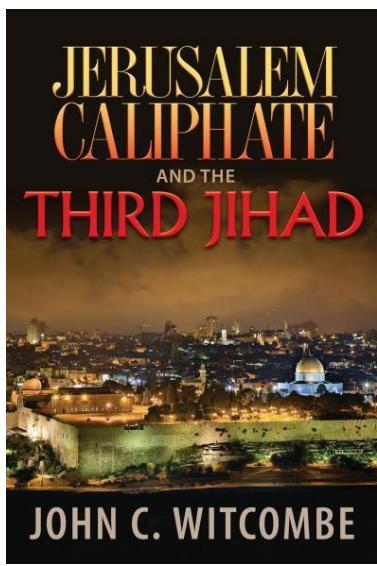


Jerusalem Caliphate and the Third Jihad

Its Mission and Purpose



The mission and purpose of *Jerusalem Caliphate and the Third Jihad* is to introduce the third angel's message to non-Adventist readers—Muslims, Jews, Evangelicals, and the secular news-observing person. The very title of this book will spark curiosity.

The title reflects the interpretation of Daniel 11:45 as found in Uriah Smith's book *Daniel and the Revelation* (1912 edition). In *Jerusalem Caliphate and the Third Jihad* Smith's interpretation is simply updated to match the current geopolitical landscape we find in the Middle East today. This interpretation has high value in today's current Mid-East crisis climate and will create reader interest in this newly released book.

Jerusalem Caliphate and the Third Jihad uses prophecy as an entering wedge to open the door for its underlying purpose, which is to present the message of the true Sabbath, the coming Sunday laws, Satan's final deception of impersonating Jesus, the beast and his mark, the Second Coming of Jesus and an invitation to receive salvation—all of which are clearly brought to light in this book. Ellen White's book, *The Great Controversy* and Uriah Smith's book, *Daniel and the Revelation* are often referred to, quoted, and encouragement is given to download and read these two books.

Jerusalem Caliphate and the Third Jihad follows an important principle of evangelism found in the following words:

The subject was of special interest, and the people listened with the most earnest attention. It seemed to be just what they wanted to hear.—Ellen White, *Review and Herald*, September 6, 1877, emphasis supplied.

Leading off with issues that are of current interest to all those paying attention to the news, this book focuses on what people want to hear.

The subject that “was of special interest” back in 1877 was Uriah Smith’s presentation on the Eastern question (Daniel 11:45). *Jerusalem Caliphate and the Third Jihad* reintroduces the topic of the Eastern question to the 21st century reader. This book is written to show that Smith’s interpretation is reasonable and extremely relevant to the world we live in today. And when Smith’s interpretation of Daniel 11:45 is fulfilled, the world will know that Seventh-day Adventists were the only ones who got the prophecies of these end-time events right. They will know that we have continuously taught these views, through Smith’s book, since the late 1800s. Confidence will be established in the historicist method of prophetic interpretation and Smith’s book along with its companion book *The Great Controversy* will be greatly valued. This is a book that you will want to share with your neighbors! It presents a prophetic interpretation of Daniel 11:40-45 that certainly appears to have received heaven’s endorsement as I will seek to demonstrate in the pages that follow.

In the latter half of the 1800s most of our pioneers taught that the king of the north in Daniel 11:40-45 was the Sultan of the Turkish Ottoman Empire, the caliph of the Muslim world. They believed he would, through some set of circumstances, find himself established in Jerusalem in fulfillment of Daniel 11:45.

This teaching was part of the “Eastern question” topic that is mentioned some 364 times in the Words of the Adventist Pioneers compilation found on the EGW Writings CD.

James White wrote in 1877: “Positions taken upon the Eastern question are based upon prophecies which have not yet their fulfillment.” —James White, Editorial, “Unfulfilled Prophecy,” *Review and Herald*, Nov. 29, 1877, p. 172.

What Bible prophecy was James White speaking of that he believed positions upon the Eastern question were being based? The context of his statement makes it clear that he was speaking of Dan. 11:45. He wrote: “. . . all eyes are turned toward the war now in progress [in 1877] between Turkey and Russia as the fulfillment of that portion of prophecy . . .”

Unfortunately, James White brought confusion into the church by proposing that the Eastern question had nothing to do with Bible prophecy. He presented a novel view that the Papacy (king of the north) would move his headquarters to the

United States (the glorious holy mountain of Daniel 11:45) located between the two seas (Pacific and Atlantic Oceans) (*ibid.*). His son, Willie White, did not think that his father actually believed what he presented on Daniel 11. He thought perhaps James White presented this conflicting and confusing view because of budget concerns. Willie White wrote:

In father's efforts to arouse our brethren to clear of the B. C. College debt, and to raise money for the B. C. San. and for the European Mission, and for the proposed British Mission, and other things, he had met the plea, "It is too late, Eld. White to plan for all these things. TOO LATE, TOO LATE." And when he heard Eld. Smith's presentation, fear seized his soul, and he threw in his exposition on Daniel 11, not so much that he really believed it, as that he thought it would check a movement that he thought was bordering into fanaticism, and might lead to the hindrance of the work to be done. He was reproved by the Lord for bringing in distrust as to the unity of the leaders, and sank down in discouragement, and thus the great financial campaign collapsed. —Letter to Elder John Vuilleumier, March 6, 1919.

During the few months preceding this meeting, I had read *Daniel and Revelation* by Elder Uriah Smith. I loved the writer; I admired his style; I loved his teaching: and I was shocked when Elder White presented another view regarding the king of the North. One day I said to him, "Father, I have just read Elder Smith's book and his exposition seems clear to me. Do you really believe that Rome is the king of the North?" His answer was, "I think Elder Smith is going too fast in his exposition, and I thought it was time to present something to check the current of belief that what is transpiring was the beginning of Armageddon."—Letter to Elder Froom, December 12, 1930.

Uriah Smith clearly related the unfulfilled prophecy of Daniel 11:45 to the Eastern question in his book, *Daniel and the Revelation* (pre-1944 editions). If this view was indeed unbiblical speculation, such as the "Age-to-Come" teaching was, it is unlikely that Ellen White would have given endorsements to his book and to his public presentation of the Eastern question.

Here is what Ellen White wrote against the "Age-to-Come" teaching:

I have been shown that you were cherishing erroneous views in regard to the future, views savoring of the pernicious sentiments of the Age-to-come. You sometimes talk out these ideas to others. But they are not in harmony with the body.—2T 690.

The Age-to-Come teaching clearly was not a biblical teaching and if the Eastern question had also not been a biblical teaching, those teaching it would no doubt have also received correction.

The response some of our leaders made in counteracting this Age-to-Come teaching has, to some degree, affected our interpretation of prophecy today.

At one time we were largely united in our understanding of Armageddon, the seven trumpets of Revelation, and the prophecies of Daniel 11:40-45. Since 1949 we have switched to a more spiritualized view of these prophecies. Here is how this came about.

The "Age-to-Come" people were promoting the teaching that there would be a return of the Jews as a nation, to be re-established in the land of Palestine. Christ would then come and convert the Jews and they would then in turn convert the world to Christianity.

God has shown me about some trying to get a substitute after the time passed, some would get Jesus upon the great white cloud, others would be looking to old Jerusalem, or as they called it the age-to-come.—Letter 8, 1851, p. 4.

Many of the Old Testament prophecies were being used to support this view. The prophet of God spoke to this issue:

Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem, and think they have a work to do there before the Lord comes. . . . I also saw that Old Jerusalem never would be built up; and that Satan was doing his utmost to lead the minds of the children of the Lord into these things now, in the

gathering time, to keep them from throwing their whole interest into the present work of the Lord, and to cause them to neglect the necessary preparation for the day of the Lord.—EW 75.

From this, our pastors, evangelists, and authors positively proclaimed that a Jewish nation would never be reestablished in the Holy Land. Many in other churches were confident that God had to bring the Jews back to their homeland before the Second Coming of Jesus could take place. We countered this error with material such as the following:

But throughout the generations the fall of that city [in A.D. 70], Jerusalem has been a burdensome stone, a cup of trembling to all the people, and it will be so to the end of time. Palestine and Jerusalem do not have a bright future in this present world, *and those who are holding the hope of national restoration for the Jews are following a theological willow-wisp.*—*Palestine In Prophecy*, Voice of Prophecy “book of the month,” Pacific Press Publishing Association, 1944, last paragraph, emphasis supplied.

In 1947, one year prior to the actual reestablishment of the Jews in Palestine, Roy F. Cottrell wrote a book titled, *The Jews and Palestine*. This book also presented the view that the Jews would never again be reestablished as a nation in Palestine.

Careful study of both the Old and the New Testament reveals that the literal descendants of Abraham, as a nation, will never be re-established in the Holy Land Political Zionism is but an elusive dream.—Roy F. Cottrell, *The Jews and Palestine*, Pacific Press Publishing Association, 1947, page 61, emphasis supplied.

Ellen White was not saying that a homeland for Jews could never be established in Palestine. She was simply saying that the teaching that Christians had to go to old Jerusalem to do a work there before Jesus would come was wrong.

But many misunderstood and boldly proclaimed that there would never be a nation of Israel again. When the nation of Israel was formed in 1948, we were shown to have been wrong. We were embarrassed and were determined to never repeat that mistake again.

We reacted by spiritualizing Armageddon and Daniel 11:40-45. Any interpretation of prophecy that had anything to do with the Middle East, we wanted no part of. And I can understand why. We had been thoroughly humiliated.

Raymond F. Cottrell and Louis F. Were did all they could to see that never again would we end up with egg on our face as we did in 1948. In 1949 a paper by Cottrell was published entitled *The Pioneers on Daniel Eleven and Armageddon*. This paper spiritualized the battle of Armageddon and Daniel 11:40-45.

Louis Were did his best to discredit Smith and his book. He also spiritualized Armageddon and Daniel 11:45. This spiritualizing of prophecy swept through the seven trumpets of Revelation, and today very few Seventh-day Adventists prophetic expositors believe in the Islamic view of the fifth and sixth trumpets as Ellen White and all the pioneers taught. Very few believe in the literal view of Armageddon, as again, Ellen White and the pioneers taught.

Cottrell and Were significantly impacted our interpretation of these prophecies. They should have taken their new spiritualized views to the men who were appointed “to bear their testimony as to what constitutes the truth for this time.” They were to have compared what they thought was new truth with the writings of those men that were to be reprinted, so that those of us who would come after them would not veer off the foundation of prophetic truth that God laid down for this movement. “There must be no long discussions presenting new theories in regard to prophecies which God has already made plain.”—Ms 32a, 1896.

When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit. A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat, and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. And the standard bearers who have fallen in death are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time.—1SM 161.

Jerusalem Caliphate and the Third Jihad presents an Islamic view of the woe trumpets, a Middle East view of Daniel 11:45, and a literal view of the battle of Armageddon—just as found in Uriah Smith’s book, *Daniel and the Revelation*.

Ellen White makes favorable comment on Smith’s public presentation of the Eastern question:

Sunday morning 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, as was the case last year. 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. It seemed to be just what they wanted to hear.—RH, September 6, 1877, par. 11.

Ellen White repeats this statement in volume four of the *Testimonies*, page 279. For it to be included in the *Testimonies*, we can be sure that there is something of significance here. There must be more to this than simply weather reporting.

God instructed His messenger to give a glowing report of a public presentation on the Eastern question. The Eastern question that Uriah Smith presented to those thousands of people had to do with Daniel 11:45 from the point of view that is found in his book, *Daniel and the Revelation*.

If the last six verses of Daniel 11 are not about the Middle East, but rather are about the global papacy, then God was completely silent in regard to the Eastern question. And we are told:

Matters of vital importance have been plainly revealed in the Word of God. These subjects are worthy of our deepest thought. But we are not to search into matters on which God has been silent.—1SM 173.

She also says:

Let us confine our public efforts to the presentation of the important lines of truth on which we are united, and on which we have clear light.—1SM 167.

And she also wrote:

There are many questions treated upon that are not necessary for the perfection of the faith. We have no time for their study.—1SM 163.

If the Eastern question is not in the Bible, then we have no time for its study, we are not to search into it, and it certainly should not be presented in our public efforts.

If the Eastern question is not in the Bible, then Elder Smith should not have been talking about it. Ellen White's failure to correct him leaves us with the impression that it was alright to talk about that subject. But if the subject isn't even in the Bible, then he never should have brought it up.

This reasoning suggests that the acceptableness of talking about that subject places it in the category of “importance.” If the Eastern question isn’t even in the Bible, it would have no importance at all, and it would be classed with “the speculation that the redeemed will not have gray hair” and “other foolish suppositions [that] have been put forward, as though these were matters of importance.”—1SM 173. Concerning these things, “we have no time for their study.”—1SM 163.

If Ellen White had simply said, “Elder Smith spoke in the morning upon Daniel 11. The subject was of special interest,” then we would know that Daniel 11 is a valid subject for presenting in our public efforts. But when she says, “Elder Smith spoke in the morning upon the Eastern question. The subject was of special interest,” then we know that the Eastern question is a valid subject for presenting in our public efforts. This means that the subject itself must be in the Bible somewhere—it must be valid to talk about. If the king of the north is the papacy, then where is the Eastern question to be found in the Bible?

The only reasonable conclusion we can come to is that Smith and many of his fellow pioneers had the correct view on Daniel 11:45. If we were to teach what Smith taught today, God would again affirm such a presentation.

For this reason, I believe that God affirms the reintroduction of the Eastern question as an entering wedge to the three angel's message. The book *Jerusalem Caliphate and the Third Jihad* is just the wedge we need to promote present truth in the 21st century.

Is A United Prophetic Voice Possible?

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Corinthians 1:10.

Union is strength; division is weakness. When those who believe present truth are united, they exert a telling influence. Satan well understands this. 5T 236.

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.

Here is the history on how Uriah Smith's book came together. James White writes: "Connected with the Battle Creek Sabbath-school is a large and flourishing Bible-class conducted by Bro. Uriah Smith. This class has once passed through the entire book of Revelation, free from the spirit of debate, all coming to the same conclusion on almost every point, and confident that they had found a better harmony than they had before seen, and clearer light on some portions of the book. Sabbath, May 17, the class commenced the book again, with the intention of taking one chapter for each lesson. In this investigation we take a deep interest, and design to report in the Review, by way of a few thoughts on one chapter each week. Should we be called away for a few weeks, the class propose to leave the book of Revelation, in our absence, for some other portion of the Scriptures, until we return. Judging from past investigation of this book by the brethren and sisters of the Bible-class, we hope in expressing our views to express theirs also, yet we choose to be alone responsible for what we may say." James White, June 3, 1862, ARSH 4.7, 8.

"Being from home much of the time we are able to progress but slowly with the Revelation. Bro. Smith has consented to conclude the book, commencing with chapter x." James White, October 21, 1862 JWe, ARSH 164.1.

In 1867 James White writes: "*These thoughts are not the fruit of one brain.* In the time of the end the Revelation was to be unsealed and opened. And from, the open book, light has been shining. William Miller saw much. Others since have seen more. . . . This . . . is a book of thoughts, clothed in the author's happy style, plain, yet critical and practical, coming down to the spiritual wants of the common people, yet elevated and dignified. This standard work should be in the library of every believer." James White, *The Review and Herald*, July 16, 1867, emphasis supplied.

In *Ministry* Arthur White writes: "In 1872, five years after *Thoughts on the Revelation* was printed, a companion volume, *Thoughts on Daniel*, was issued and announced for sale on December 31, 1872. This, too, quite largely represented the joint study of able Bible students. After passing through several editions as single volumes, the two companion books in 1881 appeared as a combined work, *Thoughts on Daniel and the Revelation*." Arthur White, *Ministry*, January 1945, emphasis supplied.

By a thorough investigation of the prophecies [decade-long investigation of Daniel and Revelation by a joint study of able Bible students led by Uriah Smith] we understand where we are in this world's history; and we know for a certainty that the second coming of Christ is near. The result of these investigations [Smith's book *Daniel and the Revelation*] must be brought before the world through the press. . . . We have not given heed to fables, but to the "sure word of prophecy." We are now living in the full blaze of the light of Bible truth. 4T 592 (1881), emphasis supplied.

The prophecies of Daniel and the Revelation are misinterpreted. These persons do not consider that *the truth has been set forth at the appointed time by the very men whom God was leading to do this special work*. These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in

this work are to take the Word of God and believe on “their word” who have been led by the Lord in the proclamation of the first, second, and third angels' messages. 17MR 14.3, 1896.

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, emphasis supplied.

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. 1MR 60.

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, emphasis supplied.

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, emphasis supplied.

According to the Spirit of Prophecy, God used Uriah Smith as a channel, as His helping hand, to make abundantly plain the major lines of prophecy that are found in Daniel and Revelation. This would of necessity include Daniel 11.

Is there room for the presentation of new theories that would conflict with any of the prophecies of Daniel that were made plain by “God’s helping hand”?

It is true that there are prophecies yet to be fulfilled. But very erroneous work has been done again and again, and will continue to be done by those who seek to find new light in the prophecies, and who begin by turning away from the light that God has already given. . . . But the Lord does not lay upon those who have not had an experience in His work the burden of making a new exposition of those prophecies which He has, by His Holy Spirit, moved upon His chosen servants to explain. 17MR 15.1.

The prophetic declarations were to be repeated, and the truth essential for salvation was to be made known. . . . The Lord will not lead minds now to set aside the truth that the Holy Spirit has moved upon His servants in the past to proclaim. 17MR 12.3, 12.4.

There *must* be no long discussions, *no presenting of new theories* in regard to prophecies that God has already *made plain*. RH, November 27, 1900 par. 13, emphasis supplied.

On what basis could we exclude the work done on Daniel 11 by this joint study of able Bible students led by Uriah Smith as not being included with the prophecies that God has already made plain?

If all were to obey this one simple command, “There must be . . . no presenting of new theories in regard to prophecies that God has already made plain,” the entire church would be speaking with a united prophetic voice on all the major prophecies of the Bible including Daniel 11 and the seven trumpets.

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