The careless and ungodly, emboldened by the position of religious teachers, resorted to opprobrious epithets, to base and blasphemous witticisms, in their efforts to heap contumely upon William Miller and his work. The gray-headed man who had left a comfortable home to travel at his own expense from city to city, from town to village, toiling unceasingly to bear to the world the solemn warning of the judgment near, was sneeringly denounced as a fanatic, a liar, a speculating knave. {CTr 336.2}

For Miller, the phrase “judgment near” had nothing to do with the Investigative Judgment that was to begin in the Most Holy Place because he did not understand this truth. Judgment near was the second coming of Jesus.

This subject was not understood by Adventists in 1844. After the passing of the time when the Saviour was expected, they still believed his coming to be near; they held that they had reached an important crisis, and that the work of Christ as man's intercessor before God, had ceased. It appeared to them to be taught in the Bible, that man's probation would close a short time before the actual coming of the Lord in the clouds of heaven. This seemed evident from those scriptures which point to a time when men will seek, knock, and cry at the door of mercy, and it will not be opened. And it was a question with them whether the date to which they had looked for the coming of Christ might not rather mark the beginning of this period which was to immediately precede his coming. Having given the warning of the Judgment near, they felt that their work for

the world was done, and they lost their burden of soul for the salvation of sinners, while the bold and blasphemous scoffing of the ungodly seemed to them another evidence that the Spirit of God had been withdrawn from the rejecters of his mercy. All this confirmed them in the belief that probation had ended, or, as they then expressed it, "the door of mercy was shut." [SEE APPENDIX, NOTE 7.] {GC88 429.1}

Again we see that "judgment near" is related to "his coming to be near". Notice the context of the phrase, "judgment near" in GC 356:

The apostle Paul warned the church not to look for the coming of Christ in his day. "That day shall not come," he says, "except there come a falling away first, and that man of sin be revealed." 2 Thessalonians 2:3. Not till after the great apostasy, and the long period of the reign of the "man of sin," can we look for the advent of our Lord. The "man of sin," which is also styled "the mystery of iniquity," "the son of perdition," and "that wicked," represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ's second coming is to be proclaimed. {GC 356.1}

No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The Reformers did not proclaim it. Martin Luther placed the judgment about three hundred years in the future from his day. But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near. {GC 356.2}

Notice that it is all about the second coming of Jesus and has nothing to do with the Investigative Judgment that our church came to understand after October 22, 1844.

King of the North – a Prepositional Phrase

Is the “king of the south” in Daniel 11:40 atheism or Islam? The prepositional phrase, “of the south” requires a modifier and the modifier in this verse is the word “king”.

A prepositional phrase will function as an adjective or adverb. As an adjective, the prepositional phrase will answer the question *Which one?* So in our phrase, “king of the south” the prepositional phrase “of the south” is answering the question: Which king? A prepositional phrase will *never* contain the subject of a sentence. The subject of our phrase is the word “king”.

If we choose to symbolize the word south in this prepositional phrase to mean atheism or Islam we would still need a subject to modify this prepositional phrase. Remember, a prepositional phrase will *never* contain the subject of a sentence. So our subject could not be either atheism or Islam. The phrase would say: “king of the atheism/Islam” and we would thus need to identify who this king is.

The phrase “king of” is used 690 times in the Bible. In every case it is identifying an individual. Is it logical to believe that it is not identifying an individual in only one instance out of the 690 times this phrase is used? Do not the laws of consistency along with the laws of grammar require the “king of” in Daniel 11:40 to be identifying an individual?

Is the King of Verse 36 the Papacy?

I invite you to take another look at this statement with me:

“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that "shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." [Verses 31-36, quoted.] {13MR 394.1}

We have no time to lose. Troublous times are before us (**The two horned beast of Rev 13 is about to speak as a dragon. This is the troublous times that are before us**).

The world is stirred with the spirit of war (**This is in reference to the civil world**).

Soon the scenes of trouble spoken of in the prophecies will take place (**The trouble has to do with the Sunday law that will be enforced by the two horned beast**).

The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment (**When she wrote this those who were reading these words would have understood that all the verses except verse 45 had been fulfilled in history**).

Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that "shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." [Verses 31-36, quoted.] {13MR 394.1} (**Notice that she is singling out the thirtieth verse. She speaks of a power found in the thirtieth verse. What was that power? Uriah Smith says:**

The prophetic narrative still has reference to the power which has been the subject of the prophecy from the sixteenth verse; namely, Rome. What were the ships of Chittim that came against this power, and when was this movement made? {1897 UrS, DAR 280.4}

Smith goes on to show in history when these events that concern the ships of Chittim took place. He shows quite conclusively that the power spoken of in verse 30 is pagan Rome.

Then verses 31-36 are quoted. In these verses we see persecution against God's people from a church/state power. In the dark ages the papacy used the power of the state to persecute God's people. In verse 31 we see the coming into power of the papacy. In verse 32-35 we see God's people persecuted.

“Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that . . .” This history is going to be repeated by the power of the two horned beast of Revelation 13 who will speak as a dragon. Just as the papal powers of the dark ages united with the state to persecute God's people so will apostate Protestantism unite with the USA to bring persecution once more to God's people. Revelation 13:11-18 is speaking of the last days when the history of these verses in Daniel 11:30-35 will be repeated by the power represented by the two horned beast – the daughters of the harlot united with the state.

The power that Ellen White is focusing our attention on that will be repeating the history of the dark ages is not the papacy but rather the two horned beast which is the daughters of the papacy using the state's power to enforce religious worship.

Now Ellen White also adds verse 36 into the history that will be repeated. What power is spoken of in verse 36 is the big question. If it is atheistic France as many of our pioneers taught, will that history be repeated in the final days of earth's history? In what we saw demonstrated in the mid-1790s in France where it appeared that the Spirit of God had taken leave of this nation and men acted more like demons than men in the orgy of killing and wickedness that shocked all of Europe; will this experience be repeated in the future? Yes it will. Notice how the quotation continues:

Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of: [Daniel 12:1-4, quoted.] {13MR 394.2}

The Spirit of the Lord is being withdrawn from the world. It is no time now for men to exalt themselves. It is no time for the people of God to be erecting costly buildings, or to be using the Lord's entrusted talent of means in glorifying themselves. Whatever we do we should do economically. The buildings we erect should be plain, without useless display. Let us beware of selfish greed.--Letter 103, 1904.

You will see that she quotes Daniel 12:1-4 which deals with a time of trouble such as this world has never seen. It is in this time that the Spirit of the Lord will be withdrawn from man and the whole world will repeat the history of what took place there in France:

. . . the spirit of unrest, of riot and bloodshed; the world-wide dissemination of the same teachings that led to the French Revolution--all are tending to involve the whole world in a struggle similar to that which convulsed France.—Education, p. 228.

So I see a very good reason for Ellen White to quote verse 36 in connection with 30-35. Not only will God's people be persecuted by the two horned beast but following this, the Spirit of the Lord will be withdrawn from man and the history of what took place in atheistic France will be repeated.

To read into this statement the idea that Ellen White was changing the published view of the church that France was the power of verses 36-39 and that now we should see it as being the papacy is not how the church took that statement back in her day. She penned that statement in 1904 and in 1910 Butler and Prescott were working on republishing Smith's book. If they had taken the view that Ellen White was correcting Uriah Smith's understanding of verse 36, now would have been the time to correct an erroneous view that changed the interpretation of verses 36-45.

But this was not being discussed. Could it be because no one saw Ellen White's 13MR statement as saying what some are seeing it say today? And it could be that no one even was aware of this statement seeing it was given in an unpublished letter to Brother Crow unless of course Brother Crow shared it with others. What was being discussed was changing the old view of the daily to the new view. Ellen White wrote the following to Daniels and Prescott:

SECOND, THERE WAS TALK OF THE POSSIBLE REVISION OF BOOKS IN WHICH THE OLD VIEW WAS ADVOCATED, PARTICULARLY THE WIDELY SOLD THOUGHTS ON DANIEL AND THE REVELATION. {10MR 49.1}

ELLEN WHITE GAVE NO SUPPORT TO EITHER SIDE IN THE CONTROVERSY WHICH SHE DECLARED WAS NOT "A SUBJECT OF VITAL IMPORTANCE" AND CERTAINLY "NOT TO BE MADE A TEST." FURTHER, IT WAS ONE ON WHICH SHE HAD NO LIGHT. (1SM P. 164.) AS TO THE PROPOSED REVISION OF BOOKS, SHE WROTE ON JULY 31 1910, DEALING WITH THE QUESTION NEARLY TWO WEEKS BEFORE PENNING THE TESTIMONY TO ELDER DANIELLS QUOTED IN THIS RELEASE. SHE DECLARED THAT: {10MR 49.2}

In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth, there may be found matters of minor importance that call for careful study and correction. Let such matters be considered by those regularly appointed to have the oversight of our publications. Let not these brethren, nor our canvassers, nor our ministers magnify these matters in such a way as to lessen the influence of these good soul-saving books. Should we take up the work of discrediting our literature, we would place weapons in the hands of those who have departed from the faith and confuse the minds of those who have newly embraced the message. The less that is done unnecessarily to change our publications, the better it will be.--Ms 11, 1910 (PUBLISHED IN 1SM P. 165). {10MR 49.3}

Representations have passed before me which indicate that you [A. G. Daniells] and Elder [W. W.] Prescott and others united with you have been inclined to search out things to be criticized or condemned in our printed publications. Were encouragement given you, changes and revisions would be made in accordance with the ideas that you have in mind. But you must never forget that Satan, disguised as an angel of light, is always ready to encourage anything that would lead to a loss of confidence in our denominational literature. He would be pleased to keep many minds employed in picking flaws in publications that God has blessed. {10MR 49.5}

The enemy of all truth well knows that if minds can be kept occupied in searching for and giving wide publicity to imperfections in books that have been printed and widely circulated, great weakness will be brought to our work. Time would pass rapidly, and the great work needed in our cities would remain undone. Besides, there would be created in the minds of many an uncertainty as to the value of our publications that have done a good work and many minds would become absorbed in a further search for possible errors in our literature. {10MR 49.6}

The result would be the creation of a feeling of uncertainty in the minds of many as to the value of our denominational literature in general. . . . {10MR 49.7}

Satan and all his hosts are on the battlefield. The enemy of our souls has acted the part of a busy agent in presenting the thought that many of our books now in print are in need of general revision. He would be glad to have our brethren receive the impression that many changes must be made. He would delight to insinuate questioning and doubt into the minds of many of our people. {10MR 49.8}

I have been instructed that the Lord is not the author of the proposal to make many changes in books already published. If information regarding this sort of work, even as regards the few instances where revisions are needed, should become widespread, seeds of doubt would spring up in many minds. Satan would be busy at work implanting seeds of distrust and unbelief, and it would require much labor to remedy the evil that would be wrought.--Letter 70, 1910, pp. 2,4. (To A. G. Daniells, August 11, 1910.)

White Estate Washington, D. C. April 2, 1980 {10MR 50.1}

Butler and Prescott never did change the daily in Smith's book after receiving this counsel. Ellen White did not believe that there were any major corrections that needed to be made in our important books that had been in print for years. Smith's book qualifies as one of these books. In other words, she is telling us that there are no major errors in his book. This is why we see all those heavenly endorsements. Smith's treatment of verses 36-45 with his presentation of a likely scenario for verse 45 which was a prophecy yet to be fulfilled was nothing that needed to be changed. To have changed the interpretation of these verses would have been seen as a major modification to Smith's views.

The most important reason why I see that Smith's interpretation of verse 36 is correct is the issue of the "fathers" in verse 37.

11:37 Neither shall he regard the God of his fathers,

If the "he" is the papacy, who would be the papacy's fathers? It couldn't be the apostles because the apostle's children fled into the wilderness - Waldenses, Huguenots, etc.

The apostles were not the fathers of the papacy. In Daniel 7 we see who the fathers of the papacy are:

7:7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it [was] diverse from all the beasts that [were] before it; and it had ten horns.

7:8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn [were] eyes like the eyes of man, and a mouth speaking great things.

The little horn rises up out of pagan Rome. So wouldn't the fathers of the papacy be paganism? We also see the fathers of the papacy brought to view in the composite beast of Revelation 13. The gods of paganism is who the papacy is actually worshiping. So it wouldn't be right to say that the papacy wasn't regarding the gods of his fathers. They did regard paganism's god by adopting idols, Sunday worship, worship of Mary, etc.

Now if the king of verse 36 was France and if what is being described in verse 36-39 is the rise of atheism and if atheism is against the worship of God whether that is the true God as Pharaoh failed to acknowledge or even against the perversion of the true God that the Catholic church had been worshiping and if the fathers are the ancestors of the Frenchmen, then this would fit the text. Atheistic France did not regard either the Protestant's or the Catholic's God. They burned the Bible.

So we can see that verse 37 does not appear to allow us to see the king as referring to the papacy. Can you see why many of our brilliant pioneer Bible scholars were in agreement with Smith's view of verse 36? Not only did they know that the SOP said that Smith was given light from God on these prophecies but by carefully considering the text itself they were able to see that the book D&R did contain light on Dan 11.

I believe that the weight of evidence indicates that Smith's view of verse 36 was indeed light from God.

God used the author of this book as a channel through which to communicate light to direct minds to the truth. Shall we not appreciate this light, which points us to the coming of our Lord Jesus Christ, our King? 1MR 63

Times of the Gentiles

Are Luke 21:24 and Revelation 11:2 parallel verses?

Luke 21:20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21:21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

21:22 For these be the days of vengeance, that all things which are written may be fulfilled.

21:23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

21:25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

21:26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

21:27 And then shall they see the Son of man coming in a cloud with power and great glory.

Revelation 11:1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

11:2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty [and] two months.

11:3 And I will give [power] unto my two witnesses, and they shall prophesy a thousand two hundred [and] threescore days, clothed in sackcloth.

There certainly is a similarity to these two verses but I believe there is good reason to believe that they are not speaking of the same thing. Jesus is not speaking in symbolic terms in Luke 21:20-27.

Everything appears to be literal. The Jerusalem of verse 20 is clearly the literal city of Jerusalem. And the context of verse 24 indicates that the Jerusalem that will be trodden down of the Gentiles is the literal city.

In Revelation we have a vision being given to John. The words of Revelation have been signified and so when we read "holy city" in Revelation 11:2 we know that it does not mean the literal city of Jerusalem. This verse is telling us that God's church will be persecuted during the Papal 1260 year reign.

Miller's rule #7 says: How to know when a word is used figuratively: If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally; if not, figuratively. Revelation 12:1, 2; 17:3-7

Does it make good sense to interpret Jerusalem as a literal city in Luke 21:24? If it does then it must be understood literally.

From A.D. 70 "until the times of the Gentiles be fulfilled" Jerusalem will be trodden down of the Gentiles. First of all, when will the times of the Gentiles be fulfilled?

E.J. Waggoner wrote: "The Saviour was answering the question of the disciples, as to the time of His coming and of the end of the world, beginning with the destruction of Jerusalem; and He said: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi. 24. Knowing that God's promises to Israel are fulfilled by the bringing in of the Gentiles through the preaching of the Gospel, and that when "this Gospel of the kingdom" shall have been "preached in all

the world for a witness unto all nations," "then shall the end come," it is obvious that "the times of the Gentiles" are the times devoted to the preaching of the Gospel to them. Those times will be fulfilled when all the world has heard the message concerning Christ's coming in His kingdom, and all who are willing that He should reign over them have been taken out of "every kindred, and tongue, and people and nation." Those who already believe are given for "a light to the Gentiles," to be God's salvation unto the end of the earth; and "behold, now is the accepted time; behold, now is the day of salvation." {March 20, 1902 EJW, PTUK 192.10}

Geo. Storrs agrees with Waggoner: "That Jerusalem is never to be rebuilt, is plain from Dan.ix,26,27, where the angel informs Daniel that after our Saviour's crucifixion, "the people of the prince that shall come, shall destroy the city and sanctuary;" "and for the overspreading of abominations he shall make it desolate, even until the consummation; and that determined shall be poured upon the desolate," - on "the desolation," as it reads in the margin; which must be to the end of time. Our Saviour, also, declares, [Luke xxi,24,] that the Jews "shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The times of the Gentiles will not be fulfilled till the end of time; so that the express declaration of our Saviour, with all the other evidence which has been presented upon this question, it would seem, must forever settle the question, that the Jews, as Jews, have nothing farther to hope for in this world: and that those only of them can be saved, who renounce their Judaism, and by faith as individuals, like the Gentiles, are grafted into the original olive tree, from whence through unbelief they have been broken off." - Signs Times - 1842. {May 9, 1854 JWe, ARSH 123.5}

The end of Israel's probation came in A.D. 34. The "times of the Gentiles" began on that date and extends until the close of probation. Jesus told us that the city of Jerusalem would be trodden by Gentiles until the close of probation. Is there any evidence for the literal fulfilment of this prophecy?

We see that the temple mount today is occupied by the Gentiles. Why weren't the Gentiles expelled from Jerusalem's temple mount in 1967 when the Israeli army captured the temple mount from Jordan? I believe it is because of the prophecy of Jesus. There will continue to be Gentile occupation until the end of the world.

Those who don't understand the prophecy of Daniel 9:26, 27 and Luke 21:24 believe that the Jews will rebuild their temple. If our interpretation of these prophecies is correct then there will not be a third temple. Notice the online chatter regarding this issue:

Since the destruction of Jerusalem by the Romans in AD 70, Conservative and Orthodox Jews have beseeched God four times a week to 'renew our days' as they once were---a plea for the restoration of the Temple. Although Zionism was largely a secular movement, one of its sources was the prayers of the Jews for a return to Palestine so that they could build a temple . . . Learned Jewish opinion has long debated when and how the temple can be rebuilt. The great medieval philosopher Maimonides, in his Code of Jewish Law, argued that every generation of Jews was obliged to rebuild the temple if its site was ever retaken, if a leader descended from David could be found, and if the enemies of Jerusalem were destroyed. "Should the Temple be Rebuilt," *Time Magazine*, June 30, 1967.

It is true that some of the Temple Mount activists view the matter in more nationalistic than religious terms. They see the Temple Mount as part of the land of Israel. They believe that until the Mount is in Israeli control then Israel does not have complete sovereignty over its country. One of their poets, Uri Zvi Greenberg wrote, "Israel without the Mount---is not Israel. He who controls the Mount, controls the land of Israel."

Liberating the Temple Mount from Arab (Islamic) occupation. The Dome of the Rock and the Al Aqsa mosque were placed on this Jewish or Biblical holy site as a specific sign of Islamic

conquest and domination. The Temple Mount can never be consecrated to the Name of God without removing these pagan shrines. It has been suggested that they be removed, transferred to and rebuilt at Mecca.

It is the view of the Temple Mount and Land of Israel Faithful that the redemption will proceed in an orderly fashion according to God's plan. First is the foundation of the modern state of Israel and the miraculous victories that God gave the people of Israel in the wars against 22 Arab enemy states. Second is the regathering of the people of Israel from all over the world to the Promised Land. Third is the liberation and consecration of the Temple Mount and fourth is the building of the Third Temple. The final step is the coming of the King of Israel, Messiah Ben David.

The existence of the state of Israel and the return of the people of God to the Promised Land is the biggest Godly event and miracle in the history of mankind-ever. This was predicted by the prophets of Israel. We are calling all the nations to link arms in support of this people and the State of Israel to help her complete this process of redemption. We are not allowed to forget that the redemption of the people of Israel is a condition for the redemption of the earth. Also, we remember what God said over 4000 years ago to Abraham, the father of the Israelites: "I will bless those who bless you and curse those who curse you."

Today the fragile peace that prevails on the Temple Mount grows more and more tenuous to this hour. Certain groups are clearly preparing to build a Third Temple. The Government of Israel is determined to keep things as they are. Christians who take their New Testaments seriously believe the Third Temple will indeed soon be rebuilt and the status quo is bound to change. The power and influence of a billion Muslim are committed not only to maintaining control of the Temple Mount, but moving out to conquer of all of Israel and then the world in the name of Allah. Bible believers know how the story will end, but the unfolding of the story is exciting indeed - almost on a daily basis.

<http://www.templemount.org/tempprep.html>

In 1967, the Nation of Israel, aided by great miracles from the hand of YHWH our God and the God of our fathers Avraham, Yizhaq and Ya'aqov, who has returned each and every one of us to our land and who fought together with his beloved nation, with each and every soldier, to the last drop of blood, liberated Jerusalem, our ancient capital, the city of King David, the "Pleasant Singer" of Israel,² and his son Solomon, and liberated the Temple Mount, the life-blood of the Nation of Israel and the place where YHWH dwells on this earth. In doing so, the Nation of Israel controlled the Temple Mount for the first time in two thousand years. What was the reaction of our people? Six hours after the Temple Mount's liberation from a foreign nation, the Defense Minister of the State of Israel returned the keys of the Temple Mount and informed the amazed Ishmaelites that the Nation of Israel was not interested in the Temple Mount at this point in time. With that, the nation disregarded its most holy place and spit in the face of its God.

There are many similarities between the previous Holocaust and the coming Holocaust. In the previous Holocaust, most of the nation disparaged the Land of Israel; in the coming Holocaust, most of the nation will disparage Jerusalem and the Temple Mount. (It is a fact that a large portion of the nation has supported giving away parts of Jerusalem, including the Temple Mount, to a foreign nation.) In the previous Holocaust, only a small portion of the nation had the foresight to realize that a Holocaust was about to occur; likewise in the case of the coming Holocaust, only very few Jews understand the true significance of the events currently taking place and understand why these events *must* lead to another Holocaust. The majority of the nation remains completely confused and in the dark. In the previous Holocaust, Jews found and invented excuses in order not to come to the Land of Israel. In this Holocaust, Jews have found and invented excuses in order not to go up to the Temple Mount. Even the excuses have not

changed! The *Hilonim*(secular Jews), the spiritual descendants of the *Maskilim*, say that going up to the Temple Mount endangers our chances to be accepted by the nations of the world, and the *Dati'im* (religious) say that it is forbidden to go up to the Temple Mount before the messiah comes.

So why does the majority of the nation not feel that the next Holocaust is about to occur? There are two answers to this question. The first is that, like the previous Holocaust, we do not *want* to see. He who wants to see the truth can see quite clearly that we are now in the initial stages of another Holocaust: We regard the terrorist attacks that occur on a daily basis as a passing phase that will surely improve as soon as "we make peace" or "we build the security fence" or "America understands us". Similar to the Jews just before the previous Holocaust, we don't see the times in which we live in the correct light, as the beginning of a situation which will only continue to deteriorate.

The coming Holocaust will be immense, even bigger than the previous Holocaust. And it is not far off now. I do not say this with happiness or joy, but rather with a heavy and sad heart. But this is the truth, and every Jew must know and understand it well. Why must you understand? Because if you understand the reasons behind the coming Holocaust, and if you open your heart and your mind to the truth, even a little bit, then you can save yourself and your loved ones, just as a Jew who would have understood the reasons behind the previous Holocaust would have been able to come to the Land of Israel and save himself and his family.

<http://karaiteinsights.com/php/article.php?id=shoah>

The Temple Mount and Jerusalem are coming closer and closer to becoming the focus of world events. The Temple Mount, the apex of everything in the land of Israel, cannot be silent. This holiest site of G-d has become like a volcano since the Six Day War in 1967 when the leadership of Israel made a terribly sinful mistake and gave this most holy site to the Arab Islamic enemy to continue their foreign pagan worship. They also forbid access to this site to the Israelis. There is no doubt that until the Israeli government does what G-d expects of them - to liberate the Temple Mount, to remove the two buildings of pagan worship and to rebuild the Temple on the same location as the First and Second Temples - there will never be peace in Israel and in the world.

<http://www.templemountfaithful.org/s5757.htm>

I too believe there will be a coming second Holocaust but it will not be because the Jews failed to pay heed to the temple mount. They are under a perpetual curse. They have only been gathered to be scattered once again. When Daniel 11:45 is fulfilled the world will once again see the fulfillment of the curse the Jewish leaders called down upon the heads of their children:

Looking upon the smitten Lamb of God, the Jews had cried, "His blood be on us, and on our children." That awful cry ascended to the throne of God. That sentence, pronounced upon themselves, was written in heaven. That prayer was heard. The blood of the Son of God was upon their children and their children's children, **a perpetual curse**. {DA 739.1}

Terribly was it realized in the destruction of Jerusalem. Terribly has it been manifested in the condition of the Jewish nation for eighteen hundred years,--a branch severed from the vine, a dead, fruitless branch, to be gathered up and burned. From land to land throughout the world, from century to century, dead, dead in trespasses and sins!" {DA 739.2}

The Jews who first started the rage of the heathen against Jesus, were not to escape. In the judgment hall the infuriated Jews cried, as Pilate hesitated to condemn Jesus, His blood be on us and on our children. The race of the Jews experienced the fulfillment of this terrible curse which they called down upon their own heads. Heathen and those called Christians were alike their foes. Those professed Christians, in their zeal for the cross of Christ, because the Jews had

crucified Jesus, thought that the more suffering they could bring upon them, the better could they please God; and many of those unbelieving Jews were killed, while others were driven from place to place, and were punished in almost every manner. {1SG 106.1}

The blood of Christ, and of the disciples, whom they had put to death, was upon them, and in terrible judgments were they visited. The curse of God followed them, and they were a by-word and a derision to the heathen and to Christians. They were shunned, degraded and detested, as though the brand of Cain was upon them. **Yet I saw that God marvelously preserved this people, and had scattered them over the world, that they might be looked upon as especially visited by a curse from God.** I saw that God has forsaken the Jews as a nation; yet there was a portion of them who would be enabled to tear away the veil from their hearts. Some will yet see that prophecy has been fulfilled concerning them, and they will receive Jesus as the Saviour of the world, and see the great sin of their nation in rejecting Jesus, and crucifying him. Individuals among the Jews will be converted; but as a nation they are forever forsaken of God. {1SG 107.1}

The treading begins in A.D. 70 and will continue until the times of the Gentiles are fulfilled. I see that by saying this Jesus is saying until the end of probationary time, the time when no more Gentiles will be saved.

Paul says in Romans 10:18 "But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the **ends of the world.**"

The word "ends" is "peras" in Greek and has the meaning of uttermost.

Now I know what "into all the earth" means. This is talking about the extent of the gospel and I believe that Paul is just repeating himself for added emphasis by saying that "their words unto the ends of the world".

We have that same phrase used in 1 Corinthians 10:11 "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the **ends of the world** are come."

However, the Greek word "telos" is used here. It has more of the sense of time and so this phrase clearly means the end of time.

Now look at what Paul said in Acts 13:

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

13:47 For so hath the Lord commanded us, [saying], I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the **ends of the earth.**

13:48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

Here the Greek word he uses is "eschatos". I have no idea why this one isn't the same Greek word as one of the other two "ends". This one seems that it can mean either time or space. In fact many of my Bible translations say "end of the earth" and this word "ends" is only translated thusly in this one instance in the KJV. Mostly (38 times) it is translated "last" and indicates end of time.

I believe Paul is clearly teaching that the message of salvation will be going to every corner of the earth to reach all Gentiles. I believe that this is the primary meaning. But seeing that Paul uses this third Greek word, could it, as a secondary meaning, also imply that the message of salvation will be given to the Gentiles until the end of the earth or until the end of earth's probationary time?

I think that this is possible. So Paul could be also implying that the time for giving the gospel to the Gentiles extends to the close of probation. This would support the idea that there is a period of time allotted to the Gentiles so it would not be unusual for Jesus to also allude to this fact. Thus the “times of the Gentiles” could be referring to the time of Gentile probation which is from A.D. 34 until the close of probation.

When probation closes many things will change. At this point in time it is irrelevant what happens in Jerusalem as far as Gentiles treading Jerusalem is concerned. Jesus' prophecy only goes to the close of probation. And by Jesus taking the times of the Gentiles to the close of probation and linking that with Jerusalem being trodden down, I don't think there is any implication that then the Jews will expel the Gentiles and rebuild their temple. Based upon our understanding of Daniel 11:45 I don't think there will ever be a third temple.

A Word to the Little Flock

James White believed that the papacy was the king of the north. Does what he write in this book have Spirit of Prophecy status on account of Ellen White including some of her writing in this booklet? Joseph Bates also included some of his writings in this booklet.

CD-ROM Editor's Note [See the Foreword where it is noted that James White, Ellen White, and Joseph Bates each authored portions of this work.]

Here is what the forward of this book says: “While this pamphlet, issued in May, 1847, contains statements signed by three early workers, James White, Ellen G. White, and Joseph Bates, it is primarily a James White publication devoted to the setting forth of his views of unfulfilled prophecy. At that time there were probably not more than one hundred Sabbath-keeping Adventists in the United States. As a youthful minister of twenty-five, he worked almost alone in setting forth the views he had, up to that time, formulated. This was nearly a year before the first of the five Sabbath conferences convened, at which time those whom we today revere as our spiritual forefathers met together and with open minds and hearts searched the Word of God to better understand its truths. {1847 JW, WLF 1.2} With a full understanding of the historic setting of A Word to the "Little Flock," the reader will not be disturbed by finding that in **a few instances positions set forth by Elder White on some points were modified by him in later years, as more mature and joint study revealed clearer views.** This document presents a picture primarily of one worker's attempt to cheer and aid those about him through a dissemination of light which was beginning to unfold.”

It is evident that what James White writes in *A Word to the Little Flock* about Daniel 11 are his own views and do not containing SOP authority. It is just what James White believed. He may have been right or he may have been wrong. I would never say that about anything EGW wrote but I do say that about what any of our pioneers wrote including James White.

Now when Ellen and James jointly author an article I give that SOP authority. But this is not the case with what James White wrote in his book. *A Word to the Little Flock* – what he wrote was not jointly authored.

And At That Time

I was looking at the phrase, “and at that time” to see how it was used in other places in the Bible. It is used 8 times. In each case it appears to refer to the words just preceding this phrase. In Dan 12:1 this phrase is used twice.

Daniel 12:1 “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.”

If we look at the second use of this phrase in this verse it is very evident that the action being indicated by the phrase takes place at the time of the event of the sentence preceding the phrase. The activity of the sentence preceding this phrase, “and at that time” in all cases where it is used in the Bible always takes place or begins before the activity referred to by this phrase.

*Acts 7:60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. **And when he had said this, he fell asleep.***

Chapter 8

*8:1 And Saul was consenting unto his death. **And at that time** there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.*

“And at that time” refers to the time when Steven was stoned. Great persecution began after the event of Acts 7:60.

Now notice our verse in Daniel:

*11:45 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.***

Chapter 12

*12:1 **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.*

It looks to me like the king of the north must come to his end before Michael stands up. Any other view would go counter to the consistency we see everywhere else this phrase is used.

What does this mean to the view of the king of the north being the papacy? It seems to me that this alone would cause us to rethink our position on this issue. If we truly want to get God’s intended interpretation to the phrase “king of the north” in verse 45 it seems like we must be consistent with our interpretation of the phrase, “and at that time”. We can make the phrase, “yet he shall come to his end, and none shall help him”, take place after the event referred to by the phrase, “and at that time” but to do that we must make a very large exception to the rule. Bible prophecy is written precisely and if we don’t follow the rules exactly we are liable to arrive at erroneous interpretations.

The time of trouble in Daniel 12:1 begins before those found written in the book are delivered – sequentially indicated by the phrase, “and at that time”. Therefore, wouldn’t the connecting phrase, “and

at that time” indicate a sequential ordering of events in the first instance where it is used in this verse? Thus, wouldn’t the “he/his/him” of verse 45 come to his end before Michael stands up?

I see the purpose of Daniel 11:40-45 different from the purpose of Revelation 13. I don’t see that these verses are given to present the great controversy theme and its major players and events (United States, Apostate Protestants, Papacy, Sunday Laws) that Revelation 13 is presenting. I see Daniel 11 as being the focus for our watching that Jesus told us to do.

Mark 13:35-37 “Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.”

After quoting this text Ellen White asks the question:

“What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to His return from His ministration in the most holy place of the heavenly sanctuary, when He lays off His priestly attire and clothes Himself with garments of vengeance, and when the mandate goes forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." 2T 190

So the focus of our watching has to do with the close of probation. I believe that Daniel 11 provides events for us to watch which lead up to the close of probation. I see Daniel 12:1 as the focal point of this audition. And an extremely important sentence in this whole prophecy is: “And at that time . . .” This informs us as to “when the master of the house cometh”. The lengthy rendition of history is for the very purpose that we might understand the sentence that comes before this statement: “And at that time . . .” To know what that sentence (yet he shall come to his end, and none shall help him) means is critical for us to know what to watch for so that the Master of the house does not find us sleeping when He cometh.

To say that this sentence takes place after the close of probation would be a mistake. If the purpose of watching is to know the time when we are close to the close of probation and the prophecy says: “And at that time. . .” then we can be sure that the sentence that this refers to will precede the close of probation. This is a common sense understanding.

Daniel 11:40 Calls for Ships, Horsemen and Chariots (wagons)

Daniel 11:40 “And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, **with chariots (wagons, Eze. 23:24), and with horsemen, and with many ships**; and he shall enter into the countries, and shall overflow and pass over.”

In Revelation’s second woe, which was brought on by the Ottoman Turks, we find the term “horsemen” (Rev 9:16). The horsemen of Daniel 11:40 and the horsemen of Revelation 9:16 are both referring to the same people living in the same time era. The horsemen are the Ottoman Turks.

In the civil/literal view, Daniel 11:40 was fulfilled soon after the time of the end began - 1798. The chariots or horse-drawn wagons as it can also be translated, along with the horsemen and ships are literal terms. This verse could not be fulfilled in the 21st century. It was fulfilled in the 18th century when horsemen and horse-drawn wagons were prominent features of warfare.



The use of armies consisting mostly of cavalry continued among the Turkish people who founded the [Ottoman Empire](#). Their need for large mounted forces lead to an establishment of the [sipahi](#), cavalry soldiers who were granted lands in exchange for providing [military service](#) in times of war. http://en.wikipedia.org/wiki/Horses_in_warfare



H7393 רכב rekeb *reh'-keb* From [H7392](#); a *vehicle*; by implication a *team*; by extension *cavalry*; by analogy a *rider*, that is, the upper millstone: - chariot, (upper) millstone, multitude [from the margin], wagon. (translated as wagon in Ezekiel 23:24)

Once gunpowder was invented, another major use of horses was as [draught animals](#) for [heavy artillery](#), or [cannon](#). In addition to [field artillery](#), where horse-drawn guns were attended by gunners on foot, many armies had [artillery batteries](#) where each gunner was provided with a mount.^[91] Horse artillery units generally used lighter pieces, pulled by six horses. "9-pounders" were pulled by eight horses, and heavier artillery pieces needed a team of twelve. [Congreve rockets](#), a type of [rocket artillery](#), required about 25 horses. With the individual riding horses required for officers, surgeons and other support staff, as well as those pulling the artillery guns and supply wagons, an artillery battery of six guns could require 160 to 200 horses.^[92] Horse artillery usually came under the command of cavalry divisions, but in some battles, such as [Waterloo](#), the horse artillery were used as a rapid response force, repulsing attacks and assisting the infantry.^[93] Agility was important; the ideal artillery horse was 15 to 16 hands high, strongly built, but able to move quickly.^[81] http://en.wikipedia.org/wiki/Horses_in_warfare

However, during the [Battle of the Nile](#) the arriving British fleet under [Horatio Nelson](#) managed to slip half of their ships in between the land and the French line, thus attacking from both sides. In a few hours 11 out of the 13 French ships of the line and 2 out of the 4 French frigates were captured or destroyed, with the four remaining ships put to flight. This frustrated Bonaparte's goal of strengthening the French position in the [Mediterranean Sea](#), and instead put it totally under British control. http://en.wikipedia.org/wiki/French_Campaign_in_Egypt_and_Syria

At Cairo the army found the rest and supplies it needed to recover, but its stay there could not be a long one. Bonaparte had been informed that Murad Bay had evaded the pursuit by generals Desaix, Belliard, Donzelot and Davoust and was descending on Upper Egypt. Bonaparte thus marched to attack him at Giza, also learning that 100 Ottoman ships were off Aboukir, threatening Alexandria. http://en.wikipedia.org/wiki/French_Campaign_in_Egypt_and_Syria

Who are Daniel's people? Are they Literal Jews or Spiritual Jews?

James and Tim, could you show me the biblical hermeneutic that allows us to change the designation of the kings of the north and south of Daniel 11 from what they referred to at the beginning of the prophecy (a civil territorial possession) to spiritual worldwide powers? We are in agreement that these kings referred to a territory in the first part of the prophecy. Whatever civil power controlled those two territories was designated as the king of that territory. If I understand both of you correctly you change from a territorial designation to the papal power for the king of the north because the papal power comes on the scene of action after the fall of Western Rome. And you are right; we do see that progression in the prophecies and in history. But the prophecies and history also show us that Islam follows the fall of Eastern Rome in Revelation 9. The three time prophecies of this power cover roughly the same time as the 1260 year papal power.

When Western Rome fell as a result of the first four trumpets of Revelation 8 Western Rome was divided into the 10 kingdoms of Europe (ten toes). Papal power also came on the scene at this time. Rome moved its capital to Constantinople. Eastern Rome came into existence and was allowed to survive through the first two time prophecies of the Islamic 5th trumpet's first woe. The second woe of the 6th trumpet brought an end to Eastern Rome and the Ottoman Empire took its place.

We are told that the papal power would receive a deadly wound and then recover. In the time prophecies for the Muslims there is no mention of a deadly wound. There is no mention that this power would come to an end before the end of time. True, there are brought out specific periods of conquest that would last specific amounts of time but this power (the scorpion sting of Islamic falsehood) does not come to an end in Revelation 9. Islam continues to grow and is the fastest growing religion in the world today. (http://wiki.answers.com/Q/What_is_the_fastest_growing_religion)

This evil system will be dealt with by God. Both Papal and Islamic powers will be dealt with in the end.

James White and his fellow pioneers believed that this power would come to its end at the time of the 6th vial. So it is biblically conceivable that this power could be brought to view in Daniel 11 seeing that it is so prominently revealed in Revelation.

So, if we were to allow the kings of the north and south to continue referring to rulers of those territories then we would have to allow the leader of the Ottoman Empire to be the king of the north at the time of the end in Daniel 11:40 seeing that they occupied this territory.

But if we must switch from literal territory to spiritual territory we would need biblical authorization for this switch.

The Evangelicals tell us that there was a switch for the Sabbath at the time of the cross. The cross changed everything. Now we were to enter a spiritualized rest. The Jewish Sabbath changed from Saturday to the day of the resurrection. The problem with this concept is that the Sabbath never was the Jewish Sabbath. It was mankind's Sabbath. Just because the nation of Israel's probation came to an end in 34 AD doesn't mean that we can now spiritualize the day of rest.

Our pioneers taught that there never was a change from literal Israel to spiritual Israel. Notice what E.J. Waggoner taught about literal Israel versus spiritual Israel in the statements he wrote that I have pasted below. If we understand what he wrote as commentary to Romans 9:1-18 we will see that we have no biblical authorization to make a spiritual switch in the designation of the kings of the north and south in Daniel 11:40-45.

I wrote the following italicized paragraphs to you (James) several weeks ago. I wrote this before I read what Waggoner wrote on the issue. I was amazed that he shared this same view.

Prophecies that made covenant promises to the children of Israel always only applied to those who were true children of Abraham whether or not they had an Abrahamic blood line. Ruth was a child of Abraham because of her faith and this was before the cross.

Circumcision of the flesh never made a person a true Israelite. A true Israelite has always been that person in whom was no guile. "Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!" John 1:47

The cross made no difference to the fulfilment of the promises and prophecies that regarded the true spiritual children of Israel. They always and only referred to those who were circumcised of heart whether they lived before or after the cross. Yes, there were prophetic promises to the nation of Israel such as regarding their probation of 70 weeks. But all of these types of promises have no spiritual application. They applied only to that literal nation of Israel.

The Promised Land that was promised to Abraham and his seed was not Palestine primarily but rather it was the earth made new. Even while in Palestine they considered themselves pilgrims and strangers having not yet received the promise. They looked for a city whose builder and maker is God. But this promise will be fulfilled only to the true children of Israel such as Ruth the Moabite, Rahab the Canaanite, etc. It will not be fulfilled to people like King Saul even though he could prove his blood line.

So this change in 34 AD from literal to spiritual as having to do with the prophetic promises of God relating to covenant issues is a myth that is not supported by solid biblical interpretation. There has been no change and so there is no basis of changing the meanings for the king of the north or the king of the south.

Now here is what E.J. Waggoner wrote:

Nothing from the Gentiles.-The Apostle Paul says of the "Gentiles in the flesh," that they are "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:11, 12. The covenants, the promises, even Christ himself, all belong to the Jews, and not to the Gentiles. Therefore whoever is saved must be saved as a Jew. "God at the first did visit the Gentiles to take out of them a people for his name." Acts 15:14. {July 9, 1896 EJW, SITI 418.41}

Accursed from Christ.-It makes no difference whether we use the word "accursed," or "anathema," or "separated." All mean the same thing, and express the most deplorable condition. To be without Christ is to be without hope and without God in the world. Eph. 2:12. {July 9, 1896 EJW, SITI 418.42}

It was in that condition that Paul would have been willing to be placed for his brethren according to the flesh, if it would have done them any good. What does that show? Simply this, that Israel according to the flesh was, and is, in just that condition accursed from Christ, "having no hope, and without God in the world." But since all the promises of God are in Christ (2 Cor. 1:20), those who are separate from Christ have no part in the promises; and therefore we learn anew the fact that Israel after the flesh, as a nation of earth, have not and never had any claim upon God above other nations; that God never made any special promises to Israel after the flesh, more than to any other people. {July 9, 1896 EJW, SITI 418.43}

Circumcision Made Uncircumcision.-We have before read the words, "If thou be a breaker of the law, thy circumcision is made uncircumcision." Rom. 2:25. This language was addressed to the Jews, who in the same connection were charged with breaking the law. Rom. 2:17-24. In the thirty-first verse of this

present chapter we also are told that Israel did not attain to the law of righteousness. And the reason is that they did not accept Christ, through whom alone the righteousness of the law can be obtained. So again we find that Israel, Paul's "kinsmen after the flesh," were not Israelites at all, but Gentiles, separate from Christ, "having no hope, and without God in the world." {July 9, 1896 EJW, SITI 419.1}

If every literal descendant of Jacob were lost, that would not weaken in the least God's promises to Israel, since the true Israelites are only those who believe the promises. {July 9, 1896 EJW, SITI 419.2}

The Seed of Abraham .-"In Isaac shall thy seed be called." Isaac was the child of promise; therefore those who believe the promises of God are the seed of Abraham. To the Jews who were self-satisfied because of their descent, John the Baptist said, "Think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." Matt. 3:9.

The Flesh and the Promise.-"They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." This text alone should forever set at rest the speculations about the return of the Jews to old Jerusalem, in order that God's promises may be fulfilled. Still more should it put an end to the absurd notion that any nation, as England or America, constitutes Israel, and is heir to those promises of God. {July 9, 1896 EJW, SITI 419.4}

Most people think of spiritual Israel as those who are followers of God after the end of the 490 year probation. But I see Job as a part of spiritual Israel. I see Ruth as numbered among spiritual Israel--His church on earth. I see spiritual Israel as having always existed. I don't see a transition at any point in time from literal Israel to spiritual Israel. I see the Bible speak of two classes of men – uncircumcised gentiles and circumcised Israelites. I see King Saul at the end of his life was an uncircumcised Gentile and I see Ruth the Moabite as a circumcised Israelite. I see the eleven apostles as part of spiritual Israel before the cross and after the cross – Judas was a Gentile.

Those who are converted from all ages of this world are numbered among Spiritual Israel. Only Israelites of all ages will be saved.

“Many of these converts from heathenism would wish to unite themselves fully with the Israelites and accompany them on the return journey to Judea. None of these were to say, "The Lord hath utterly separated me from His people" (Isaiah 56:3), for the word of God through His prophet to those who should yield themselves to Him and observe His law was that they should thenceforth be numbered among spiritual Israel--His church on earth.” {PK 371.3}

So this idea of a clear transition from literal Israel to Spiritual Israel in Revelation 12 could be a misnomer. People transition from Gentiles to Spiritual Israelites when they are converted no matter what nationality they are or in what period of earth's history they lived. The promises and covenants of God have always and only applied to Spiritual Israel. Judah as a civil nation was given 490 year probation. But so have many other civil nations been given a probationary period and when it expired and if they had not repented they were destroyed. But this has nothing to do with the God's church on earth – Spiritual Israel. This group has continued from the days of Adam and will go through eternity.

Now the vision of Daniel 11 is focused on Daniel's people: “Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision [is] for [many] days.” Daniel 10:14

Was Daniel concerned about the civil nation of Judah that was in captivity or was his concern about Spiritual Israel who has always been composed of people from all nationalities who were followers of God? He prayed towards Jerusalem. He loved his people and his city and was in great anguish to see it in ruins.

The angel said that he would make Daniel understand what would befall, not the people of God but Daniel's people. Daniel's people were the civil nation of Judah. This will be the focus of the prophecy. Yes, Daniel's people were destroyed as a nation. God's true church continued on from Daniel's day to this very day. The destruction of the nation of Judah did not affect Spiritual Israel.

Yes, Daniel's people and their city were destroyed in 70 AD but just as the nation of Judah was still Paul's people after 34 AD so they would have still been Daniel's people for whom he would have given up his eternal life to save as would have Paul. If Paul could have lived 2000 years he still would today feel that the Jews were his people. There is no violation at all for God to use events in that area of the world to which the prophecies of Daniel refer to act as way-marks to let us know where we are in relation to the close of probation. And I think it is awesome that Daniel 11 ends with the mention of Daniel's homeland that he had such a concern for. No, it is not a sacred place today. And yet, it is still the future site for the capital of the Universe. I think Daniel will like that.

There is no focus on the nationality of Jews or the nation of Judah in Daniel 11:40-45. It is a focus on the actions of the king of the north whose identity we have been able to nail down from 2500 years of fulfilled prophecy within this prophecy. Thankfully prophecy does not throw us curves and switch the meaning of the symbols so that we can know the meaning of the prophecy.

Let's look at the prophecy of the 2300 days. This is for spiritual Israel regardless of nationality. There is neither Jew nor Greek . . . this is not just since 34 AD. This had been the truth forever but the Jews didn't know this. Paul's people are still the tribe of Benjamin - the Jews. Daniel's people are still ethnic Jews today. Now if these Jews are converted then they too are a part of spiritual Israel. This prophecy is for them as it is for all spiritual Israel whether they are Jew or Greek.

Yes, God does have a people that have been designated His Oracle carriers. Israel was that at one time and today it is the Seventh-day Adventist Church. But when this designation switches from one people to another as it did three times in history, the prophecies and promises still belong to the faithful of all groups and are not the exclusive domain of the Oracle carriers. That was the error of the Jews that lead to their exclusivity. There is no switch from literal to spiritual there is only a switch from one literal designated Oracle carrier to another literal designated Oracle carrier. The Spiritual Israel of the discarded carrier simply becomes the Spiritual Israel of the new carrier. There is no switch from literal to spiritual. This is a misnomer that goes along with the error that speaks of the switch from old covenant to new covenant in 31 AD. This is the error of Uriah Smith that Waggoner brought correction to. Smith could not accept the correction and clung to his covenant error.

Yes, our evangelical friends focus on the nation of Israel because they don't understand what I've just written. They don't understand that Spiritual Israel has always existed and that the covenant promises are fulfilled in them alone - whether Jew or Gentile. Daniel 11 is not a focus on the land of Israel but on the wars of kings north and south of Palestine. This is entirely a different focus from what our Evangelicals are doing. Our pioneers should not be accused of doing what the fallen daughters of Babylon are doing. The living prophet of God would never have endorsed such foolishness. But she did endorse Smith's excellent work.

Wasn't New Jerusalem a reality while earthly Jerusalem was the capital of God's people? Was not Spiritual Israel a condition of the heart even while the nation of Israel was God's people?

Romans 2:28-29 "For he is not a Jew who is *one* outwardly, nor is circumcision that which is outward in the flesh; but *he is* a Jew who is *one* inwardly; and circumcision is *that* of the heart, in the Spirit, not in the letter; whose praise is not from men but from God."

This is true today even as it was 500 years before Christ. These only have always and will always be the people of God. Nothing changed in 34 AD as far as this is concerned.

For these are the **two covenants**: the **one from Mount Sinai** which gives birth to bondage, which is Hagar -- ²⁵ for this Hagar is Mount Sinai in Arabia, and **corresponds to Jerusalem which now is**, and is in bondage with her children -- ²⁶ but **the Jerusalem above is free, which is the mother of us all**.

Paul used Jerusalem even after 34 AD to illustrate Hagar. Jerusalem above is what Abraham looked for in his day. There has been no change. Both exist at the same time back then as today. Earthly Jerusalem continues to have significance in Paul's mind as a contrast to the heavenly. And old Jerusalem will continue until New Jerusalem lands on top of old Jerusalem at the end of the millennium thus putting an end to the earthly.

Wasn't Spiritual Israel in existence globally long before Christ and long before Abraham? Ancient Israel was placed at the cross roads of the nations. They were to share the truths committed to them with all nations. They failed in this mission. They would "compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." (Matthew 23:15) They were not making their converts a part of Spiritual Israel. All who will be saved from all ages will have first become a part of Spiritual Israel. Spiritual Israel has always been global and not geographically tied to one spot on earth.

The enemies of God's people - Spiritual Israel - in all ages have been global and spiritual. By saying this I am not denying that the literal descendants of Abraham were not chosen by God to be His oracle keepers. Their probation as the oracle keepers ended in 34 AD.

The prophetically foretold SDA Church has been raised up just as ancient Israel had been, to open the oracles of God to the world.

"No line of truth that has made the Seventh-day Adventist people what they are, is to be weakened. We have the old land-marks of truth, experience, and duty, and we are to stand firmly in defense of our principles in full view of the world. It is essential that men be raised to open the living oracles of God to all nations, tongues, and peoples. Men of all ranks and capacities, with the various gifts, are to stand in their God-given armor, to co-operate harmoniously for a common result. They are to unite in the work of bringing the truth to all nations and peoples, each worker fulfilling his own special appointment." {AUCR, January 1, 1901 par. 7}

I say all this because I do not agree with this idea of going from literal to spiritual. I don't believe there is such a thing. I think we are just making this distinction up. The literal/geographical was always to be concurrent with the spiritual/global. Before Christ the literal/ geographical oracle bearers were headquartered in Palestine. But their spiritual work was to impact the nations. Today the literal/ geographical oracle bearers are headquartered in the USA but the spiritual work of the SDA Church is to impact the nations.

The bottom line of all this: the last few verse of Dan 11 should simply be understood as they read. It should be interpreted just as the first few verses are interpreted – literal history from the identical region that the prophecy begins with. I know this is a simple view. It is so much more complicated and perhaps interesting to spiritualize the verses. Spiritual Israel was to impact the nations from verses 1-45. The physical headquarters for the oracle bearers has changed from Palestine to the USA but that is immaterial to the prophecy of Dan 11.

In Dan 11, north and south are oriented from in the original partition of Alexander's kingdom. Jerusalem was only sacred when God's presence was there. When the presence of God left the temple and the city was destroyed and the nation of Israel was in Babylon Daniel still prayed towards Jerusalem even though it was desolate. Why? Because God's presence would once more hallow this spot on earth. Jesus came to the temple and His presence made the glory of this second temple greater than the first. Today

this spot is again desolate. So why does the prophecy of Dan 11 in the time of the end still relate itself to this spot? Because this spot will be the center of the universe. It will be the location of the throne of God. Yes, it will have been desolate for 3000 years and it is right now no more sacred or holy than any other spot on planet earth. In fact, it is in the same condition as it was in the days of Daniel – desolate. But that spot, though it was not holy, still was significant because of the fact that Jesus would someday hallow that spot with His presence. And so even though it was desolate and the Jews were worshiping idols and the sun from that spot, the prophecy of Dan 11 still relates itself to that geographical location. Nothing is different today. It is still desolate but the prophecy of Dan 11 still continues to speak of this location because this exact geographical spot will soon once again be holy and sanctified by the presence of God's throne.

I dealt with this issue with James sometime back. I will append my letter to James. This is the bottom line where we take off with different interpretations of Dan 11. If we could agree that the literal SDA Church is called to take up the role of literal ancient Israel and that Spiritual Israel (God's invisible church on earth) has always existed and the mission and extent of both groups has always been to share the oracles of God with all nations, I think we could come into harmony with our understanding of Dan 11:40-45.

Letter to James: (red, italicized type is James writing)

(James) The woman in the latter part of this prophecy represents spiritual Israel, all who are in Christ Jesus, and not literal Israel (Galatians 3:28; Romans 2:28, 29). It is the Christian church during the 1260 years of papal persecution.

You seem to be mixing apples and oranges here. You equate spiritual Israel with all who are in Christ Jesus. In literal Israel we would have wheat and tares, those who were in Christ Jesus and those who were not in Christ Jesus. So I would see the woman as the apostolic church that was comprised of both the wheat and the tares not just those who were in Christ Jesus. So it would be better to say that the woman in the first part of the prophecy represents those who were a part of ancient Israel and the woman of the latter part of the prophecy represents modern Israel (specifically the apostolic church in this passage). This would keep the issue of whether or not a person was converted or not out of the description.

Here is something I had written a couple hours ago before I started commenting in the pages of your book: On page 9 of your book we have a problem. You write: "Throughout the New Testament (as well as in some prophecies of the Old Testament; Hosea 2:23) the Bible makes a transition from literal Jews to spiritual Jews (Romans 2:28, 29; Galatians 3:29; Romans 9-11). In Revelation 12 we find this transition from literal to spiritual Israel in the prophetic language of symbols. Chapter 12 opens with a vision of a "woman." This woman is a symbol of God's church (Jeremiah 6:2; 2 Cor. 11:2) both in the Old Testament (OT) and in the New Testament (NT)."

And then what follows in your book is where I believe you may be mixing apples with oranges. If we could separate the apples from the oranges, I think everything else would fall into place.

When the disciples transitioned from being members of the physical, literal Jewish synagogue to being members of the physical, literal Apostolic Church they did not go from being literal Israel to being Spiritual Israel. They were already Spiritual Israel. Ananias and Sapphira, though they were a part of the Apostolic Church, were not a part of Spiritual Israel. Spiritual Israel has always existed and is made up of spiritually alive people. The Adventist Church is not Spiritual Israel. Individual members may be part of Spiritual Israel if they are indeed circumcised of heart - children of Abraham.

We can say that the denominated organization – God’s Oracle safeguarding, physical organization went from literal Israel to literal Apostolic Church. But we should not mix the literal with the spiritual and say that one becomes the other.

Ellen White often contrasts ancient Israel with modern Israel. This is a comparison of apples to apples.

“For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years.”-- Manuscript 4, 1883. {Ev 696.2}

“Please read the third chapter [of Jeremiah]. This chapter is a lesson for modern Israel. Let all who claim to be children of God understand that He will not serve with their sins any more than He would with the sins of ancient Israel. God hates hereditary and cultivated tendencies to wrong (Letter 34, 1899).” {4BC 1154.9}

She does use the phrase Spiritual Israel also but you get the sense that she is referring to, not simply members of a denominated people but to those who are indeed spiritual:

“Many of these converts from heathenism would wish to unite themselves fully with the Israelites and accompany them on the return journey to Judea. None of these were to say, "The Lord hath utterly separated me from His people" (Isaiah 56:3), for the word of God through His prophet to those who should yield themselves to Him and observe His law was that they should thenceforth be numbered among spiritual Israel--His church on earth.” {PK 371.3}

“Never has the Lord been without true representatives on this earth who have made His interests their own. These witnesses for God are numbered among the spiritual Israel, and to them will be fulfilled all the covenant promises made by Jehovah to His ancient people.” {PK 713.1}

Here she uses Spiritual Israel to designate His people who are in still in Babylon:

“But, thank God, His church is no longer in bondage. To spiritual Israel have been restored the privileges accorded the people of God at the time of their deliverance from Babylon. In every part of the earth, men and women are responding to the Heaven-sent message which John the revelator prophesied would be proclaimed prior to the second coming of Christ: "Fear God and give glory to Him; for the hour of His judgment is come." Revelation 14:7. {PK 714.2}

No longer have the hosts of evil power to keep the church captive; for "Babylon is fallen, is fallen, that great city," which hath "made all nations drink of the wine of the wrath of her fornication;" and to spiritual Israel is given the message, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Verse 8; 18:4. As the captive exiles heeded the message, "Flee out of the midst of Babylon" (Jeremiah 51:6), and were restored to the Land of Promise, so those who fear God today are heeding the message to withdraw from spiritual Babylon, and soon they are to stand as trophies of divine grace in the earth made new, the heavenly Canaan.” {PK 715.1}

(James) Modern Israel/ Ancient Israel may be a better way of saying it, but the point is the same.

The difference in viewing it like this is that we don't think we must then spiritualize prophecy that finds its fulfillment after 34 AD. If the king of the north and south are identified 16 times as literal individual kings in the first half of the chapter, there is no reason to not allow the kings of the north and south to also represent literal individual kings in the last few verses of the chapter. This concept is so basic to interpreting prophecy. There is no way that I can justify calling the kings of the north and south religious systems or ideologies when the pattern has been laid down in the vision that they represent literal

individual kings. If we step away from this fundamental principle of prophetic interpretation that declares that once a term is identified in the prophecy, that definition continues through to the end, we will likely misinterpret the prophecy.

(James) The remnant of the seed, are those who keep the commandments of God but who also "overcome by the blood of the Lamb," and have the testimony of Jesus" (Revelation 12:11, 17). Literal Israel rejects both.

The remnant of the seed is Spiritual Israel. Literal Israel was composed of those who were spiritual Israel and also those who were of the synagogue of Satan. So we can't say that literal Israel rejected God. Some did and some didn't.

I don't think we should dismiss literal Israel after 34 AD. Paul certainly didn't.

Romans 9:1 "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

9:2 That I have great heaviness and continual sorrow in my heart.

9:3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:"

Daniel was concerned about his people and his people are the same ethnic group that Paul was willing to be accursed from Christ so that they could come to a knowledge of the truth.

Daniel 10:14 "Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision [is] for [many] days."

This audition found in Dan 11 is concerning Daniel's people - the Jewish nation. Thy people are not just Spiritual Israel of all ages. Daniel is concerned specifically about his people, the literal nation of Israel.

Daniel 12:1 "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 is given encouragement that his people will be delivered. Will it be all his people? No, only the ones that shall be found written in the book – those who have become spiritual Israel (thus all who are grafted in are included). Many Jews will not be found written in the book. They will be lost. These were the ones that Paul had such a burden for. The geographical focus of all of Daniel is the land of Daniel's people.

What is the glorious land of verse 16?

11:16 "But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed."

This is the land of Israel and Jerusalem is called the holy mountain.

9:16 "O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people [are become] a reproach to all [that are] about us."

So when we get to verse 45 we know that the glorious holy mountain is referring to some spot in Palestine.

11:45 “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.”

It is only in anticipation that this spot will be the location of the throne of God that allows this designation to be given because it certainly wasn't holy or glorious in Daniel's day or in our day.

Below is revealed the same love and concern that Daniel had. Paul is talking about literal Israel after their probation as a nation had come to an end. Just because their probation as a nation had come to an end does not mean that they are no longer of special interest to God, Paul or Daniel.

Romans 11:1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, [of] the tribe of Benjamin.

11:2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

11:3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

11:4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to [the image of] Baal.

11:5 Even so then at this present time also there is a remnant according to the election of grace.

11:6 And if by grace, then [is it] no more of works: otherwise grace is no more grace. But if [it be] of works, then is it no more grace: otherwise work is no more work.

11:7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

11:8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

11:9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them:

11:10 Let their eyes be darkened that they may not see, and bow down their back alway.

11:11 I say then, Have they stumbled that they should fall? God forbid: but [rather] through their fall salvation [is come] unto the Gentiles, for to provoke them to jealousy.

11:12 Now if the fall of them [be] the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

11:13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

11:14 If by any means I may provoke to emulation [them which are] my flesh, and might save some of them.

11:15 For if the casting away of them [be] the reconciling of the world, what [shall] the receiving [of them be], but life from the dead?

11:16 For if the firstfruit [be] holy, the lump [is] also [holy]: and if the root [be] holy, so [are] the branches.

11:17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

11:18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

11:19 Thou wilt say then, The branches were broken off, that I might be grafted in.

11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

11:21 For if God spared not the natural branches, [take heed] lest he also spare not thee.

11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in [his] goodness: otherwise thou also shalt be cut off.

11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

11:24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural [branches], be grafted into their own olive tree?

This is why I see it would be wrong to change the focus of Gabriel's audition from Daniel's people to Spiritual Israel. There is no need to do this.

This Generation Shall Not Pass

“I was shown the company present at the Conference. Said the angel: ‘Some food for worms, some subjects of the seven last plagues, some will be alive and remain upon the earth to be translated at the coming of Jesus.’” 1T 131

By what authority did this angel tell Ellen White that some of those present at that conference would be translated to heaven without seeing death?

It was on the authority of Christ’s own words:

“Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no [man], no, not the angels of heaven, but my Father only.” Matthew 24:34–36

“‘Verily I say unto you, This generation [the generation that saw the signs] shall not pass, till all these things be fulfilled.’ Heaven and earth shall pass away, but my words shall not pass away.” RH, December 27, 1898 (brackets included in the original)

“Christ has given signs of His coming. He declares that we may know when He is near, even at the doors. He says of those who see these signs, ‘This generation shall not pass, till all these things be fulfilled.’ These signs have appeared. Now we know of a surety that the Lord’s coming is at hand. ‘Heaven and earth shall pass away,’ He says, ‘but My words shall not pass away.’” DA 632

There were 67 people in attendance at that 1856 conference. Many of those attendees saw the falling of the stars in 1833—the last of these three signs. Jesus said that that generation would not pass away until all things be fulfilled.

What was included in the all things? It appears to include the event of the Second Coming of Jesus, because Jesus added that caveat: “But of that day and hour knoweth no [man], no, not the angels of heaven, but my Father only.”

Of a surety, the coming of Jesus was even at the door. He was indeed coming in the generation of those attending that conference.

daniel1145.com

thirdwoe.com (Password: 1844)

pastorjcw@gmail.com