

Statement No. 12
Children of Thy People
Statement Sponsor
John Witcombe

Statement: The phrase, “children of thy people”, in Daniel 12:1 refers to the descendants, those kinsmen of Daniel’s who would be living at the end of time. We can be certain that the phrase “thy people” (Daniel 12:1) cannot be speaking of spiritual Israel because there is no such thing as there being spiritual children or offspring of spiritual Israel. We cannot obtain spiritual Israel status through kinship. “Though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness” {Ezekiel 14:20}.

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time *thy people shall be delivered*, every one that shall be found written in the book.” {Daniel 12:1, emphasis added}.

Children are literal descendants of literal people. Another good indication that the “thy people” of Daniel 12:1 is not speaking of spiritual Israel but rather it is speaking of the literal kinsmen of Daniel is the clause: “every one that shall be found written in the book.” All those who are a part of spiritual Israel, by definition, have their names written in the book. That last phrase would not be necessary if Gabriel was referring to spiritual Israel. Daniel is being told that his people, the descendants of the same ethnic group Gabriel was referencing in Daniel 9:24 and Daniel 10:14, will be delivered. But it won’t be all his people; only those of his ethnicity that shall be found written in the book – those who have become spiritual Israel (thus all who are grafted in are included). Many of Daniel’s kinsmen will not be found written in the book. They will be lost.

And it was for these lost Jews that Daniel and Paul both had such a burden.

Paul, speaking about his people down at the end of time writes: “Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: For he will finish the work, and cut it short in righteousness:” {Romans 9:27, 28}. The *children of Israel* in this verse is clearly not referring to spiritual Israel. They are the “children of thy people” mentioned in Daniel 12:1. The remnant that is saved refers to the same group of whom Daniel speaks: “every one that shall be found written in the book.”

Paul’s important teaching regarding spiritual Israel should not diminish the significance of literal Israel for whom Daniel and Paul had such concern:

“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.” {Romans 2:28-29, emphasis added}.

This is true today even as it was 500 years before Christ. These only whose hearts have been circumcised have always and will always be the Israel of God. Nothing changed in 31 AD as far as this is concerned. This important statement of Paul’s regarding spiritual Israel does not eliminate the significance of literal Israel any more than Paul’s teaching in Hebrews 4 regarding the spiritual Sabbath rest we find as we rest in Christ eliminates the significance of the literal Sabbath rest of the seventh-day Sabbath.

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, emphasis added}. The angel said that he would make Daniel understand what would befall *Daniel’s people*. The prophecy will relate to them in a direct way down at the end of time.

Daniel’s people and their city were destroyed in 70 AD but just as the nation of Judah was still *Paul’s people* after 31 AD so they would have still been *Daniel’s people*. If Paul could have lived for 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. Is it not remarkable that Daniel 11 ends with the mention of Daniel’s homeland (glorious holy mountain) for which he had such a concern? No, it is not a sacred place today. And yet, it is still the future site for the capital of the Universe. Certainly, Daniel will like that.

Why is this issue important? Because there are many who believe that the phrase “***thy people shall be delivered***” in Daniel 12:1 is referring, not to the children or offspring of literal Israel, but to spiritual Israel. And because they believe it refers to spiritual Israel, this informs them that from the cross onward (Daniel 11:23-45), all the prophecies must have a spiritual and global interpretation.

Above was the executive summary. But because this is such an important issue, I have posted below the long version on this question:

Who are Daniel’s people?

“Seventy weeks are determined upon *thy people . . .*” Daniel 9:24

“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

“. . . and at that time *thy people* shall be delivered, every one that shall be found written in the book.” Daniel 12:1

Clearly, the “*thy people*” of Daniel 9:24 applies to Daniel’s literal kinfolk—the Jews. But what about the “*thy people*” of Daniel 10:14 and Daniel 12:1? Is Gabriel still referring to literal Jews?

Can we take the plain sense of Gabriel's words and believe that he is speaking about literal Jews in all three verses? Or does something happen from Daniel 11:22 onwards, post-Calvary in the text, which takes us from literal, historical, local actors to a global conflict, global players/forces, and a global resolution in Daniel 12.1? Because if "thy people" changes from literal to spiritual then we might decide that we must spiritualize the *kings of the north and south* from the cross forward. So this is a very important question for which we must find a biblical answer. We can't afford to guess at this one:

"He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything." {GC 598.1}

Miller's Rule 11 tells us that we must first see if we can take the angel at his word and see if it is possible to understand "thy people" in Daniel 10:14; 12:1 as referring to literal Jews before we decide to view this phrase figuratively. If we don't make the effort and if we just make a guess, we could end up phantomizing the text.

Here is the biblical evidence showing that we must take the plain, literal reading of Gabriel's words and understand that "thy people" is referring to the identical ethnic group in all three verses:

"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?" Romans 11:24

Paul is speaking here of literal, ethnic Jews after the cross. The olive tree belongs to them. Non-Jews have the privilege of being grafted into this tree. They do not replace the tree. The tree is the "thy people" of Daniel 9:24, Daniel 10:14 and Daniel 12:1. Read carefully what Paul is saying here:

"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; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. 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. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again." Romans 11:17-23

The global gentile population does not replace literal Israel; they connect up with literal Israel. Daniel's kinfolk, "thy people", of which he and Paul had such concern, remains to the very end of time:

“I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:” Romans 9:1-3

Daniel too 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.

“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

This audition found in Daniel 11 is concerning Daniel’s people—the Jewish nation. “Thy people” is not referring to spiritual Israel from all ages. No, Daniel is concerned specifically about his people, the literal nation of Israel.

“And at that time shall Michael stand up, the great prince which standeth for the *children of thy people*: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time *thy people shall be delivered*, every one that shall be found written in the book.” Daniel 12:1

The “children of thy people” refers to the decedents, those kinfolk of Daniel’s who would be living at the end of time. If Paul was concerned about his people after 31 AD, Daniel could be concerned also. And the angel Gabriel is giving Daniel an encouraging message regarding his own ethnic group that was of such concern to him.

Daniel is being told that his people, the descendants of same ethnic group Gabriel was referencing in Daniel 9:24 and Daniel 10:14, will be delivered. Will it be all his people? No, only those of his ethnicity that shall be found written in the book – those who have become spiritual Israel (thus all who are grafted in are included). Many of Daniel’s kinfolk will not be found written in the book. They will be lost. And it was for these lost Jews that Daniel and Paul both had such a burden.

“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.” Romans 2:28-29

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 31 AD as far as this is concerned.

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 speaking 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 an uncircumcised 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 at the cross is a misnomer. People transition from Gentiles to spiritual Israel when they are converted no matter what nationality they are or no matter in what period of earth’s history they lived. The promises and covenants of God have always 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 God’s church on earth—spiritual Israel. This group has continued from the days of Adam and will go through eternity.

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

The angel said that he would make Daniel understand what would befall Daniel’s people. This will be the end focus of the prophecy.

Daniel’s people and their city were destroyed in 70 AD but just as the nation of Judah was still Paul’s people after 31 AD so they would have still been Daniel’s people. If Paul could have lived for 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 for which he had such a concern. 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.

God does have a people that have been designated as 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, 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 led 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. This idea of there being a switch from literal to spiritual is a misnomer that goes along with the error that speaks of a switch from old covenant to new covenant in 31 AD.

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 Daniel 11:45 in the time of the end still relate itself to this spot—glorious holy mountain? Because this spot will be the center of the universe. It will be the location of New Jerusalem. 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. Nothing is different today. It is still desolate but the prophecy of Daniel 11:45 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.

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 the literal Apostolic Church. But we should not mix the literal with the spiritual and say that one becomes the other.

Ellen White does not make the contrast between literal and spiritual Israel but rather she contrasts *ancient Israel* with *modern Israel*:

“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}

Both modern Israel (Seventh-day Adventist Church) and ancient Israel (nation of Israel) are and were literal entities. Spiritual Israel does not ever refer to a literal entity. Spiritual Israel encompasses all nations and ethnic groups from all religions who are living by the faith of Jesus.

Let me emphasize this important fact: even though the “thy people” and “children of thy people” mentioned in Daniel 12:1 are clearly Daniel's kinsmen according to the flesh, all of us Gentiles who have faith in Christ are grafted into the Jewish olive tree and are all included as a part of Daniel's people mentioned in Daniel 12:1 if indeed our names are written in the Book of Life.

What follows below is from a paper submitted for the 2018 Daniel 11 Prophecy Conference held in Berrien Springs, Michigan. There will be some repetition of what is stated above. But this is such an important issue. Why? Because those who believe that *Daniel's people* in Daniel 12:1 are no longer Daniel's kinsmen according to the flesh but must be understood as spiritual Israel believe that because there is a switch from literal to spiritual in regards to *Daniel's people*, therefore, we must spiritualize the kings of the north and south in the final verses of Daniel 11. So if we can show that there is no switch from literal to spiritual for *Daniel's people* then there is no reason to switch from literal to spiritual for anything else in the text.

Who are Daniel's People?

“Seventy weeks are determined upon *thy people* . . .” {Daniel 9:24, emphasis added}.

“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, emphasis added}.

“. . . and at that time *thy people* shall be delivered, every one that shall be found written in the book.” {Daniel 12:1, emphasis added}.

Clearly, the “thy people” of Daniel 9:24 applies to Daniel's literal kinsmen—the Jews. But what about the “thy people” of Daniel 10:14 and Daniel 12:1? Is Gabriel still referring to literal Jews?

Can we take the plain sense of Gabriel's words and believe that he is speaking about literal Jews in all three verses? Or does something happen from Daniel 11:22 onwards, post-Calvary in the text, which takes us from literal, historical, local actors to a global conflict, global players/forces, and a global resolution in Daniel 12.1? Because if “thy people” changes from literal to spiritual then we might decide that we must also spiritualize the *kings of the north and south* from the cross forward. So this is a very important question for which we must find a biblical answer. We can't afford to guess at this one:

“He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything.”¹

¹ EGW, *The Great Controversy*, 598.

Miller's Rule #11 tells us that we must first see if we can take the angel at his word and see if it is possible to understand "thy people" in Daniel 10:14; 12:1 as referring to literal Jews before we decide to view this phrase figuratively. If we don't make the effort and if we just make a guess, we could end up phantomizing the text.

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"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*?" {Romans 11:24, emphasis added}.

Paul is speaking here of literal, ethnic Jews after the cross. The good olive tree belongs to them—"their *own olive tree*". Speaking of Jesus, the Apostle John wrote: "He came unto his *own*, and his *own* received him not." {John 1:11}. Jesus' *own* were ethnic Jews—Daniel's people. Non-Jews must be grafted into the Jewish tree—the good olive tree who is Jesus Himself, the offspring of David. Gentile Christians must be separated from their own wild olive tree. Their wild olive tree does not become the good olive tree; it does not replace the tree that belongs to Israel. The natural branches that belong to the good olive tree (whether they are connected or broken off) are the "thy people" of Daniel 9:24, Daniel 10:14 and Daniel 12:1.

Read carefully what Paul is saying here:

"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; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. 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. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.” {Romans 11:17-23}.

Again, the global Christian Gentile population *does not replace literal Israel*; they connect to the good olive tree (which belongs to literal ethnic Jews according to Romans 11:24) along with the faithful natural branches of literal Israel. Daniel’s kinsmen, “thy people”, of which he and Paul had such concern, remain significant to the very end of time:

“What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God.” {Romans 3:1, 2}.

Jesus said: “. . . for salvation is of the Jews.” {John 4:22}. Why is it of the Jews? Because the good olive tree, the root that bears the branches is the root and offspring of David. The good olive tree is a Jew, one of Daniel’s kinsmen, a root of Jesse, who today ministers on behalf of His people in the Most Holy Place of the Heavenly Sanctuary. Even today, post crucifixion, post resurrection, Jesus identifies Himself as the offspring of David:

“And in that day there shall be *a root of Jesse*, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.” {Isaiah 11:10, emphasis added}.

“And one of the elders saith unto me, Weep not: behold, *the Lion of the tribe of Juda, the Root of David*, hath prevailed to open the book, and to loose the seven seals thereof.” {Revelation 5:5, emphasis added}.

“I Jesus have sent mine angel to testify unto you these things in the churches. *I am the root and the offspring of David*, and the bright and morning star.” {Revelation 22:16, emphasis added}.

Knowing that the good olive tree is the Son of God who is today a human being with Jewish DNA should eradicate anti-Semitism. It should eliminate the popular teaching that Daniel’s people “the children of thy people”, spoken of in Daniel 12:1, are only figurative, having no relation to the natural branches, the literal kinsmen of Daniel.

Notice Paul's interest in Daniel's people:

“I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, *my kinsmen according to the flesh.*” {Romans 9:1-3, emphasis added}.

Daniel too 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.

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Children of Thy People

“And at that time shall Michael stand up, the great prince which standeth for the *children of thy people*: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time *thy people shall be delivered*, every one that shall be found written in the book.” {Daniel 12:1, emphasis added}.

The phrase, “children of thy people”, refers to the descendants, those kinsmen of Daniel's who would be living at the end of time. We can be certain that the phrase “of thy people” cannot be speaking of spiritual Israel because there is no such thing as there being *spiritual children or offspring* of spiritual Israel. We cannot obtain spiritual Israel status through kinship. “Though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness” {Ezekiel 14:20}.

Children are literal descendants of literal people. Another good indication that the “thy people” of Daniel 12:1 is not speaking of spiritual Israel but rather it is speaking of the literal kinsmen of Daniel is the clause: “every one that shall be found written in the book.” All those who are a part

of spiritual Israel, by definition, have their names written in the book. That last phrase would not be necessary if Gabriel was referring to spiritual Israel. Daniel is being told that his people, the descendants of the same ethnic group Gabriel was referencing in Daniel 9:24 and Daniel 10:14, will be delivered. But it won't be all his people; only those of his ethnicity that shall be found written in the book – those who have become spiritual Israel (thus all who are grafted in are included). Many of Daniel's kinsmen will not be found written in the book. They will be lost. And it was for these lost Jews that Daniel and Paul both had such a burden.

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Paul's important teaching regarding spiritual Israel should not diminish the significance of literal Israel for whom Daniel and Paul had such concern:

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This is true today even as it was 500 years before Christ. These only whose hearts have been circumcised have always and will always be the Israel of God. Nothing changed in 31 AD as far as this is concerned. This important statement of Paul's regarding spiritual Israel does not eliminate the significance of literal Israel any more than Paul's teaching in Hebrews 4 regarding

the spiritual Sabbath rest we find as we rest in Christ eliminates the significance of the literal Sabbath rest of the seventh-day Sabbath.

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