

James White's View on the King of the South

Here is what James White had to say on the king of the south:

"We have passed the period, in the political history of the world, when the western empire was extinguished; and the way was thereby opened for the exaltation of the papacy. The imperial power of the city of Rome was annihilated, and the office and the name of the emperor of the west was abolished for a season. The trumpets assume a new form, as they are directed to a new object, and the close coincidence, or rather express identity between the **king of the south**, or the king of the north, as described by Daniel, and the first and second wo, will be noted in the subsequent illustration of the latter. The spiritual supremacy of the pope, it may be remembered, was acknowledged and maintained, after the fall of Rome, by the emperor Justinian. And whether in the character of a trumpet or a wo, the previous steps of history raise us, as on a platform, to behold in a political view the judgments that fell on apostate Christendom, and finally led to the subversion of the eastern empire." {1859 JW, SSTR 31.1}
Chap. 9, 1. "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit." {1859 JW, SSTR 31.2}

I find it of interest that James White taught that the powers of the king of the north and king of the south in the time of the end dealt with the same powers spoken of in Revelation 9—that is Islamic powers. He is taking this word for word from what Josiah Litch wrote in 1842. You will notice below that Uriah Smith also copied what Litch had written. We know what Litch and Smith believed regarding Daniel 11:40. For James White to put this into his book tells us that he too agreed with Litch and Smith in 1859. This tells me that all our standard-bearers were in agreement on Daniel 11:40. When James White gave his conflicting view in 1878 we can believe his son's testimony that his father didn't really believe what he presented on that occasion but was desperate to relieve the debt on several institutions. He was reproved by the Lord for what he did. We should not use this isolated incidence to destroy the unity of our standard-bearers on the significant prophecy of Daniel 11. James White's published book lets us know that Litch, White and Smith were all in agreement.

Josiah Litch:

Prophetic Expositions; or A Connected View of the Testimony of the Prophets
Concerning the Kingdom of God and the Time of Its Establishment.

BY JOSIAH LITCH.

IN TWO VOLUMES.
VOL. II.

BOSTON:
PUBLISHED BY JOSHUA V. HIMES,
14 Devonshire Street.
1842.

"There is scarcely so uniform an agreement among interpreters concerning any part of the apocalypse as respecting the application of the fifth and sixth trumpets, or the first and second wo, to the Saracens and Turks.' It is so obvious that it can scarcely be misunderstood. Instead of a verse or two designating each, the whole of the ninth chapter of the Revelation, in equal portions, is occupied with a description of both. {1842 JoL, PREX2 161.3}

"The Roman empire declined, as it arose, by conquest; but the Saracens and the Turks were the instruments by which a false religion became the scourge of an apostate church; and, hence, instead of the fifth and sixth trumpets, like the former, being marked by that name alone, they are called woes. It was because the laws were transgressed, the ordinances changed, and the everlasting covenant broken, that the curse came upon the earth or the land. {1842 JoL, PREX2 161.4}

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James White:

The Sounding of the Seven Trumpets of Revelation 8 and 9 Information about this Book

By James White
Steam Press of the Review & Herald Office
Battle Creek, Mich.
1859

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Uriah Smith:

July 22, 1858

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Uriah Smith

ADVENT REVIEW, AND SABBATH HERALD

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With this new information, we can see that James White was in harmony with Litch and Smith.

Here is Josiah Litch's view on Daniel 11:40 which was Smith's view and from the fact that James White quoted Josiah Litch regarding the connection between the kings of the north and south and the first and second woe, we can know that in 1859 this was also White's view:

Verse 40. "And at the time of the end shall the king of the South push at him, and the king of the North shall come against him, like a whirlwind, with chariots and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over." {1841 JoL, APEC 97.2}

"The time of the end" is a period to which frequent allusion has been made, and now we are brought down to the period where it is introduced. It has before been stated, that "the time of the end" is from the fall of Popery, 1798, to the end itself. The king of the South, we have also seen in the preceding remarks, is Egypt; and the king of the North, is Syria. "Him," in the 40th verse, is the atheistical government of France. This government was to prosper, verse 36, "until the indignation be accomplished;" or until Papal Europe should be scourged for the persecutions inflicted on the people of God. For this purpose, atheistical France was permitted to triumph. The French revolution, and the wars which followed it, and desolated Europe for so many years, were God's sore judgment on the Papal powers. Buonaparte was an instrument of vengeance in the hand of the Almighty. "And at the time of the end"-he is presented as growing up out of the revolution, rising above, and giving direction to, that dreadful storm. The Papal dominion was taken away in Feb. 1798; and in May following, at the instigation of Napoleon, the French fitted out an expedition for Egypt, the command of which was given to Buonaparte. He landed in Egypt on the 1st of July, and landed his army at Marubaut, about a mile and a half from Alexandria. The Turks, although unprepared for this invasion, mustered what force they could, and, shutting the gates of the city, held out until the French forced their way through the old, crumbling walls. Thus, in 1798, the king of the South pushed at him. After reconciling matters, however, with the Mohammedans, as well as he could, he commenced his march through Egypt to the Pyramids, in sight of which they arrived on the 21st of July. Here a decisive battle ensued with the Mamelukes, in which Buonaparte gained an important victory. The effect was, Cairo surrendered to him, and Lower Egypt was entirely conquered. In the meantime, the French fleet, which was moored in the bay of Aboukir, was destroyed by Lord Nelson. After settling the affairs of Egypt, he commenced, in the beginning of 1799, a march into Syria, with an army of 10,000 picked men. Feb. 15, he took possession of El-Arish; and, pursuing his march, he took Gaza without opposition; but at Jaffa (Joppa) the Turks made a resolute defence; but the walls were carried by storm, and 3000 Turks died with arms in their hands. And from 1200 to 3000 more, who had surrendered, were led out of the town, and murdered in cold blood. {1841 JoL, APEC 98.1}

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