

Identifying Valid Interpretations of Daniel 11:40 from the Time Prophecies of Daniel 12

A Presentation by
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The title of my presentation is: Identifying Valid Interpretations of Daniel 11:40 from the Time Prophecies of Daniel 12. Verse 40 of Daniel 11 is one of the more significant verses of this chapter. How you interpret this verse will determine what the final five verses of Daniel 11 are telling us.

“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.” (Daniel 11:40).

I can list a half a dozen different interpretations of this verse found within the Seventh-day Adventist Church.

However, we realize that there is only one true interpretation of any prophetic text of scripture. So we are making a decided effort here at this Daniel 11 Prophecy Conference to find the correct interpretation.

Ellen White wrote:

“Now when everything is dissension and strife, **there must be decided efforts** to handle, [to] publish with pen and voice these things that will **reveal only harmony**.”¹

“We **must** keep before the world **a united front**. **Satan will triumph** to see differences among Seventh-day Adventists.”²

We want to pare down our multiple views and unite on one harmonious prophetic message. If we cannot do this, then God’s church loses and Satan triumphs. So you see; our third annual conference on Daniel 11 is far more than simply an academic exercise.

To narrow down these options, I am going to use a prophetic key that is found in the following statement:

“An understanding of the hope of Christ’s second coming is **the key that unlocks all the history** that follows and explains all the future lessons.”³

Prophecy is simply history in advance so if this second coming key unlocks **all** future history then it has to unlock an explanation of Daniel 11:40. And it’s the three time prophecies of Daniel 12—the 1260, 1290, and 1335—that bring us to this key, this “hope of Christ’s second coming” that will unlock Daniel 11:40. These three time prophecies provide a date for the fulfilment of the Feast of Trumpets, which is directly related to the hope of Christ’s second coming.

To discover important prophetic dates, God requires the Bible student to sometimes combine together two or more separate time prophecies. For example, to arrive at the date, August 11, 1840, required Josiah Litch to combine the 5-month time prophecy of Revelation 9:10 with the “hour, and a day, and a month, and a year” time prophecy of Revelation 9:15. To arrive at the date, October 22, 1844, required William Miller to unite the 70-week time prophecy of Daniel 9:24 with the 2300-day time prophecy of Daniel 8:14.

¹ Ellen G. White, Letter 37, 1887.

² Ellen G. White, *Counsels to Writers and Editors*, p. 76, emphasis added in many of the quotations.

³ Ellen G. White, Letter 218, 1906.

And for what I consider to be the most important prophetic date in all of Scripture, we are required to unite, not two time prophecies, but three time prophecies: the 1260, the 1290 and the 1335 days. How does that work? Well, the “wise” spoken of in Daniel 12:10 came to understand that the 1290 had to be subtracted from the ending date of the 1260, which is 1798, that gave them the year AD 508 to which they added the 1335 prophecy, that gave them the date, 1843.

Now, don’t tell me that you don’t understand this: Daniel 12:10 says. “...and none of the wicked shall understand;” For God to require the factoring in of three time prophecies to come up with the date, 1843, tells me that this date is mighty significant.

Let me explain why this date is so noteworthy. In her book, *The Great Controversy*, Ellen White writes about the spring feasts and how they related to the first coming of Jesus and were fulfilled on the very days pointed out in the symbolic services. Then she says regarding the fall feasts:

“In like manner the *types* which *relate to the second advent* must be fulfilled at the time pointed out in the symbolic service.”⁴

Let’s examine the first of the fall festivals—the Feast of Trumpets. Of what was the Feast of Trumpets a type? Remember, it has to relate to the Second Advent. Speaking of the Feast of Trumpets.

Ellen White wrote:

“But this day was a festival, **a day of rejoicing, a holy convocation, a day which the Lord had commanded the people to keep with joy and gladness**; and in view of this they were bidden to restrain their grief and to rejoice because of God’s great mercy toward them.”⁵ (Nehemiah 8:9-12)

We see here that the Feast of Trumpets was an occasion of joy and gladness. I believe that the reason the Feast of Trumpets was celebrated with joy and gladness was because it typified the joyous worldwide announcement of the second coming of Jesus that took place in 1843.

Speaking of this year, Ellen White made this comment:

“This was the happiest year of my life.”⁶

Elder Steven Haskell wrote:

“As there is no beginning point given here [1335 prophecy], we understand the period begins at the same date given in verse 11; 508 A.D. plus 1335 equals 1843 A.D. **Then the glad news of Christ’s return was proclaimed**”⁷

Uriah Smith wrote:

“The only thing promised at the end of the 1335 days is a blessing unto those who wait and come to that time; that is, those who are then living. What is this blessing? Looking at the year 1843, when these years expired, what do we behold? - We see a remarkable fulfilment of prophecy in the great proclamation of the second coming of Christ....a spirit of revival was awakened which has had no parallel since.”⁸

⁴ Ellen G. White, *The Great Controversy*, p. 399.

⁵ Ellen G. White, *Patriarchs and Prophets*, p. 662.

⁶ Ellen G. White, *Testimonies*, vol. 1, p. 54.

⁷ S. N. Haskell, *Bible Handbook*, 1919, p. 127.

⁸ Uriah Smith, *Daniel and the Revelation*, 1912, p. 343.

Looking at the 1843 prophecy chart, notice that the date, 1843, is noted 5 times.



Ellen White wrote regarding this chart:

“The Lord showed me that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them; that his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed.”⁹

What mistake was hidden from view? The mistake had to do with calculating the date for the 2300 day prophecy. The date, 1844, was at first hidden from their view. Why did God’s hand direct the figures on this chart to all come out to 1843? Because the climax of the **announcement** of the second coming of Jesus was to take place at the end of the 1335-day prophecy in 1843.

There was no mistake in the 1335 prophetic calculation. This climax for the announcement of the second coming of Christ took place in the fall of that year—the very time of year that the Feast of Trumpets was to have been fulfilled. I believe that this world-wide announcement of the second coming of Jesus was the antitypical fulfillment of the Feast of Trumpets. That feast has a time prophecy that tells us when it would be fulfilled. And that time prophecy is found in Daniel 12:12—the 1335-day prophecy. This fulfillment came in 1843 on the first day of the seventh ceremonial month of the Jewish calendar which was also a monthly New Moon festival.

The Feast of the Trumpets was designed by God to be fulfilled on a New Moon Festival for a very important reason. The New Moon celebration foreshadows the actual event of the second coming of Jesus. The New Moon festival and the seventh-day Sabbath will be celebrated throughout eternity in commemoration of both the creation of this world and the second coming of Jesus—bookends of the Great Controversy waged here on planet earth. If this understanding of the New Moon and Feast of Trumpets is new to you, I would encourage you to read a short paper on this that you can find on the home page of ThirdWoe.com

Those blessed ones, back in 1843, who made that announcement of the second coming of Jesus were to have been among those who would have lived to see Jesus come. It had been the plan from the dawn of creation that the great controversy would come to an end in the latter half of the 1800s. The 2300-day prophecy, along with the 1335-day prophecy, had been declaring such for millennia.

Jesus was to have come shortly after 1843. An angel confirmed this to Ellen White in 1856:

“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.**’ ”¹⁰

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 the three signs Jesus gave in Matthew 24. He said that that generation would not pass away until all things be fulfilled. The “all things” included the actual second coming of Jesus. Tragically, by our insubordination, we pushed the pause button on the fulfilling of prophecies that would have led to the coming of Jesus.

In 1901 Ellen White made this statement:

“We may have to remain here in this world because of insubordination many more years, as did the children of Israel, but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action.”¹¹

⁹ Ellen G. White, *Review and Herald*, Nov. 1, 1850.

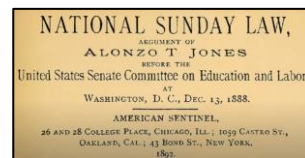
¹⁰ Ellen G. White, *Testimonies for the Church*, vol. 1, p. 131.

In 1883 Ellen White wrote:

“...Christ would have come ere this to receive His people to their reward.”¹²

Had we not been insubordinate—and had Jesus thus returned in the 1800s as He had planned—would all the unfulfilled prophecies of Daniel and Revelation been fulfilled before His return? Would they have all been fulfilled in the 1800s? The answer to this question is an unqualified *YES*—and this answer has significant implications.

We can see in the historical record that a Sunday law was being discussed at the national level. Thus Revelation 13 could have and would have been completely fulfilled in the 1800s. The necessary elements were all in place for the rapid fulfillment of every prophecy found in the book of Revelation relating to the second coming of Jesus.



With this truth, we have just provided for ourselves an important key to help us identify valid interpretations for all end-time prophecies, including Daniel 11:40.

With this key, we know that the interpretation for the locusts of Revelation 9 as being military helicopters cannot be a valid interpretation because military helicopters were not present in the 1800s when Jesus was to have returned.



Back in the early 1980s, I had embraced Dr. Robert Hauser’s view that the seven kings of Revelation 17 were the seven popes serving after 1929. After I discovered this key from the 1335-day time prophecy, I realized that my interpretation on Revelation 17:10 could not be valid. My interpretation of prophecy *required* our forefathers to delay the second coming of Jesus. Had Jesus returned in the 1800s, then my view of Revelation 17:10 could not have been fulfilled.

Now, if I wanted to stay with my Revelation 17 interpretation of the seven kings being seven popes, I would have to show why there is no key in this truth that Jesus was to have come in the 1800s. How would I do that? Very easily. I would simply appeal to the foreknowledge of Jesus. He knew He wouldn’t be coming in the 1800s, and, to show us that He knew this, He gave Daniel and John prophecies that could not have possibly been fulfilled in the time in which He said He was coming—the 1800s. This may work for you, but this idea doesn’t fit with my view of God’s character of integrity. For Jesus to have stated so clearly that He was coming within the lifetime of those living in 1856—while knowing that He had given prophecies that could not and were not designed to be fulfilled until many decades after they would have died—does not sit right with me.

Let me summarize what has been stated above and then use this 19th century second coming of Christ key, to identify a valid interpretation of Daniel 11:40:

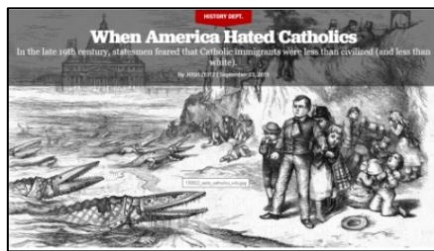
In summary, end-time prophecies had to have all been fulfilled **before** the time that Jesus was to have returned, which was in the lifetime of those who were present at that 1856 conference. He was to have come in the lifetime of those blessed ones who waited and came to the thousand three hundred and five and thirty days—1843. Jesus was to have come in the lifetime of those who fulfilled the Feast of Trumpets by giving the announcement of Jesus’ second coming.

Now, let’s use this second coming key—this fact that Jesus was to have come in the latter half of the 19th century—to identify a valid interpretation of Daniel 11:40.

¹¹ Ellen G. White, Letter 184, 1901.

¹² Ellen G. White, Ms4, 1883.

The king of the north, in Daniel 11:40, is understood by most Seventh-day Adventists to represent the papacy empowered by the military might of the United States. To claim that the king of the north in Daniel 11:40 is Papal-led Protestant Christianity, backed by America's military, we must be able to show that, in the latter half of the 19th century, the sociopolitical landscape of America would have permitted such an alliance with Papal Rome.



This article in Politico Magazine by a professor of American history at both Cambridge University and Princeton University reveals the sociopolitical climate of the 19th century: “When America Hated Catholics” In the late 19th century, statesmen feared that Catholic immigrants were less than civilized...”¹³

This cartoon depicts America's view of the Roman Catholic Church in the 19th and early 20th century. The caption reads: “The Papal Octopus. Romanism is a monster, with arms of satanic power and strength, reaching to the very ends of the earth, the arm of superstition crushing the American child, that of subversion crushing the American flag...”

19th century **Protestant** America was still protesting against the Roman Catholic Church. The anti-Catholic environment would not have allowed for a 19th century fulfillment of the papal-focused interpretations of Daniel 11:40.

Just before the turn of the 19th century, the pope lost his papal supremacy by the infliction of the deadly wound. Quoting from the article, “The Origin and Decline of the Papal States,” Melissa Snell writes:

“Beginning in **1870**, when the annexation of the papal territory put an official end to the Papal States, **the popes were in a temporal limbo**. This came to an end with the Lateran Treaty of **1929**, which set up Vatican City as an independent state.”¹⁴

Ellen White wrote in 1911:

“The pacific tone of Rome in the United States does not imply a change of heart. She is tolerant where she is **helpless**.”¹⁵

“At that time a French army entered Rome and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, **the papal hierarchy has never since been able to wield the power which it before possessed**.”¹⁶

In 1850 Ellen White wrote:

“Then I saw the mother of harlots, that the mother was not the daughters, but separate and distinct from them. **She has had her day, and it is past**, and her daughters, Protestant sects, were next to come on the stage and act out the same mind that the mother had when she persecuted the saints. **I saw that**

¹³ <https://www.politico.com/magazine/story/2015/09/when-america-hated-catholics-213177>

¹⁴ Snell, Melissa. “The Origin and Decline of the Papal States,” ThoughtCo, Aug. 26, 2020, [thoughtco.com/the-papal-states-1789449](https://www.thoughtco.com/the-papal-states-1789449).

¹⁵ Ellen G. White, *The Great Controversy*, p. 565.

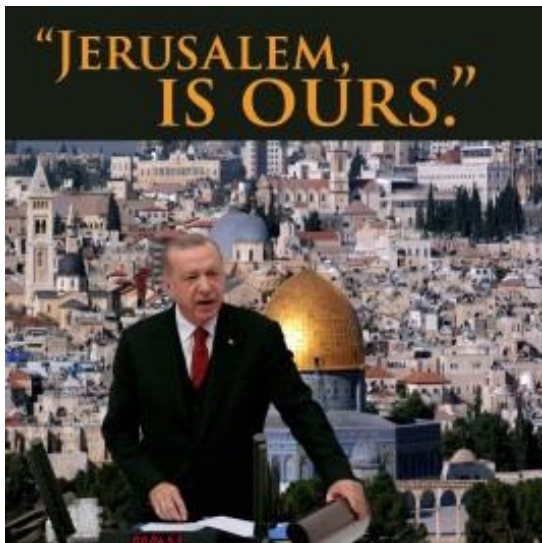
¹⁶ Ellen G. White, *The Great Controversy*, p. 266.

as the mother has been declining in power the daughters have been growing, and soon they will exercise the power once manifested by the mother.”¹⁷

The focus of prophecy in Revelation 13 switches from the papal beast to the beast with the lamb-like horns—the apostate Protestant daughters. Therefore, a papal-focused interpretation of the final verses of Daniel 11 would not be in harmony with Revelation 13.

Viewing the papacy as having any alignment with the military might of the United States between the years 1798 and 1929 does not fit with the facts of history or with the inspired writings. The effects of the deadly wound on the papacy kept the papacy politically irrelevant and helpless throughout the entire 19th century. Teaching that the king of the north in Daniel 11:40 is a coalition power, consisting of the papacy, backed by US military power, would be a valid option for the late 20th century, but history tells us that it is not a valid option for the late 19th century, the very time when Jesus was to have returned.

If we stay with a consistent literal interpretation for the entirety of Daniel 11 as Uriah Smith presents in his book, *Daniel and the Revelation*, we find that verses 40–43 were fulfilled by 1801 as a result of the Napoleonic Egyptian Campaign. Verse 44 was fulfilled in 1856 as a result of the Crimean War. And verse 45 was on the verge of fulfillment in 1878 as a result of the Russo-Turkish war.



And it looks like verse 45 is once again on the verge of fulfillment here in 2020: World Israel News October 2, 2020, “Turkish strongman lays pre-WW1 Ottoman claim to Israel’s capital, saying it ‘is our city.’”¹⁸

The king of the north is currently making his move to plant the tabernacles of his palace in Jerusalem. Go to JerusalemCaliphate.com/news to read many more news reports.

It is clear from the historical records that God stepped in to prevent the civil view of Daniel 11: 45 from being fulfilled in 1878. The records also show us that God stepped in to keep a national Sunday law from becoming the law of the land in 1888. If even the prophecy of a national Sunday law was visibly on the verge of fulfillment in the 19th century, then we can be certain that every other pre-close of probation, unfulfilled Bible

prophecy would have also been visibly on the verge of fulfillment.

Notice this statement by Ellen White:

“The visions he saw by the banks of the Ulai [Daniel 8] and the **Hiddekel [Daniel 11]**, the great rivers of Shinar, **are now in process of fulfillment**, and all the events foretold will soon have come to pass.”¹⁹

If we cannot show evidence from the historical records of the latter half of the 19th century that the providence of God prevented the fulfillment of our interpretation of unfulfilled Bible prophecy, then we have embraced an erroneous interpretation of that Bible prophecy. A true, biblical interpretation of that prophecy would have been visibly on the verge of fulfillment in the 19th century.

Uriah Smith’s civil interpretation allows for the last two verses of Daniel 11 to have been fulfilled in the lifetime of those who were at that 1856 meeting. A literal interpretation fits this Second Coming key thus making Smith’s view a valid option for us to consider.

¹⁷ Ellen G. White, Ms15-1850.

¹⁸ <https://worldisraelnews.com/turkeys-erdogan-says-jerusalem-is-our-city/>

¹⁹ Ellen G. White, Letter 57, 1896.

Let me close with making a case for Uriah Smith's book by sharing four statements from Ellen White:

1. "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."²⁰

Would this still be the very book to bring before the people down here in 2020? Maybe it was the very book back in 1899 but today, should we still be using such an outdated book? Many believe that it had its day and now we need new books with new views.

2. "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**."²¹

Until probation closes, Uriah Smith's book presents the prophetic views that all need to read and understand. So it **is** the very book for 2020. It will direct minds to the true prophetic understanding because "God used the author of this book as a channel through which to communicate light to **direct minds to the truth**."

3. "**Everything that can be done should be done** to circulate *Thoughts on Daniel and the Revelation*. I know of no other book that can take the place of this one. **It is God's helping hand**."²²

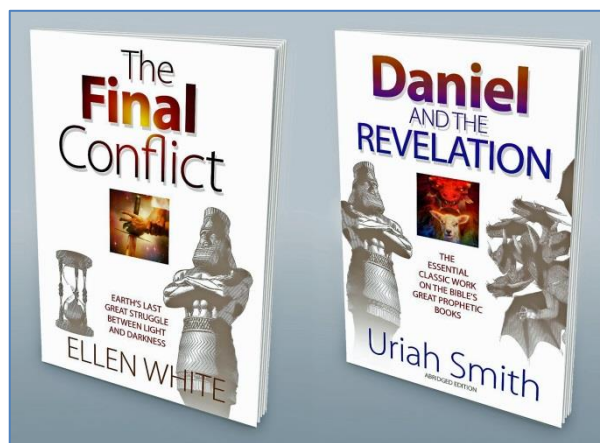
The prophetic views that are found in this book are the very views that God Himself wants the world to hear. No other book, especially books with conflicting prophetic views, is to take the place of this one right on up until the close of probation. Is every detail absolutely correct in this book? Not necessarily. But I believe that the hermeneutic used to interpret the prophetic text of Daniel 11 was guided by God's hand so that we can confidently give Uriah Smith's interpretation of this prophecy to the world.

Our World Church agreed with Smith's view 71 years ago. In the Second Quarter of 1949, the Adult Sabbath School Lesson Quarterly asked the following question: "On the prophetic chart what triangular war was scheduled for 'the time of the end'? Dan. 11:40. For many decades it has been the generally accepted belief of Seventh-day Adventists that this language describes the spectacular assault of the French upon Egypt and Turkey. These kingdoms occupy, respectively, the traditional territories of 'the king of the south' and 'the king of the north,' as shown by the fulfillment of Dan. 11:5-13."²³

4. "The books *Daniel and Revelation* and *The Great Controversy* are the books which **above all others** should be in circulation now. **Give them to the people**."²⁴

What do you make of this last statement? When she says that these two books "above all others" are to be given to the people, I interpret this inspired statement literally. So, I'm publishing an inexpensive, abridged version of Uriah Smith's book, *Daniel and the Revelation*, so that it can be given to the people. Lars Justinen just finished designing matching covers for *Daniel and the Revelation* and *The Great Controversy* which I will also be publishing.

However, many church members currently have no desire to give Uriah Smith's book to the people because they believe



²⁰ Ellen G. White, Ms, 174, 1899.

²¹ Ellen G. White, Ms, 174, 1899.

²² Ellen G. White, Ms, 176, 1901.

²³ Lesson 12, for June 18, 1949 (<https://documents.adventistarchives.org/SSQ/SS19490401-02.pdf>)

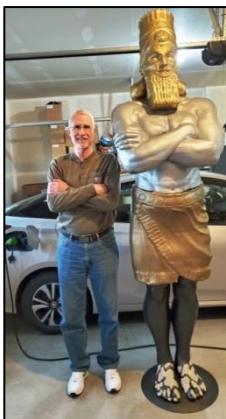
²⁴ Ellen G. White, 21MR, p. 452.

that Ellen White did not support his views on Daniel 11. I maintain that Ellen White did indeed support Uriah Smith's view on this chapter and I support this understanding in a booklet that just came off the press: *Eastern Question Answered*. Also, just printed is a pocketbook I've entitled, *Daniel*, using material from Uriah Smith's book. Both of these booklets (see below) can be downloaded in Kindle or PDF format from ThirdWoe.com



This *Daniel* booklet was designed to be used in conjunction with our Daniel 2 images that you see below. We've purchased a couple large Modix 3D printers and are printing 16 inch models to place on your desk at work and 8 foot models to display at public events. The *Daniel* pocketbook explains what this image is all about. We are also making a medium sized, four-foot image. This one will fit into a 62 linear inch case—the maximum size for checked baggage. These 3D images that are coming off our printers **are not for sale** nor are the publications for sale.

As God provides the means, they will be freely provided to all who will distribute Uriah Smith's book along with *The Great Controversy*.



We've been told that prophetic images like we're making would be used in the closing work to promote our prophetic truths.

Ellen White wrote:

"He (Elder Simpson) has large lifelike representations of the beasts and symbols in Daniel and the Revelation."²⁵

"I am pleased with the manner in which our brother [Elder Simpson] has used his ingenuity and tact in providing suitable illustrations for the subjects presented--representations that have a convincing power. Such methods will be used more and more in this **closing work**."²⁶

So, let's use these methods more and more. We've been "in this closing work" for over 140 years. We have more than doubled Daniel's 70 years of Babylonian captivity.

Read his prayer of repentance recorded in Daniel 9. That prayer ought to become our prayer. If we as a church pray his prayer, we too will be released from captivity! It is past time for Jesus to come.

This presentation can be watched at: tinyurl.com/yynah83q

²⁵ Ellen G. White, Letter 350, 1906.

²⁶ Ellen G. White, Ms, 105, 1906.