

Eastern Question

Is the King of the North in Daniel 11:40-45 The Turks or the Papacy?

by Elder James S. White

*(Note: The Russo-Turkish War of 1877–1878 was in full swing at this time.
Uriah Smith was enthusiastically preaching that
Daniel 11:40-45 was being fulfilled.
The Turks, according to U.Smith, were the "king of the North" of that prophecy.
James White, as we will see in the following articles, did not agree.)*

*Advent Review and Sabbath Herald,
Vol. 50 #22, November 29, 1877 p172*

Fulfilled prophecy may be understood by the Bible student. Prophecy is history in advance. He can compare history with prophecy and find a complete fit as the glove to the hand, it having been made for it. But in exposition of unfulfilled prophecy, where the history is not written, the student should put forth his propositions with not too much positiveness, lest he find himself straying in the field of fancy.

There are those who think more of future truth than of present truth. They see but little light in the path in which they walk, but think they see great light ahead of them.

Positions taken upon the Eastern question are based upon prophecies which have not yet their fulfillment. Here we should tread lightly, and take positions carefully, lest we be found removing the landmarks fully established in the advent movement.

It may be said that there is a general agreement upon this subject, and that all eyes are turned toward the war now in progress between Turkey and Russia as the fulfillment of that portion of prophecy which will give great confirmation of faith in the soon loud cry and close of our message. But what will be the result of this positiveness in unfulfilled prophecies should things not come out

as very confidently expected, is an anxious question. Wars, pestilences, famines, and earthquakes are not the surest signs of the end. These have ever existed. We may have war, then peace, pestilence, then health, famine, then plenty, earthquakes, then the bowels of the earth may be quiet ; but the message of the third angel is given but once. The progress of this work in fulfillment of prophecy is the highest and brightest light now shining in the religious heavens.

Those looking at the Eastern question will probably be disappointed ; but we may bear our whole weight upon the last message without fear of disappointment. As we now see our world-wide message extending to the nations, we see the fulfillment of prophecy, and the clearest sign of the close of the work, and the consummation of the hope of the church.

Let us take a brief view of the line of prophecy four times spanned in the book of Daniel. It will be admitted that the same ground is passed over in chapters two, seven, eight, and eleven, with this exception that Babylon is left out of chapters eight and eleven.

We first pass down the great image of chapter two, where Babylon, Persia, Greece, and Rome are represented by the gold, the silver, the brass, and the iron. All agree that these feet are not Turkish but Roman.

And as we pass down, the lion, the bear, the leopard, and the beast with ten horns, representing the same as the great image, again all will agree that it is not Turkey that is cast into the burning flame, but the Roman beast.

So of chapter eight, all agree that the little horn that stood up against the Prince of princes is not Turkey but Rome.

In all these three lines thus far Rome is the last form of government mentioned.

Now comes the point in the argument upon which very much depends. Does the eleventh chapter of the prophecy of Daniel cover the ground measured by chapters two, seven, and eight? If so, then the last power mentioned in that chapter is Rome.

" And he shall plant the tabernacles of his palace between the seat in the glorious holy mountain, margin, of delights of holiness, yet he shall come to his end and none to help him." Dan. 11 :45.

Is it said that Palestine is such a glorious land, and that the Turkish seat of government is to be removed to that land, then we will remark that:—

Palestine has had the curse of God resting upon it ever since the death of the Son of God. Whatever it may have been, it is not now at the time the prophecy speaks to us any such a country. If there is any portion of our world that God has forsaken more than another, it is that which drank up the blood of prophets, the Son of God, and his holy apostles.

But the western continent is now at the time of the fulfillment of the prophecy just such a land. Here, stretching between the Atlantic and the Pacific is a country which is the desire of all nations. Even the poor Chinaman with all his idolatry and filth flocks to our comparatively delightful land by thousands. It is here that all nations are represented.

Three years since, in a Catholic procession which was three hours passing a given point, one carriage flung to the breeze thirty-two flags, representing that number of nations. Our free schools, the freedom of the press, and freedom of religious liberty, added to the fertility of our vast country, make it at this time the land of delight. We close this article with the inquiries : Viewing the past and present, is there not more probability that the seat of the beast will be moved to our country, than that the seat of the Turkish government will be moved to Palestine? And in advancing opinions upon unfulfilled prophecy, is it not safer to move slowly ? J. W

Advent Review and Sabbath Herald,
Vol. 51 #15, Oct.3, 1878 p. 116

MEETING AT BATTLE CREEK

We were very happy to again stand before the people of our charge, and speak to them the words of life. We spoke seventy minutes with ease, answering the important question, "Where are we?" We traced down the several lines of prophecy in Daniel two, seven, eight, and eleven, showing that all the specifications of these prophetic chains have been fulfilled excepting the crowning event of prophecy, the coming of the Son of man.

And while the prophecy of Daniel has to do with four empires, Babylon, Persia, Grecia, and Rome, the book of the Revelation has to do with the fourth only, Rome. We trace down the four leading chains of symbols in this book and find ourselves standing before the Judgment of the last day, waiting for the second appearing of Christ. And although we had done this a thousand times, yet on this occasion the field seemed new, and the evidences more

conclusive than ever before. As we followed down the seven seals to the opening of the seventh, we stood before the naked scenes of the last Judgment. And the churches brought us to the preaching of the coming of Christ in the sixth, while the seventh [church] reveals our real condition. Here the inquiry was again raised, in view of the description given of the church of the Laodiceans, " Where are we ? " Or, what is our real condition before God ? The danger of self-deception was pointed out, references to cases of great deception in Old-Testament history were made, and the church was exhorted to new consecration and devotion to the work of God.

...

We trace down the line of prophecy represented by the metallic image of the second chapter of Daniel, from the golden head, Babylon, the silver breast and arms, Media and Persia, past the sides of brass, Grecia, to the feet and toes, Rome in its divided state, and there we find ourselves waiting the utter destruction of all earthly governments, represented by the stone dashing the image in pieces.

What next ?

Answer : The establishment of the everlasting kingdom of God, which includes the coining of the Son of man to destroy his enemies, raise the righteous dead, restore the earth to its Eden glory, and reign with his people upon it " forever, even forever and ever."

The same field of prophecy is occupied in the seventh chapter of Daniel with the use of another class of symbols, the lion, the bear, the leopard, the beast with ten horns, and the same beast with three horns plucked up by the little horn. The kingdom of Babylon is symbolized by the lion of this chapter, the same as by the golden head of chapter second. Persia by the bear, Grecia by the leopard, and Pagan and Papal Rome by the two forms or conditions of the great and terrible beast. The specifications of this prophetic chain are more minute than those of chapter second. The time of the persecuting rule of Papal Rome is given in a manner so very plain, its twelve hundred and sixty years bounded at each end, commencing A. D. 538, and terminating A. D. 1798, that it can hardly be misunderstood.

What next ?

Answer :

The second appearing of Christ, the destruction of the beast, his body given to the burning flames.

We have passed all the light-houses on the coast of time, and are entering the eternal haven by the light of the judgment fires of the burning day and the blazing glory of the coming of the Son of man.

Again, the last three of those four universal empires are symbolized in the eighth chapter of Daniel by the ram with two horns, Media and Persia ; the goat, Grecia ; and the little horn, Rome. This horn was to become exceedingly great, stand up against the Prince of princes in his first advent, and be broken without hand at his second advent. We wait the destruction of the man of sin by the brightness of the coming of the King of kings.

And there is a line of historic prophecy in chapter eleven, where the symbols are thrown off, beginning with the kings of Persia, and reaching down past Grecia and Rome, to the time when that power " shall come to his end and none shall help him."

If the feet and the toes of the metallic image are Roman, if the beast with ten horns that was given to the burning flames of the great day be the Roman beast, if the little horn which stood up against the Prince of princes be Rome, and if the same field and distance are covered by these four prophet chains, then the last power of the eleventh chapter, which is to " come to his end and none shall help him," is Rome. But if this be Turkey, as some teach, then the toes of the image of the second chapter are Turkish, the beast with ten horns of the seventh chapter represents Turkey, and it was Turkey that stood up against the Prince of princes of the eighth chapter of Daniel.

True, Turkey is bad enough off; but its waning power and its end is the subject of the prophet of John and not of Daniel.

The fulfillment of these lines of prophecy constitutes signs of the approaching end.

...

While the lines of prophecy in the book of Daniel have to do with the four kingdoms, Babylon, Persia, Greece, and Rome, that of John pertains to the fourth only, Rome. The Revelation contains four distinct lines of prophecy, measuring the period of the fourth universal empire, covering the history of the church until her Lord shall come.

Signs of the Times,
Vol. 6 #28, July 22, 1880 p. 330

THE TIME OF THE END.

" But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. 12 :4.

THE field of Daniel's prophecy embraces five universal kingdoms. These are Babylon, Media and Persia. Grecia, Home, and the eternal kingdom of God The ground of the four perishable kingdoms, reaching to, and introducing the immortal kingdom, is covered by four distinct lines of prophecy. These are given in chapters two, seven, eight and eleven. The eleventh chapter of Daniel closes with the close of the fourth monarchy, with these words:-

" And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; [mountain of delight of holiness, Heb. Marg.]; yet he shall come to his end, and none shall help him."

The twelfth chapter continues:—

" And at that time shall Michael [Christ] stand up [reign], 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. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

The student of prophecy is thus borne down the stream of time from Babylon in the height of the glory of that kingdom, past Media and Persia, the kingdom of Grecia, and the Roman Empire which comes to its end at the second coming of Christ and the resurrection of the dead, and out into the ocean of eternity, when the truly wise "shine as the firmament, and they that turn many to righteousness as the stars for ever and ever."

Prophecy is history in advance. The prophetic pencil sketches the future history of nations. The car of Providence rolls down the track of prophecy, bearing the secular historian, who writes a second history of the rise and fall of empires. The student of prophecy compares the two histories, and learns his position on the highway of time.

Prophecy, reaching into the sealed future, could not be understood by the prophets themselves. Time, in its rapid flight, marking the fulfillment of each specification, unseals prophecy. Hence the words of the angel to the prophet: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end."

The time of the end is not the end itself. It is evidently a period of time just prior to the end. In this time many run to and fro and knowledge upon the subject before the mind of the prophet increases. The prophecy of the book of Daniel, sealed in the day of the prophet from the nature of the case, as it related to the future history of kingdoms, is not to be sealed to the end, but to the time of the end. In the time of the end it is to be unsealed, and in the light of this open book many are to be engaged in proclaiming the increasing knowledge contained in the book, relative to the end.

Source: http://dedication.www3.50megs.com/jswhite_eastern_question.html

[James White and Seven Churches](#)

[James White and Seven Seals](#)

[James White and Seven Trumpets](#)

[Home Page for SDA Pioneers Writings](#)

One of the testimonies to individuals, delivered most likely only in oral form, was addressed to James White—a reproof for his course of action just before the combined camp meeting and General Conference session. He and Uriah Smith held conflicting views on the prophecy of the "king of the North" pictured in Daniel 11, and the power presented in verse 45 that would come to his end with none to help him. White, in his Sabbath morning address September 28 in the newly pitched camp-meeting tent, countered Smith's interpretations. He felt that Smith's approach, indicating that the world was on the verge of Armageddon, would threaten the strong financial support needed for the rapidly expanding work of the church. Ellen White's message to her husband was a reproof for taking a course that would lead the people to observe differences of opinion among leaders and to lower their confidence in them. For the church leaders to stand in a divided position before the people was hazardous. James White accepted the reproof, but it was one of the most difficult experiences he was called to cope with, for he felt he was doing the right thing. At no time did Ellen White reveal which man was right in the position he held. That was not the issue. The crux of the matter was the importance of leaders presenting a united front before the people. 3BIO 96.4 - 3BIO 97.1

Beneath the differences of the delegates (and many of the ministers and lay-people in the churches) over such agenda topics as the Eastern question, the Arian-Trinity controversy, the two covenants, the "daily" (Daniel 8:11-13), beginning and ending of the 1260 years, and the king of the north (Daniel 11), was the issue of how to interpret Ellen White. Accusations of disloyalty to her, of unfaithfulness to her authority by picking and choosing her writings as to what was inspired, of unsafe leaders leading the denomination down a fearful path without the guidance that she had given the denomination for seventy years—all such spirited words directed at General Conference officers and those among the teachers in the colleges who supported them did not bring out the best in people, on either side. MOL (Messenger of the Lord) 439.6

Daniel 11-POPE CONSIDERED THE WILLFUL KING Edson [White] shared what was evidently the majority view at this time; namely, that the Papacy is the power of the latter part of Daniel 11, as Miller and James White had held it, and many others back to Reformation times. Russia might become the king of the north. "The king, that is, the Pope or Papal king, should do according to his will, and exalt *and magnify himself above every god,' that is to say, above every one of the kings of Europe, by holding all those kings under his dictation and control, claiming the right to crown and depose kings at his will, practicing and prospering in doing according to his will in this magnified, exalted station, TILL the indignation be ACCOMPLISHED.... "Verses 36-39 of Daniel 11 contain a catalogue of the acts and doings of the Papal king; and verse 40 foretells an event which should mark the time of the end, where the indignation would cease; viz., 'And at the time of the end the king of the south shall push at him.'" 40 But Russia might be the king of the north, of verse 45. (Prophetic Faith of our Fathers-PFF4 1086 - PFF4 1086.5)

Ivor Myers, "Coming of the King of the North pdf. pg 47-49 and see chapter 11 on pg 94:

"My conclusion is that any power that is anti-Bible and militantly so, may be reckoned under the King of the South at the time of the end. In a very practical sense, this represents militant secularism, atheism, and terrorism in any form. As anti-God sentiments make the world a more dangerous place to live, it will in effect cause the world to run into the arms of the waiting King of the North as the only solution to peace. In this thought while Islam is not the King of the South at the time of the end, Islam may be considered under the banner of the king of the South. The common denominator between atheism, secularism, humanism, and Islam is that they war against the "two witnesses" as the word of God, and Jesus as the Son of God."

As for KoS, not sure how to trace the origin for the kind of view that Myers holds regarding KoS... I think it's similar to Louis Were... but will have to check on that. I will do some digging around.

KoS = "Neo-Paganism"

KOS: Angel Rodriguez - Daniel 11 and the Islam Interpretation Timothy Hayden, Ivor Myer, Frank Hardy share similar view. Were wasn't explicit about this... but he laid the groundwork for understanding it in such a way

Jim Said appears to believe the same... in fact, Jim Said writes this, which is essentially my position on KoS: The “king of the south,” therefore, would be any entity defined to be in opposition to the papal system of coercive worship.

Jim Said about KoN “

“So, the “king of the south” in Verse 25 would refer to the opposition to the post-crucifixion “king of the north.” This era of the “king of the north,” or Spiritual Babylon would constitute any entity that would represent the papacy and its agenda of world dominion.”

Jim Said Source:

http://www.daniel11prophecy.com/uploads/1/1/3/7/113721993/jim_said_interlinear.pdf