

## Let's Unite On Daniel Eleven

Daniel 11:40-45 has been carefully studied by many minds and many views have come from this study. How are we to know who has discovered the correct interpretation?

Up until July 16, 2015 the best we could do was to come up with our own private view or follow the lead of our favorite expositor whether that be Uriah Smith, James White, Louis Were, Walter Veith, Stephen Bohr, Tim Roosenberg, James Rafferty, Ranko Stefanovic, etc.

On July 16, 2015 the White Estate released 50,000 pages of previously unpublished material. In those pages are found two statements that appear to be supportive of the interpretation of Daniel 11:40-45 as published in the book *Daniel and the Revelation*.

Here are those two statements that no one was aware existed until now:

1) "Elder Daniells speaks this evening upon the *Eastern Question*. May the Lord give His Holy Spirit to inspire the hearts to *make the truth plain*."—Ms189-Dec. 25, 1898.

(Geelong Advertiser reported on the content of Elder Daniells' Eastern Question lecture.<sup>1</sup>)

The plain reading of this statement is stating that Elder Daniells was going to be teaching *truth* that evening when he presented his Eastern Question lecture. This lecture was presented at many of the campmeeting evangelistic endeavors from the 1870s through the early 1920s and is included in what Ellen White characterized as truth and that particular truth had power to open the eyes, ears and mouths of outsiders:

2) "The evening meeting was largely attended. Elder Smith **spoke with great clearness**, and many listened *with open eyes, ears, and mouths*. *The outsiders seemed to be intensely interested in the Eastern question*. He closed with a very solemn address to those who had not been preparing for **these great events in the near future**."—Lt55-Aug. 24, 1884.

(The Worcester Daily Spg. published a record of what Elder Smith's 1884 Eastern Question lecture entailed.<sup>2</sup>)

The Eastern Question speaks of "great events in the near future".

To what are these great events referring? Before we answer this question, we'll look at a published statement regarding the Eastern Question:

"Sunday morning [August 26, 1877] the weather was still cloudy; but before it was time for the people to assemble, the sun shone forth. Boats and trains poured their living freight upon the ground in thousands. Elder Smith spoke in the morning upon the **Eastern Question**. The subject was of special interest, and the people listened with the most earnest attention. In the afternoon it was difficult to make my way to the desk through the standing crowd. Upon reaching it, a sea of heads was before me. The mammoth tent was full, and thousands stood outside, making a living wall several feet deep." 4T 279

(The Haverhill Daily Bulletin published a detailed report on this August 26, 1877 meeting the following day.<sup>3</sup>)

A friend of mine has collected over 400 newspaper reports of these Eastern Question lectures that Elders Daniells, Smith and other ministers were presenting across the USA, Canada and Australia over many decades. From these reports we know what this truth was that was being taught "with great clearness." You will notice from the secular newspaper reports below, that it involved the interpretation of Daniel 11:40-45

as presented in Uriah Smith's book, *Daniel and the Revelation*.

In a local newspaper reporting on a Seventh-day Adventist Camp Meeting, the Eastern Question was listed as one of our major beliefs right alongside our other fundamental teachings.<sup>4</sup>

If Ellen White did not say that their lectures on the Eastern Question were clear presentations of truth dealing with great events that were about to take place in the near future, then Daniel 11:40-45 might very well have a different interpretation from what they were presenting.

I understand why it is that people don't want to see Daniel 11:40-45 to be about Turkey. Turkey is not the focus of our message. Our message is the character of God, righteousness by faith, the second coming of Jesus and the final test regarding the mark of the beast. It seems like Smith's view of Daniel 11 is a distraction from our focus on the message of the hour.

But think about this: Josiah Litch's message about Revelation 9 was not the Millerite message. Their message was the second coming of Jesus and how to get ready. Yet God used this "distraction" as a powerful attraction to the main message. Looking back now we can see that this Turkey distraction actually was designed by God to serve His purposes. Ellen White reports that "wonderful impetus was given to the advent movement." (GC 335) on account of the prophecy regarding the date August 11, 1840.

The Turkey view of Daniel 11:40-45 is not our message. It is only the worm to attract the fish. Ellen White said that the people listened with open mouths to the Eastern Question lecture. That's just what we hope a fishing lure will accomplish. The worm is used to work along with the hook. And the hook is the three angel's messages. In today's climate this lure would be a great asset in reaching the lost. When our historic interpretation of Daniel 11:45 is fulfilled wonderful impetus will be given to the Loud Cry message.

John Witcombe

[ThirdWoe.com](http://ThirdWoe.com) (Password: 1844)

[JerusalemCaliphate.com](http://JerusalemCaliphate.com)

1. Geelong Advertiser Wed 25 Jan 1899

The seventh day Adventists are holding their annual encampment this year at Ballarat, and their preachers are indulging in prophecy. Pastor Daniells (Sydney) spoke on "The Eastern question as the prelude to a crisis foretold in prophecy." He prefaced his remarks by reading Luke xxi., from 20th verse onwards, and dealt with the destruction of Jerusalem by Titus. Having traced the history of the East from then to the present day, he said a most solemn time had arrived, and the world stood on the verge of a tremendous revolution, and many people believed that the Eastern question would bring it about, and that God in His providence had brought it to the front thus early to warn His people of the impending change. The preacher then quoted Daniel xi., 45, the words in parentheses being his interpretation: "And he (Turkey), shall plant the tabernacles of his palace (seat of Government) between the seas (the Dead Sea and the Mediterranean) in the glorious holy mountain (Mount Zion, at Jerusalem.)" Continuing, he said- it was admitted by everybody--by the Turks themselves--that they must go from Europe, and where could they go but to Palestine?

<http://tinyurl.com/h9ld7yf>

2. Worcester Daily Spg.: Monday, September 1, 1884

Volume 39. NO. 217

"In the evening Elder Smith delivered an address on the eastern question in the light of prophecy. The sermon was designed to show that according to Scripture pressure will be brought to bear upon the Turk, driving him from Europe into the Holy Land and when this event occurs Christ will soon come in the clouds of heaven."

<http://tinyurl.com/zeewka7>

### 3. Haverhill Daily Bulletin

Haverhill, Mass., Monday, August 27, 1877

SUNDAY SERVICES. An interesting discourse on the Eastern Question.

In the forenoon Eld. U. Smith of Michigan, spoke on the solution of the Eastern Question in the light of prophecy. He took for his text, Dan. 12:1, 2: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there should 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, everyone that she'll be found written in the book. And many of them that sleep in the dust of the earth shall await, some to everlasting life, and some to shame and everlasting contempt."

Michael was explained to be Christ, and His standing up, the act of his taking his throne, and commencing His everlasting reign. This takes place in connection with the second coming of Christ, the resurrection of the dead, and the end of her all earthly scenes. The connection between this important prophecy and Eastern Question was shown by a brief exposition of the last ten verses of the previous chapter.

Beginning with verse 35 of Daniel 11, it was shown that the period of papal supremacy was brought to view in that verse, from A.D. 538 to A. D. 1798. The four following verses bring to view another power, which as a nation would make a profession of atheism. France did this in the great French Revolution of 1789 - 1798. This was the only nation by whom, and the only time when such an act was ever performed. "They shall divide the land for gain" Verse 39. The large landed estates of the nobility were seized, by the revolutionist divided into small lots and sold to the people. The result was a "gain of 700,000,000 pounds sterling to the national treasury.

In verse 40 two more powers are introduced into the prophecy: "the king of the south" and "the king of the north." The king of the south is Egypt, and the king of the north Turkey, the territory now occupied by these nations constituting the kingdom of the south and the kingdom of the north, from the standpoint of Palestine, on the original division of the empire of Alexander the Great. According to the application of this 40th verse, Egypt was to have a contest with France, and Turkey also to come against France, "at the time of the end," or in 1798. The speaker pointed to history to show that all this was fulfilled in that year.

Turkey, with the help of England and Russia, came off best in this conflict, and the prophet then takes up the history of that power to the end of the chapter. Verse 44, brings to view the Crimean War from 1853 to 1856. The next verse, the last in the chapter, contains two specifications which have not yet been fulfilled: "He shall plan that tabernacles of his palace between the seas in the glorious holy mountain, yet he should come to his end and none shall help him." This is understood to mean that the seat of government shall be moved from Constantinople to the glorious holy mountain, which Bishop Newton interprets to mean Jerusalem.

The speaker thought that the Turkish power was doomed to fall. It may not be accomplished in the present campaign, but it cannot be a great ways in the future. And the downfall of this power is the signal for the standing up of Michael, and the ushering of eternal scenes.

<http://tinyurl.com/h4hlytq>

### 4. The Morning News

Wilmington, Del., Saturday, August 14, 1897

The Seventh-day Adventists have no creeds, disciplines, church manuals, or confessions of faith. They believe the bible to be the inspired word of God and to contain all things necessary to salvation. All our doctrines are drawn from it, and, like the founders of Protestantism, they say: "the Bible, and the Bible only is our faith."

They believe in God the Father, in his Son Jesus Christ, and the Holy Spirit.

They preach repentance, conversion, and justification only by faith in Christ.

They call themselves Adventist because they believe in this soon coming of Christ, which they say will be a literal, personal appearing. When speaking to them on the subject, they are sure to tell you they do not believe in setting the time for the end of the world, but they quote the prophecies (which they seem to have at their tongue's end) to show that the end cannot be far off. They are students of history as well, and by comparing the prophecies with history they show some very remarkable fulfillments.

The Eastern Question, which at present is causing so much unrest among the nations of Europe, is to them a question of thrilling interest. They quote the 11th chapter of Daniel to show that the time is not far distant when the sickly, Asiatic career of the Ottoman Empire in Europe will cease and the Turk be driven into Asia, take up his temporary headquarters in Palestine and come to is the end. This, they say, according to the prophecy of Daniel 11:45 and Daniel 12:1 and 2, is a signal for Christ to take his kingdom, when earthly governments shall end and the Glory of God shall "cover the earth as the waters cover the sea."

They believe that the Law of the Ten Commandments is eternal and unchangeable in its obligations and sanctions. It was followed, rather than abrogated, by the gospel, and obedience to it is made by the gospel, the only evidence of justifying faith.

Baptism by immersion is practiced by this people, and on the whole they seem to be consistent in maintaining that the scriptures shall be followed and not the traditions of man. Practical godliness, purity of life, and kindred topics are dwelt upon with good effect by his people.

They are regarded as good citizens and earnest, God-fearing Christians in the communities where they live. They believe in religious liberty. What others have called religious toleration they call rights, according to every man that privilege they so much esteem, that of worshiping God according to the dictates of their consciences.

<http://tinyurl.com/zrbntta>