

Sabbath Remnant VOICE

Jan-Feb 2015

Striving to be among the remnant of her seed

The Return of the Exiles—No. 9 Pt 2

JOSHUA and the ANGEL

Advent Review and Sabbath Herald, January 9, 1908

Zechariah's vision of Joshua and the angel applies with peculiar force to the experiences of God's people in the closing up of the great day of atonement. The remnant church will be brought into great trial and distress. Those who keep the commandments of God and the faith of Jesus, will feel the ire of the dragon and his hosts. Satan numbers the world as his subjects; he has gained control of the apostate churches. But here is a little company that are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God. All will be required to render obedience to human edicts in violation of the divine law. Those who will be true to God and to duty will be menaced, denounced, and proscribed. They will be betrayed "both by parents, and brethren, and kinsfolks, and friends."¹

Their only hope is in the mercy of God; their only defense will be prayer. As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness; and as they look upon themselves, they are ready to despair. The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer. He endeavors to affright the soul with the thought that their case is hopeless, that the stain of their defilement will never be washed away. He hopes so to destroy their faith that they will yield to his temptations, turn from their allegiance to God, and receive the mark of the beast.

Satan urges before God his accusations against them, declaring that they have by their sins forfeited the divine protection, and claiming the right to destroy them as transgressors. He pronounces them just as deserving as himself of exclusion from the favor of God. "Are these," he says, "the people who are to take my place in heaven, and the place of the angels who united with me? While they profess to obey the law of God, have they kept its precepts? Have they not been lovers of self more than of God? Have they not placed

their own interests above his service? Have they not loved the things of the world? Look at the sins which have marked their lives. Behold their selfishness, their malice, their hatred toward one another."

The people of God have been in many respects very faulty. Satan has an accurate knowledge of the sins which he has tempted them to commit, and he presents these in the most exaggerated light, declaring, "Will God banish me and my angels from his presence, and yet reward those who have been guilty of the same sins? Thou canst not do this, O Lord, in justice. Thy throne will not stand in righteousness and judgment. Justice demands that sentence be pronounced against them."

But while the followers of Christ have sinned, they have not given themselves to the control of evil. They have put away their sins, and have sought the Lord in humility and contrition, and the divine Advocate pleads in their behalf. He who has been most abused by their ingratitude, who knows their sin, and also their repentance, declares, "The Lord rebuke thee, O Satan. I gave my life for these souls. They are graven upon the palms of my hands."²

The assaults of Satan are strong, his delusions are terrible; but the Lord's eye is upon his people. Their affliction is great, the flames of the furnace seem about to consume them; but Jesus will bring them forth as gold tried in the fire. Their earthliness must be removed that the image of Christ may be perfectly reflected; unbelief must be overcome; faith, hope, and patience are to be developed.

At times, the Lord may seem to have forgotten the perils of his church, and the injury done to her by those who follow principles which he can not endorse. But God has not forgotten. Nothing in this world is so dear to the heart of God as his church. He marks every action of the members. It is not his will that worldly policy shall corrupt her record as a representative of heaven. Nothing so offends the heart of Christ as injury done those whom he died to save. His heart of love is grieved when the lame are turned out of the way by the crooked paths made by others. God does not leave his people to be overcome by Satan's temptations. He will chastise those who misrepresent him. But he will be gracious to all who sincerely repent. Christ loves his church. He will give all needed help to those who call upon him for strength for the development of Christlike character.

1. Luke 21;16

2. Zech 3:2
John 3:16
Is 49:16

The people of God are sighing and crying for the abominations done in the land. With tears they warn the wicked of their danger in trampling upon the divine law, and with unutterable sorrow they humble themselves before the Lord on account of their own transgressions. The wicked mock their sorrow, ridicule their solemn appeals, and sneer at what they term their weakness. But the anguish and humiliation of God's people is unmistakable evidence that they are regaining the strength and nobility of character lost in consequence of sin. It is because they are drawing nearer to Christ, and their eyes are fixed upon his perfect purity, that they so clearly discern the exceeding sinfulness of sin. Their contrition and self-abasement are infinitely more acceptable in the sight of God than is the self-sufficient, haughty spirit of those who see no cause to lament, who scorn the humility of Christ, and who claim perfection while transgressing God's holy law. Meekness and lowliness of heart are the conditions for strength and victory. The crown of glory awaits those who bow at the foot of the cross. Blessed are these mourners; for they shall be comforted.

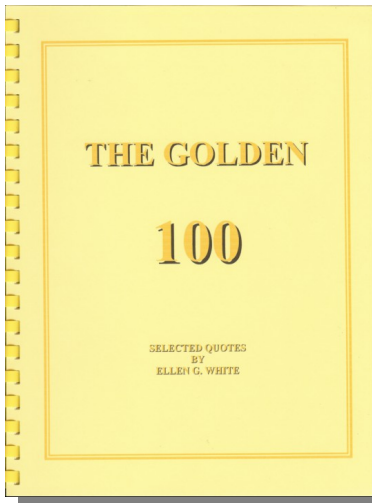
The faithful, praying ones are, as it were, shut in with God. They themselves know not how securely they are shielded. Urged on by Satan, the rulers of this world are seeking to destroy them; but could their eyes be opened, as were the eyes of Elisha's servant at Dothan, they would see the angels of God encamped about them, by their brightness and glory holding in check the hosts of darkness.

3. Zech 3:4

4. Zech 3:4

5. Zech 3:5

As the people of God afflict their souls before him, pleading for purity of heart, the command is given, "Take away the filthy garments"³ from them, and the encouraging words are spoken, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."⁴ The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but honored. A "fair miter"⁵ is set upon their heads. They are to be as kings and priests unto God. While Satan was urging his accusations, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God. These are they that stand upon Mount Zion with the Lamb, having the Father's name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand, which were redeemed from the earth. "These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile for they are without fault before the throne of

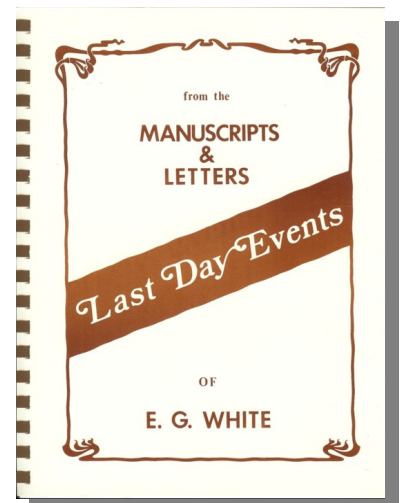


THE GOLDEN 100

The SRPA has a book available entitled "The Golden 100." It consists of 100 selected quotes by Ellen G. White. Its focus is on the apostasy in the SDA church and defining our position as the Remnant people of God. It is spiral bound, is about thirty pages, and is formatted with a 16 point font, so it will make a handy reference for mission workers in the field. We are asking a suggested donation of \$7.50 for each copy.

LAST DAY EVENTS
(non-conference edition)

In this spiral bound book you will find over 200 pages of unpublished letters and manuscripts of E.G. White concerning the last days. **English & Spanish** versions available! Suggested donation of \$13.00 per copy.



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God.”⁶

Now is reached the complete fulfillment of those words of the Angel: “Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the Branch.”⁷ Christ is revealed as the Redeemer and Deliverer of his people. Now indeed are the remnant “men wondered at,” as the tears and

6. Rev. 14:4,5

7. Zech 3:8

8. Is 4:2,3

humiliation of their pilgrimage give place to joy and honor in the presence of God and the Lamb. “In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.”⁸

—Ellen G White

Editorial—Unrolling the Scroll

With this issue we are starting out on a new path for our times and generation. When studying the prophecies of the Bible, the pioneers worked together in studying, researching and praying. It was not an easy road to understanding prophecy, as some had very strong feelings for one particular interpretation, and some for another. Whenever they came to an impasse, the Lord would give Sister White a message to share with the brethren that was just the light they needed to see the true pathway.

We read or hear of these experiences today and think that the struggle to understand all the end-time prophecies is over. But did you know that there was one prophecy study that was not completed during Sister White’s lifetime? She did not have much to say concerning it, and the correct interpretation is still being discussed a hundred years after her death.

The subject of the King of the North has been written about by many different authors

who claim to have done much research to prove their conclusions. Most of us just take them at their word without further investigation. But we have the means and the opportunity today to look back for ourselves, to see that the prophetic “scroll has unrolled” further, and discover that things which were not visible earlier can now be clearly discerned.

How many of us have ever taken the time to compare World History with the Bible? What did the pioneers really write about the prophecies? In this issue of the Voice we are beginning a series on the King of the North. This is not a short series, but it is very interesting, important and maybe even shocking to some. There is much to study and learn, even for those who think they already know the truth! In these last days, none of us can afford to be surface students of the Bible; our eternal life has its foundation in personal study and allowing the Holy Spirit to speak to our hearts and

show us the pathways of the Lord. We need to be certain that we are on the correct path and have not strayed somewhere into error!

APOLOGY: On this topic of the King of the North; for many years it was our written position that the majority of the pioneers of Adventism believed that the King of the North was the papacy. However, further research into their writings has clearly revealed that this was not the case at all. Those who did believe the King of the North to be the papacy were few in number, and in no way made up the majority. We sincerely apologize for supporting this erroneous statement, and for unintentionally misleading our readers due to our mistake. We humbly ask for your forgiveness. We also pray that you will prayerfully read and study through this series on the King of the North and discover the truth for yourself as we did.

*All will be judged
according to the light that has been given.
The Lord sends forth His ambassadors
with a message of salvation,
and those who hear He will hold responsible for the way in which
they treat the words of His servants.
Those who are sincerely seeking for truth
will make a careful investigation,
in the light of God’s word,
of the doctrines presented to them.
AA 232.2*

SWEET POTATOES: A Tasty Treat For Your Health

By Dr. Mercola

Sweet Potatoes:

More Than Just Food for the Holidays

When consumed in moderation, sweet potatoes can provide a rich concentration of nutrients. This makes them an ideal addition to your meals throughout the year.

A substantial amount of research has proven that these naturally-sweet root vegetables possess antioxidant, anti-inflammatory, and disease-fighting components.

There are numerous ways to enjoy a sweet potato. It can be used as an ingredient to desserts or casseroles, or can be consumed by itself as a snack. It is also used as an alternative to regular white potatoes.

The Sweet Potato's Humble Beginnings

The cultivation of sweet potatoes dates back to 750 BC, making it one of the oldest foods known to man.

After Christopher Columbus' introduction of yams to Europe, the Spanish and Portuguese explorers brought sweet potatoes to different parts of the world, including Asia and Africa. In the 16th century, the United States – particularly in the southeastern part – consumed sweet potatoes as a staple food.

About 400 varieties of sweet potatoes have been discovered, with some rarer than others. They are set apart using the appearance of their skin and color, including cream, tan, yellow, orange, pink, and purple. While they are in season during the months of November and December, they are available all-year round in local markets.

The Sweet Potato vs. Yams and Regular Potatoes

Sweet potatoes are often mistaken as “yams,” which are the starchy root vegetables from the *Dioscoreae* family. Sweet potatoes belong to the *Convolvulaceae* or morning glory plant family. They possess two seed leaves, while yams only have one embryonic seed leaf and are moister.

Yams are native to Africa, Asia, and tropical regions. They, too, have numerous varieties—the more familiar ones appear with dark, rough skin and white, purple, or red flesh.

Generally, most sweet potatoes have the same size and shape. Yams, in contrast, may be as big as regular potatoes or may

grow up to five feet long.

Sweet potatoes also vary from regular potatoes, despite similarities in calorie, carbohydrate, and fiber content. The former is often considered healthier than the latter one.

The calories and salt content of regular potatoes increase when they are fried. Regularly eating them fried may put you at risk of high blood pressure, cardiovascular disease, and stroke. This does not happen with sweet potatoes.

Another reason why sweet potatoes are considered superior to regular potatoes is their varying colors, which indicate the presence of potent antioxidants.

What Is the Significance of the Vibrant Colors of Sweet Potatoes?

Orange-colored sweet potatoes owe their appearance to the carotenoid beta-carotene. Carotenoids are natural pigments responsible for the colorful appearances of some fruits and vegetables.

As an antioxidant, beta-carotene can help ward off free radicals that damage cells through oxidation, which can speed up aging and make you vulnerable against chronic diseases. This antioxidant can help support your immune system, as well as lower your risk of heart disease and cancer.

Beta-carotene can be converted into retinol or vitamin A by your body, and vitamin A contributes to optimal eye health and vision. While taking vitamin A in large doses can be toxic, receiving it from beta-carotene is considered safe due to your body's ability to regulate its vitamin A production.

Sweet potatoes can also contribute to skin health. Vitamin A, which is a natural anti-inflammatory, can help get rid of acne-causing bacteria.

Purple sweet potatoes, on the other hand, contain anthocyanins, another type of natural pigments. Anthocyanins are associated with reduced cancer risk. Studies show they help suppress stomach, colon, lung, and breast cancer cell proliferation. They also prevent blood clots by stopping platelets from clumping together—a function that may help fight heart disease.

Other Beneficial Compounds Found in Sweet Potatoes

While orange sweet potatoes have anti-carcinogenic properties, it was found that purple sweet potatoes have better cancer-

fighting abilities because they have cyanidins and peonidins, which have a positive effect against cancer cell growth.

These cancer-fighting compounds, which are more prevalent in the flesh than in the skin, are found to help reduce the potential dangers of heavy metals, such as mercury, cadmium, and arsenic. This is beneficial to individuals diagnosed with digestive problems like irritable bowel syndrome and ulcerative colitis, as well as to those who wish to reduce their exposure to metal toxins.

Sweet potatoes also contain two important antioxidant enzymes: copper/zinc superoxide dismutase and catalase. According to one study, purple sweet potatoes have more than three times the antioxidant activity than that of one blueberry.

In addition to sweet potatoes' antioxidant content, these vegetables are also great sources of vitamins C and B5, copper, dietary fiber, niacin, potassium, and iron.

Sweet Potatoes Can Address Inflammation, Too

One study published in the *Journal of Medicinal Food* reports that sweet potatoes have anti-inflammatory potential because of their concentration of nutrients. Sweet potato extract is said to help reduce inflammation in brain and nerve tissue throughout your body.

The phytonutrients within sweet potatoes also influence fibrinogen, an important glycoprotein required for blood clotting. Together with thrombin and fibrin, balanced amounts of fibrinogen are important for wound healing and blood loss prevention.

Are Sweet Potatoes Safe for Diabetics and Pre-Diabetics?

According to research conducted in the College of Agriculture and Life Sciences, sweet potatoes are a low-glycemic index (GI) food, which release glucose very slowly into the bloodstream. Low-glycemic foods also benefit the pancreas by not overworking it and make you feel satiated longer.

Other research shows that sweet potatoes can help regulate blood sugar because of their ability to raise blood levels of adiponectin, a protein hormone created by your fat cells, to help regulate how your body metabolizes insulin.

Even if these findings exist, sweet potatoes should still be consumed in moderation. Keep in mind that the sweet potato is a naturally sweet food and its varieties differ with their sugar content. An example is the American sweet potato, which is grown because of its sweetness. It contains 6.5 grams of sugar per 100 grams.

If you're a diabetic or are suffering from problems related to insulin resistance, consult your doctor to know whether it's safe for you to consume sweet potatoes.

Cooking Sweet Potatoes:

How to Increase the Bioavailability of Their Nutrients

The method of cooking or preparation is as important as the food you eat, as this can greatly impact the quality of your meals. Sweet potatoes are no exception.

Steaming or baking them will improve the bioavailability of beta-carotene, making the antioxidant more accessible to your body. Although many boil sweet potatoes, I do not recommend it, for it can destroy the beneficial compounds.

Peeling can make the sweet potato's flesh susceptible to oxidation, which can induce dark spots. It is recommended that sweet potatoes be steamed, baked, or placed in water immediately after peeling.

Since beta-carotene is fat-soluble, I advise consuming sweet potatoes with fat—about three to five grams of fat is sufficient. Fat-soluble nutrients require fat to be absorbed effectively in your body. I recommend using raw butter from grass-fed cows when enjoying sweet potatoes.

Pureed sweet potatoes, along with

mashed avocados and cooked peas or carrots, are ideal choices for infants starting with solid food. Also, consider cooking sweet potatoes or squash and putting it into an ice cube tray to have ready-made servings available for your baby throughout the week.

In Summary...

Consuming sweet potatoes is an excellent way to obtain potent antioxidants like beta-carotene and anthocyanins. While given this nutritional profile, they should still be consumed in moderation due to their sugar content. Learning about different varieties will help you determine which type is safest among the rest.

From—http://articles.mercola.com/sweet-potato.aspx?i_cid=sweetpotato-rb-articles

Recipe—Rice Pudding

Rice doesn't only work with savory dishes; it is also delicious in this rice pudding, which can double as breakfast or dessert!

Ingredients:

2 cups cooked brown rice
1 1/2 cups vanilla rice milk
3 tablespoons raisins
2 tablespoons maple syrup
1 teaspoon vanilla extract
1/4 teaspoon cinnamon

Directions:

In a medium saucepan combine all ingredients and bring to a slow simmer. Cook uncovered, stirring occasionally, for about 20 minutes, or until thick. Serve hot or cold.

Makes 6, 1/2-cup servings

Source: Foods That Fight Pain by Neal Barnard, M.D.; recipe by Jennifer Raymond, M.S., R.D

The message "Go forward" is still to be heard and respected.

The varying circumstances taking place in our world call for labor which will meet these peculiar developments. The Lord has need of men who are spiritually sharp and clear-sighted,

men worked by the Holy Spirit, who are certainly receiving manna fresh from heaven.

Upon the minds of such, God's Word flashes light, revealing to them more than ever before the safe path.

The Holy Spirit works upon mind and heart.

The time has come when through God's messengers the scroll is being unrolled to the world.

Instructors in our schools should never be bound about by being told that they are to teach only what has been taught hitherto.

Away with these restrictions.

There is a God to give the message His people shall speak.

Let not any minister feel under bonds or be gauged by men's measurement.

The gospel must be fulfilled in accordance with the messages God sends.

That which God gives His servants to speak today would not perhaps have been present truth twenty years ago,

but it is God's message for this time.

1888 133.2

Story—The Martyrdom of Polycarp

DURING the early days of the Christian religion, there was at times great persecution of those who loved the Lord Jesus and served Him. It was during one of these persecutions that there occurred what is called the martyrdom of Polycarp. Polycarp was the most distinguished Christian of the East. He had heard the apostle John, and had long presided as bishop over the See of Smyrna. Many Christians suffered at this city in the persecution under Marcus Aurelius, A.D. 167; and Polycarp, in obedience to the command, "When they persecute you in one city, flee ye to another," went to a house a few miles from Smyrna, and there passed his time in praying for the church of the Lord Jesus. His place of concealment being betrayed by two slaves, whose confession had been extorted by torture, he calmly said, "The will of God be done!"

Three days before he was taken, he had a vision, in which it seemed to him that his bolster was on fire. Then he said to his friends, "I shall be burned alive." The horsemen who came to take him arrived at his house late on Friday evening. He came down and spoke to them. "What!" they cried, "where was the use of such haste and such a multitude to take one good old man?"

He ordered that supper should be made ready for them, and requested that he might have one hour for prayer. He spent two hours thus, and prayed by name for all whom he had known in his whole life. Then they set him on a donkey, for he was too old to walk, and carried him to the city. He was met by Herod, the irenarch, (an officer formerly employed in the Greek empire, to preserve the public tranquility) and his father, Nicetus, who took the bishop into their own carriage,

and tried to persuade him to submit to the two tests by which Christians were tried: the salutation of the emperor by the title of lord, and sacrifice. As he would not consent, their compassion gave way, and they hastily thrust him out of the chariot.

The next day he was brought before the proconsul. "Come," said the magistrate, "have some pity on yourself and your great age. Only swear by the fortune of Caesar; only say, 'Away with the impious men' [he meant the Christians], and you shall be safe."

Polycarp looked sternly around the theater and cried, "Away with the impious men!" "Swear," persisted the proconsul; "or at least speak evil of Christ."

"Eighty and six years," replied the bishop, "have I served Him, and He hath ever been a good Master to me. How, then, can I blaspheme my King and my Saviour?"

The proconsul threatened to expose him to the wild beasts.

"It is well for me," said the noble Christian, "to be speedily released from this life of misery."

The proconsul threatened to burn him alive.

"I fear not the fire that burns for a moment," was the calm reply; "thou knowest not that which burns forever and ever."

His countenance was full of peace and joy, even when the herald advanced into the midst of the assemblage, and thrice proclaimed, "Polycarp hath professed himself a Christian."

The Jews and heathens, who were full of rage against the Christians, demanded that a lion should be let loose upon Polycarp; and when it was said that this could not be because the games were over, a great cry arose that he should be burned

alive. Then the multitude rushed, the Jews first, to the wood shops and the baths to find fagots; and they raised a pile in the midst of the theater.

When they were about to nail him to the stake, he said, "Leave me. He that gives me power to endure the flames will give me grace to abide them without your nails."

They contented themselves with tying him.

Then he prayed a wonderful prayer, in which he said, "I render thanks to Thee that Thou hast graciously thought me worthy of this day and of this hour, that I may receive a portion in the number of Thy martyrs, and drink of Christ's cup, for the resurrection to eternal life both of body and soul!"

To those who looked on it seemed as if the fire was kindled in vain. It arose curving like an arch around the serene victim, or like a sail swelling with the wind, and left the body unharmed. To the eyes of the Christians his body shone in the midst like gold or silver in the furnace, and delicious odors, like myrrh or frankincense, breathed from his body.

The pagans, finding him unhurt, called for the executioner to come and dispatch the victim; and it is said that when he had struck Polycarp, the blood flowed out so freely that the flames were extinguished.

This noble bishop was at least a hundred years old at the time of his martyrdom; for he had been a bishop seventy years. He won hearts easily by his genuine spirit of Christian love and gentleness; and yet we have seen that he could be firm and unyielding when the test came.

The Youth's Instructor June 6, 1883

**"The Reformers whose protest has given us the name of Protestant,
felt that God had called them to give the light of the gospel to the world;
and in the effort to do this they were ready to sacrifice
their possessions, their liberty, even life itself.
In the face of persecution and death the gospel was proclaimed far and near.
The word of God was carried to the people;
and all classes, high and low, rich and poor, learned and ignorant, eagerly studied it for themselves. Are we,
in this last conflict of the great controversy,
as faithful to our trust as the early Reformers were to theirs?"**
Prophets and Kings 627.1

The King of the North

Part 1—The Pioneers 1840-1870

The identity of the king of the north in Daniel 11:40-45 has been a subject of debate in Adventism for many years. Today it seems that the majority believe that he is the papacy. But there are some who differ in their opinion and apply the prophecy to the Ottoman Empire and modern Islam. But what is the correct view? Has it always been such a disagreement in the ranks of Adventism? This is an important question and deserves careful study, because the end of the king of the north signals the time of trouble and the most momentous events in the history of this world.

Today it is generally understood that James White, as well as the majority of the principle leaders in the Millerite movement, believed the king of the north to be the papacy. This is taken by many as solid evidence that the king of the north is to be identified with the papacy. But there seems to be no references to back this opinion up. The only pioneers who seem to have believed this were James White and Hiram Edson. James White published several statements that indicate his belief that this is so and this view he held until his death. But for the rest of the pioneers the evidence is lacking at best. So, what did the leaders in the Millerite movement teach about the king of the north?

William Miller is often said to have believed that the king of the north was the papacy, but is this correct? The only way to find out for sure what he taught is to read what he wrote. But first we should define our terms a little bit.

“And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.” *Daniel 11:36.*

This power is often referred to as the “willful king.” He is the subject of the prophecy from verses 36-39.

Then in verse 40 it says “the king of the south shall push at him: and the king of the north shall come against him like a whirlwind.” *Daniel 11:40*

The “him” is obviously the willful king. The subject of the prophecy from verses 36-39. But there are two ways of viewing the rest of this verse. The modern view that this

is a prophecy of the papacy says that the verse should read “the king of the south shall push at the willful king and the willful king shall come against the king of the south like a whirlwind.” Thus presenting the two powers in conflict in this verse and identifying the king of the north and willful king as the same power.

The second view of this verse reads it like this, “The king of the south shall push at the willful king and the king of the north shall come against the willful king like a whirlwind.” As you can see, this view puts three powers in conflict in this verse. We must keep this difference of viewpoint in mind when we read the pioneers’ statements on this prophecy.

William Miller did teach that the willful king of verses 36-39 was the papacy. But when he got to verse 40 he had this to say “We therefore begin at the 40th verse of the 11th chapter of Daniel, ‘and at the time of the end’ of this papal civil power. Now, another person has obtained this civil power: this was Bonaparte, the ruler of the French nation... At this time, then, our prophecy begins, and Bonaparte is the person designated by the pronouns he and him in the prophecy.” *Evidence from Scripture and History of the Second Coming of Christ About The Year 1843; Exhibited in a Course of Lectures by William Miller pages 104-105.*

He goes on to show that the prophecy is perfectly fulfilled by Napoleon and that he came to his end with none to help him in 1815. To come to this conclusion he interprets the “glorious land” and “between the seas” to mean Italy. In view of this statement we cannot honestly claim that William Miller believed the king of the north to be the papacy.

Here is another statement from Miller where he paraphrases verse 40: “And at the time of the end (of Antichrist), shall the king of the south (Spain) push at France (Vendean war) and the king of the north (Great Britain) shall come against France, like a whirlwind, with chariots, and with horsemen, and with many ships; and the French (or Bonaparte the principle ruler;) shall enter into the countries, and shall overflow and pass over.” *Evidence from Scripture and History of the Second Coming of Christ About the Year A. D. 1843, and of His Personal Reign of 1000 Years. 1833.*

(Parenthesis Supplied by Miller.)

This makes it even clearer that William Miller did not believe the king of north to be the papacy. Joshua Himes paraphrases it the same way, “If this is correct, then France is intended by he or him in this prophecy. In order then, to give my view, the reader will permit me to paraphrase these few remaining verses: And the time of the end (of Antichrist,) shall the king of the south (Spain) push at France (Vendean war) and the king of the north (Great Britain) shall come against France, like a whirlwind, with chariots, and with horsemen, and with many ships; and the French (or Bonaparte the principal ruler;) shall enter into the countries, and shall overflow and pass over.” *Signs of the Times and Expositor of Prophecy, vol 2, No. 7, July 1, 1841, History of Bonaparte, 1290 days*

Charles Fitch said it this way, after quoting Daniel 11:40-45, “Here we have a most striking epitome of the history of Bonaparte. All that was here foretold was true of him, as history abundantly shows. He did plant the tabernacles of his palace between the seas, in Italy, which we know is between two seas, and which has ever been the glorious holy mountain of the Romans. On the 15th of May 1796, Bonaparte took possession of Milan in Italy—and at that place on the 26th of May, 1805, he was crowned king of Italy. Thus he planted the tabernacles of his palace between the seas in the glorious holy mountain of the Romans. But he came to his end on a solitary Island, as we well know, and none helped him. All these predicted events therefore are now in the history of the past.” *Signs of the Times and Expositor of Prophecy, Vol 3, No. 8, May 25, 1842 Extract from Fitch’s Sermons, No. 6*

Josiah Litch handled the prophecy very differently. In regard to the willful king he says, after quoting Daniel 11:35-36, “Such a system as is here described was the French Revolution. It was founded in Atheism, and triumphed in the overthrow of everything which interposed a barrier to their object. The seeds of this revolution were sown by Voltaire, the noted French infidel, who in early youth vowed to dedicate his life to the extermination of Christianity.” *Prophetic Expositions, vol 2; or A Connected View of the Testimony of the Prophets Concerning the Kingdom of God and the Time of Its Establishment, 1842.*

We see from this that Litch did not agree

that the willful king was the papacy. When he got to verse 40 he explains it this way, “The king of the south shall push at him.” At whom? The answer is, at the subject of prophecy in the preceding verses—the revolutionary government of France. That power is clearly antecedent to ‘him,’ in this verse. ‘The king of the south.’ And who is the king of the south? The answer is given in the exposition of the first six verses of the chapter, which the reader can examine. It is clearly the government of Egypt. I do not know that there is a dissenting voice to the application of this term to Egypt in the former part of this chapter; nor can I see any good reason why there should be in the latter part, as long as it was literally fulfilled in Egypt. That a collision did actually take place between the French and Egypt is notorious... Next came St. Jean D’ Acre, in Syria, ‘the king of the north,’ which was to come against him ‘like a whirlwind.’”

Prophetic Expositions, vol 2; or A Connected View of the Testimony of the Prophets Concerning the Kingdom of God and the Time of Its Establishment, 1842.

He goes on to show that the rest of the prophecy is fulfilled by Napoleon who came to his end in 1815. So far, we have only been able to locate statements on the king of the north by Miller, Himes, Fitch, and Litch. They all agree that the power that came to its end in verse 45 was Napoleon. It seems that most of the prominent Millerites believed that the willful king and the king of the north were two different powers and that the prophecy had been fulfilled by Napoleon.

This is important to understand because those who claim that the pioneers taught that the king of the north was the papacy always identify the willful king and the king of north as the same power. They look at what Miller and other pioneers said about the willful king and assume that they also considered these terms to refer to the same power. This is a misrepresentation of the facts. It appears that most of the pioneers who had something to say on the subject believed that these terms represented two separate powers. James White may have been the exception.

In 1847 he printed a booklet that included articles by him, Ellen White, and Joseph Bates. In the article by James White, entitled *The Time of Trouble*, he makes this statement. “But as I cannot harmonize either of these views (speaking of two views of when Michael stands up) with the Bible, I wish to humbly give my brethren and sisters my view of these events... Michael is to stand up at the time that the last power in chap. 11, comes to his end, and none to help him. This power is the last

that treads down the true church of God: and as the true church is still trodden down, and cast out by all Christendom, it follows that the last oppressive power has not ‘come to his end;’ and Michael has not stood up. This last power that treads down the saints is brought to view in Rev. 13:11-18. His number is 666.” *A Word to the “Little Flock” pages 8-9*

This statement is taken by some to mean that James and Ellen White, and Joseph Bates agreed that the king of the north was the papacy. This seems to be stretching things a bit, when James White is presenting it as “my view.” We have been unable to find anything by Joseph Bates on the subject and Ellen White says almost nothing about it. But it is thought because six pages of this book were written by sister White that she had to have agreed with her husband’s view of things, but she published many articles in the Review and this is never taken to mean that she agreed with all the views of everyone else who published articles in the same Reviews. The same could be said of Joseph Bates, just the fact that he wrote part of the book does not mean he wholeheartedly agreed with James White’s personal view.

Please notice that James White did not say “the papacy is the king of the north, which is the last oppressive power.” He says that the papacy is the power that comes to his end. In fact, in the December 12, 1854, issue of the *Review and Herald* he quotes the following from the *Bible Examiner* “We do not believe that Russia is ‘the king of the north.’ It is our *opinion* that any power that reigns over *Syria*—for the time being—‘the king of the north,’ spoken of Daniel xi; hence that the Turkish Dynasty is *now* that power... No arguments, nor ridicule, that has yet appeared, has in the least shaken our mind; yet we do not affirm that we are right; *events* may convince us that we are wrong in this matter. We have no theory at stake, and shall feel, we think no mortification to find we are—just what we believe all others to be—*fallible*.” *Review and Herald, December 12, 1854. (Italics in the original.)* James White makes no qualifying statement either before or after this quote to indicate that he, or the denomination, does not agree with this view and, as editor, he surely must have had something to do with including the quote in the paper.

We find another interesting statement in *The Sounding of the Seven Trumpets of Revelation 8 and 9*, published in 1859. “There is scarcely so uniform an agreement among interpreters concerning any part of the apocalypse as respecting the application of the fifth and sixth trumpets, or the first and second wo, to the Saracens and Turks...

and the close coincidence, or rather express identity between the king of the south, or the king of the north, as described by Daniel, and the first and second wo, will be noted in the subsequent illustration of the latter.” Again, these are not words from the pen of James White himself, he is quoting a passage from Keith. It would, however, have been a simple thing for him to leave out this portion of the passage if he did not agree with it. It adds little to the exposition he is making of the seven trumpets. But he left it in and makes no qualifying statement about it. This leads us to the startling conclusion that James White may have believed that the king of the north was Turkey, even though he clearly believed that the power which comes to its end is the papacy.

In 1853 Otis Nichols published an article in the *Review and Herald* titled *Papacy and France*. In this article he presents the view that the king of the north is England and the king of the south is a coalition of the French and the papacy. Here again we see the idea that the king of the north and the willful king are two separate powers. He closely follows Miller’s reasoning but says verse 45 is unfulfilled. I also found an article by Hiram Edson in 1856 titled *The Times of the Gentiles* in which he discusses the reasons why the United States is the “glorious land” of Daniel 11. It seems that James White agreed with Edson on this point because he brings it out 21 years later in his *Review* article in 1877.

But Edson does not elaborate on the king of the north except to say this “Verses 36-39 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.’ He also foretells that the king of the north shall come against him like a whirlwind, and gives a prophetic history of his campaign, at which time Michael would stand up, and there or then should be a time of trouble such as never was.” *Advent Review and Sabbath Herald, vol 7, January 10, 1856.*

He obviously puts verses 40-45 in the future the same as James White does.

We have read and cataloged every *Review and Herald* and every *Signs of the Times* article available on the General Conference Archives website in which the phrase king of the north appears, as well as numerous other church periodicals and writings by the pioneers. Based on what others were writing at the time, we could easily conclude that James White was looking for two opposing powers, one from the south and one from the north, to attack the papacy, and lead to its demise. But, lacking any definite word from him on this, we would be better to leave the poor man in peace, and not try to force him to

support any position on the interpretation of these verses.

Not a single one of the pioneers from 1840 to 1870 say that the king of the north was the papacy. Of the eleven references we found, four of them say it was Great Britain, two say that it was Syria (the Ottoman Empire or Turkey in their day), one says that it is Russia, and the rest are unclear. As for who comes to his end in verse 45, four say that it was Napoleon Bonaparte, three say that it is the papacy and the rest are unclear. The willful king is the only one that seems to have any kind of unanimity, but

even on this the opinions are far from unanimous, six say that he is the papacy and one says that he is France, the rest are unclear. (A detailed chart of our findings on the pioneers and their statements follows this article.)

This leaves us with the surprising conclusion that the majority view of the Advent pioneers was that the king of the north was Great Britain, the king who comes to his end in verse 45 was Napoleon and the willful king was the papacy. The only point on which we can truly claim a unanimous opinion among the pioneers is

the fact that the grammar of verse 40 requires three powers to be in conflict.

We are left with the question, did the denomination ever have a position on this prophecy that was generally agreed on? Was there ever an official position? Surprisingly the answer is yes. But this agreement did not come till after 1870 and James White never agreed with what became the official church position for 80 years.

Rick & Virginia Markwell

Wherever the truths of the gospel are proclaimed, those who honestly desire to do right are led to a diligent searching of the Scriptures. If, in the closing scenes of this earth's history, those to whom testing truths are proclaimed would follow the example of the Bereans, searching the Scriptures daily, and comparing with God's word the messages brought them, there would today be a large number loyal to the precepts of God's law, where now there are comparatively few. But when unpopular Bible truths are presented, many refuse to make this investigation. Though unable to controvert the plain teachings of Scripture, they yet manifest the utmost reluctance to study the evidences offered. Some assume that even if these doctrines are indeed true, it matters little whether or not they accept the new light, and they cling to pleasing fables which the enemy uses to lead souls astray. Thus their minds are blinded by error, and they become separated from heaven.

AA 232.1

Chart of Pioneers Statements on the King of the North

Legend:

- ARSH = Advent Review & Sabbath Herald
- BC19 = 1919 Bible Conference Transcripts
- FN = Footnote
- GCB = General Conference Bulletin
- NC = Not Clear
- NSF = No Statements Found
- PT = Present Truth
- RH = Review & Herald
- ST = Signs of the Times
- STEP = Signs of the Times and Expositor of Prophecy
- WLF = Word to the Little Flock

Author	Wilfull King	King of the North	Comes to His End	Source
James Stevenson				NSF
Thomas Preble				NSF
William Foy				NSF
Owen Crosier				NSF
Samuel Rhodes				NSF
Apollos Hale				NSF
Sylvester Bliss				NSF
Samuel Snow				NSF
Nathaniel Whitting				NSF
George Storrs				NSF
Henry Ward				NSF
Annie Smith				NSF
Rebekah Smith				NSF
Joseph Bates				NSF
George Butler				NSF
Joseph Waggoner (Father of E.J. Waggoner)				NSF
William Miller	papacy	Great Britain	Napolean	1833 FN 1
Josiah Litch	France	Syria (Ottomon Empire)	Napolean	1841 FN 3
Joshua Himes	papacy	Great Britain	Napolean	STEP 7/1/1841
Charles Fitch	Papacy	NC	Napolean	STEP 5/25/1842 FN 2

Author	Wilfull King	King of the North	Comes to His End	Source
James White	NC	NC	papacy	1847 WLF
Ottis Nichols	papacy	Great Britain	papacy	ARSH 1/20/1853
E. R. Seaman	NC	Russia	NC	ARSH 10/11/1853
James White	NC	possibly Ottomon Empire	papacy	STEP 12/12/1854
Hiram Edson	papacy	NC FN 5	papacy	ARSH 1/10/1856
H.L.Hastings	NC	NC	NC	ARSH 10/8/1857
James White	NC	possibly Ottomon Empire	papacy	1859 FN 4
E. Macomber	NC	NC	NC	ARSH 1/15/1861
Uriah Smith (prior to 1870)	NC	NC	Seems to favor papacy	ARSH 5/13/1862
John Loughborough	Papacy France	Great Britain	NC	ARSH 8/24/1869
Uriah Smith (after 1870)	France	Ottomon Empire	Ottomon Empire	1873 FN 6
E.O. Hammond	NC	Ottomon Empire	Ottomon Empire	RH 2/25/1873
Ellen White	NC	NC	NC FN 7	RH 9/6/1877
Roswell Cottrell FN 8	France	Ottomon Empire	Ottomon Empire	RH 10/4/1877
John Andrews	NC	Syria FN 9	NC	RH 8/28/1883
D.H.Lampson	NC	Ottomon Empire	Ottomon Empire	RH 4/14/1885
J.G.Matteson	France	Ottomon Empire	Ottomon Empire	RH 5/24/1887
A.Smith	NC	Ottomon Empire	Ottomon Empire	RH 12/6/1887
Daniel Bourdeau	France	Ottomon Empire	Ottomon Empire	RH 12/3/1889
N.C.W	NC	Ottomon Empire	Ottomon Empire	ST 10/18/1889
M.H.Brown	NC	NC FN 10	NC	ST 12/24/1894
G.O.T.	France	Ottomon Empire	Ottomon Empire	RH 12/24/1895
M.H.Huffman	NC	NC	NC	RH 4/7/1896

Author	Wilfull King	King of the North	Comes to His End	Source
Ellet J. Waggoner	France	Ottomon Empire	Ottomon Empire	PT 9/17/1896
William Prescott	NC	Ottomon Empire	Ottomon Empire	ST 12/17/1896
M.C. Wilcox	NC	NC	Ottomon Empire FN 11	ST 7/1/1897
H.P.H.	France	Ottomon Empire	Ottomon Empire	ST 7/8/1897
H.E.S.	NC	Russia FN 12	NC	RH 7/18/1899
G.H. Wallace	France	Ottomon Empire	Ottomon Empire	RH 5/15/1900
Alonzo Jones	France	Ottomon Empire	Ottomon Empire	RH 10/2/1900
Stephen Haskell	France	Ottomon Empire	Ottomon Empire	1901 FN 13
Lee S. Wheeler	NC	Ottomon Empire	Ottomon Empire	RH 6/18/1901
Chas T. Everson	NC	Ottomon Empire	Ottomon Empire	RH 10/8/1901
W.A. Spicer	NC	Ottomon Empire	Ottomon Empire	RH 10/22/1903
W.H. Wakeham	NC	Ottomon Empire	NC FN 12	RH 5/25/1905
M.C. Wilcox	papacy FN 14	papacy	papacy	ST 1/9/1907 BC19
F.I. Richardson	France	Ottomon Empire	Ottomon Empire	RH 4/11/1907
Claude D. Acmoody	NC	Ottomon Empire	Ottomon Empire	RH 7/2/1908
J.L. Shaw	France	Ottomon Empire	Ottomon Empire	RH 12/28/1911
Arthur G. Daniels	France	Ottomon Empire	Ottomon Empire	RH 11/14/1912
Francis M. Wilcox	France	Ottomon Empire	Ottomon Empire	RH 12/12/1912 12/19/1912 12/26/1912
Walter L. Burgan	NC	NC	NC	Rh 6/11/1914
S.M. Butler	NC	Ottomon Empire	Ottomon Empire	RH 8/13/1914
E.E. Andross	NC	Ottomon Empire	Ottomon Empire	RH 9/22/1914
M.N. Campbell	NC	Ottomon Empire	Ottomon Empire	ST 11/17/1914
Hampton W. Cottrell	NC	Ottomon Empire	Ottomon Empire	ST 11/24/1914

Author	Wilfull King	King of the North	Comes to His End	Source
G.B. Starr	NC	Ottomon Empire	Ottomon Empire	RH 11/26/1914
T.E. Bowen	NC	Ottomon Empire	Ottomon Empire	ST 12/15/1914
John Loughborough	France	Ottomon Empire	Ottomon Empire	1915 Letter
Albert M. Dart	NC	Ottomon Empire	Ottomon Empire	ST 7/13/1915
Louis H. Christian	NC	Ottomon Empire	Ottomon Empire	ST 8/1/1916
Percy Magan	NC	Ottomon Empire	Ottomon Empire	ST 8/15//1916
T.E. Bowen	NC	Ottomon Empire	Ottomon Empire	RH 8/31/1916
L.L. Caviness	NC	NC	NC	RH 12/27/1917
William Prescott	NC	papacy	papacy	BC19
L.E. Froom	NC	NC	NC	ST 6/7/1921
Calvin P. Bollman	NC	Ottomon Empire	Ottomon Empire	RH 8/25/1921
George B. Starr	France	Ottomon Empire	Ottomon Empire	RH 9/15/1921
Irwin H. Evans	NC	NC	NC	RH 11/9/1922
Lucas A. Reed	NC	Ottomon Empire	Ottomon Empire	ST 1/2/1923
L.A. Smith	NC	Ottomon Empire	Ottomon Empire	RH 8/30/1923
A.O. Tait	NC	NC	NC	ST 4/8/1924
Walter E. Hancock	NC	NC	NC	ST 3/8/1932
Gwynne Dalrymple	NC FN 15	NC	NC	ST 11/15/1932
W.L. Emmerson	NC	NC	NC	ST 6/12/1934
T.M. French	France	Ottomon Empire	Turkey	RH 1/17/1935 1/24/1935
Jean Vuilleumier	NC	NC FN 16	NC	ST 6/11/1935
Alexander Ritchie	France	Turkey	NC FN 17	ST 2/18/1936
F.D. Nichol	NC	Turkey	Turkey	RH 12/8/1938
W.L. Emmerson	NC	NC	NC	ST 5/21/1946
Arthur S. Maxwell	NC	NC FN 18	NC	ST 3/25/1952

Author	Wilfull King	King of the North	Comes to His End	Source
Harry W. Lowe	NC	NC	NC	RH 5/26/1955
L.J.Laws	NC	NC	NC	RH 9/2/1965
Raymond F. Cottrell	NC	NC	NC	RH 1/20/1966
Roy Allan Anderson	France	Turkey	NC	ST 11/1/1970
N. Gordon Thomas	NC	NC	NC FN 19	RH 1/14/1982
J. Paul Monk	NC	NC	NC FN 20	RN 6/2/1983
Sanuele Bacchiocchi	NC	NC	NC FN 21	RH 4/17/1986
Ritchie E. Way	NC	NC	NC FN 22	RH 10/19/1989
Ralph Martin	NC	NC	NC FN 12	RH 1/14/1990
Robert W. Coon	NC	NC	NC FN 22	RH 11/7/1991
William G. Johnsson	NC	NC	NC FN 23	RH 12/10/1992
Beatrice Neall	NC	NC	NC FN 24	RH 10/21/1993
William G. Johnsson	NC	NC	NC	RH 1/6/1994
Brian E. Strayer	NC	NC	NC FN 25	RH 10/6/1994

This chart was put together after doing a search on the phrase “king of the north” on the General Conference Archives website (<http://docs.adventistarchives.org/>) and the pioneer writings section of the White Estate, E.G. White CD rom. We have read and cataloged every article which uses the phrase “king of the north” in the Review and the Signs of the Times, and read, but not cataloged, every article in the Ministry Magazine, as well as spot reading the rest of the documents that came up in the Archives search. It includes every pioneer listed on the CD, even if we found nothing in their writings on the subject. We included every author of an article in the Review and Signs that came up on the hit list. In cases where an author, such as Uriah Smith, wrote numerous articles on the topic, we have included only references to the first article

which clearly sets forth the author’s position. In some instances we have included an author more than once. This is because the author expresses one opinion in one place and a different opinion later on. These references are arranged in date order based on publication date of the article.

Footnotes:

1. “Evidences from Scripture and History of the Second Coming of Christ About the Year A.D. 1843, and his personal reign of 1000 years,” p 27-28
2. “Extract from Fitch’s Sermons,” No. 6
3. “An Address to the Public, and Especially the Clergy,” p. 96-104
4. “The Sounding of the Seven Trumpets of Revelation 8 & 9,” p 31
5. very clearly states the king of the north power comes against the papacy.
6. “Thoughts Critical and Practical on the Book of Daniel,” p 301-318
7. seems to favor Ottomon Empire
8. grandfather of Raymond Cottrell
9. but only speaks of the first part of Daniel 11
10. it appears Syria but is not directly speaking of verses 40 -45
11. but qualifies his statement as “many Bible commentators believe”
12. but is not speaking of prophecy in this article
13. “Story of Daniel the Prophet,” p 247
14. identified the wilfull king as the papacy in the Signs article but not in the 1919 Bible Conference
15. mentions both France and the papacy
16. says it is connected with the Eastern Question
17. does not mention the events of verses 41-45
18. papacy implied
19. is only referring to the discussion on the topic
20. is referring to the failed predictions about Turkey
21. is discussing Hal Lindsey’s predictions
22. is discussing tithe, not prophecy
23. is discussing a book about W.W.Prescott, not prophecy
24. rejects Smith’s views as misguided
25. is speaking about Adventist history, not prophecy

The minds of the Bereans were not narrowed by prejudice. They were willing to investigate the truthfulness of the doctrines preached by the apostles.

They studied the Bible, not from curiosity, but in order that they might learn what had been written concerning the promised Messiah.

Daily they searched the inspired records, and as they compared scripture with scripture, heavenly angels were beside them, enlightening their minds and impressing their hearts.

AA 231.2