

**Understanding the Book of Daniel**

**Acknowledgements**

I have in my possession expositions on the book of Daniel from our Adventists pioneers as well as more recent Adventist authors who have sought to tackle Daniel 11. As I have read and studied their research, I have been blessed, and though not always being able to see some points in their expositions, or even while strongly disagreeing with some of their conclusions, I consider each of these men true Adventists in the central tenants of our faith.

Daniel 11 can be potentially dangerous ground. It is easy to fall into the trap of condemning our fellow brothers or sisters for exploring scenarios differing than the ones we hold to be "truth." Daniel 11 stands as perhaps the most divisive chapter in all the Bible among Seventh-day Adventists. No other chapter has produced such variant views on prophecy as this one. As a church, we are practically united on Daniel 2, 7, 8, 9 with little if any deviation. Daniel 11 is another story.

I wrestled with the thought of writing on this subject, knowing that to do so opens me up to some of the same criticisms, that some if not all of which these authors have themselves experienced. The challenge of presenting new scenarios for unfulfilled prophecy is a daunting task. Yet, I am compelled, and excited to write on this subject. What I present in this book, I believe merges in a sense, points, and themes from the research of the above expositors. It addresses concerns which some have felt were either too lightly treated, or not dealt with at all

while still adhering to the theme of the great controversy. I have attempted to pull together the strongest points of each and present a whole picture that will also harmonize with the Spirit of Prophecy. I have also sought to follow consistent principles of interpretation, so if there is anywhere that I have erred, please be merciful, it is not intentional! In fact, while this exposition will present a few new thoughts on Daniel 11, I am convinced that the view presented is not new at all.

While this book will cover every chapter of Daniel, the intent is not to simply produce another book. You will quite quickly see the difference between this book and others you may have read. For one, I will not get into the detail of a verse by verse exposition of the entire book, especially chapters 2, 7, 8, and 9. Instead this book is given to present the "big picture" of the book of Daniel. Many other able authors, past and present have written upon these details. Instead, I will spend most of my time on preparing us to understand the minute details of Daniel 11:40-45, the only verses in Daniel that are yet unfulfilled. I have also attempted to simplify Daniel chapter 11 to dispel the notion that it is too complex to be understood. My goal is to try to make Daniel 11 understandable to the layperson who may desire to share it with others as a witnessing tool. I have attempted to "juice" Daniel 11, and I fact, the entire book of Daniel to show what will be at the end of time. In the last section, I will bring the book of Revelation to bear on what we have learned. And the picture that emerges is eye opening. As I present this scenario, please accept it not as a dogmatic position of truth, but only as a possible solution to becoming more unified on Daniel 11. There are discussion questions at the end of each chapter to facilitate small groups. Be blessed!

## **SECTION I: SETTING THE GROUNDWORK**

**Chapter 1: Daniel Overview**

**Chapter 2: Christ and the Great Controversy in the Book of Daniel**

**Chapter 3: End Time Events on the Book of Daniel**

**Chapter 4: Nothing New, Only More Detail**

**Chapter 5: The Time Prophecies of Daniel**

## **SECTION II: DANIEL 11:23-40 UNLOCKED**

**Chapter 6: Overview of the Various Views on Daniel 11:40-45**

**Chapter 7: Political Conquests and Spiritual Conquest**

**Chapter 8: How the History in Daniel 1-6 Unlocks the Prophecy of Daniel 11:40-12:1-2**

**Chapter 9: How the Prophecies of Daniel 7-9 Unlocks the Prophecies of Daniel 11:40-12:1-2  
(incomplete)**

## **SECTION III: DANIEL 11:40-45: IDENTITIES REVEALED**

**Chapter 10: Midnight and the Coming King of the North**

**Chapter 11: Daniel 11:40: Who is the King of the South at the Time of the End?**

**Chapter 12: Identity of the King of the North at the Time of the End**

**Chapter 13: Daniel 11:40-45: An Amazing Revelation**

## **SECTION IV: REVELATION'S VERIFICATIONS**

**Chapter 14: Daniel 11 and Revelation 13**

Grammarly 5/6/2016 5:54 AM

Comment [1]: Inserted: 0

**Chapter 15: Revelation 17 and the Seven Kings: The Other Is Not Yet Come**

**Chapter 16: The KON vs. The KOS: Winner Faces the Remnant**

**Chapter 17: The Abomination of Desolation: A Triple Application**

**Chapter 18: The Deadly Wound and the Time of Trouble**

**Chapter 19: The Battle of Armageddon**

**Chapter 20: The King of the North and the Coming Millennium**

**Chapter 21: The King of the North's Third and Final Attempt to Take Mount Zion**

**Chapter 22: The Parallel**

**Chapter 23: Midnight and the Ten Virgins**

**Chapter 24: Joseph and the Coming Famine**

## **SECTION I: SETTING THE GROUNDWORK**

**This section consists of 5 chapters. We will get a fundamental understanding of the flow and underlying principles needed to rightly understand Daniel 11:40-45.**

## **Chapter 1: Daniel Overview**

The book of Daniel is made up of twelve chapters. It's author, Daniel, was a Hebrew taken captive by Babylon when they destroyed Jerusalem in 605 BC. The book is divided into two parts. Chapters 1-6 chronicles Daniel's experiences in the courts of Babylon, while chapters 7-12 make up the major prophetic portion of the book. In this chapter, we will do a quick overview of the theme of each chapter to get the big picture.

Chapter 1 begins with Nebuchadnezzar, king of Babylon just after his armies have destroyed Jerusalem. Daniel, Daniel, Hananiah, Mishael, and Azariah are featured as four young Hebrews who stand out among the captives. Brought into the Kings court to be trained in the arts and sciences of Babylon, they refuse to compromise their convictions. The king has commanded that the group of new slaves be fed with his meat and wine. (Daniel 1:5). These foods are against the Hebrew dietary, so the four Hebrews ask to be fed with simple foods of vegetables and water. After ten days of testing, they are found to be better off than the Hebrew slaves who ate the unclean diet. Eventually, they are found to be ten times wiser than their counterparts.

In chapter 2, the King of Babylon is troubled by a dream which he neither understands or remembers. Summoning his wise men and magicians, he seeks answers to his troubling dream. The wise men and magicians fail to produce answers and in a fit of rage, the king commands all the wise men to be killed. This death decree includes the four noteworthy Hebrews. Daniel and his friends request time to make the dream known unto the king, and by the morning, God has revealed to them the meaning dream and its meaning. In the dream, Nebuchadnezzar saw an image of a man made up of different metals which was finally destroyed by a stone cut out without hands. This dream, he is told, represents the rise and fall of nations down to the end of time.

The next chapter tells the story of the King setting up an image in the plains of Dura, issuing a command that all bow down before the image to worship it. Shadrach, Meshach, and Abednego, (the new names of Hananiah, Mishael, and Azariah) are present at the dedication of the image. As usual, they refuse to compromise their convictions. They know it is a sin to bow down before graven images. This refusal to bow sends the king into another fitful rage. He commands that these three Hebrews be thrown into a fiery furnace. (Daniel 3:18-20). However, divine intervention takes place as the Son of God protects them from the flame even as they are thrown into it.

Chapter 4 describes the temporary insanity of King Nebuchadnezzar after his pride forbids him to repent of his evil ways. He is given a dream of a tree whose height reached unto the heavens (v.10-12), but was cut down until “seven times” should pass. Daniel explains to the king that this dream was a warning that he would be cut down from power because of his sins. The king ignores the warning and the prophecy comes to pass. The king is eventually restored to power after the “seven times” have passed.

In chapter 5, we have the fall of Babylon to the Medes and Persians. Here, the grandson of Nebuchadnezzar, Belshazzar, is celebrating his kingdom, using the vessels of God that had been captured by his grandfather. In the midst of their celebration, a handwriting appears on the wall. This stuns the partiers, and everyone is at once sobered. No one can understand the writing on the wall, so Daniel is called in to interpret it. He tells the king that the writing signifies that his kingdom will fall that night, and it does. In that night was Belshazzar the king of the Chaldeans slain. “And Darius the Median took the kingdom, *being* about threescore and two years old.” Daniel 5:30-31.

Chapter 6 picks up with this new Medo-Persian Empire and its king Darius. The leaders of the kingdom are jealous of Daniel, who was immediately exalted in Darius's kingdom. A plot is hatched in be put to death. These leaders scam Darius into signing off on this decree. Expecting Daniel to ignore this decree because of his known faith in God, he is quickly condemned for breaking this law on prayer. Darius is helpless as the laws of the medes and Persians cannot be changed (Daniel 6:8) and is helpless to prevent Daniel from being thrown in the lion's den. Again, God miraculously intervenes. Daniel is unscathed by the lions and the next morning, he is released from the prison, while his accusers are thrown in and devoured.

Chapter 7 of Daniel starts the second half of the book. It here that the book turns from mainly historical accounts of Daniel in the courts of Babylon and Medo-Persia to prophetic utterances regarding the future kingdoms. The visions and dreams are no longer given to the kings of Babylon (Daniel 2, 4), but are now given to the prophet Daniel himself. Daniel 7 depicts four beasts, a lion, a bear, a leopard, and fourth beast with ten horns. These beasts represent kingdoms, just as the vision of the statue in Daniel 2. But this vision focuses in on a mysterious power called a "little horn" rising up among the ten horns of the fourth beast. An angel explains to Daniel the meaning of this vision, mainly that this little horn power which would rise out of this fourth kingdom would "speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws" Daniel 7:25. The same chapter reveals a judgment scene happening with angels surrounding God, with "books" being opened, as well as the Son of Man being brought before the Father to receive a kingdom. (Daniel 7:9-10,13-14).

In chapter 8, Daniel receives a second vision. This time it is regarding a ram and he-goat with a "great horn", (not a little one). (Daniel 8:5,8) The he-goat defeats the ram, and then the

notable horn is broken. In its place comes up four other horns, and out of one of these four horns rises the same “little horn” described in the previous chapter. This time, the horn is described as not only attacking the people and law of God, but seeking to attack Jesus himself, “the prince of the host” as well as his “sanctuary”. (Daniel.8:11). Daniel then hears two angels speaking to one another and hears that this vision would last for 2300 evenings and mornings. An angel proceeds to explain to Daniel that the ram and he-goat represent the rise and fall of two nations, that the little horn that rises out of one of the four horns shall “destroy wonderfully” (Daniel 8:24), even warring against the “Prince of princes” but would be broken without hand (v.25).

Daniel 9 covers the prayer of Daniel as he seeks understanding regarding the vision of Daniel 8, as well as the timing of the 70 years of captivity that had been accomplished upon his people. As he seeks the Lord in prayer regarding these matters, the angel again appears to him, the one he had seen in the “vision at the beginning” (v.21) had come again to give him understanding. Since there is no vision in Daniel 9 previous to Daniel’s prayer, it is obvious that the “vision” Daniel is referring to was the vision from the previous chapter. It is this vision, that the angel had come to give Daniel a complete understanding. Daniel is told that from the time a certain decree is given to rebuild the city and temple of Jerusalem, that a total of almost 490 years later the Messiah would appear to establish a covenant with many. A time frame had been given the people of God to be ready to receive the Messiah. Should they reject him, they and their temple would be desolate. (Daniel 9:24-27).

Daniel 10 is the introduction to the last prophecy given in the book of Daniel, mainly the prophecy of Daniel 11-12. In this chapter, Daniel is visited once more by the angel. The purpose of this visit is to show Daniel, what shall befall thy people in the latter days: for yet the vision *is* for *many* days. (Daniel 10:14).

Daniel 11 is one of the most difficult chapters in all of prophecy to decode. In this chapter, we are introduced to the main players, the kings of the north and south. They engage in conflict against one another until Daniel 11:40 where the king of the north is finally victorious. This king of the north appears to sweep the whole world (v.40) and does something wicked enough to cause “Michael” to stand up in Daniel 12:1. The emphasis of this book will be to determine who this king of the north is, and what he does that leads to Michael standing up. In fact, I will demonstrate that all the previous chapters of Daniel were given to help us understand Daniel 11, particularly verses 40-45.

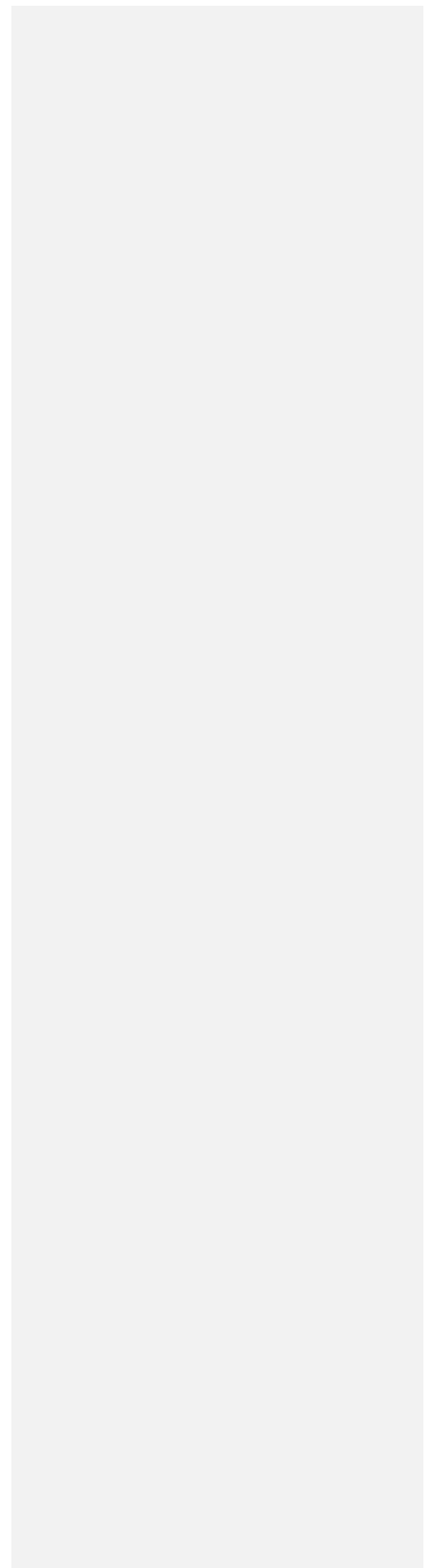
Finally, Daniel 12 brings us to the time of trouble and the resurrection of the dead (v.1-3). Daniel is told that a full understanding of the things he has written will remain locked until the “time of the end”. (v.9). The book closes with the mention of three prophecies, one of which has been mentioned before; 1,260 days, (v.7), 1,290 days (v.11), and 1,335 days (v.12).

With this big picture in mind, we can begin to unlock the book of Daniel always keeping the big picture in the background. This will help us to understand the purpose behind each chapter, and will unveil a divine order to the very chapters of this prophetic book.

**Group Discussion Questions:**

1. Why do you think the book of Daniel is relevant, even though it was written so long ago?
2. Does prophecy have anything to do with the gospel? Should we be more focused on Christ than prophecy?
3. Do you struggle to understand the book of Daniel? If so, what are some of those struggles?
4. What moral lessons can we learn from the stories of the book of Daniel?
5. Do those lessons have any relevance for God’s people at the end of time?

6. Do you think Christ is in the book of Daniel? If so, where? Discuss.



## Chapter 2: Christ and the Great Controversy in the Book of Daniel

The book of Daniel is ultimately about the great controversy between Christ and Satan. While this is a given, it is demonstrated in the book of Daniel in a way that is quite extraordinary. Jesus himself said that the Scriptures testify of him. (John 5:39-40). Understanding that Christ is the center of the book of Daniel helps us to see the book with new eyes. In this chapter, we will again go through the entire book of Daniel, but this time, with a focus on Christ and the great controversy. This exercise will help us solidify the big picture of the book of Daniel from another perspective.

Remember in Daniel 1, Daniel had been taken a captive with other Israelites. Though there is no record of Daniel himself rebelling against God, but he was still taken from his home and brought into a strange land, and was counted as one of them. This is strikingly similar to Christ who, though he had no wrong, came to this earth as a servant, a captive, to be counted as one of us. “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin.” Hebrews 4:15. “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham. Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.” Hebrews 2:14-17.

Daniel’s first test in this strange land was over appetite. Jesus first test was over the same. “Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he

had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” Matthew 4:1-4. Daniel appears to function as a type of Christ. We will see demonstrated again in the following chapters.

In Daniel Chapter 2, we have an image of a man. This man represents the kingdoms of this world and their fall. (Daniel 2:44). These kingdoms are ultimate destroyed by a stone dashed against its feet. These kingdoms fall because of pride and presumption. Nebuchadnezzar *presumed that his kingdom and mission could not fall, fail, or be weakened in any way.* (Pride *goeth* before destruction, and an haughty spirit before a fall. Proverbs 16:18). Ellen White writes for example, “The *pride* of Assyria and its fall are to serve as an object lesson to the end of time. Of the nations of earth today who *in arrogance and pride* array themselves against Him, God inquires, "To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth." Verse 18. {PK 366.1}” This event in Daniel 2, though not a type of Christ per se, reminds us of elements in the second temptation in the wilderness. Satan approaches Christ, *the man who represents* the kingdom of heaven, “And saith unto him, If thou be the Son of God, *cast thyself down*: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou *dash thy foot against a stone.*” (Matthew 4:6). He was trying to lead Christ to presume that he could not fail, even if he presumed upon the certainty of his mission, and upon God’s will. “With this terrible weight of guilt upon Him because of our sins He withstood the fearful test upon appetite, and upon love of the world and of honor, *and pride of display which leads to presumption.*” 3T 372.

In the third chapter of Daniel, we are reminded that Shadrach, Meshach, and Abednego were brought before a golden statue represent the kingdom of this world, and were invited to bow before it. In similar manner, “the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.” Matthew 4:8-9. As these three resisted, so Christ responded, “Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.” (v.10). And just as Christ came to minister to them after this trial, so, after this temptation, “angels came and ministered unto him.” (v11). Daniel chapters 1 to 3 appear to be a shadow of the incarnation of Christ, and the start of his ministry in 27, a prominent part of the 70-week prophecy found in Daniel 9:24-27.

Daniel 4, we will recall was the story of Nebuchadnezzar’s dream of the tree. This tree “grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.” Daniel 4:11-12. This tree represented Nebuchadnezzar and his kingdom. But the tree was cut down. God would demonstrate to this king, that this tree, representing Babylon’s dominion was not the tree that would last forever. There was another Tree in the Scriptures, described in almost identical words. Jesus speaking of this parable form said, “Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.” Luke 13:18-19. That tree to which all come and find shade is the cross of Calvary. It is the Tree that lasts forever, or kingdom that lasts forever, for that tree points us to the death of Christ.

In Daniel 5, we have the Belshazzar and the writing on the wall. Outside his kingdom the very night of his fall and the fall of the Babylonian empire, was a man by the name of Cyrus. Of Cyrus, the Isaiah had prophesied the following: “That saith to the deep, Be dry, and I will dry up thy rivers: That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron...” (Isaiah 44:27-28, 45:1-2.)

Cyrus was a type of Christ. He “set the captives” by drying up the “deep”. Cyrus conquered Babylon by diverting the river Euphrates, “descending into the deep” to open the “leaved gates”. In similar fashion, Christ descended into the earth, and through his death and burial, opened the gates of hell (the grave) to set the captives free. “The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.” Luke 4:18-19. In fact, just a writing appeared on the wall telling Belshazzar that his kingdom was “finished” (Daniel 5:26), so Christ upon the cross cried out, “it is finished.” (John 19:30).

In Daniel 6, we remember that Daniel has been cast into the lion’s den, a “stone” is laid over the mouth of what is to be Daniel’s tomb, and the stone is “sealed” (Daniel 6:17). This is another amazing parallel to Jesus who after his death was buried, that his enemies “went, and made the sepulchre sure, sealing the stone, and setting a watch.” Matthew 27:66. Daniel came out of the tomb alive. He had conquered the grave. So when the women went to the tomb to

mourn for Jesus, “the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay.” Matthew 28:5-6. Amazingly, Daniel 1-6 appears to foreshadow Christ's ministry and his death burial resurrection, or in short, the 70-week prophecy of Daniel 9.

Daniel 7, we will recall, makes a transition from the historical accounts of Daniel in the courts of a strange land, to prophetic utterances regarding the future. We may follow this pattern and see that Daniel 7 moves us from Christ ministry in the courts of earth, foreshadowed in the first 6 chapters, to the great controversy that occurs after his return to heaven. The four beasts mentioned in Daniel 7 take us through four empires, Babylon, Medo-Persia, Greece, and Rome, the kingdom responsible for crucifying Christ. The little horn, which rises after the fall of Rome dominates for 1,260 prophetic days, or “time, times, and half a time” (Daniel 7:25). Daniel chapters 1 through 6 foreshadows the seventy-week prophecy, while Daniel 7 introduces us to the 1,260-year prophecy, and Daniel 8 will introduce the 2300 day-year prophecy and the cleansing of the sanctuary.

While Daniel 9 covers the 70-week prophecy in reality, in this chronological pattern, we will focus instead on the shadow of Daniel 9. The seventy-week prophecy was a probationary period granted to Israel. When this period passed, their probation closed because they had rejected Christ in the persecution of Stephen, the first Christian martyr. In like manner, the close of the 2300-day Prophecy (Daniel 8) will lead to the close of probation (Daniel 9) upon the wicked who have rejected the three angel's messages and proceed to persecute the remnant.

Daniel 10 and 11 culminates the great controversy theme by focusing in on the work of the king of the north, particularly in verses 40-45. When this entity does this final work which is so abominable it leads to Michael standing up, then “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.” Daniel 12:1-2. Thus, Daniel’s big picture also reveals in shadow form, the great controversy from the time of Christ down to his second coming.

### **Group Discussion Questions**

- 1. After reading this chapter do you think prophecy is closely connected with Christ, or is it separate from the gospel? Why or why not?**
- 2. How do the first six chapters of Daniel parallel the ministry of Christ?**
- 3. What are your thoughts regarding the pattern of the great controversy in the book of Daniel?**
- 4. Do you see any reflections of end-time events in the first 6 chapters? Discuss?**

### **Chapter 3: End Time Events in the Book of Daniel**

The book of Daniel does not only present the big picture about the great controversy. It also presents another big picture, in chronological order as we have seen in the last chapter. In this chapter, we will look at the big picture from yet another angle, that of end-time events.

In Daniel chapter 1, we are introduced to a small group of faithful servants. While the majority of Hebrews had apostatized, Daniel and his friends were in fact a remnant, who remained faithful to God. They refused to eat the king's meat or drink his wine. In other words, they refused to drink the wine of Babylon. Literally. At the end of time, there will be a remnant, those who have not "drunk" of the wine of Babylon. (Revelation 17:1-2, Revelation 14:8). As a result of this refusal, this remnant is ten times wiser than their peers. So, God's end-time remnant, are classified as the five "wise virgins" in the parable of the 10 virgins. (Matthew 25:1-13).

In Daniel 2, we find a prophecy that the Babylonians and wise men and magicians cannot understand. Only those who refuse the wine of Babylon are able to understand this message regarding the end time. So, only the remnant, those who refuse the wine of Babylon, will be able to understand the end time message. "Many shall be purified, and made white, and tried; but the

wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.” (Daniel 12:10). Like Daniel, they will preach a message to Babylon and its king. That message, like the one Daniel gave to the Nebuchadnezzar, is that Babylon will fall. “And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” Revelation 14:8.

It was in response to this troubling news that Nebuchadnezzar proceeded to set up an image in plains of Dura. Likewise, it will be in response to the preaching of the everlasting gospel found in Revelation 14:6-12, that spiritual Babylon will seek to set up an image and force all to bow down and worship. “And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.” (Revelation 13:15). And just as the three Hebrews refused to bow, there will be a people who refuse to bow to the image.

In Daniel 4, the tree representing the king of Babylon reached unto heaven. This was a sign that his sins had gone beyond a limit. They had reached unto heaven. When Spiritual Babylon sets up the image and commands all to worship (Daniel 3), her sins will have reached unto heaven (Daniel 4). “And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” (Revelation 18:4-5). It is then, that Babylon will be declared fallen, just as Daniel declared Babylon fallen in chapter 5.

In Daniel 6, a death decree is issued against those who refuse to disobey the law of God. “Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.” Daniel 6:5. Likewise, Satan will move his people to issue a decree in direct violation against the law of God. “And he causeth all, both small and

great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” Revelation 13:16-17. This command will have no bearing on the remnant, as it had none on Daniel. While death will look certain, God will intervene to deliver his people.

Once again, we come to Daniel 7 which we have seen is a transition point in the book. In our end-time event big picture scenario, Daniel 7 assures us with these words, “But the judgment shall be set, and they shall take away his dominion, to consume and to destroy it unto the end.” Daniel 7:26. We can rest assured that while this antichrist power appears to be ready to destroy the people of God, he will not succeed.

In Daniel 8, the Sanctuary is cleansed in answer to wicked works of the Little horn. We can rest assured that this will indeed happen and when it does, probation will close for all who have rejected this time of mercy, just as Daniel 9 pointed to a close of probation for the nation of Israel who had rejected their time of mercy.

Daniel 10-11 concludes with these words, “And he shall plant the tents of his palace between the sea and the glorious holy mountain; yet he shall come to his end, and none shall help him.” Daniel 11:45. This is because Michael will stand up and deliver his people. “And at that time shall Michael stand up, 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.” (Daniel 12:1).

In essence, the book of Daniel holds a message for his people in end time. Only the remnant, those who refuse the wine of Babylon (Daniel 1), will be wise and able to understand

prophetic events, preaching the message that Babylon will fall (Daniel 2). As a result of this troubling news, Babylon will set up an image and command all to bow to it, but there will be a people that refuse to bow down or take a knee (Daniel 3). When Babylon does this, her sins will have reached unto heaven (Daniel 4). Then Babylon will be declared to be fallen (Daniel 5). She will issue a death decree in connection with a command that violates the law of God (Daniel 6). But his dominion shall be taken away (Daniel 7). The Sanctuary will be cleansed (Daniel 8), probation will close (Daniel 9), and the king of the north will come to his end with no one to help him (Daniel 10-11) when Michael stands up to deliver his people and raise the dead (Daniel 12).

### **Group Discussion Questions**

1. How does the book of Daniel reveal a message of hope for God's end time people?
2. What lessons can we learn from each chapter regarding the end time?
3. How does Daniel chapter 1 set the foundation for survival of God people in the time of end?
4. Do you see any parallels between Daniel 1 and the parable of 10 virgins?

## **Chapter 4:**

### **Nothing New, Only More Detail**

Certain principles are inherent in the text of Daniel. One of those principles is the principle of "repeat and enlarge." In this chapter, we see how this principle works and also look at how transition points are key to rightly understand the big picture. Both of these principles (Transition Points, Repeat and Enlarge) are found in chapters 2,7,8, 9, 11-12.

In Daniel 2, Nebuchadnezzar dreams a dream in which he sees a statue. The head is of Gold, chest, and arms of silver, belly and thighs of brass, legs of iron, toes of iron and clay. "Thou, O king, sawest, and, behold, a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. As for this image, its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, its legs of iron, its feet part of iron, and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, so that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Daniel 2:31-35.

In interpreting the dream, Daniel tells us that the head of gold is symbolic of the Babylonian empire. (v37-38). Another kingdom, the chest and arms of silver, would overthrow Babylon. This was the Medo-Persian empire. A third kingdom of brass would reign after Medo-Persia, namely, the Grecian empire. The fourth kingdom, the Roman Empire symbolized by iron would reign after the fall of Greece. Rome would be divided as represented by the toes of Iron. A fifth element, clay, is added to the toes of iron. It is this combination of clay and iron which is destroyed by the stone cut out without hands, a reference to Christ and his kingdom. "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Daniel 2:44-45.

The principle of repeat and enlarge will reveal that in the following parallel chapters (7-12) there is nothing new, only more detail. In other words, these chapter repeat and enlarge on Daniel 2, with more detail revealed as the book advances. If one rightly understands Daniel 2, then he or she has everything needed to understand Daniel 7-12. In fact, in order to understand the most complex chapter of Daniel, chapter 11, one must compare it not only with Daniel 2,7,8, and 9, but also with Daniel 1,3,4,5 and 6! Stated differently, Daniel 1-9 prepares us to rightly understand Daniel 11-12.

Daniel 7 repeats and enlarges upon Daniel 2. There we find four beasts, a lion, a bear, a leopard, and a fourth non-descript beast with ten horns (Daniel 7:1-8). These beasts are also said to represent kingdoms (v23). These kingdoms parallel the kingdoms found in Daniel 2 but with

more detail. The lion is symbolic of Babylon, the bear, Medo-Persia, the four headed leopard representing the four divisions of Greece after the fall of Alexander the great. Those four divisions were headed up by four generals, Ptolemy, Seleucus, Cassander, and Lysimachus. The fourth beast is Rome, and the ten horns correspond to the ten toes of Daniel 2. Just as a fifth element is introduced among the ten toes of Iron in Daniel 2 (clay), so a fifth element is introduced in Daniel 7 among the ten horns, the little horn. Hence the little horn parallels the clay of Daniel 2. But in Daniel 7, we are given more information about the work of the little horn. Daniel two does not tell us why the stone cut out without hands smites the image on it feet of iron and clay. But as we look at the detail given regarding the little horn in Daniel 7, we begin to understand why this happens. In other words, Daniel 7 begins to answer the question of why “Michael” stands up in Daniel 12:1-2. It is because of the work of this antagonist who, “shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law” Daniel 7:25.

Putting the two chapters side by side we could juice it down through this imagery.

Daniel 2	Daniel 7
A Golden	Lion
A Silver	Bear
A Brass	Four headed Leopard
An Iron	Beast
A Clay	Little Horn

Daniel 8, parallels Daniel 2 and 7, dropping certain points and giving more detail on crucial elements. Here we find a ram defeated by a he-goat. We are told what these two animals represent. “The ram which thou sawest, that had the two horns, they are the kings of Media and

Persia. And the rough he-goat is the king of Greece: and the great horn that is between his eyes is the first king.” (Daniel 8:20-21). The ram parallels the Bear of Daniel 7, and the silver chest and arms of Daniel 2. The he-goat parallels the 4-headed leopard of Daniel 7 and the belly and thighs of bronze in Daniel 2. This is affirmed by the very next verse, Daniel 8:22. “And as for that which was broken, in the place whereof four stood up, four kingdoms shall stand up out of the nation, but not with his power.” The four that stood up in the place of the one great horn are the same four generals of Daniel 7.

The next power seen is the little horn. “And the he-goat magnified himself exceedingly: and when he was strong, the great horn was broken; and instead of it there came up four notable *horns* toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the glorious *land*. And it waxed great, even to the host of heaven; and some of the host and of the stars it cast down to the ground, and trampled upon them. Yea, it magnified itself, even to the prince of the host; and it took away from him the continual *burnt-offering*, and the place of his sanctuary was cast down. And the host was given over *to it* together with the continual *burnt-offering* through transgression; and it cast down truth to the ground, and it did *its pleasure* and prospered.” Daniel 8:8-11.

This is the same little horn of Daniel 7, only described in more detail. Let’s review for a moment. The clay of Daniel 2 represents an entity, “a kingdom” that would rise after but among the toes of iron. Since this power parallels the little horn of Daniel 7, we can know with certainty, that the little horn of Daniel 7 is Papal Rome. This helps us to understand this statement regarding Daniel 2.

"The mingling of churchcraft and statecraft is represented by the iron and the clay. (MS 63, 1899). {4BC 1168.8}"

Since Daniel 8 parallels Daniel 7, and 2, then Daniel 8 is giving more detail of the work it does that leads to stone smiting the image, or Michael standing up. Compare. "And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." (Daniel 8:25). Remember, Daniel 2 speaks of a stone that "was cut out without hands" (Daniel 2:34). It is this stone cut out without hands that destroys the little horn of Daniel 8 "without hand". The little horn of Daniel 8 represents *in part* the papacy.

Non-SDA scholars object to this view that the little horn in Daniel 8 is papal, primarily as a result of their failure to understand this principle of repeat and enlarge. They argue that the Papacy did not rise out of Greece, the He-goat. And they are correct. But in disregarding the principle of repeat and enlarge, they miss crucial evidence which also happens to prepare one to understand Daniel 11.

The little horn of Daniel is does not only represent Papal Rome, it also represents pagan Rome. Both Pagan and Papal Rome appear to share attributes of the little horn. Both destroyed the holy people of God, both practiced and prospered, both stand up against the prince of Princes as described in Daniel 8. The little horn presents what I will call a "prophetic merger," where two different powers (pagan and papal) are merged under one symbol. This same merger is present in Daniel 2 where the *feet of iron and clay* represent Rome in both pagan and papal phases.

The same prophetic merger is found in Daniel 7 where Pagan and Papal Rome are again referred to under the same symbol, *the fourth nondescript beast* from which the little horn rises.

(John uses this fourth beast with ten horns to describe both Pagan and Papal Rome in Revelation 12:3-4 as pagan Rome, and Revelation 12:14-17 as Papal Rome.)

Hence in Daniel 8, the Little horn represents the dual phase of the Roman empire. The problem however is that neither Pagan nor papal Rome rose out of one of these four kingdoms of Greece. So how can the little horn be said to rise “out of one of them” that is, the four divisions of Greece (v9)?

Let’s notice something special about Daniel 8. It is the first time in the book of Daniel that there is an emphasis on direction. Daniel first sees the ram “pushing westward, and northward, and southward” (v4), the he-goat which “came from the west” (v5), after the great horn is broken in Greece, a symbol of Alexander the “Great”, the four horns came up “toward the four winds of heaven” (v8), that is north, south, east, and west. Daniel is bringing our attention to north, south, east, and west for a reason. Of Alexander’s four generals, Ptolemy became the “king of the South” as he took the area of Egypt. Cassander became the “king of the west” taking the Greece, Lysimachus took the north division with Asia minor, becoming “the king of the north”, while Seleucus took the eastern division, Syria and was the king of the east. However, two of the four generals, Lysimachus, and Cassander had their kingdoms absorbed under Seleucus, who now dominated the north, (Babylon) while Ptolemy dominated Egypt. These titles, king of the north, and king of the south are used repeatedly in Daniel 11, and are symbolic. Daniel 8 is prepping students of prophecy for the symbolic use of these terms in Daniel 11.

Hence, the little horn of Daniel 8 rises “out of them”, that is, either as king of the north, or king of the south. There is no need to guess, for Daniel tells us which direction this little horn moved. “And out of one of them came forth a little horn, which waxed exceeding great, *toward*

*the south*, and toward the east, and toward the pleasant *land*.” If the little horn is pushing toward the south, it is obvious that he rises symbolically from the north. When we get to Daniel 11:40-12:1, it is this “king of the north” that meets his end when Michael stands up.

In fact, we will see that Rome (both Pagan and Papal) is described in Daniel 11 under the title of the "king of the north" which means that both Rome and the Papacy rise out of the king of the north *prophetically*. In other words, Daniel 8:11 is showing us that *the king of the north moves from a literal title to a prophetic one at some point*. Only in this way, can it be said of the papacy that it rose out one of the four horns, that is, it did so prophetically, namely the northern one.

In Daniel 9, the 70-week prophecy gives us more detail regarding Daniel 8, namely, the 2300 day time prophecy found in Daniel 8. This prophecy of Daniel regarding the cleansing of the sanctuary (Daniel 8:13-14) is an amplification of Daniel 7:9-10: “I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.”

Daniel 9 also reveals to us more detail about the work of the little horn and the results when it says, “and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.” Daniel 9:27. This verse

is not only a reference what would happen at the end of 70 week prophecy, but also at the end of the world, or the “consummation” of all things.

Finally, Daniel 11 repeats and enlarges on Daniel 2, 7, 8, and 9. Let's take a quick view. Daniel 11:1-4 show us the principle of repeat and enlarge, revealing Medo-Persia, followed by Greece, and it's four divisions of Greece, but this time with more detail. Babylon has already fallen off the scene and is not mentioned.

**Daniel 11:2** And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.

**V3** And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

**v4** And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

Now notice Daniel 11:5-13 and the introduction of the titles “king of the north” and “king of the south”. We know that what unfolds in these verses must be unfolding within the two divisions (north and south) of the kingdom of Greece.

**v5** And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

**v6** And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in *these* times.

**v7** But out of a branch of her roots shall *one* stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

**v8** And shall also carry captives into Egypt their gods, with their princes, *and* with their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north.

**v9** So the king of the south shall come into *his* kingdom, and shall return into his own land.

**v10** But his sons shall be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, *even* to his fortress.

**v11** And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

**v12** *And* when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*.

**v13** For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

Here we have no "line upon line" precept meaning, there is nothing we can match with previous chapters in Daniel or elsewhere in the Bible that would give us any insight into what is here being described. Therefore, seeking history within the Grecian empire to fit these verses is the *only* valid approach. We must continue this approach until will reach an identifying mark that lets us know when Rome, the next power to rise, comes on the scene. That verse is verse 14.

And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.  
(Daniel 11:14)

In some Bibles, the marginal reading of verse 14 says, "the breakers of thy people." Uriah Smith wrote, "A new power is now introduced, - "the robbers of thy people;" literally, says Bishop Newton, "the breakers of thy people." Far away on the banks of the Tiber, a kingdom had been nourishing itself with ambitious projects and dark designs. Small and weak at first, it grew with marvelous rapidity in strength and vigor, reaching out cautiously here and there to try its prowess, and test the vigor of its warlike arm, till, conscious of its power, it boldly reared its head among the nations of the earth, and seized with invincible hand the helm of their affairs. Henceforth the name of Rome stands upon the historic page, destined for long ages to control the affairs of the world, and exert a mighty influence among the nations even to the end of time.

{1897 UrS, DAR 256.1}” As we study this term carefully, we find a parallel in Daniel 2, 7 as well as Daniel 8. Note them:

And the **fourth kingdom** shall be strong as iron: forasmuch as *iron breaketh* in pieces and subdueth all *things*: and as iron that *breaketh* all these, shall *it break in pieces and bruise*. (Daniel 2:40).

After this I saw in the night visions, and behold a *fourth beast*, dreadful and terrible, and strong exceedingly; and it had great **iron** teeth: it devoured and **brake in pieces**, and *stamped the residue with* the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns. (Daniel 7:7).

And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and *stamped upon them*. (Daniel 8:10).

In chapters 2,7,8 the same power is described as a "breaking" power, as an iron kingdom, iron teeth, stamping. By applying the line upon line, repeat and enlarge principle, we can come to no other conclusion but to see Greece fall off the scene as v14 picks up with the "breaking" power of Daniel 2, 7 and 8, Rome in its *first phase*, paganism.

Verses 15-21 revert again to a history only approach; there are no verses we can linguistically connect with other verses in Daniel or elsewhere in the Bible. Hence, we can know that we are looking for history within the empire of Rome until we again come to a marker that will indicate the transition to the next power, papal Rome. Notice verse 22.

And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.

Again, the principle of "line upon line" is presented. This verse clearly connects us with the "prince" who would "confirm the covenant" in Daniel 9:26-27. We can see the same "breaking" power here doing its work, particularly breaking the prince of the covenant, that is, Jesus. We know that it was Rome that broke the body of Christ. Christ's words during the last supper were highly prophetic:

And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. (1 Corinthians 11:24-25)

Thus Daniel 11:14 to 22 when interpreted using the principles of line upon line first, then history to match, reveals pagan Rome. It is this key of line upon line that will be crucial in our understanding of verses 23 onward. Let's summarize the principle this way. Line upon line determines the history. Where there is no line upon line, then history first.

The key issue for us now is to find where the little horn is introduced in Daniel 11. We would need to look for something that parallels the *little* horn. The only place which describes a "little" power is found in verse 23. "And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong *with a small people.*" Note that

immediately after you have a description of Pagan Rome putting Christ to death in verse 22 (remember how we saw the big picture of Daniel 1-6 covered the life and death of Christ), verse 23 onward transitions into papal Rome (Daniel 7-12) describing the work of the little horn, which culminates with Michael standing up in Daniel 12:1-2. Verses 23 to 40 then give us the most detailed description of the little horn power in the book of Daniel. These verses apply the title “king of the north” to the papacy. The “clay” of Daniel 2, the “little horn” of Daniel 7 and 8 is fully amplified in Daniel 11:23-40.

We may, therefore, conclude that since each chapter reveals more detail, chapter 11, especially verses 23-45 which lead up to 12:1 would contain the answer as to why the stone smites the image. In other words, Daniel 11:23-45 gives us the details as to why Michael stands up to deliver his people, or in the language of Daniel 2, why the stone smites the image.

#### **Group Discussion Questions**

- 1. Discuss the principle of Repeat and Enlarge.**
- 2. What is meant by “nothing new, only more detail”? What does this tell us about Daniel 2 and Daniel 11?**
- 3. Identify the transition point from the Pagan Rome to Papal Rome. Why is this the transition point?**
- 4. Can you list the parallels between Daniel 2, 7, 8 and 11?**

## **Chapter 5: The Time Prophecies of Daniel**

The book of Daniel contains several time prophecies which must be understood in order to get the big picture of the book of Daniel. In this chapter, we will review these time prophecies so that we can have a clear picture of the meaning within the context of the book of Daniel.

There are three major time prophecies in the book of Daniel. These are the 70-week prophecy (Daniel 9:24-27), the 1260-day prophecy (Daniel 7:25, Daniel 12:7), and the 2300-day prophecy, (Daniel 8:14). (Two other prophecies, the 1290 days and the 1335 days in Daniel 12:11-12, culminate and coincide with the 1260 and the 2300-day prophecy.) These three time prophecies are really one. The 70 weeks, and the 1260 days are sub-sections of the longest time prophecy in Daniel, and the Bible, the 2300 days.

### **The Seventy Weeks**

**“Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and**

**threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate.” Daniel 9:24-27.**

The Seventy-week prophecy points us to the first coming of Christ, his mission to “confirm the covenant” and was a time of mercy extended to Israel. Seventy weeks is seventy times seven, the same number Jesus used to express the extent of mercy. (Matthew 18:22). These 490 days are prophetic years. To this, all scholars agree for the simple if the starting point of the prophecy was sometime in the Medo-Persian empire, 490 literal days is too short a time to include the appearance of the Messiah. But applying the day for a year principle (Ezekiel 4:6, Numbers 14:34) to this prophecy brings about an accurate fulfilment of it. When the Jewish nation rejected Christ, and then began to persecute his people, the time “determined” (v9) upon the nation had come to its conclusion. The Gospel was taken from Israel and given “a nation bringing forth the fruits thereof.” (Matthew 21:43). From then on the temple, the land and the nation would be “desolate” because of its rejection of Christ. Hence Christ himself said in fulfilment of this prophecy, “O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Behold, your house is left unto you desolate.” Matthew 24:37-38.

### **The 1260 Day Prophecy**

**“And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.” Daniel 7:25**

The 1260-year prophecy highlights the little horn (Daniel 7) which shows it is must be connected it to the 2300-day prophecy which speaks of the same little horn (Daniel 8). But the explanation of the time element of the 2300-day prophecy (Daniel 8) is given in Daniel 9, the seventy-week prophecy. This shows that the three prophecies are interconnected and thus if the 70 weeks is a day for a year, the 1260 and the 2300 must also be a day for a year. This prophecy covers a period of time from 538 AD (when Justinian’s 533 decree went into effect making Pope Vigilius Corrector of Heretics) to 1798 AD when the Napoleon took Pope Pius VI captive and abolished the Papal State. During this prophetic time, the church was persecuted by the little horn. This same period of time is described in Revelation 12:14, “And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.” During this time, the little horn would also cast down the truth to the ground (Daniel 8:12) including the truths of the Sanctuary.

### **The 2300 Day Prophecy**

**Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. Daniel 8:13-14**

The longest time prophecy in the book of Daniel is the 2300-day prophecy. This prophecy points to the cleansing of the sanctuary, a term synonymous with the day of atonement described in Leviticus 16. It was on this day that all sins were removed from the sanctuary. (Leviticus 16:30 For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD.) On this day, the high priest entered his final phase of ministry for the year. In like manner, this prophecy points to Christ's final phase of ministry, the removal of the sins of his people before he returns to claim his own. This prophecy covers the years 457 BC (Artaxerxes of the Medo-Persian empire gives his decree to rebuild the temple and city) to 1844 AD, the rise of the remnant of Revelation 12:17.

To better understand these time prophecies, let us take moment to personalize them. According to book of Malachi, the prophecy of Jesus coming was described as him coming to his temple. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts." Malachi 3:1. In this sense, the seventy week prophecy would announce the Messiah as coming to his temple. Remember after his temptation in the wilderness, he enters the temple and reads from the book of Isaiah to announce his mission. "And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord." Luke 4:16-19.

But in the Bible, we are also called temples. “What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?” 1 Corinthians 6:19. Whenever Christ is allowed into a someone’s temple (heart) for the first time, the seventy-week prophecy has been fulfilled in that person. You see, before we came to Christ, we were in captivity, much like the Jews in Babylon. We were slaves to sin. “Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” Romans 6:16. But Christ does not leave us in this situation. He comes to us on a personal level, just as he came to Jerusalem more than 2000 years ago. But like Israel, we have an option. We can either receive him as the Messiah, or reject him.

For those who receive him, the following happens:

**1. Finish the Transgression and make an end of sins, make reconciliation for iniquity**

Christ once accepted in the heart, makes an end of our past sins by making reconciliation for our iniquity. “And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses...” (Colossians 2:13).

“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people...” (Hebrews 2:17).

**2. Bring in Everlasting Righteousness:**

Christ accepted in the heart brings everlasting righteousness to us. “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.” (1 Peter 2:24) “Therefore as by the offence of

one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.” (Romans 5:18).

### **3. To Seal Up the Prophecy and the Vision:**

Christ accepted in the heart gives us a new future and seals that future as long as we remain in him. “For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.” (Jeremiah 29:11).

### **4. Anoint the Most Holy**

Christ accepted in the heart anoints his people through the baptism of the Holy Spirit. “I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire” (Matthew 3:11).

### **5. Confirm the Covenant**

Christ accepted in the heart confirms the covenant with us. “For this is my blood of the new testament, which is shed for many for the remission of sins.” (Matthew 26:28).

### **6. Transition from Literal to Spiritual**

Just as the 70-week prophecy put an end to the Israel after the flesh as the people of God, and created Israel after the Spirit, so Christ accepted in the heart puts an end to old man after the flesh, and creates a new man after the spirit. “ Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.” 1 Peter 1:23. spirit.

Israel as a nation forfeited these blessings in rejecting Christ. So, when anyone hears the word of God, and rejects the invitation to receive Christ, they have rejected the seventy-week prophecy and stand in the same position as the nation of Israel in rejecting Christ.

Once we see the Seventy-week prophecy on a personal level. Our Christian walk will begin to make sense because following the seventy-week prophecy is the 1,260-day prophecy. It too is based upon the year day principle for the simple reason that the 1260 days and 70-weeks are a part of the same time prophecy. If the 70 weeks are a day for a year, the 1260, and for that matter, the 2300 must operate on the same principle.

Many Christians upon accepting Christ (70 weeks), think that the road ahead will be easy. But here they are mistaken, for all of us must face our own personal 1,260. “Yea, and all that will live godly in Christ Jesus shall suffer persecution.” (2 Timothy 3:12). Just as Satan through the little horn persecuted the church, born through the seventy-week prophecy, so he will persecute those who have accepted Christ into their hearts being born again. Therefore, “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. (1 Peter 4:12-13).

But we should not fear because God ultimate goal is to bring us through the wilderness, through the trials to ultimately cleanse our sanctuaries. “For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” (Titus 2:11-14).

In this sense these numbers, 70, 1260, 2300 explain the entire experience of the born again Christian. But we may also understand the mission of the everlasting gospel. Many people have given their lives to Christ (70 Weeks), but have been misled by the wine of Babylon (1260). The mission of God's end time people is to lead those in the 1260 to the 2300, or to lead those who have not yet accepted Christ to the 70-week, then the 2300.

A few more patterns of these three time prophecies should cement them in the mind. The first five books of Moses covers the history of the setting up ancient Israel, the Sanctuary and highlights the prophet Moses. The seventy-week prophecy highlights the setting up of Spiritual Israel, the opening up of the heavenly sanctuary, and highlights Jesus. From Joshua to 2 Chronicles, the history of Israel's apostasy and ultimate persecution by the kingdom of Babylon parallels the 1,260 day prophecy in which spiritual Babylon persecutes the spiritual Israel. From Ezra to Malachi chronicles the exodus of God's people from Babylon, the rebuilding of the temple, and the coming of the Messiah, just as the 2300 day prophecy describes the people of God coming out of Spiritual Babylon, the cleansing of the heavenly Sanctuary, and the 2<sup>nd</sup> coming of Jesus Christ. Hence, the entire old testament, from Genesis to Malachi may be divide by the 70 week, the 1260, and 2300 day prophecies.

This same pattern is found in Revelation 12, among other places. The first five verses describing the birth, death and resurrection of Jesus Christ. Verse 6, 12-14 covers the 1260-year prophecy. Verse 17 covers the remnant who rise in 1844, the 2300-day prophecy. Revelation 12 covers these three time prophecies chronologically.

Understanding these three time prophecies will help us further decode the most difficult chapter in the book of Daniel, namely, chapter 11. Daniel 11 opens with Medo Persia. You will recall that the seventy week prophecy starts in 457 BC under the Medo-Persian Empire. In verse

22, Christ's crucifixion is brought to view. "And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant." Daniel 11:22. The breaking of the prince of the covenant is a reference to Christ's death by the Roman empire. Verse 1 to verse 22 therefore revolve around the 70 week prophecy. Verse 23 introduces us to the "small people" which parallels the little horn of Daniel 7, and 8. It is not until verse 40 that "the time of the end" is mentioned. This "time of the end" is also described in the last chapter of the book: "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....And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end." Daniel 12:4, 9. The book of Daniel was unsealed, and understanding began to unfold with the completion of the deadly wound given in 1798. It is then, with the fulfilment of that prophecy, that scholars worldwide saw the veracity of the day year principle in the fulfilment of the deadly wound upon the papacy. What this tells us is that from verse 23 to verse 40 revolves around the 1260-year prophecy. Then from Daniel 11: 40 to 12:2 covers events that involve the 2300-year prophecy. With this understanding, we will move to the next section.

### **Group Discussion**

- 1. Talk about the relevance of personalizing prophecy.**
- 2. Why should we expect to go through our own personal 1260?**
- 3. What does it mean to move someone from being a "70 weeker", "or 1260, to a "2300"?"**
- 4. How are these time prophecies in Daniel 11?**

## SECTION II: UNLOCKING DANIEL

**In this section, there are chapters. Here, we will unlock Daniel 11 by looking to Daniel 1-6.**

**Chapter 6:**  
**Overview of Various Views of Daniel 11**

Daniel 11 is perhaps the least reached chapter when it comes to our evangelistic efforts. In my opinion, the reason why is that many of us believe it is just too complicated and detailed to share with the average hearer. We preach with great authority, confidence, and excitement on Daniel 2, 7, 8, and 9, but fear the complexity of Daniel 11.

Who in our public meetings wants to sit through (or who of us wants to preach through) detailed information about Tiberius, Antiochus, Augustus, Julius, Mark Antony, agreements, and agreements broken that seem to have little to do with the plan of salvation? And if the history of Daniel 11 is not appealing enough to hold the interest of the average Seventh-day Adventist, how can we expect it to arrest the attention of the public?

The question of Islam has recently lead to an awakened interest in Daniel 11. Is Islam a primary or minor power in Bible prophecy? Is it found in Daniel 11 or not, and if so, is he the king of the north, or king of the south? How can we preach on current events while ignoring such a major player in current events without drastically altering our prophetic presentations which typically have little to do with Islam?

Despite the wide differences of views within our ranks, the events of Daniel 11 are in fact crucial to a correct understanding and preparation for end time events. The events described in v40-45 are so critical, that they lead to Michael standing up in Daniel 12:1. Read it carefully:

**Daniel 11:40** 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.

**v41** He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

**v42** He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

**v43** But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

**v44** But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

**v:45** And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

**Daniel 12:1** *And at that time* shall Michael stand up, 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.

These events should be as central to our preaching as the second coming and yet we are strangely silent on them. Regarding Daniel 11, Ellen White wrote:

"We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse, a power is spoken of that "shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." [Verses 31-36, quoted.] {13MR 394.1}

Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of: [Daniel 12:1-4, quoted.] {13MR 394.2}

What are the competing views on Daniel 11? The controversy revolves around the identity of the "king of the north" and the "king of the south" particularly in verse 40 onward, though there is some controversy regarding their identities earlier on in the chapter. The debate also includes the location of "the glorious land" as well as the meanings of Egypt, Moab, Ammon, whirlwinds, chariots, and whether the chapter should be read literally or spiritually.

There are basically three differing views all surrounding the time of the end, particularly the latter part of Daniel 11. (I will use the abbreviations of KON and KOS to represent King of the North and King of the South.)

**View 1: The Papacy is the king of the North; Atheism is the king of the south.**

In this view, Atheism (French Revolution) attacks the Papacy and inflicts a deadly wound in 1798, the time of the end. But the Papacy would ultimately strike back and overcome atheism/secularism signifying the healing of the "deadly wound" of Revelation 13. This view (KON as the Papacy) is attributed to James White, and recently further developed and solidified by Luis Were. It spiritualizes terms such as Egypt, Edom, Moab, Ammon in verses 40-45. The glorious land is spiritual Israel, though some see it as the United States of America. In this scenario, the Papacy enters and attempts to set up his tabernacles either within or around the precincts of the Remnant Church through the enactment of a Sunday Law followed by a death decree.

**View 2: The Papacy is the king of the North; Islam is the king of the South.**

In this view, the Papacy remains KON, but Islam, not Atheism, is the KOS who pushes against them *after* the time of the end (according to this view, 1844 and onward). This view seeks to consider the role of Islam in current events and has emerged only recently. It adopts a literal approach to the geography described in 40-45. So, Edom, Moab, Ammon, Lydia, North and East are all literal locations. The glorious land is literal Israel which will be invaded by the Papacy in connection with their war against Islam; then we will know the time of the end is near. Tim Roosenberg has popularized this view. He writes,

"At the time of the end [AD 1844] the king of the South [Islamic nations south of Israel] shall attack him [papal Rome north of Israel]; and the king of the North [the papacy and its allies] shall come against him [Islamic nations] like a whirlwind, with chariots, horsemen, and with many ships; and he shall enter the countries, overwhelm them, and pass through. He shall also enter the Glorious Land [national Israel], and many countries shall be overthrown; but these shall escape from his hand: Edom, Moab, and the prominent people of Ammon [western Jordan and Muslims, who accept Jesus Christ].

(Daniel 11:40-41, NKJV)

Roosenberg, *Islam, and Christianity in Prophecy*, see pp. 52, 94-95, 104, 108, 209-210.

**View 3: Turkey is the king of the North, Egypt is the king of the South, France is "Him".**

In this view, Turkey is the king of the North at the time of the end (1798), and Egypt is the king of the south, but both push against a third character, the "him" of verse 40. Uriah Smith popularized this view. "This application of the prophecy calls for a conflict to spring up between Egypt [king of the south] and France [him], and Turkey [king of the north] and France, in 1798; which year [was] the commencement of the time of the end; and if history testifies that such a triangular war did break out in that year, it will be conclusive proof of the correctness of the application.

"We inquire, therefore, Is it a fact that at the time of the end, Egypt did 'push,' or make a comparatively feeble resistance, while Turkey did come like a resistless 'whirlwind,'

against 'him,' that is, the government of France?" (Uriah Smith, 1882 edition, pp. 364-365).

In this view, the locations are again seen as literal. Turkey will plant its tabernacle in Jerusalem, and when this happens, we may know that Michael will stand up. Edom, Moab, Ammon, Lybia, and Egypt and Ethiopia are also understood literally.

As you can see, these views are drastically different. One ends with the focus on the Papacy and atheism; the other removes Atheism and 1798 altogether for Islam and 1844, and the third includes Islam, literal France, and Egypt.

These conflicting views have led to a general sense of confusion when it comes to Daniel 11. How do we solve this dilemma? I believe the answer is found in the text we as a church cherish so much; "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." (Isaiah 28:10). Many take it for granted that this is the approach used regarding our understanding of the Daniel 11, but I will attempt to show that some much of the confusion on Daniel chapter 11 may be because of a blanket "history first" approach, rather than "line upon line" one.

**Group discussion:**

- 1. Which one of these do you think is correct, or do you think none of them are correct?**
- 2. How would you decide which of these views was correct in your estimation?**
- 3. Can one disagree on prophetic understanding and still be Adventist?**

## **Chapter 7: Political Conquests and Spiritual Conquest**

It may seem strange to begin to unlock the book of Daniel by going to Daniel 11, the most challenging chapter maybe of the Bible. But this approach will help simplify this chapter, and also help us to understand the entire book of Daniel in the process.

We will first unlock verses 23 to 40. In the following chapters, we will go back to Daniel Chapter 1 and work our way back to Chapter 11, with chapter 11 in mind the entire time. As a church, we are united on our view of the early verses of Daniel 11 (specifically verses 1-22) covering the history of Medo-Persia, Greece and Rome. As a result, I will not spend time on the verses. I would recommend any of our books or commentaries on these verses for your review. Instead, I will pick up with verse 23 onward, showing verse by the verse their historical application.

### **Political Conquests of the King of the North**

In previous chapters, we saw that Rome occupied verses 14-22. The key terms were the “breakers of thy people” and the “prince of the covenant” being “broken.” We know that Rome will stay in the picture until we find the next verse that jumps out at us saying, *time to transition!* We saw that verse 23 introduces us to that power that becomes strong with a small people.

And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. (Daniel 11:23)

Uriah Smith explains Daniel 11:23 this way:

*“Having taken us down through the secular events of the empire to the end of the seventy weeks, the prophet, in verse 23, takes us back to the time when the Romans became directly connected with the people of God by the Jewish league, B.C.161: from which point we are then taken down in a direct line of events to the final triumph of the church, and the setting up of God's everlasting kingdom. The Jews, being grievously oppressed by the Syrian kings, sent an ambassador to Rome, to solicit the aid of the Romans, and to join themselves in "a league of amity and confederacy with them." 1 Mac.8; Prideaux, II, 234; Josephus's Antiquities, book 12, chap.10, sec.6. The Romans listened to the request of the Jews, and granted them a decree, couched in these words:- {1897 UrS, DAR 271.1} (Emphasis Mine).*

Uriah Smith taught that while Rome is introduced in verse 14 to 22, verse 23 loops back to describe the rise of Rome *again* and this history continues to verse 30. However, study verse 23 carefully. Is this text one that should be interpreted based upon history alone, or is it one that calls for a line upon line approach? Can we find anything in the previous chapters of Daniel that might suggest a repeat and enlarge approach? First, I have not *personally* found a good reason to suggest that though the rise of Rome is described in v.14 and carries us down to the time of

Christ's crucifixion in 31 AD in verse 22, verse 23 takes us *back again* to 168 BC to describe Rome beginning to come into power through a league with the Jews. This seems to break the forward flow of Daniel 11.

If instead, we continue to move forward in time, this must be a new power introduced that starts out "small" but becomes strong sometime after pagan Rome. Again, notice this striking parallel in the previous chapters of Daniel regarding the growth of this a power.

I considered the horns, and, behold, there came up among them another *little horn*, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things. (Daniel 7:8)

And out of one of them came forth *a little horn*, which *waxed exceeding great*, toward the south, and toward the east, and toward the pleasant *land*. *And it waxed great, even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them. (Daniel 8:9-10, Emphasis mine).

Theses verses point us to the rise of Papal Rome. It starts out small, apparently insignificant but grows to be an overwhelming power. This being the case, it is probable that Papal Rome occupies verses 23-30, not Pagan Rome. Ellen White only quotes Daniel 11:30 once. Here is the quote:

"We have no time to lose. Troublous times are before us. The world is stirred with *the spirit of war*. Soon the scenes of trouble spoken of in the prophecies will take place. The

prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. *Much of the history that has taken place in fulfillment of this prophecy will be repeated.* In the *thirtieth verse* a power is spoken of that "shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." {13MR 394.1}

I believe we would agree that she is addressing Papal Rome here. She quotes Daniel 11:30! Remember, Uriah Smith taught that Pagan Rome was the subject of verse 30. He does not transition to Papal Rome until verse 31.

"VERSE 30. For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant."

The prophetic narrative still has reference to the power which has been the subject of the prophecy from the sixteenth verse; namely, *Rome.*" {1897 UrS, DAR 280.4}.

"And the emperors of Rome, the eastern division of which still continued, had intelligence, or connived with the Church of Rome, which had forsaken the covenant, and constituted the great apostasy, for the purpose of putting down "heresy." The man of sin was raised to his presumptuous throne by the defeat of the Arian Goths, who then held possession of Rome, in A.D.538. {1897 UrS, DAR 281.3}

He goes on to state that Rome was the one in this verse that would have intelligence with the Papacy, them that forsake the covenant. But notice that Ellen White says it is the *Papacy* in verse 30, not Pagan Rome that would have intelligence with those that forsake the covenant.

The "power" she is speaking of is an end time power within the context of the very paragraph. Now since the subject of verse 30 is the same subject in verse 23, this would indicate that verses 23 onward covers the rise and reign of the Papacy. Hence, "much of the history" that is to be repeated regarding the Papacy would start from verse 23.

If verses 22-23 detail the transition from Pagan to Papal Rome, this would be another "prophetic merger" in the book of Daniel. Both Pagan and Papal Rome attacked the Prince of the covenant (See Daniel 8:25). Both started "small," and became strong. But Rome did not "enter peaceably." Instead, it is described earlier as the "breakers of thy people." Papal Rome however did enter "peaceably" and "by peace" would destroy many. (Daniel 8:25). So Daniel 11:22-23 transitions us from Pagan to Papal Rome, just as Daniel 8:9-12.

If this is correct, then we should see that verses 23 onward will give us a picture of much of the history that is "*to be repeated*" in the end times. I am not saying that this will be a double fulfilment, rather history will repeat itself. We will see that verses 23-30 appear to detail the political and military aspects of the Papacy while verses 31-40 reflect its religious aspects. These verses will also have a historical "repeat" which will help us understand how the Papacy would regain power *at the end of time*, first as an insignificant "small" entity, after receiving its deadly wound, but eventually growing "strong" both in *political* and *spiritual* authority over the whole world.

Now, let us see if we can locate the history to fulfill this "line upon line" approach to Daniel 11:23 onward.

And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. (Daniel 11:23)

**PAST:**

This verse seems to point to a league made with this new power that starts out small but becomes strong. Such a league was made as can be seen in Daniel 8:11 where the little horn is both Pagan and Papal Rome. Pagan Rome gave its seat to Papal Rome, but the beginning of this connection between the two came when Constantine united Christianity with the Roman Empire, making it the official religion. In 321 AD the first Sunday law was passed to *unite* Paganism with Christianity. It was after this league made between pagan Rome and early apostate Christianity that the Papacy began to grow in power, though it started small. The rising of the Papacy under the disguise of true Christianity did indeed deceive many.

Interestingly, notice how one of our pioneers, Stephen Haskell describes the alliance between Constantine and Christianity.

“There were many Christians scattered throughout the empire who refused to fight under the banner of paganism. *With these Constantine made a league.* The story of his conversion is variously told, and perhaps the details are unimportant. The fact remains that he acknowledged the God of the Christians, proclaimed himself a follower of Christ, and immediately Christians from all over the empire flocked into his army, devout followers of the general who now fought in the name of Christianity. {1901 SNH, SDP 224.3} (Emphasis mine)

## **PRESENT:**

I believe that this history is being repeated in the rise to power and authority of the Catholic Church since 1798. “God's word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is *silently growing into power*. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which *her former persecutions will be repeated*. Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution.” {GC 581.2} Much of the rest of the political history that follows we will see is being repeated today.

He shall enter **peaceably** even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the strong holds, even for a time. (Daniel 11:24)

## **PAST:**

The papacy would use the disguise of peace to conquer and reign over Europe. Regarding the little horn, Daniel 8:25 says:

And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, **and by peace shall destroy many**: he shall also stand up against the Prince of princes; but he shall be broken without hand.

Here we have more "line upon line" confirmation that we are indeed looking at the work of the little horn. He was able to conquer by peace and was able to do that which the kingdoms that came before him could not do, rule over all Western Europe from a spiritual aspect. The Little Horn also **"scattered" the prey**. Note the parallel:

And he shall speak *great* words against the most High, **and shall wear out the saints of the most High**. (Daniel 7:25)

And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that *it shall be* for a time, times, and an half; and **when he shall have accomplished to scatter the power of the holy people**, all these *things* shall be finished. (Daniel 12:7)

The Little horn was also to forecast devices against the strongholds. This statement may be a reference to the three horns or "strongholds" it uprooted to gain dominion over the Europe. (See Daniel 7:8)

**PRESENT:**

This history is being repeated in the fact that the Papacy is using the call to world peace to attempt to unite all under its leadership. The papacy will once again to seek to “scatter the prey” at the end of time (Revelation 12:17)

And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. (Daniel 11:25)

Verse 25 brings to view a new king of the South. It is an adversary of the Papacy during the dark ages. We need not look far for this enemy of the papacy during the 1260-year period. But let's consider this first. Remember that the Papacy was a power with both political and religious power. It was a church/state, a theocracy. The papacy rose out of literal Rome, yet it is symbolically as spiritual Rome. So the king of the South (identified with Egypt) if we are to be consistent must also represent a spiritual power, yet dominating the geographical area of Egypt.

No other power can fit this description. It is the rise of Islam a countering “church/state” entity or theocracy. The battles here refer to the Crusades of the Dark Ages, and I believe they are also a reference to the Islamic woes of Revelation 9. Now remember, as the Papacy spiritually rises out of the king of the north, so Islam rises "spiritually" from the south. Note that Revelation 9, which depicts the rise of Islam, shows this power rising out of the "bottomless pit." (9:1-3), the same location which the beast from Revelation 11 is said to rise. That beast is described as "spiritually Egypt." Revelation 11:8.

Islam literally invaded and conquered Egypt in 646 AD (Arab-Byzantine Wars), rising roughly 100 years after the papacy would begin its dominion in 538 AD. Just as spiritual Rome

had its base in Rome, but was not limited by geographical borders, so Islam controlled Egypt, though its spiritual influence was beyond geopolitical borders. Therefore, our primary concern with the kings of the north and south from here on out will have *little* to do with geographical location. Geographical locations are now used only to reflect the spiritual influence of that power *on a global scale*. (ie. The United States of America is symbolic of Protestantism *worldwide*, France at the time of the end (King of the South) becomes linked with Atheism *worldwide*, Rome is the symbol for the Papacy's *worldwide* influence, and Jerusalem is the symbol of God's people *worldwide*.) Their literal locations mean little in the prophecies from here onward. The King of the South in verse 25 represents Islam *during the Dark Ages*.

What we have here is the identity of the KOS as the same power described under the 5<sup>th</sup> woe, an anti-Bible, anti-Christian power. This power according to Revelation 9 does something very specific.

And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. (Revelation 9:2).

Both the sun and air are darkened. The sun is a symbol of the Son of God, (Malachi 4:2) while the air is a symbol of the Holy Spirit (John 3:8). Islam rejects the Godhead, denying the Holy Spirit and that God has a Son.

The king of the south, Islam had a great army. This army is the army described in Revelation 9:1-11. "But he shall not stand" is a reference to the events occurring at the end of time. In other words, this power will succumb to the papacy and Daniel 11:40-45 will explain

how and why. *This does not mean Islam is the king of the south in Daniel 11:40 however.* I'll speak more to that later. But here is a fascinating point of history that may carry significance regarding the King of the South at the time of the end.

During the Ottoman empires' long wars with the Byzantine Empire, they gained an unlikely ally in the kingdom of France, who was engaged in its own war against the Holy League (an alliance between Eastern and Papal Roman). This alliance between France and the Ottoman Empire (known as the Franco-Ottoman Alliance) during the Italian Wars, marked the beginning of France's turmoil with the Papacy, which would culminate two hundred years later in the French Revolution. This connection between France and the Ottoman Empire lasted *until 1798*. I'll comment more on this later.

#### **PRESENT:**

It is interesting to see history repeating itself as the two most important spiritual powers of the Dark Ages, Apostate Christianity and Islam, are again locked in conflict. History tells us that Protestantism was able to survive, and the gospel take root because the attentions of the Papacy were redirected to this threat of Islam. It is possible then that the history now being repeated is in part to grant God's people time to finish the work! At the time of the end, all powers that are openly antagonistic, anti-Bible, and anti-Christianity will unite under the title of king of the south, with Atheism leading the way. But these powers will all succumb to the king of the north as will be seen later.

Yea, they that feed of the portion of his meat shall destroy him, **and his army shall overflow**: and many shall fall down slain. (Daniel 11:26)

This verse describes the downfall of Islam at the end of time, and that those who feed upon it, who believed its teachings, will turn against it, forsake it, particularly because of the onslaught of the king of the North.

Again, note the parallel:

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).

This verse is simply a reference to the fact that the Papacy will come out on top of this battle of religions. How that happens will be seen in Daniel 11:40-45.

Again, I am not suggesting that KOS at the time of the end is Islam. I believe it is Atheism, rising out of the French Revolution. However, there is a crucial *spiritual* and *linguistic* connection between Islam's terrorism today, Atheism, and France's Reign of "Terror". More on this later.

And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end *shall be* at the time appointed. (Daniel 11:27)

Verse 27 is significant as it portrays that both these kings (KON/KOS) “speak lies” and their “hearts” are to do mischief. We find the rise of Islam in Rev.9 synonymous with the king of the South during the Dark Ages. This power is described as an army of locusts.

And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. (Revelation 9:10).

What is the significance of the tails?

The ancient and honourable, he *is* the head; and the prophet that teacheth lies, he *is* the tail. (Isaiah 9:15).

Both these kings "speaking lies", may signify, and reinforce that both powers represent false religions which, while claiming peace (as both do) their "hearts" are set on mischief.

**PRESENT:**

Both these powers are doing the same today.

Then shall he return into his land with great riches; and his heart *shall be* against the holy covenant; and he shall do *exploits*, and return to his own land. (Daniel 11:28)

The Papacy profited from the Crusades, (the war against Islam,) and was made rich by it. They sent forces from western Rome to assist the Eastern Empire in their conflict with the Ottomans. One source puts it this way:

“The *capture of Jerusalem* and the success of the First Crusade gave incalculable prestige to the pontiffs. While the nations of Europe attributed this victory to manifest supernatural power, the Roman Pontiffs were quick to transform the great martial movements of the Crusades into powerful instruments to be used to expand their spiritual and temporal dominion. This was done by employing them as military and political levers, which never ceased to yield territorial and financial advantages throughout the middle Ages.

“Such policies went a step further when, basing papal claims on *an even more daring interpretation of the Donation*, it was stated that the secular rulers should be made to pay tribute to the papacy. A vehement advocate of this was Otto of Freisingen, who in his *Chronicles* composed in 1143-6, did not hesitate to declare that as Constantine, after conferring the imperial insignia on the pontiff, went to Byzantium to leave the empire to St. Peter, so other kings and emperors should pay tribute to the popes.

“For this reason the Roman Church maintains that the Western kingdom have been given over to her possession by **Constantine**, and demands tribute from them to this day, with the exception of the two kingdoms of the Franks (i.e. the French and German).”

[http://www.bibliotecapleyades.net/vatican/vatican\\_billions.htm](http://www.bibliotecapleyades.net/vatican/vatican_billions.htm)

This assistance to the East had diverted the attention and resources of the Papacy however from warring against the Waldensians, the forerunners of the Protestant Reformation, hindering efforts to stamp them out.

**PRESENT/FUTURE:**

Islam, Atheism, Secularism are occupying the attention of the religious right for a time, allowing God's people to do the work of spreading the gospel unhindered by the assaults of the religious right. But once these powers are defeated under the king of the North, the attention of the religious right "will return" and his heart will be "against the holy covenant". His "exploits" will be to destroy the people of God.

At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. (Daniel 11:29).

The time appointed would reflect the second wave of assaults corresponding with the 6<sup>th</sup> Trumpet of Revelation 9, or the second woe. This event would correspond with the fall of Constantinople to the Ottoman Empire in 1453 and afterward. This conflict would not be as the former (1<sup>st</sup> woe, where the papacy is able to hold off Islam) or the latter (final role of Islam after 1798 where the papacy will overcome Islam along with Atheism and Secularism). Instead in this 2<sup>nd</sup> wave of conflicts, Islam would succeed in its missions. The conflict is described in the following verse.

For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. (Daniel 11:30).

Chittim also referred to as the "isles of Chittim" (Jeremiah 2:10) is the region of the Mediterranean Sea. The Ottomans fleets under Suleiman the Magnificent (1494-1566) successfully battled against Christian forces for control over the isles and territory of the Mediterranean Sea. This is further evidence that the KOS may be understood as Islam, at least during the 1260 years. Remember, the Mediterranean is not mentioned as a geographical entity, but rather the geographical entity is being used to describe the spiritual powers involved, Islam and the Papacy. He, the King of the North, is "grieved" because of the fall of Constantinople and the successes of the Islamic hordes. His attention has also been diverted from his focus on a growing problem, the growing threat of the Protestant Reformation, which began in 1517 and spread rapidly. The spread of the gospel causes the KON to be grieved, and he returns to "have intelligence with them that forsake the holy covenant." From 1545 to 1563, the Council of Trent convened to "have intelligence with them that forsake the covenant." The council, also known as the Counter-Reformation, sought to undo all that Protestantism was doing, and would lead to a period of great persecution.

**PRESENT:**

This is the very verse quoted by Ellen White.

“We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The

prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that "shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." [Verses 31-36, quoted.] {13MR 394.1}.

The historical application of this verse is that the Papacy had for a time been consumed with the King of the South, allowing the Protestant Reformation time to spread like wildfire. But tidings of the true gospel, causes the papacy to redirect its attention to blotting out the Reformation. The Counter-Reformation brought about a period of intense persecution against the people of God. So various "threats" to society, like secularism, terrorism, will hold the attention of the Christian Right while God's people *should* be spreading the three angel's messages. But soon, we will become the attention and object of the wrath of the dragon once the king of the south is finally subdued. This picture of Daniel 11:23-30 and the SOP reveal that history of the dark ages, including the players involved then, will be involved again at the end of time.

#### **Daniel 11:31-39: Spiritual Conquests of the King of the North**

We have seen that verses 23-30 appear to reflect the political and military campaigns of the Papacy in its rise to power. Verse 30 transitions into the spiritual reign of the Papacy, with the verse 31 to 40 describing its spiritual characteristics. Verses 23 to 40 are not given in chronologic order verse by verse, but rather are describing the actions and characteristics of the power from its rise to 1798 first politically and militarily, then spiritually.

Just as Daniel 7, and 8 do not describe the actions of the little horn in sequential order (thinking to change times and laws, persecuting the saints, casting down the sanctuary, etc.) in like manner Daniel 11 covers the activities of the little horn as sweeping overview.

Let us move verse through verse.

And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate. (Daniel 11:31)

Just as "arms" or military power stood on the side of the Papacy to catapult it to power, so the same will be repeated. Just as the Papacy sought to take away the daily ministrations of Christ, and set itself in the place of God to the whole then known world, so the Papacy will do again, seeking to gain dominion over all men. Just as the Papacy removed or was against paganism outwardly, one abomination being replaced by another, so the king of the north at the end of time will appear to be against the abomination of secularism and anti-God sentiments. KON will remove KOS.

And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.

And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days. (Daniel 11:32-33).

This history will be repeated. Specifically, it will be repeated in Daniel 11:44.

Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed. (Daniel 11:34-35)

Verse 34 and 35 are all typically understood and unanimously agreed upon be referring to the reign of the little horn during the Dark Ages. This history will be repeated.

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.

Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall **magnify himself** above all. (Daniel 11:36-37).

Daniel 11:36-37 ties in "line upon line" with several verses revealing that this power is still the Papacy, not the French Revolution as Uriah Smith taught. Again, here it seems that Elder Smith chose to go with history rather than line upon line first. Note the highlighted words in the following verses which all relate to the Papacy.

Yea, he **magnified himself** even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down. And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and **it practised, and prospered.** (Daniel 8:11-12).

And there was given unto him a mouth **speaking great things** and blasphemies; and power was given unto him to continue forty *and* two months. (Revelation 13:5).

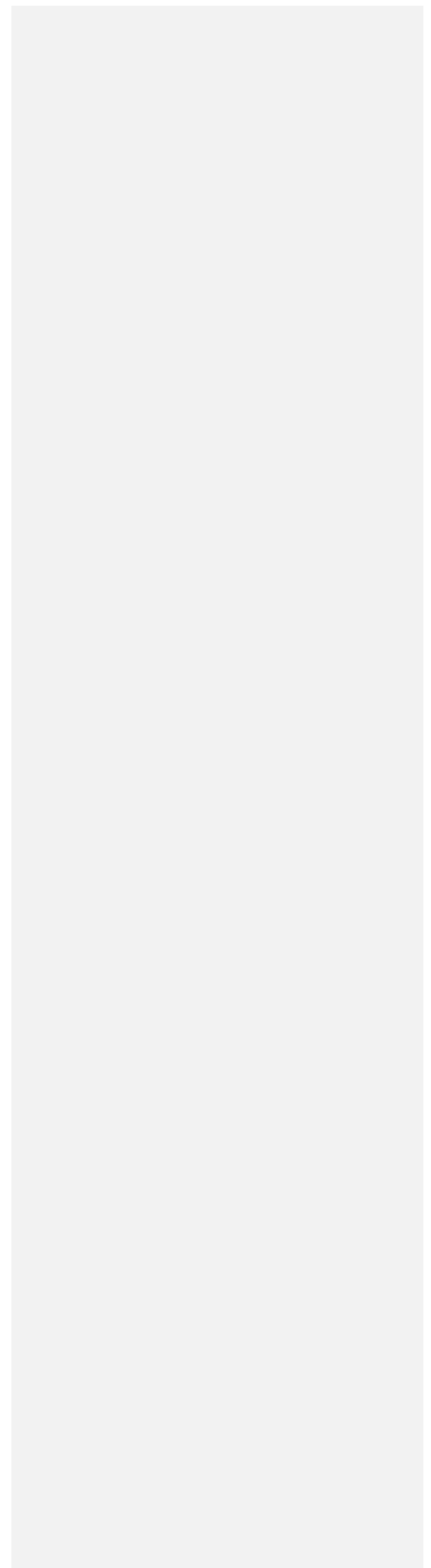
I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a **mouth speaking great things.** (Daniel 7:8).

Who opposeth and **exalteth himself** above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. (2 Thessalonians 2:4).

**But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. (Daniel 11:38). Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for gain. (Daniel 11:39).**

These verses depict how the apostate nature of the Papacy, worshipping created things rather than the God of heaven. The reference to gold, silver and precious stones reminds

us of the harlot of Revelation 17 who is decked with these things. With this understanding of Daniel 11:23-39, we are now ready begin to unlock the final portion of the book of Daniel in a most unusual way.



## **Chapter 8:**

### **How Daniel 1-12 Unlocks Daniel 11:40-12:2**

As stated earlier, the book of Daniel works on the principle of repeat and enlarge. This is crucial to our understanding of Daniel 11:40-Daniel 12:2. In fact, in this chapter, we will see that the history portrayed in Daniel chapters 1 through 3 was given in part, and I now believe, mainly to help us understand Daniel 11:40-45! Here are the verses for our study.

**Dan 11:40 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.**

**Dan 11:41 He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.**

**Dan 11:42 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.**

**Dan 11:43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.**

**Dan 11:44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.**

**Dan 11:45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.**

In simple terms, here is what these verses describe. At the time of the end, the king of the south pushes against the king of the north. Since we have already concluded that the time of the end was 1798, then we need not look very far to see the fulfilment of this verse. The two prophetic powers warring in the years leading up to 1798 were atheism and the papacy. Atheism is described in Revelation 11 as the beast that ascended out of the bottomless pit. This beast, or power was described as “spiritually” Egypt. (Revelation 11:8). It was this power that helped produce the deadly wound against the Papacy in 1798 through the French Revolution. From this account, we know that the king of the north leading up to 1798 (v40) is spiritual Babylon.

However, we are told in verse 40 that the KON pushes back against the king of the south and overwhelms him. Once this happens, the KON turns his attention to the “glorious holy land” and also sweeps through the countries of the earth. But at some point “tidings” trouble him, and leads him to put forth a decree of death, to “do away with many”. However, his attempt is stopped short by Michael standing up in Daniel 12:1.

The rest of this book will focus on unlocking these 6 verses. The first thing that is important to note is this. The final KON in Daniel 11 goes forth to destroy many just before Michael stands up in Daniel 12:1. Revelation identifies this persecuting power as spiritual Babylon. “And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.” (Revelation 13:15).

“And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the

kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.” (Revelation 18:2-3). We have already identified the final king of the south as “spiritually” Egypt.

The **final KON** in Daniel 11 is the king of spiritual Babylon. Interestingly, the **first KON** in the book of Daniel was the king of *literal Babylon*. Notice how Nebuchadnezzar is described in the book of Ezekiel.

For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadnezzar king of Babylon, a king of kings, *from the north*, with horses, and with chariots, and with horsemen, and companies, and *much people*. (Ezekiel 26:7)

Now, note the almost identical description of the final KON in Daniel 11:40:

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.

Literal Babylon and its actions provide us then a template for the crucial verses of Daniel 11:40-45. Amazingly, the history of ancient Babylon’s ascent to power involved the routing of their rival, the *kingdom of Egypt*! Remember that in Daniel 11, *Egypt is associated with the King of the South*. Note the literal history of literal Babylon and Egypt as described in the Bible.

The conflict between ancient Babylon (North) and Egypt (South) is described by the prophet

Jeremiah. He chronicles how Egypt first “pushed” at Babylon.

“Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.” Jeremiah 37:5.

Egypt came to the assistance of besieged Jerusalem and for a time dissuaded Babylon.

However, note how the text continues.

“Then came the word of the LORD unto the prophet Jeremiah, saying, Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. And the Chaldeans *shall come again*, and fight against this city, and take it, and burn it with fire. (Jeremiah 37:6-8).

Babylon would return and defeat Egypt!

“Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadnezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt *for* his labour wherewith he served against it, because they wrought for me, saith the Lord GOD. Thus saith the Lord GOD; I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babylon. (Ezekiel 30:19-21)

The word of the LORD which came to Jeremiah the prophet against the Gentiles;

Against Egypt, against the army of Pharaohnecho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah. (Jeremiah 46:1-2).

The word that the LORD spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come and smite the land of Egypt. (Jeremiah 46:13).

Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadnezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord GOD. Thus saith the Lord GOD; I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar king of Babylon. (Ezekiel 30:19-21).

And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt. (2 Kings 24:7).

It was only after that victory, that Babylon entered “the glorious land” of Jerusalem to assault Israel. Many countries were overthrown to establish Babylon’s dominion. This history is repeated in Daniel 11:40-41. Now read again verses 40-41 and you will begin to see how it reflects the literal history of literal Babylon and it’s literal king from the North.

“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.

He shall enter also into the glorious land, and many *countries* shall be overthrown:

As literal Babylon came into prominence after defeating Egypt in 605 BC (The Battle of Carchemish), so the final spiritual Babylon, the KON will come into its final authority after it overthrows, or “pushes” against the spiritual KOS, spiritual Egypt. Once this occurs, the KON will similarly enter the “glorious land,” a term we will unpack later.

In Daniel chapter 1, we have Nebuchadnezzar, the king of Babylon, the king of the North, having just overpowered Egypt, the king of the South, entering the glorious land and taking them captive. It is once this occurs that the king of the north seeks to enforce the “wine of Babylon” upon these Israelites.

However, they refuse to drink the “wine” of the kingdom of Babylon, a clear parallel to the end-time King of the North’s encounter with God’s end-time people who will refuse to drink of the spiritual wine of spiritual Babylon. Notice the pattern

**Literal**

**Daniel 11:40-45**

**1. Egypt Comes Against Babylon**

**KOS inflicts Deadly wound on KON**

**2. Babylon Defeats Egypt**

**KON Healed/ Defeats KOS**

**3. Babylon Turn's It Attention on Israel.**

**KON Turns its Attention to the remnant**

**4. Enforce the Wine of Babylon.**

**KON Seeks to Enforce Wine of Babylon**

In Daniel 2, Nebuchadnezzar receives “troubling news” just as the final KON receives tidings from the north and east. (Daniel 11:44a) “But tidings out of the east and out of the north shall trouble him.” What was the troubling news Nebuchadnezzar received? It came from Daniel and it was regarding the coming fall of his kingdom. He was told that another nation would overthrow it. That nation was the Medo-Persian empire, headed up by Cyrus. The Medes were north of Babylon while the Persians were east of Babylon! Tidings regarding the north and the east spelled doom for the Babylonian kingdom. Note how the fall of Babylon is described.

For, lo, I will raise and cause to come up against Babylon an assembly of great nations *from the north country*: and they shall set themselves in array against her; from thence she shall be taken: their arrows shall be as of a mighty expert man; none shall return in vain. Jeremiah 50:9

Cyrus is described as coming from the east.

Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow....Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. (Isaiah 41:2, 46:11).

He is called God’s “shepherd” who would open the gates to set the captives free to go back to Jerusalem.

“That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be

built, and I will raise up the decayed places thereof: That saith to the deep, Be dry, and I will dry up thy rivers: That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel. (Isaiah 44:27-45:3).

Cyrus, then, was not just a King of the North also, but was also a type of Christ! Does this make Christ a King of the North then? Remember how the vision of Daniel 2 ends?

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure. Daniel 2:44-45.

This stone represents the coming of Jesus, and the establishing of a “great” mountain.

That great mountain is Mount Zion, specifically described in Psalm 48:1-8 thus:

Great *is* the LORD, and greatly to be praised in the city of our God, *in* the mountain of his holiness. Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on the sides of the north*, the city of the great King. God is known in her palaces for a refuge. For, lo, *the kings were assembled*, they passed by together. They saw *it*, *and* so they marvelled; ***they were troubled***, *and* hastened away. ***Fear took hold upon them there***, *and* pain, as of a woman in travail. Thou breakest the ships of Tarshish ***with an east wind***. As we have heard, so have we seen in the city of the LORD of hosts, in the city of our God: ***God will establish it for ever.***”

Christ is the true King of the North! And his coming (Daniel 12:1-2) is the news of his that troubles this *counterfeit* king of the north in Daniel 11:40-45. Nebuchadnezzar is troubled by news regarding the fall of his kingdom and this Mount Zion, in the sides of the North, where the true King of the North reigns. Christ comes from the east. “For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” (Mathew 24:27). This is the “tidings” from *the north and the east* that leads the counterfeit KON to try to destroy many which leads us to Daniel chapter 3.

Daniel 3, introduces us to Babylon’s reaction upon hearing this troubling news. Nebuchadnezzar fearing that his kingdom should fall sets up an image of entire gold (symbolizing that he was not just the head, but the whole body, and that his kingdom would last forever in defiance to the word of God).

Nebuchadnezzar the king made an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Daniel 3:1

The setting up of the image, corresponds with Daniel 11:45a.

“And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain.

This same event is described in the book of Revelation in these words:

“saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. Revelation 13:14-15

The setting up of the image is synonymous with the end time KON planting his tabernacle of his palace between the seas in glorious holy mountain. Nebuchadnezzar seeking to destroy those who will not worship the image is a parallel to Daniel 11:44b: “therefore he shall go forth with *great fury to destroy*, and utterly to make away many” just as “Nebuchadnezzar in his *rage and fury* commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.” (Daniel 3:13).

In Daniel 4, we have the sins of the king of Babylon reaching unto heaven (remember the tree). In like manner, when the final king of the north of spiritual Babylon attempts to set up his tabernacles in the glorious holy mountain (a term we will unpack later) it is then that “her sins” reach unto heaven. (Revelation 18:4).

This will have something to do one of the very titles of Nebuchadnezzar.

For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadnezzar king of Babylon, *a king of kings*, from the north, with horses, and with chariots, and with horsemen, and companies, and much people. (Ezekiel 26:7).

Thou, O king, *art a king of kings*: for the God of heaven hath given thee a kingdom, power, and strength, and glory. (Daniel 2:37).

From this, we may conclude that the final king of the north, whoever he is, will attempt to usurp the place and position of the true King of Kings, by assuming his title. It was this Paul spoke of when he wrote, “Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.” 2 Thessalonians 2:1-4. In other words, Daniel 12:1-2 will not happen before Daniel 11:45. When this happens, then the true King of Kings will stand up, and a time of trouble will ensue.

Daniel 5 picks up with Cyrus, the king of the north defeating the kingdom of Babylon with its own king of the North a parallel again to Daniel 12:1-2.

Finally, in Daniel 6, we have a child of God being brought up out of tomb after the

issuance of a death decree! This event does not only parallel the dead who shall be raised from their tombs, (And many of them that sleep in the dust of the earth shall awake, some to everlasting life. Daniel 12:2) but remember, Daniel himself escaped death. So “Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” (1 Thessalonians 4:17).

The parallels found in Daniel chapters 1-6 reveal that these chapters were given a very special sense, to prepare God’s end time people to understand Daniel 11:40-45 and to be prepared for the coming onslaught of this counterfeit king of the north.

Daniel 1-6 therefore demonstrates the following:

(1) At the time of the end, the king of the south will wound the king of the north, but this counterfeit king of kings, the king of the north, will finally overthrow Egypt, the king of the south. After doing so, he will enter the glorious land, and many countries shall submit to his dominion and drink of his wine. But there will be a people who refuse to drink the wine of Babylon. (2) They will prophesy the good news of the kingdom, and tidings regarding the coming of the true King of Kings, the true King of the North, the King of Mount Zion, Jesus Christ. This will infuriate and enrage this counterfeit king of kings. (3) Therefore, he will set up his tabernacles in the midst of the people, and command all to worship. (4) This act signifies that the sins of Babylon have reached unto heaven. (5) Babylon will fall as Christ stands up drying up the river Euphrates (Revelation 16) in preparation for Babylon’s overthrow. (6) He will come to deliver those who refuse to break God’s law. They shall all be delivered from death and the grave. The Literal history of Daniel 1-6 unlocks the prophetic history of Daniel 11:40-12:2.

## **Daniel 7-12 Further Unlocks Daniel 11:40-12:2**

We have seen that the book of Daniel is divided into two sections. Chapters 1-6 are the historical accounts, while chapters 7-12 are the prophetic accounts. We have that both sections reveal messages for God's people in the last days. We discovered that the historical chapters of Daniel help unfold Daniel 11:40-45. We will now learn that the prophetic half also helps us to understand the events of Daniel 11:40-45.

In Daniel chapter 7, we have our first clear glimpse of the little horn. Daniel 7 is the key chapter that helps us to identify the identity of this imposter. According to verse 21, the "same horn made war with the saints" and parallels Daniel 11:44, "he shall go forth with great fury to destroy, and utterly to make away many." As Daniel 7 reveals to us the identity of the little horn, so the king of north will be exposed as a counterfeit. The "tidings" of Daniel 11:43 which troubles the KON correspond to the 3 angel's messages of Revelation 14. Part of that message is the exposing of "spiritual Babylon" (the 2<sup>nd</sup> Angel's Message) as a counterfeit.

In Daniel 8, the sanctuary of God is cast down and counterfeit system "prosper" (v11-12). Likewise, in Daniel 11:45, the end time KON will seek to set up his "tabernacles" in the place of God's sanctuary. Nonetheless, the sanctuary was to be cleansed according to Daniel 8. This parallels Michael standing up in Daniel 12:1.

In Daniel 9, the 70-week prophecy signified the close of probation for the one group of people, while another group (gentiles) would be granted mercy. When Michael stands up, and the sanctuary has been cleansed, probation closes for the wicked while the righteous will be granted eternal life.

Daniel 11 culminates with the KON coming to his end, with none to "help him". (v45), while Daniel 12 highlights the resurrection of the dead.

To review then here is what the book of Daniel, chapters 1-12 tell us about Daniel 11:40-45. At some point after 1798 the time of the end, the king of the north (spiritual Babylon) will come against and overwhelm the king of the south (spiritual Egypt). When this happens, the KON will turn his attention to the holy people (the glorious holy land, Spiritual Jerusalem). He will seek to enforce the wine of Babylon, but there will be a people who refuse to drink the wine of Babylon. They will be ten times wiser and will understand end time prophecies. They will preach tidings of the fall of Babylon, by the true KON, who is coming from the east. This will result in the counterfeit KON setting up an image and demanding all to worship. When he does, then the sins of Babylon will have reached unto heaven. Jesus will dry up the river Euphrates (Revelation 16) and deliver his people from the tomb of death and the grave.

Also, the Antichrist will be unmasked by the tidings (the three angel's messages). He will seek to set up his counterfeit tabernacle, sitting in the temple of God showing himself to be God. But the sanctuary will be cleansed, and Michael will stand up. When this happens, probation will close, one people will be cut off, while another will be granted everlasting life. The KON will come to his end with none to help him, and the dead shall be raised to life, to reign with Christ (for 1000 years.)

### **SECTION III: IDENTITIES REVEALED**

**This section consists of 4 chapters. We will unlock the identities of the King of the North and the King of the South both during the 1260-year prophecy and at the end of time.**

**Chapter 10:**  
**Midnight and Daniel 11**

The parable of the Ten Virgins is given in Matthew chapter 25. In it, Jesus warns of a coming event that catches *both* the wise and foolish off guard. He describes the timing of the event as “midnight.”

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five *were* foolish. They that *were* foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. ***And at midnight*** there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps.  
(Matthew 25:1-7)

The Bridegroom comes at the time of “midnight,” the darkest period of the night. It is at midnight that the wise “go” out to meet him. However, the foolish are unprepared to “go” to meet him. Instead, they “go” elsewhere to buy (v10). They were not ready for midnight. The parable of the Ten Virgins is given not in an isolated way. Rather, it is given in the context of Matthew 24.

In Matthew 24, Jesus is describing the events to occur just before his second coming. “And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?” (Matthew 24:3).

Jesus proceeds to explain what his people should be watching for. During his discourse, he tells his disciples the sign which would signal the time of trouble, and the time when they should “go forth”, or flee the cities to meet the Son of Man also known as, the *Bridegroom*. Here is what is said:

“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; **go not forth**: behold, *he is* in the secret chambers; believe *it* not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.” (Matthew 24:15-27).

Jesus in Matthew 24 and 25 describes two “going forth” events. One is encouraged and designed to meet the Bridegroom, the other is discouraged and designed to meet an imposter.

The true sign to go forth, is when “the abomination of desolation” is seen “standing in the holy place.” A careful analysis of Daniel 11:40-45 reveals that this is the event being described. It speaks of the king of the north who “shall enter also into the glorious land” (v41) and “shall plant the tabernacles of his palace between the seas in the glorious holy mountain” (v45). These events precede the coming of Jesus in Daniel 12:1-2.

And at that time shall Michael stand up, 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. (Daniel 12:1-2.)

Then it is the events of Daniel 11:40-45 that describe the conditions of “midnight”, or the darkest hour of earth’s history, when “there shall be a time of trouble as never was.” (Daniel 12:2, Matthew 24:21). The king of north in the glorious holy mountain is equivalent to the abomination of desolation standing in the holy place. And it is when this event occurs that God’s people *must* “go forth” from the cities in preparation to meet the Son of Man, the Bridegroom, or Michael, who stands up to deliver his people.

For this reason, an understanding of Daniel 11:40-45 is crucial. It contains information critical to God’s people regarding the time of trouble and being prepared for the second coming of Christ. We are explicitly told twice in Daniel 12 that the information the angel had just given in Daniel 11 would be connected to the fate of the “wise.”

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. 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*. (Daniel 12:3-4)

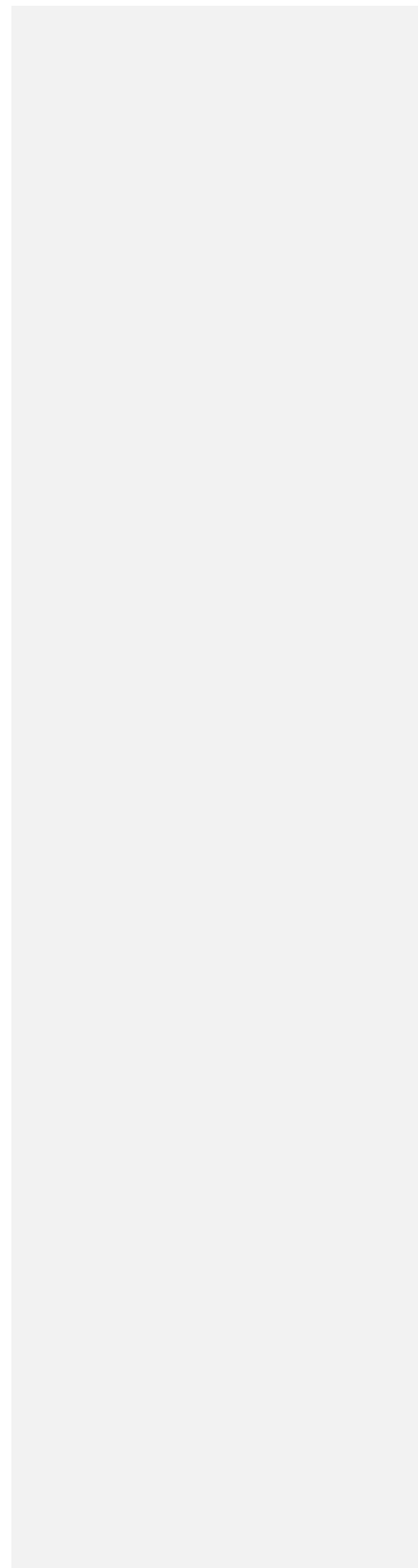
And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; *but the wise shall understand*. (Daniel 12:9-10)

Could the information in Daniel 11:40-45 contain key information that will separate the wise from the foolish virgins in Matthew 25? That is what I will seek to demonstrate in the remaining chapters of this book.

In the time of Christ, many Jews accepted him as the Messiah, and many did not. Some were wise, some were foolish. Those who were foolish rejected him partially because of a faulty understanding of prophetic chronology. The signs they were looking for were out of order, and as a result caused them to be caught off guard, not only regarding Christ's birth and death, but also about the destruction of Jerusalem in 70 AD.

In a sense, the same will be repeated among the end-time people of God. A faulty understanding of the signs and chronology of Daniel 11:40-Daniel 12:1-2 can have the same effect as it did upon the foolish among Israel in the days of Christ and the destruction of Jerusalem. A faulty understanding will lead the foolish to be unprepared for midnight, even

while they fully expected midnight. A correct understanding will prepare the “wise” to shine, *or keep their lamps burning*, allowing them to be ready for midnight, even though not knowing exactly when midnight will come. Let us pray that we shall be among the wise at midnight.



## Chapter 11:

### Daniel 11:40: Who is the King of the South at the Time of the End?

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)

The identity of the King of the South at the time of the end is key to unlocking the rest of Daniel 11:40-45. In this chapter, we will focus on the identity of the king of the South. We will only be looking at verse 40. The king of the south is said to “push” at the king of the north “at the time of the end.” A definite period is here mentioned. The “time of the end” is at the end of the 1260 years.

And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*? And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.” (Daniel 12:7-9)

The "time of the end" when the book of Daniel was to be unsealed is at the end of the "time, times and a half", 1798. Therefore, we are looking for the history to fulfill this "line upon line" approach. What power "pushed" against the Papacy at the end of the 1260 years? We find the answer in Revelation 11, the French Revolution. Ellen White describes it this way:

“The period when the two witnesses were to prophesy clothed in sackcloth ended in 1798. As they were approaching the termination of their work in obscurity, war was to be made upon them by the power represented as "the beast that ascendeth out of the bottomless pit." In many of the nations of Europe, the powers that ruled in Church and State had for centuries been controlled by Satan, through the medium of the papacy. But here is brought to view a new manifestation of Satanic power. {GC88 268.3}

It had been Rome's policy, under a profession of reverence for the Bible, to keep it locked up in an unknown tongue, and hidden away from the people. Under her rule the witnesses prophesied, "clothed in sackcloth." But another power—the beast from the bottomless pit—was to arise to make open, avowed war upon the Word of God. {GC88 269.1}

This power was described as spiritually "Egypt" and "Sodom." (Rev.11:11). Egypt is a representation of the denial of God. But remember, Egypt also had a multiplicity of false gods. Egypt then did not just represent atheism, but rather an antagonist denial of the true God. Sodom represented licentiousness, and lawlessness. It was an unsafe place because of lawlessness. The two combined would represent what was known as Frances Reign of Terror. It was a period in

which the secularism, atheism, and "terrorism" reigned supreme. In fact, the first use of the term "terrorism" was attributed to the French Revolution. Here is the definition:

"in specific sense of "government intimidation during the Reign of Terror in France" (March 1793-July 1794), from French *terrorisme*, from Latin *terror* (see **terror**).  
<http://www.etymonline.com/index.php?term=terrorism>)

White wrote,

“When France rejected the gift of Heaven, she sowed the seeds of anarchy and ruin; and the inevitable outworking of cause and effect resulted in the Revolution and the reign of terror.” {GC88 230.2}

Now what is the similarity between the KOS of the Dark Ages, and KOS of 1798 onward? Both reject the Bible as the Word of God, both used terror in their war against the Bible. Revelation 9 tells us that the locusts (Islam) had power to "torment," that is to terrorize Christendom during its reign. 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.

Remember the location of Islam as the KOS during the Dark Ages? It conquered *Egypt. The South*. According to Revelation 8-9 (the 5<sup>th</sup> and 6<sup>th</sup> trumpet which describes the rise of Islam), it comes from *beneath*, from *the bottomless pit*, spiritually south. When the Papacy was beginning to weaken, Satan would raise up the beast from the Earth (Apostate Protestantism) to assist her while her in her weakened state. Likewise, when Islam the prime KOS in the Dark Ages began to weaken in its war against the Bible and Christianity, Satan would bring Atheism out of *the abyss (south, Egypt)* to take over the war against the Bible. This signifies that just as the United States would work together with the Papacy to seek to establish a counterfeit Christianity under the title of the King of the North, so Satan would use both Atheism and Islam under the banner of the King of the South to war against the Bible. The mission of the king of the south under Satan’s guiding is to bring about a state of lawlessness/terror that will ultimately pave the way for the world to be ready to turn to this counterfeit KON as their only hope. Every time a school shooting occurs, or some other violent act, the religious right points to Atheism, and Secularism, or radical Islam as the cause. Many on the right see radical Islam as the biggest enemy and threat to the America. The two forces that appear to be pushing against the king of the north are indeed Atheism/Secularism, and radical Islam, both combining to war against Christianity and the Bible. If I may simplify it, the KOS represents open rebellion against Christianity, while the KON represents evil disguised under Christianity. Both in reality are being used by Satan toward the same goal, leading all to ultimately worship him as God.

## Chapter 12:

### Identity of the King of the North at the Time of the End

The final verses of Daniel 11 reflect the final chapter of earth's history. These eight verses (Daniel 11:40-12:2) contain the final events in "juiced" version. They unlock the mystery of the parable of the ten virgins, helping us to see why all 10 are caught off guard, but five are nonetheless prepared. In this chapter, we will look at the final events of earth's history and see why this message is one that we *must* understand to prepare for what is to come.

In Daniel 2, we saw the image of gold, silver, brass, and iron. The climax of that image is a stone being cut out without hands, smiting the image on its feet, shattering it to pieces. The wind carries it away. We understand this event to represent the second coming of Christ. But a vital question must be asked regarding this vision. We know *what* happens, but are not told *why* it happens. Why is God's wrath kindled against the image at the end of time? The "why" begins to unfold as we examine Daniel 7, 8, 9. And 11. More information is given regarding the work of this little horn. But God leads our vision on step by step. In Daniel 2, we see Babylon, Medo-Persia, Greece, and then a prophetic merger, Pagan and Papal Rome in the form of the feet of Iron and Clay. In Daniel 7, God shows us the same picture. This time the symbol is the 4<sup>th</sup> beast/Little Horn, Pagan and Papal Rome. Our eyes then see in Daniel 8, the little horn, once again, a merged symbol of Pagan and Papal Rome. What was not clear in Daniel 2, begins to emerge in Daniel 7, 8, and 9, which also records a merged symbol, the 70-week prophecy which would relate to both Pagan and partially Papal Rome. The 70 weeks is a part of a larger prophecy (2300 days) dealing specifically with Papal Rome. As we approached Daniel 11, we saw yet another prophetic merger, Daniel 11:22-23, the transition from Pagan to Papal Rome, both

having started out small but waxing strong. The sixth merging symbol is found in Daniel 11:40. And here is where find the ultimate “why” to our question in Daniel 2.

Pagan Rome is no longer mentioned after verse 23. If Daniel 11:40 is in fact another prophetic merger, then who does the little horn unite with in this merger? We know that the Papacy is the king of the North in verse 40a. But will the papacy merge with another power or powers? Let’s look at the verse approaching it line upon line.

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)

First, it is important to note that this verse is definitely designed to bring our attention to spiritual Babylon, as it is an almost verbatim description of how ancient Babylon conquered.

For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadnezzar king of Babylon, a king of kings, from the north, *with horses, and with chariots, and with horsemen, and companies, and much people.* (Ezekiel 26:7)

Hence, we know that this power is one and the same as that described in Revelation 17, and 18, Mystery Babylon. The literal king of the north, was described as a king of kings, a title that belongs to Jesus Christ, *but is specifically used in reference to his second coming.* (1 Tim.6:15, Revelation 17:14, 19:16). We may conclude that the final KON is a counterfeit of

the true KON, a counterfeit of the true King of Kings, especially in regard to his appearing to redeem his people. In the next chapter, we will see that this power is a triune entity. In this chapter we will look at only one part of that triune entity.

Why does the Bible describe this king of the north coming against the king of the south “like a whirlwind” and overflowing into all the countries”? It appears that this “coming *like*” a whirlwind totally overwhelms the King of the South, that is Atheism, Secularism, and Terrorism/ Lawlessness. But what could open the way for the King of the north to gain such access to the countries, and bring into mental submission such forces as Atheism, and radical Islam, as well as the whole world? Again, the key lies in a line upon line search. Where else is “wind” mentioned in Daniel that might fit this time period of the whirlwind? In Daniel 7:1-2, 8:8, and 11:4 Daniel sees four beasts and the winds striving upon the sea, as well as the winds regarding the division of Greece and the rise of the little horn, but these events occur way before the events of Daniel 11:40. There is another mention of the wind in Daniel. It’s found in Daniel 2:35.

Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the **wind carried them away**, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

This “wind” is a reference to the destruction that occurs at the second coming of Christ. That event corresponds with Daniel 12:1-2 where Michael stands up to deliver his people. But this king of the North is said to *come like a whirlwind* shortly before Michael himself

will come with a whirlwind. Let's note how the whirlwind is used in other places in the scripture. Elijah is caught up to God out of a whirlwind, with chariots (2 Kings 2:1,11), God answers Job out of the whirlwind (Job 38:1, 40:6) and the "whirlwind of the Lord goeth forth with fury" (Jer.30:23), Ezekiel saw a "whirlwind came out of *the north*" in which was the presence and glory of God. Notice this whirlwind comes *out of the north*. Isaiah 65:15 says this:

For, behold, the LORD will **come** with fire, and **with his chariots like a whirlwind**, to render his anger with fury, and his rebuke with flames of fire.

And Nahum 1:3-8

The LORD *is* slow to anger, and great in power, and will not at all acquit *the wicked*: the LORD hath his way in *the whirlwind* and in the storm, and the clouds *are* the dust of his feet... The mountains quake at him, and the hills melt, and the earth is burned **at his presence**, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. The LORD *is* good, a strong hold in the day of trouble; and he knoweth them that trust in him. But with **an overrunning flood** he will make an utter end of the place thereof, and darkness shall pursue his enemies.

The Lord's coming is here equated to an overflowing flood, a whirlwind and a storm. Compare this with Daniel 11:40: king of the north shall come against him (the king of the

south) 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**.

Now let's recall that according to the Bible, the true King of North is Jesus.

“Great *is* the LORD, and greatly to be praised in the city of our God, *in* the mountain of his holiness. Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King.” (Psalms 48:1-2).

The mountain of God's holiness is on the “sides of the north.” Lucifer desired this position of God in heaven. He wanted to be King of the North.

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the **mount of the congregation, in the sides of the north**: I will ascend above the heights of the clouds; *I will be like the most High*. (Isaiah 14:13-14).

At the end time, the final king of the north is a symbol for Satan himself, with the Papacy as his mouthpiece. In other words, the Papacy is to Satan what John the Baptist was to Jesus, namely, the one who prepared the people to receive the coming Messiah. The king of the north, “coming” “like a whirlwind” “out of the north” with “chariots” is a representation of Satan counterfeiting the second coming? We have learned that Daniel 11:40-45 represents the “final act” in the drama before Christ comes again.

Note what Ellen White wrote regarding this.

“As the *crowning act* in the great drama of deception, *Satan himself will personate Christ*. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. *In different parts of the earth*, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. [Revelation 1:13-15.] The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air., “Christ has come! Christ has come!” *The people prostrate themselves in adoration before him*, while he lifts up his hands, and pronounces a blessing upon them, as Christ blessed his disciples when he was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. *This is the strong, almost overmastering delusion*. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying, This is “the great power of God.” [Acts 8:10.] {GC88 624.1}”

The king of the north only comes “like” a whirlwind. In other words, it is not an actual

whirlwind, *the* actual whirlwind, but only an intimation of it. This is how Satan counterfeits the second coming.

Note carefully, it is this event, the appearing of Satan as Christ, from which the “command” goes forth to hallow Sunday. In other words, global Sunday observance occurs when Satan, as Christ, “commands all to hallow the day which he has blessed.” Therefore, “As the decree issued by the various rulers of Christendom against commandment-keepers shall withdraw the protection of government, and abandon them to those who desire their destruction, the people of God will flee from the cities and villages, and associate together in companies, dwelling in the most desolate and solitary places.”

This is of course reminiscent of Christ’s own words in Matthew 24:15-24:

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.”

The appearing of Satan as Christ is the last great deception which occurs in order to deceive the world.

Many will be swept by this deception. Would it not be strange if the final act in the drama, Daniel 11:40-45, did not include the final act in the drama? I believe that Daniel 11:40 presents the final prophetic merger. The king of the north, the papacy, is a shadow form of the final actions of the last and final king of the north, Satan himself.

Only one event could overwhelm atheism, secularism, communism, lawlessness, radical Islam, not to mention every other non-Christianity philosophy. *It would literally take a miracle!* That miracle would be the overmastering delusion of Satan appearing as Christ in the different nations of the earth. This is how he overflows, and passes through. In the final act, Satan himself will “sit in the temple of God, shewing himself that he is God.” (2 Thessalonians 2:4).

This reference by Paul gives us confirmation. Paul wrote,

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition.” (2 Thessalonians 2:1-3). The word “revealed” is the Greek word apokaluptō. It is this word from which the book of

Revelation is titled, specifically, the Revelation *of Jesus Christ*. It is clear then that has

Christ will be revealed, the subject of the previous verses, so this “man of sin” will have his own “apokalupto.” Paul continues,

And then shall that Wicked be revealed, (apokalupto) whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: (2 Thessalonians 2:8)

The word “coming” in verse 8 which speaks of Christ’s return is the Greek word “parousia.” This same Greek word is used in the following verse regarding the man of sin.

*Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness. (2 Thessalonians 2:9).*

The man of sin, this counterfeit king of the north, king of kings will “come”, will have a “parousia.” His parousia will occur before Christ’s parousia. Put differently, Daniel 11:40b precedes Daniel 12:1-2. Daniel 12:1-2 happens *because of* Daniel 11:40b.

## Chapter 13:

### Daniel 11:40-45: An Amazing Revelation

Verses 40-45 of Daniel 11 repeats several significant points. Three times we are told that the king of the north enters into the countries.

v.40 and he shall enter into the countries, and shall overflow and pass over.

v.41 and many *countries* shall be overthrown:

v.42 He shall stretch forth his hand also upon the countries

Twice we are told he shall enter the glorious land.

v.41 He shall enter also into the glorious land

v.45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain;

Twice we are told of Egypt's demise

v.42 and the land of Egypt shall not escape.

v.43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt:

The singular mentions are these:

Grammarly 5/6/2016 5:54 AM

Comment [2]: Inserted: 0

Grammarly 5/6/2016 5:54 AM

Comment [3]: Deleted:1

Grammarly 5/6/2016 5:54 AM

Comment [4]: Inserted: 11

Grammarly 5/6/2016 5:54 AM

Comment [12]: Deleted:t

Grammarly 5/6/2016 5:54 AM

Comment [13]: Deleted:ote someth

Grammarly 5/6/2016 5:54 AM

Comment [14]: Deleted:ng

Grammarly 5/6/2016 5:54 AM

Comment [15]: Deleted:se

Grammarly 5/6/2016 5:54 AM

Comment [16]: Deleted:of interest. These verses seem to

Grammarly 5/6/2016 5:54 AM

Comment [5]: Inserted: Da

Grammarly 5/6/2016 5:54 AM

Comment [6]: Inserted: f

Grammarly 5/6/2016 5:54 AM

Comment [7]: Inserted: -45

Grammarly 5/6/2016 5:54 AM

Comment [8]: Inserted: s

Grammarly 5/6/2016 5:54 AM

Comment [9]: Inserted: V

Grammarly 5/6/2016 5:54 AM

Comment [10]: Deleted: Let's take another look at v

Grammarly 5/6/2016 5:54 AM

Comment [11]: Deleted: onward



**v.40b. ...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.**

**v.41 and many *countries* shall be overthrown:**

**v.42 He shall stretch forth his hand also upon the countries**

Satan, as the king of the north, "comes," "like a whirlwind," a reference to the counterfeit appearing of Jesus. In this way, he "enters into the countries" and overflows, or overthrows them. Neither Atheism, nor Islam, nor any Eastern religion will be able to stand before this grand delusion.

**"In different parts of the earth,** Satan will **manifest himself** among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation." [Revelation 1:13-15.] (GC 624).

He will also comes with an army, (chariots and horsemen, etc.) but this is not an army of living people. Instead through the error of natural immortality, unclean spirits like frogs will go out to "gather the whole world." (See Rev.16). The symbolism of the frogs is taken from the story of the Exodus. The frogs were a divine manifestation from God. The magicians countered with their version of the miracle. In fact, the magicians had counterfeited the first three miracles of God. The third and *last* miracle they were *able* to counterfeit was that of the frogs. Hence, these frogs in the book of Revelation represent the final or crowning deception,

Grammarly 5/6/2016 5:54 AM

Comment [72]: Inserted: v.40 cont.

Grammarly 5/6/2016 5:54 AM

Comment [73]: Deleted: v.40 and he shall enter into the countries, and shall overflow and pass over.

Grammarly 5/6/2016 5:54 AM

Comment [74]: Inserted: E

Grammarly 5/6/2016 5:54 AM

Comment [75]: Deleted:e

Grammarly 5/6/2016 5:54 AM

Comment [76]: Deleted:As White says,

Grammarly 5/6/2016 5:54 AM

Comment [77]: Inserted: frogs were a divine manifestation from God. The magicians countered with their version of the miracle. In fact, the

the *last* counterfeit Satan is permitted to do. It will be a counterfeit of the power of God, that is, what White calls, "the crowning act in the drama." She puts it this way.

The apostle John in vision heard a loud voice in Heaven exclaiming, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." [Revelation 12:12.] Fearful are the scenes which call forth this exclamation from the heavenly voice. **The wrath of Satan** increases as his time grows short, and his work of deceit and destruction will reach its culmination in the time of trouble. {GC88 623.2}

***Fearful sights of a supernatural character*** will soon be revealed in the heavens, in token of the power of miracle-working demons. ***The spirits of devils*** will go **forth to the kings of the earth and to the whole world**, to fasten them in deception, and urge them on **to unite with Satan** in his last struggle against the government of Heaven. By these agencies, rulers and subjects will be alike deceived." {GC88 623.3}

"Many will be confronted by the spirits of devils personating beloved relatives or friends, and declaring the most dangerous heresies. These visitants will appeal to our tenderest sympathies, and will work miracles to sustain their pretensions. We must be prepared to withstand them with the Bible truth that the dead know not anything, and that they who thus appear are the spirits of devils. {GC88 560.1} Just before us is the "hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." [Revelation 3:10.]

Satan has long been preparing for his ***final effort to deceive the world***. The foundation of

- Grammarly 5/6/2016 5:54 AM  
Comment [78]: Inserted: in the drama
- Grammarly 5/6/2016 5:54 AM  
Comment [79]: Inserted: terfeit
- Grammarly 5/6/2016 5:54 AM  
Comment [80]: Inserted: u
- Grammarly 5/6/2016 5:54 AM  
Comment [81]: Deleted:de
- Grammarly 5/6/2016 5:54 AM  
Comment [82]: Deleted:epti

his work was laid by the assurance given to Eve in Eden, "Ye shall not surely die." "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." [Genesis 3:4, 5.] Little by little he has prepared the way for his masterpiece of deception in the development of Spiritualism. He has not yet reached the full accomplishment of his designs; **but it will be reached in the last remnant of time.** Says the prophet: "I saw three unclean spirits like frogs; . . . they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." [Revelation 16:13, 14.] Except those who are kept by the power of God, through faith in his Word, **the whole world** will be swept into the ranks of this delusion." {GC88 561.2}

The appearance of Satan as Christ, the true King of the North, as well as an army of so called deceased spirits to confirm Satan's claims will lead to a mass delusion. None will be able to withstand this delusion except by the word of God. This deception is designed to sway even the people of God, that if it were possible, even they should be deceived.

Another point to consider is the fact that chariots of fire were seen surrounding Elijah. (2 Kings 6:17). Hence, when Satan appears with chariots, it represents the fact that he will have with an army not only of people, but of demons impersonating the dead, pretending to be angels of light. performing as it were.

#### **Many ships:**

This phrase signifies that he will have support *upon the waters*. If the king of the north is symbolically Babylon, then the waters which support it would represent the Euphrates. Many

Grammaly 5/6/2016 5:54 AM  
Comment [83]: Inserted: phrase

ships would signify the cargo of deceived souls who fall for and get behind this delusion.

Interestingly, Rev.16 refers to the drying up of the Euphrates, a reference we understand to symbolize the wicked no longer supporting Babylon as they realize they have been deceived.

This drying up is done in preparation for the coming of Christ (the true Cyrus) to deliver God's people from *the king of worldwide Babylon*, the counterfeit king of the north.

Through Spiritualism, *Satan appears as a benefactor of the race*, healing the diseases of the people, and professing to present a new and more exalted system of religious faith; but at the same time he works as a destroyer.” {GC88 589.1} *Fallen angels upon earth* form confederations with evil men. In this age **antichrist will appear as the true Christ, and then the law of God will be fully made void in the nations of our world.**

Rebellion against God's holy law will be fully ripe. But the true leader of all this rebellion is Satan, clothed as an angel of light. Men will be deceived and **will exalt him to the place of God**, and deify him.--Review and Herald, Sept. 12, 1893. {Evangelism 365.2}

*Papists, Protestants, and worldlings* will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world, and the ushering in of the *long-expected millennium*. {GC88 588.3}

Using a line upon line approach, Daniel 11:40 is pointing us to an event that has yet to occur, the appearing of Satan as Christ.

**Daniel 11:41: He shall enter also into the glorious land, but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.**

Grammarly 5/6/2016 5:54 AM

Comment [84]: Inserted: .

Grammarly 5/6/2016 5:54 AM

Comment [85]: Inserted: bylo

Grammarly 5/6/2016 5:54 AM

Comment [86]: Inserted: B

Grammarly 5/6/2016 5:54 AM

Comment [87]: Inserted: pp

Grammarly 5/6/2016 5:54 AM

Comment [88]: Inserted: Many ships v... [1]

Grammarly 5/6/2016 5:54 AM

Comment [89]: Deleted:realization of the

Grammarly 5/6/2016 5:54 AM

Comment [90]: Deleted:that they have bee

Grammarly 5/6/2016 5:54 AM

Comment [91]: Deleted: deceived by the c

Grammarly 5/6/2016 5:54 AM

Comment [92]: Deleted:unterfeit

Grammarly 5/6/2016 5:54 AM

Comment [93]: Deleted:mirac

Grammarly 5/6/2016 5:54 AM

Comment [94]: Deleted:es (cr

Grammarly 5/6/2016 5:54 AM

Comment [95]: Deleted:wni

Grammarly 5/6/2016 5:54 AM

Comment [96]: Deleted: act of d

Grammarly 5/6/2016 5:54 AM

Comment [97]: Deleted:ception) of th

Grammarly 5/6/2016 5:54 AM

Comment [98]: Deleted:ee

Grammarly 5/6/2016 5:54 AM

Comment [99]: Deleted:unclean frog

Grammarly 5/6/2016 5:54 AM

Comment [100]: Deleted: who had gone o

Grammarly 5/6/2016 5:54 AM

Comment [101]: Deleted:t t

Grammarly 5/6/2016 5:54 AM

Comment [102]: Deleted: gathe

Grammarly 5/6/2016 5:54 AM

Comment [103]: Deleted: the na

Grammarly 5/6/2016 5:54 AM

Comment [104]: Deleted:o

Grammarly 5/6/2016 5:54 AM

Comment [105]: Deleted:s to fi

Grammarly 5/6/2016 5:54 AM

Comment [106]: Deleted:ht

Grammarly 5/6/2016 5:54 AM

Comment [107]: Deleted:gai

Grammarly 5/6/2016 5:54 AM

Comment [108]: Deleted:st

Grammarly 5/6/2016 5:54 AM

Comment [109]: Deleted:God's people.

We will revisit “the glorious land” in a moment.

Regarding the meaning of Edom, Moab, and Ammon, the Bible refers to these nations in prophetic terms in connection with the remnant. These former enemies of Israel would come to "obey" Israel, specifically, the gospel.

And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: *they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.*” (Isaiah 11:11-14).

Edom, Moab, and Ammon would represent those escaping from every form of counterfeit religion. This symbol would include former atheists, Muslims, new agers, eastern religions, as well as those in Babylon, "who come out." Revelation 18:1-4. These escape the overmastering delusion, as a result of the everlasting gospel message.

Grammarly 5/6/2016 5:54 AM

Comment [110]: Inserted: B

Grammarly 5/6/2016 5:54 AM

Comment [111]: Deleted:b

Grammarly 5/6/2016 5:54 AM

Comment [112]: Deleted;

Grammarly 5/6/2016 5:54 AM

Comment [113]: Inserted: symbol

**But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.**  
**(Daniel 11:43).**

The text, twice mentioning the demise of Egypt is to signify that Atheism, and everything connected to it that is anti-two-witnesses, will be swept away by the overmastering delusion of Spiritualism. Regarding Ethiopia and Libya:

Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, I will go up, *and* will cover the earth; I will destroy the city and the inhabitants thereof. Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle *and* bend the bow. (Jeremiah 46:8-9).

As Edom, Moab, and Ammon represent those who will side with the people of God, Ethiopia and Lybia signify those who are in league with Egypt's Atheism, paganism, etc. All sympathetic to the KOS will be swallowed up by the overmastering delusion of the KON.

The reference to having power over the treasures of gold and of silver denotes power over buying and selling. This corresponds with Revelation 13:16-17

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

Grammarly 5/6/2016 5:54 AM

**Comment [114]:** Deleted:2 He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. Dan 11:4

Grammarly 5/6/2016 5:54 AM

**Comment [115]:** Deleted:gue with Egypt.

Grammarly 5/6/2016 5:54 AM

**Comment [116]:** Inserted: gue with Egypt's Atheism, paganism, etc.. A

Grammarly 5/6/2016 5:54 AM

**Comment [117]:** Inserted: were in le

Grammarly 5/6/2016 5:54 AM

**Comment [118]:** Inserted: As Edom, Moab, and Ammon represent those who will side with the people of God, Ethiopia and Lybia signify those wh

Grammarly 5/6/2016 5:54 AM

**Comment [119]:** Deleted:S

And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

[This death decree is issued in connection with Satan appearing as Christ, the true King of the North.]

White writes,

“...he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. ***He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth.*** This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying: This is "the great power of God." Acts 8:10. {DD 41.4}

But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. (Daniel 11:44).

These “tidings” out of the east represents the sealing message found in Revelation 7.

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to

Grammarly 5/6/2016 5:54 AM

Comment [120]: Deleted:k

Grammarly 5/6/2016 5:54 AM

Comment [121]: Deleted:v43b and the Libyans and the Ethiopians shall be at his steps. All the allies of atheism.

hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. (Revelation 7:1-3).

At the same time, tidings from the North point to Satan realizing that the true King of the North is on his way, or soon to stand up. The news that a stone cut out without hands, and that a mountain, mount Zion, on the sides of the north, will soon replace *the kingdoms of this world* *angers Satan*, and he sets out to destroy many, that is, the people of God.

**v.41 He shall enter also into the glorious land,**

**v.45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain;**

First, it should be noted that the "glorious land," (Jeruslaem) and the "glorious holy mountain" are one and the same, not two different things.

And they shall bring all your brethren *for* an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, **to my holy mountain Jerusalem**, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. (Isaiah 66:20).

O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away **from thy city Jerusalem, thy holy mountain**: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us. (Daniel 9:16).

- Grammarly 5/6/2016 5:54 AM
- Comment [122]: Inserted: oon replace
- Grammarly 5/6/2016 5:54 AM
- Comment [123]: Inserted: ll
- Grammarly 5/6/2016 5:54 AM
- Comment [124]: Inserted: e north, w
- Grammarly 5/6/2016 5:54 AM
- Comment [125]: Inserted: of t
- Grammarly 5/6/2016 5:54 AM
- Comment [126]: Inserted: d
- Grammarly 5/6/2016 5:54 AM
- Comment [127]: Inserted: s
- Grammarly 5/6/2016 5:54 AM
- Comment [128]: Inserted: th
- Grammarly 5/6/2016 5:54 AM
- Comment [129]: Inserted: n
- Grammarly 5/6/2016 5:54 AM
- Comment [130]: Inserted: ount Zion,
- Grammarly 5/6/2016 5:54 AM
- Comment [131]: Inserted: untain,
- Grammarly 5/6/2016 5:54 AM
- Comment [132]: Inserted: , and that a m
- Grammarly 5/6/2016 5:54 AM
- Comment [133]: Inserted: cut out with ... [2]
- Grammarly 5/6/2016 5:54 AM
- Comment [134]: Inserted: e
- Grammarly 5/6/2016 5:54 AM
- Comment [135]: Inserted: sto
- Grammarly 5/6/2016 5:54 AM
- Comment [136]: Inserted: The news th
- Grammarly 5/6/2016 5:54 AM
- Comment [137]: Inserted: Id angers Sa
- Grammarly 5/6/2016 5:54 AM
- Comment [138]: Inserted: is w
- Grammarly 5/6/2016 5:54 AM
- Comment [139]: Inserted: of t
- Grammarly 5/6/2016 5:54 AM
- Comment [140]: Inserted: ngdom
- Grammarly 5/6/2016 5:54 AM
- Comment [141]: Inserted: k
- Grammarly 5/6/2016 5:54 AM
- Comment [142]: Inserted: h
- Grammarly 5/6/2016 5:54 AM
- Comment [143]: Inserted: "
- Grammarly 5/6/2016 5:54 AM
- Comment [144]: Inserted: "
- Grammarly 5/6/2016 5:54 AM
- Comment [145]: Inserted: "
- Grammarly 5/6/2016 5:54 AM
- Comment [146]: Inserted: "
- Grammarly 5/6/2016 5:54 AM
- Comment [147]: Deleted:They symboli... [3]

So shall ye know that I *am* the LORD your God dwelling in Zion, **my holy mountain: then shall Jerusalem be holy**, and there shall no strangers pass through her any more. (Joel 3:17),

Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and **Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts, the holy mountain.** (Zechariah 8:3).

And he carried me away in the spirit to a great and **high mountain, and shewed me that great city, the holy Jerusalem**, descending out of heaven from God.” (Revelation 21:10).

Now let's compare these verses with several from the Old and New Testament. Notice Ezekiel 28:1-2,

The word of the LORD came again unto me, saying, Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart *is* lifted up, and thou hast said, **I am a God, I sit in the seat of God, in the midst of the seas**; yet thou *art* a man, and not God, though thou set thine heart as the heart of God:

Tyrus, a type of Satan, is depicted as desiring to sit in the “seat of God, in the midst of the seas.” The seas represent peoples, nations, multitudes and tongues. Isaiah picks up on this theme when writing of Lucifer “For thou hast said in thine heart, I will ascend into heaven, I

Grammarly 5/6/2016 5:54 AM

Comment [148]: Inserted: ,

Grammarly 5/6/2016 5:54 AM

Comment [149]: Inserted: '

Grammarly 5/6/2016 5:54 AM

Comment [150]: Inserted: '

will exalt my throne above the stars of God: I will sit also upon the *mount of the congregation*, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High." Isa. 14:13-14.

The throne of God is symbolically on the "sides of the north" residing over the multitudes, people, nations and tongues, (the seas), or the mount of the congregation.

In Exodus 15:17, we read further:

Thou shalt bring them in, and *plant* them in the **mountain of thine inheritance**, in the place, O LORD, *which* thou hast made for thee to dwell in, **in the Sanctuary**, O Lord, *which* thy hands have established."

Note the identical words used, God would "plant" his people in the mountain of his inheritance, in the sanctuary. Satan will also seek to "plant" his tabernacles in this same place, in other words, he will seek to be recognized as the true king of the North, sitting in the place of God.

God's Sanctuary is compared to his throne.

A glorious high **throne** from the beginning *is* the place of our sanctuary. (Jeremiah 17:12).

Let's put this together. The glorious holy mountain is on the sides of the north, the sanctuary, which is a symbol of God's throne. Satan wants to sit as king of the north, upon the mount of the congregation, in the midst of seas, within the Sanctuary. Here he wants to set his throne. When this happens, a line has been crossed, and Michael stands up. Now

Grammarly 5/6/2016 5:54 AM  
Comment [151]: Deleted:literally

notice this amazing connection with Jesus' words in Matthew 24, where he quotes the book of Daniel.

**And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matthew 24:14).**

This verse parallels Daniel 11:44's "tidings" out of the east and north.

**When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, *stand in the holy place*, (whoso readeth, let him understand:) (Matthew 24:15).**

This parallels Daniel 11:45 which directly points us to the abomination of desolation standing in the holy place, (Jerusalem, Mount Zion, the Sanctuary) connecting it with the very same event as "sitting in the temple of God, showing himself that he is God." Note carefully that Jesus says that this entity would stand "in the holy place." Now, where does Satan want to sit? On the sides of the north! What is on the side of the north in the Sanctuary? The table of Showbread according to Exodus 26:35.

And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side. (Exodus 26:35).

Where is the table of Showbread? *In the holy place*. Why is this significant? The table of

Grammarly 5/6/2016 5:54 AM

Comment [152]: Inserted: e h

Grammarly 5/6/2016 5:54 AM

Comment [153]: Inserted: '

Grammarly 5/6/2016 5:54 AM

Comment [154]: Deleted: like

Grammarly 5/6/2016 5:54 AM

Comment [155]: Inserted: s

Grammarly 5/6/2016 5:54 AM

Comment [156]: Inserted: verse

Showbread was to be attended to every Sabbath, not daily like the candlestick or the altar of incense. In other word, the table of Showbread was to bring to mind the Sabbath.

The bread was to be changed every Sabbath, and only the priest, a type of Christ, had authority to do this. Could this location signify that Satan will attempt to exercise power over the Sabbath by changing it to Sunday through a worldwide decree? Could this action of Satan appearing and claiming to preside over the Sabbath, be the action that leads Michael stands up? Notice what White says:

The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, **so the assumption of power on the part of our nation [the United States] in the decree enforcing the papal sabbath will be a warning to us.** It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains. {Mar 180.2}

We are also told from the Spirit of Prophecy, the way this happens:

“The Lord of heaven permits the world to choose whom they will have as ruler. Let all read carefully the thirteenth chapter of Revelation, for it concerns every human agent, great and small. Every human being must take sides, either for the true and living God, who has given to the world the memorial of Creation in the seventh-day Sabbath, or for a false sabbath, instituted by men who have exalted themselves above all that is called God or that is worshiped, who have taken upon themselves the attributes of Satan, in

Grammarly 5/6/2016 5:54 AM

Comment [157]: Deleted:by

Grammarly 5/6/2016 5:54 AM

Comment [158]: Inserted: through

Grammarly 5/6/2016 5:54 AM

Comment [159]: Inserted: it

Grammarly 5/6/2016 5:54 AM

Comment [160]: Inserted: connecting it

oppressing the loyal and true who keep the commandments of God. **This persecuting power will compel the worship of the beast by insisting on the observance of the sabbath he has instituted. Thus he blasphemes God, sitting "in the temple of God, shewing himself that he is God" (2 Thessalonians 2:4). {3SM 424.1}**

“And then the great deceiver will persuade men that those who serve God are causing these evils. The class that have provoked the displeasure of Heaven will charge all their troubles upon those whose obedience to God's commandments is a perpetual reproof to transgressors. **It will be declared that men are offending God by the violation of the Sunday-sabbath, that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced, and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity.**”  
{GC88 590.1}

“The miracle-working power manifested through Spiritualism will exert its influence against those who choose to obey God rather than men. Communications from the spirits will declare that God has sent them to convince the rejecters of Sunday of their error, affirming that the laws of the land should be obeyed as the law of God. They will lament the great wickedness in the world, and second the testimony of religious teachers, that the degraded state of morals is caused by the desecration of Sunday. Great will be the indignation excited against all who refuse to accept their testimony.” {GC88 591.1}

Now, notice how Matthews 24 continues in exact order as Daniel 11:40-45:12:1-2.

**Matthew 24:16 Then let them which be in Judaea flee into the mountains:**

**v17 Let him which is on the housetop not come down to take any thing out of his house:**

**v18 Neither let him which is in the field return back to take his clothes.**

**v19 And woe unto them that are with child, and to them that give suck in those days!**

**v20 But pray ye that your flight be not in the winter, neither on the sabbath day:**

**v21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.**

This parallels Daniel 12:1: And at that time shall Michael stand up, 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.

Placing Matthew 24:14-31 side by side with Daniel 11:44-45 shows us the planting his tabernacles between the seas, is synonymous with the abomination of desolation standing in the holy place, which White equates with the passing of the Sunday law and death Decree.

This action occurs when Satan appears as the "King of the North." This is when Michael, the *true* King of the North will stand up.

- Grammarly 5/6/2016 5:54 AM  
Comment [165]: Deleted:h
- Grammarly 5/6/2016 5:54 AM  
Comment [161]: Inserted: tion
- Grammarly 5/6/2016 5:54 AM  
Comment [162]: Inserted: s a
- Grammarly 5/6/2016 5:54 AM  
Comment [163]: Inserted: T
- Grammarly 5/6/2016 5:54 AM  
Comment [164]: Inserted: .

“The false sabbath, the first day of the week, will be accepted, and the rulers will unite with the man of sin *to restore his lost ascendancy*. Laws enforcing the observance of Sunday as the Sabbath will bring about a national apostasy from the principles of republicanism upon which the government has been founded. The religion of the Papacy will be accepted by the rulers, and the law of God will be made void. {20MR 14.2}

Remember, according to Revelation 16, and 13, it is under the *threefold union or merger* between the Dragon, the Beast, and the false prophet, that the wound is healed and the image or Sunday sacredness is set up, first nationally, then globally.

Continuing Mathew 24:22-31 reads

“And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. **Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.** For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, **if it were possible, they shall deceive the very elect.** Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it not.* **For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.** For wheresoever the carcass is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: **And then shall appear the sign of the Son of man in heaven:** and then shall all the tribes of the earth mourn, and **they shall see the Son of man coming in the clouds of heaven with power and great glory.**

**And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.”**

Yes, Daniel 12:2 fits perfectly: 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.

The reason for the image being dashed to pieces in Daniel 2, is because within "the days of these kings," Satan will set himself in the place of God, will sit and reside over the Sabbath claiming to have changed it, issuing a death decree for those who refuse. *Michael stands up when Satan stands in the holy place.*

Understanding Daniel 11 in this context may be much more relevant to present to the world as it includes every class of people, not just certain demographic areas. It encompasses Islam, Atheism, Apostate Christianity, Secularism, Humanism, and all false Religions. In this view, every person on planet earth plays a role in Daniel 11:40-45, and this view explains perfectly how a one world order will come about with so much war and division currently in the world. Daniel 11:40-45 is the Scriptural evidence for the following statement from the pen of inspiration:

“Through the two great errors, *the immortality of the soul and Sunday sacredness*, **Satan** will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; **and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience.**--The Great Controversy, p. 588.

- Grammarly 5/6/2016 5:54 AM  
Comment [166]: Inserted: r
- Grammarly 5/6/2016 5:54 AM  
Comment [167]: Inserted: decree f
- Grammarly 5/6/2016 5:54 AM  
Comment [168]: Inserted: a
- Grammarly 5/6/2016 5:54 AM  
Comment [169]: Inserted: ,
- Grammarly 5/6/2016 5:54 AM  
Comment [170]: Inserted: "
- Grammarly 5/6/2016 5:54 AM  
Comment [171]: Inserted: "
- Grammarly 5/6/2016 5:54 AM  
Comment [172]: Inserted: n Daniel 2, i
- Grammarly 5/6/2016 5:54 AM  
Comment [173]: Inserted: and division currently

{Christian Service 160.1}

**None shall help him:** (Daniel 11:45).

This verse is a reference to Lucifer during the 1000 years, after Michael stands up, coming after the counterfeit king of the north who had deceived the nations. Thus, we read in Rev.20:1 the detail of Daniel 12:1.

And I saw **an angel** come down from heaven, having the key of the bottomless pit and a great chain in his hand. And **he laid hold on the dragon**, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should **deceive the nations no more**, till the thousand years should be fulfilled: and after that he must be loosed a little season. (Revelation 20:1-3)

During this time, Satan dwells alone. None can help him. He is bound for a thousand years.

“Here is to be the home of Satan with his evil angels for a thousand years. Limited to the earth, he will not have access to other worlds, to tempt and annoy those who have never fallen. It is in this sense that he is bound; *there are none remaining*, upon whom he can exercise his power. He is wholly cut off from the work of deception and ruin which for so many centuries has been his sole delight. {GC88 659.1}

Grammarly 5/6/2016 5:54 AM

Comment [174]: Inserted: ,

Grammarly 5/6/2016 5:54 AM

Comment [175]: Inserted: w

Grammarly 5/6/2016 5:54 AM

Comment [176]: Inserted: verse

Grammarly 5/6/2016 5:54 AM

Comment [177]: Deleted:.

Grammarly 5/6/2016 5:54 AM

Comment [178]: Deleted:W

Grammarly 5/6/2016 5:54 AM

Comment [179]: Deleted: he

The prophet Isaiah, *looking forward to the time of Satan's overthrow*, exclaims: “How art thou fallen from Heaven, O Lucifer, son of the morning! how art thou cast down to the ground, which didst weaken the nations.” “Thou hast said in thine heart, I will ascend into Heaven, I will exalt my throne above the stars of God.” “I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?” [Isaiah 14:12-17.] {GC88 659.2}

#### **SECTION IV: REVELATION'S VERIFICATIONS**

**This final section contains 8 chapters. Here will see how the book of Revelation affirms this understanding of Daniel 11:40-45 and 12:1-2.**

## **Chapter 14:**

### **Daniel 11 and Revelation 13**

A wonderful connection is seen between the universe of heaven and this world. The things revealed to Daniel were afterward complemented by the revelation made to John on the Isle of Patmos. {TM 114.6}

The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. {1MR 99.3}

If we are to take the above statements as divinely inspired, then the value of them when it comes to Daniel 11 is priceless. Consider this. As Adventists, we believe that Daniel 2, 7, 8, and 9 are all repeated in the book of Revelation. There we will find the same four beasts, there we will find the little horn doing his work of deception and destruction, and there we find Christ's inauguration as high priest, and a culmination of the 70-week prophecy, the 1260 and 2300 days. Should we not expect to find then, the events of Daniel 11, particular 40-45 in the book of Revelation? I believe that the correct interpretation of Daniel 11:40-45 should be affirmed somewhere in the book of Revelation in the same way Revelation affirms our understanding of Daniel 2,7,8, and 9. I'd like to propose that one such affirmation is found in Revelation chapter 13.

In fact, I believe that it may be highly likely that Revelation 13 is a commentary on the

events of Daniel 11:23-45. Consider this, Revelation 13:1-11 discusses the rise of the Papacy. It is in essence a sweeping depiction of Daniel 2, 7, and 8 to 11:40. Notice how the first 3 verses “juice” almost the entire prophetic portion of the book of Daniel.

And I stood upon the sand of the sea, and saw **a beast rise up out of the sea**, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto **a leopard**, and his feet were as *the feet* of a **bear**, and his mouth as the mouth of a **lion**: and the **dragon** gave him his power, and his seat, and great authority. And I saw **one of his heads as it were wounded to death**; and his deadly wound was healed: and **all the world** wondered after the beast. (Revelation 13:2-3).

Three verses cover the history of Daniel 2,7, portions of 8, 9, and 11:1-40. The Lion (Babylon), the Bear (Medo-Persia), the Leopard (Greece), the Dragon (Rome), the ten horns (divided Europe), the “mouth” (the Little horn speaking great things) and it’s deadly wound given in 1798, the time of the end.

Verses 5-7 repeats and emphasizes the work of the little horn, the KON during the Dark Ages. It is Daniel 11:23-39 *juiced*.

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. (Revelation 13:5-7).

Now, notice verse 10:

He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

This verse describes the wounding of the Papacy, the king of the north, at the time of the end, accomplished by atheistic France. This is Daniel 11:40, the king of the south, pushing at the papacy. Now, right in stride with Daniel 11:40, the next verse describes another power coming on the scene that would assist the Papacy in the healing of its deadly wound!

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. (Revelation 13:11-12).

In Daniel 11:40, the king of the north's pushback, like a "whirlwind" signifies that the deadly wound is healed. It is no longer powerless. If this is accurate, then we can look to the verses that follow to explain Daniel 11:40 onward!

Notice the next verse. This occurs in conjunction with the healing of the wound. In other words, we know the wound is healed, when this happens.

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast. (Revelation 13:13-14).

Miracle working power! The wound is healed when miracles begin to take place, specifically, in conjunction with fire coming down from heaven. This is significant. Remember that Daniel 11:40 states that the KON will come like a whirlwind with chariots. We see this as a possible allusion to the crowing act of Satan, which is the impersonation of Christ along with departed spirits appearing. Now notice again Isa.66.

For, behold, ***the LORD will come with fire***, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. (Isaiah 66:15).

When Jesus comes again, he will come with fire.

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 2 Th.1:7-8.

Perhaps Paul alludes to this when he writes, "And no marvel; for Satan himself is

transformed into an angel of light.” Corinthians 11:14. The Greek word used here for light is *phos*, meaning fire. According to Exodus 24:17, “the sight of the glory of the LORD was like devouring fire.” Satan last deception, is miracle regarding fire, or the counterfeiting of the glory of Christ at the second coming.

This miracle working power (fire falling from the sky) that will gather the world together is also described in Rev.16, under the three unclean spirits. These unclean spirits come out of the mouth of not just the beast, (papacy), not just the beast and the false prophet (Apostate Protestantism) but out of the mouth of the beast, the false prophet, *and the dragon* (Satan). In other words, it is the combining or *merging* of these three powers that brings about the healing of the deadly wound, the counterfeiting of the second coming.

It is this combining of powers that brings about the healing of the deadly wound. Two of the three powers are already united, (recently Catholics and Protestants signed a treaty claiming to put an end to the Protestant Reformation) but the third power has not yet appeared. When he does, the KON will come like a whirlwind. Again, note how White describes these three powers.

“Through the two great errors, **the immortality of the soul and Sunday sacredness**, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. The **Protestants of the United States** (the false prophet) will be foremost in stretching their hands across **the gulf to grasp the hand of Spiritualism** (Satan, the dragon); they will reach over the abyss to clasp hands with **the Roman power** (the beast); and under the influence of **this**

**threefold union**, this country will follow in the steps of Rome in trampling on the rights of conscience.”--The Great Controversy, p. 588. {Christian Service 160.1}

Note how these three powers are mentioned in Revelation 13:11-12.

And I beheld **another beast** coming up out of the earth; and he had two horns like a lamb, and **he spake as a dragon**. And he exerciseth all the power of the **first beast** before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

These verses signify that the KON at the time of the north is a merger, a threefold union of Satan, the Papacy, and Apostate Protestantism, working miracles that gather the whole world together. Remember that in the previous chapter we identified Babylon as a threefold entity. Revelation confirms this.

“And the great city was divided into **three parts**, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.” (Revelation 16:19).

What are these three parts? Here is what A.T. Jones wrote regarding this Revelation 16:19.

“The great city was divided into three parts and the cities of the nations fell and great Babylon came into remembrance before God, to give unto her the cup of the wine of the

fierceness of his wrath. {February 13, 1895 ATJ, GCB 131.9}

So then, the great city, Babylon, is divided into three parts. *Now do those three unclean spirits that come out of the mouth of the dragon, out of the mouth of the beast and out of the mouth of the false prophet have anything to do with these three parts into which the great city is divided? I believe they have.* I believe that they definitely point to that. I believe that the dragon, the beast, and the false prophet express these three parts into which she is divided when the time of her ruin comes. And we all know what the dragon, the beast, and the false prophet are, ***and the three unclean spirits working miracles coming out of their mouths, going forth to the whole world to gather them.*** {February 13, 1895 ATJ, GCB 131.10}

Another verification of this merger is seen in Daniel 11:40 where Daniel writes that,

“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.

The whirlwind operates in the air. It signifies air power. Chariots operate on land and signify land power. Ships operate on the sea and thus represent sea power. All three elements represent the combined onslaught of the king of the north. In the book of Revelation, this threefold union is represented as the beast from the sea (sea-power), the beast from the earth (land-power) and the Dragon (air-power). Daniel’s mention of the whirlwind, chariots and ships signifies the total onslaught, the tide of supernatural, miracle working power that will

overwhelm the king of the south, and threaten the existence of the remnant.

Daniel 11:40 depicts Babylon in its threefold, healed state bringing about a *counterfeit revival!* In fact, fire falling from the sky connected with Daniel 11:40 where the KON comes like a “whirlwind” reveals another key component. On the day of Pentecost, fire rested upon the people of God as a symbol of the early rain. It was accompanied by a “mighty rushing wind.” *This event signified that Christ had been inaugurated in the temple.*

The Psalmist wrote regarding this event:

Who **shall ascend into the hill of the LORD? or who shall stand in his holy place?...**

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the **King of glory** shall come in. Who *is* this **King of glory**? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the **King of glory** shall come in. Who is this **King of glory**? **The LORD of hosts, he is the King of glory.** (Psalms 24:3-10).

Christ had “ascended” to the “sides of the north”, as the “king of the north” to ascend into the hill of the Lord” and “stand in the holy place” and Pentecost (fire and a mighty wind) was the signal. This signal led to a great revival! Revelation 13’s fire falling from the sky represents the inauguration of a counterfeit Messiah, taking his place on the sides of north, ushering in a counterfeit revival. This would correspond with Daniel 11:40’s sweep by the king of the North.

“Notwithstanding the widespread declension of faith and piety, there are true followers of Christ in these churches. Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon his children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and his Word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming. **The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it, by introducing a counterfeit. In those churches which he can bring under his deceptive power, he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world.** {GC88 464.1}

“Church-members love what the world loves, and are ready to join with them; and Satan determines to unite them in one body, and thus strengthen his cause by **sweeping all into the ranks of Spiritualism**. Papists, who boast of miracles as a certain sign of the true church, will be readily deceived by **this wonder-working power**; and Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union

*a grand movement for the conversion of the world*, and the ushering in of the long-expected millennium. {GC88 588.3}

Revelation 13:15, and Daniel 11:40 represent the counterfeit revival which begins when the unclean spirits like frogs (the combining of Satan's appearing and the appearing of the dead on a mass scale, with the Papacy and Protestantism) goes into effect. This is when the wound shall be fully healed. *It is the counterfeit of the latter rain.*

This counterfeit latter rain will occur just before the genuine. Miracle working power will be seen in both the genuine and the counterfeit.

“By thousands of voices, all over the earth, the warning will be given. **Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men.** Thus the inhabitants of the earth will be brought to take their stand. {CM 151.4}

Now notice what follows after the wound is healed, after the threefold union, signifying Satan's appearance as Christ, the crowning act in the drama takes place.

And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; **saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.** (Revelation 13:14).

The “Image of the Beast” is set up as a result of the miracle working power of Satan appearing as Christ, and the counterfeit revival that follows. What is the image of the beast? It is reunification of church and state in the passing of a Sunday law. But that reunification only occurs under the threefold union. Hence the image of the beast is the same as the “abomination of desolation” “standing” in the holy place.

So Jesus said,

“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: (Matthew 24:15-17).

Again, listen to what White said:

**As the crowning act in the great drama of deception, Satan himself will personate Christ.** The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In **different parts of the earth, Satan will manifest himself** among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. [Revelation 1:13-15.] The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air., “Christ has come! Christ has come!” The people prostrate themselves in

adoration before him, while he lifts up his hands, and pronounces a blessing upon them, as Christ blessed his disciples when he was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, **he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth.** This is the strong, almost overmastering delusion. {GC88 624.1} ...*As the decree issued by the various rulers of Christendom against commandment-keepers shall withdraw the protection of government, and abandon them to those who desire their destruction, the people of God will flee from the cities and villages, and associate together in companies, dwelling in the most desolate and solitary places.* {GC88 625.3}

The image of the beast occurs under the threefold union. Let's compare this with Daniel 11:43.

But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

The term "at his steps" means "at his feet."

He'll capture treasures of gold, silver, and all the treasures of Egypt, with the Libyans and Cushites **at his feet**. (Daniel 11:43, ISV).

This term appears to be synonymous with the act bowing or kneeling in submission.

He will control gold and silver treasures and all Egypt's treasuries. Libya and Sudan **will surrender to him**. (GW)

The image in Revelation 13:15 is set up with a demand that all worship, or bow (symbolically) before the image. (Remember Daniel 3).

When Christ comes again, every knee will bow before him who is the express image of God. (**Hebrews 1:3**, 2 Corinthians.4:4, **Colossians 1:15**).

That at the name of Jesus **every knee should bow**, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father. (Philippians 2:10-11).

Hence, when nations are “at the step” of the KON (threefold union) they are in essence, worshipping the image (Satan standing in the place of Christ, as the King of the North commanding all to hallow Sunday).

“In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, *in his assumed character of Christ*, **he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed**. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to

his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying: This is "the great power of God." Acts 8:10. {DD 41.4}

The death decree of Revelation 13:15 follows which parallels the king of the north seeking to "do away with many" in his fury. (v44).

The latter part of verse Daniel 11:44 speaks of the treasures of power over the treasures of Egypt. Again, this corresponds with the very next verse in Revelation 13:16-17.

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

Verse 45 of Daniel is simply the culmination of Revelation 13:13-16.

To recap in bullet points:

1. Daniel operates on the principle of repeat and enlarge.
2. Daniel has several visions which incorporates two powers under one joint symbol.
3. Daniel 11:23 does not loop back to Rome but moves forward to the papacy.

Verses 22-23 is a double vision.

4. The king of the South in verse 25 would reflect Islam during the dark ages. This connects us with Revelation 9.

5. The king of the south in 1798 is Atheism, later to be joined by any other aggressively anti-Bible, anti-Son of God power.
6. The king of the north in Daniel 11:40 onward has its counterpart in Revelation 13:11-17.
7. The king of the north is healed when the threefold union takes place. This is the crowning act, the act that sweeps through Islam, and atheism, and all other anti-bible powers. The world bows the knee, or is at the steps of the KON.
8. KON exercises power over money, no one can buy or sell. (v43.)
9. Tidings from the east and north, the three angel's messages as well as the soon coming of the true KON causes a time of trouble as Satan goes forth to destroy many. The setting up of the tabernacles is another reference to the Sunday law. This combination of Satan appearing and the Sunday law is the abomination of desolation.

## Chapter 15:

### Revelation 17's Seven Kings: Other Is Not Yet Come

We will now see that Daniel 1-11 is again summarized in Revelation 17. There, 7 kings are brought to view. The identity of these seven kings has been another much-debated subject.

But again, if we follow the principle that the events of Daniel are repeated and opened in the Revelation, then we will be provided with the key to unlock the identity of these seven kings, especially the seventh. I will attempt to show that the seven kings of Revelation 17 parallel the seven kings of Daniel.

In Revelation 17, we find a description of Mystery Babylon, a woman sitting on a scarlet beast with seven heads and ten horns. We are then given this description regarding the beast and the seven heads.

**Revelation 17:8** The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

**v9** And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

**v10** And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

**v11** And the beast that was, and is not, even he is the eighth, and is of the seven, and

goeth into perdition.

There are seven mountains *and 7* kings. Five of these kings were fallen, one is, and the other is not yet come, but when he does come, it will only be for a short space. It is this king that ascends out of an abyss, and goes into perdition.

The seven mountains represent seven kingdoms, while the seven kings would represent seven rulers of those kingdoms. Only one prophetic chapter in Daniel deals with multiple kings and that is Daniel chapter 11. What is of interest here is the number of kings in the book of Daniel altogether, specifically the kings of the North, is seven in all, with the last three symbolized by different phases of the same king in Revelation 17.

Consider this. The first king of the north in the book of Daniel, as noted previously, is Nebuchadnezzar. Thus the first mountain is Babylon, which he sits upon as king.

For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadnezzar **king of Babylon, a king of kings, from the north**, with horses, and with chariots, and with horsemen, and companies, and much people. (Ezekiel 26:7).

The second king of the North overthrew Babylon. That king was Cyrus, the mountain upon which he sat, the kingdom of Medo-Persia.

For, lo, I will raise and cause to come up against Babylon an assembly of great nations **from the north country**: and they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty expert man; none shall return in vain. (Jeremiah 50:9).

After Medo-Persia fell from the scene, Daniel 8 introduces us to the next king of the north, the Seleucid Empire, one of the four that arose out of Greece (v8)

Seleucid is the third king, the Seleucid Empire under Greece, the third mountain upon which he sits.

The 4<sup>th</sup> mountain is Rome, and the fourth king, the most prominent king of Rome would be the one reigning over Rome when Christ, by whom the Prince of the Covenant was “broken,” that is, Tiberius Caesar (remember when the Jews cried out “we have no king but Cesar in John 19:15). Rome is introduced to us in verse 14:

And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.  
(Daniel 11:14)

In verse 23 we are introduced to the fifth king of the north, that is, the Papacy.

And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. (Daniel 11:23).

The 5<sup>th</sup> mountain is the spiritual territory of the Papacy, (spiritual Babylon) with the position of the Pope as its “king.” This same “king” is spoken of in Daniel 8 thus:

“And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power

shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. (v23-24).

This takes us all the way to verse 40 which describes the deadly wound of the papacy at the time of the end, 1798.

When Revelation tells us that five were fallen, this takes us through reign of Babylon, Medo-Persia, Greece, Rome and the Papacy. Then the 6<sup>th</sup> king must be the king of the North *in a wounded state*, that is, after 1798, but *before* the deadly wound is healed. This is the “is” state described in Revelation 17:10.

We can know this because the beast is described in the next verse as “was, and is not,” even he is the seventh. In other words, it is king number 5 who “was” because he had been wounded, “is not” as the sixth, because he is currently in a wounded state, but shall ascend out of the bottomless pit, as the seventh when the deadly wound is healed. Thus, the fifth king is described in three phases, 5<sup>th</sup> stage, “was”, 6<sup>th</sup> stage “is, yet is not,” and finally the seventh stage, “shall ascend.”

The 6th mountain is the Papacy with a wounded head, the sixth king, Popery without its authority. Under the sixth head, we have the emergence of the Apostate Protestantism. (Revelation 13:11). (We also have the emergence of the sixth church, Philadelphia, which describes the Millerite movement and birth of the Adventist church.) Just as literal Babylon continued while Nebuchadnezzar was temporarily dethroned, so the Papacy is now in this state.

Kon 1: Nebuchadnezzar: Babylon

Kon 2: Cyrust: Medo-Persia

Kon 3: Seleucis: Seleucis Empire/Greece

Kon 4: Cesar/ Rome

Kon 5 Papacy/ Babylon (was) 538-1798

Kon 6: Papacy/ Babylon (is, is not) 1798 to healing of the present

Kon 7: (not yet come/ shall ascend/continue a short space/goeth into perdition): Healing of the deadly wound to the second coming when Michael Stands up.

The emphasis of Revelation 17 is on the seventh king, and the seventh mountain. He is the last king before Christ returns. It is to this seventh king, the one that "hath not yet come" that the ten horns of verse 12 (the whole word) give their strength to. Ellen White quoting this verse writes,

"These have one mind." There **will be** a universal bond of union, one great harmony, a confederacy of Satan's forces. "And shall give their power and strength unto the beast." Thus is manifested the same arbitrary, oppressive power against religious liberty, freedom to worship God according to the dictates of conscience, **as was** manifested by the papacy, when **in the past** it persecuted those who dared to refuse to conform with the religious rites and ceremonies of Romanists. {3SM 392.4}

In the warfare to be waged in the last days there will be **united, in opposition to God's people, all the corrupt powers that have apostatized from allegiance to the law of Jehovah**. In this warfare the Sabbath of the fourth commandment will be the great point at issue, for in the Sabbath commandment the great Lawgiver identifies Himself as the Creator of the heavens and the earth. . . . {3SM 392.5}

This lets us know that it is the seventh king of the north that gathers the whole world. But this gathering does not occur before the wound is healed. The seventh king, the “other” that “hath not yet come” is the same as the unification of the Dragon, the beast and the false prophet, when the gathering together of the whole world through the three unclean spirits like frogs takes place.

The seventh king “ascends”. Regarding Lucifer we read, “How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst **weaken the nations!** For thou hast said in thine heart, **I will ascend** into heaven, I will exalt my throne above the stars of God: I will sit also upon the **mount** of the congregation, **in the sides of the north: I will ascend** above the heights of the clouds; I will be like the most High. (Isaiah 14:13-14).

The seventh king is Lucifer impersonating Christ. The seventh mountain is the glorious holy mountain, which Lucifer seeks to ascend or sit upon as king upon the sides of the north. This seventh king is to continue only “a short space” because Christ will “finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.” Romans 9:28

Compare this short time with the following verse:

Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! **for the devil is come down unto you**, having great wrath, because he knoweth that he hath but a short time. (Revelation 12:12).

Note how White uses this verse to show that it not only points to the fall of Lucifer from

heaven, and to his fall at the cross, but also to his final manifestation, his crowning act of deception in the last days.:

“The apostle John in vision heard a loud voice in Heaven exclaiming, “Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” [Revelation 12:12.] **Fearful are the scenes** which call forth this exclamation from the heavenly voice. The wrath of Satan increases as his time grows short, and his work of deceit and destruction will reach its culmination in the time of trouble. {GC88 623.2}

*Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons. The spirits of devils will go forth to the kings of the earth and to the whole world, to fasten them in deception, and urge them on to unite with Satan in his last struggle against the government of Heaven. By these agencies, rulers and subjects will be alike deceived. Persons will arise pretending to be Christ himself, and claiming the title and worship which belong to the world's Redeemer. They will perform wonderful miracles of healing, and will profess to have revelations from Heaven contradicting the testimony of the Scriptures.*

***As the crowning act in the great drama of deception, Satan himself will personate Christ.*** The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. [Revelation 1:13-15.]” GC88 623. The “short space” of the seventh

king of the north, and the “short time” of Satan are one and the same, revealing that the final KON is indeed Satan himself.

John the Revelator had previously described three woes that were to come. “And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!” Revelation 8:13.

The first two woes are said to be the fifth and sixth trumpets (See Revelation 8-9).

Interestingly, this is the next time the word “woe” is used after describing the 5th and 6<sup>th</sup> trumpets in Revelation 12:12 regarding Satan knowing he has a short time.

This signifies that the *third woe* is synonymous with Daniel 11:40, the manifestation of the *seventh and final king of the north who ascends to sit in the glorious holy mountain, the temple of God, over the table of showbread on the sides of the north. That last woe signifies Satan planting his seat in the midst of the seas, the people, claiming to be God on earth. It signifies a force of hundreds and thousands of demonic spirits appearing to people all over the world claiming to verify the claims of the false Messiah.*

It is this seventh king that “shall go into perdition” a reference to the 1000 years when he is bound in chains. And at the end of the 1000 years, when Satan is loosed he becomes the “eighth” and final manifestation of rebellion as he gathers the world one last time. He gathers them under the name of “Gog and Magog.” Revelation 20:8. Not surprisingly, the battle of Gog and Magog against God’s people are described in these words in Ezekiel

38:

“Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know *it*? And thou shalt come from thy place out of *the north parts*, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. (Ezekiel 38:14-16).

Satan will rise one last time as the eighth “king of the north (Gog and Magog), when he finally and utterly destroyed “without hand”.

## Chapter 16:

### KON vs KOS: Winner Faces the Remnant

Understanding the identities of the king of the north and his end time mission is one of the main purpose of this book. Without this understanding, I believe many will be set up to act parts in the great controversy of which they may have never dreamed. In addressing this issue, Ellen White wrote,

As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position, and join the ranks of the opposition. *By uniting with the world and partaking of its spirit*, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbath-keepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them. {GC88 608.1}

What does it mean that some among God's people would "unite with the world" and partake of "its spirit"? And how does this lead them to "view matters in nearly the same light" which ultimately leads them to become "the most bitter enemies of their former brethren"? I would like to suggest that the spirit of the world at the end of time may be summarized under two symbols, the king of the north and the king of the south. In failing to understand these two

powers, many will unwittingly partake of either spirit and thus become separated from the spirit of Christ.

### **The King of the South**

We have already seen that the king of the south at the time of the end is the same power described in Revelation 11, the beast rising from the bottomless pit, which is “spiritually called Sodom and Egypt.” This is the French Revolution, and more specifically the rise of atheism connected with it. The French Revolution was in part a rejection of the Bible and religion. The Revolution did not go unchallenged. There were two factions that emerged based on ideological grounds. These two factions were labeled as the “left” and the “right.” Quoting from my book, *The Atheism Prophecy*:

During this tumultuous time, members of the French National Assembly were divided into two groups. Those who supported the king encouraged taxation of the poor, exempting the rich and endorsing a strong church dominance of the state sat to the right of the king. Those who supported the Revolution advocated for the working class and were disenchanted with the tyranny of religious persecution sat to the king’s left.

Myers, Ivor. *The Atheism Prophecy: How Christianity Fueled Atheism* (Kindle Locations 126-129). Remnant Publications. Kindle Edition.

Out of the French Revolution, the current principles of liberalism find their roots. Homosexuality, abortion, evolution, and atheism were all principles that find their roots out in the liberal left.

“The impact of the French Revolution on the legal status of homosexuality and the political situation of gays and lesbians cannot be underestimated. With it, France moved from the last public burning for homosexual acts in 1784 to decriminalization of homosexuality with the constitution of 1791. Indeed, not only did the polemics surrounding the adoption of the constitution tend to place homosexuality on an equal level with heterosexuality, but the subsequent Napoleonic code decriminalized homosexual activity, thus affecting the penal codes of all continental Europe to this day.” Myers, Ivor. *The Atheism Prophecy: How Christianity Fueled Atheism* (Kindle Locations 144-145). Remnant Publications. Kindle Edition.

The Bible tells us that at the time of the end, the king of the south would “push at” the king of the north. (Daniel 11:40). This “push” is the liberal, anti-God, anti-Bible element seeking to overthrow religion. It is also reflected in the godless acts of Islamic terrorism, which share in common a rejection of the Bible, and the God of the Bible. The king of south at the time of the end is reflected in the liberal, as well as anti-Bible agenda seen today in America and around the world. It is open animosity to the word and principles of the Bible. Particularly, under the Obama administration, great strides were made to advance an agenda resembling that of Sodom and Gomorrah. Jesus warned,

Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all. Even thus shall it be in the day

when the Son of man is revealed. (Luke 17:28-20).

In partaking of this spirit, many of God's people will soon reject the spirit of Christ altogether. They will turn their backs on the Bible, on truth, and God. However, this only one spirit. The other is the one found under the king of the north. By far, it is the more dangerous spirit since it is more deceptive than that found under the king of the south, and is the one that wins out in the end.

### **The King of the North**

We have already identified the king of the north as the Dragon (Satan), the beast (Catholicism), and the False Prophet (Apostate Protestantism) combined. We have seen that as of now, it is only the beast and the false prophet that have recently united. We are still waiting for the appearance of Satan. In the meantime, under the title of the king of the north, apostate Protestantism and Catholicism are preparing the world for the coming of the dragon. We are told in Daniel 11:40, that king of the north, would push back against the king of the south. The pushing back is the pendulum swinging back to the opposite direction.

In Revelation, apostate Protestantism is described under the symbol of the beast rising out of the earth. The Bible describes it this way:

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. (Revelation 13:11).

This beast is peculiar. It looks like a lamb, but speaks like a dragon. This beast, we understand to represent protestant America. From its inception, it has held lofty principles of

biblical truth, but has sadly exhibited hypocrisy, especially as it was a nation that bought and sold the souls of men.

Regarding this symbol, Adventist pioneer John Loughborough wrote:

We will look at the profession of the Protestants. They say, Amen, to the Declaration of the Republicans, and in addition to that they declare that freedom of conscience is for all, that the Bible is the only standard of faith for Protestants; believe whatever is found in the Bible. . . . But as John viewed this matter, the scene is sadly degenerate when the beast begins to act. Instead of carrying out his lamb-like profession, "he speaks as a dragon." Yes, that very national executive body, who have before them this Declaration of Independence, and profess to be carrying out its principles, can pass laws by which 3,200,000 slaves can be held in bondage. The Declaration of Independence was professedly based on self-evident truths. [Truths that needed no reasoning to establish them.] But it is a self-evident truth now that a large number of our race are born into slavery. To produce a harmony between our laws and their professed basis, the Declaration of Independence should have a clause supplied, and should read, All men are created equal except 3,200,000.

As things exist in our Union at present, we can look upon the above as only a lamb-like profession, while the action, [voice, or laws of the government,] is dragon-like. It is commonly claimed that the Constitution professing to be based upon the Declaration, of Independence pledges that all men shall be protected in worshiping God according to the dictates of their own consciences. {1857 JNL, TBUS 29.3}

And Uriah Smith wrote:

It has two horns like a lamb. The lamb feature is a fit emblem of the profession and the early acts of this government. But it speaks like a dragon - a fit emblem of the practice of this hypocritical nation. Look at the Declaration of Independence, and the Constitution; and then look at slavery, look at the religious intolerance, the corruption and oppression existing throughout the land. A further development may be expected in the future. {1864 UrS, KPC 41.1}

We say we bid all reforms, God speed! but some are laboring for reforms which they never will see accomplished. As much as any one, from our very soul we detest and abhor that foul blot of our country - slavery! and our sympathies are with those in whose hearts burns the love of freedom, and who would desire to see the bondman loosed from his chains. But he who expects to see the land freed entirely from this curse, or even to see slavery contentedly confine itself within certain limits, we can but regard as laboring under a false hope; for the character which the prophetic pencil has given to the two-horned beast, [Rev.xiii,11] a symbol of our country, is that he shall speak as a dragon! Not that slavery alone constitutes the dragon voice; but we must take with it its prime mover, that infernal spirit that is even now, on the plains of Kansas, burning the homes of freemen to the ground, and driving out their inmates robbed and insulted, and which but recently prompted a brutal assault upon a senator in the very halls of congress. Prophecy gives us no ground to hope for reform here: the beast speaks like a dragon. People may caress him never so fondly, or threaten him never so fiercely; they cannot reform his

mouth: he will speak like a dragon still. The prophecy does not say that at first he spake like a dragon, but at length reformed his speech, and breathed forth a just and Christ-like spirit. His future history presents no redeeming feature. He will continue to bellow forth his dragon voice, till he shall be cast into the burning flame, and the remnant whom he will persecute shall take their stand of victory on mount Zion with the Lamb. {June 26, 1856 UrSe, ARSH 68.9}

Hypocritical Christianity, apostate Protestantism, also known as the religious “right” is the other spirit. It is disguised under righteous arguments. Anti-abortion, pro marriage, pro-American nationalism. Yet, the Bible declares it to be Babylon. The Bible tells us that the king of the south would “push” against the king of the north. It seems that king of the south would be victorious, but ultimately, the king of the north would overwhelm the king of the south. While the KOS would “push” extreme left, a trend we saw gain massive momentum under the administration of the last eight years, the king of the north would push back and ultimately sweep the king of the south. Our last election which saw Donald Trump win the presidency demonstrated the anger of “kon” proponents against the “push” of the leftist liberal agenda. The pendulum has taken an unexpected swing towards the religious right.

In the battle between the king of the north and the king of the south, the king of the north wins. This is because when Satan himself appears as Christ, it is an event that overpowers, and demolishes any argument in favor of atheism, or other that reject the “two witnesses”, that is, the Bible.

The spirit of the religious right is a hyper nationalistic spirit, one that in essence puts nation over God. It was this same protestant-nationalistic spirit that led the leaders of Israel to

crucify Christ, to turn on their Brother, and the exact reason given by Ellen White as to why many will defect from truth.

As the Sabbath has become the special point of controversy throughout Christendom, and religious and secular authorities have combined to enforce the observance of the Sunday, the persistent refusal of a small minority to yield to the popular demand, will make them objects of universal execration. It will be urged that the few who stand in opposition to an institution of the church and a law of the State, ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness.

The same argument eighteen hundred years ago was brought against Christ by the “rulers of the people.” “It is expedient for us,” said the wily Caiaphas, “that one man should die for the people, and that the whole nation perish not.” [John 11:50.] This argument will appear conclusive; and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment, and giving the people liberty, after a certain time, to put them to death. Romanism in the Old World, and apostate Protestantism in the New, will pursue a similar course toward those who honor all the divine precepts. {GC88 615.1}

Among these, will be “former brethren” who viewing things “in the same light” as the world, will begin to partake of the same “spirit”, the same anger, the same , hyper-protestant nationalism . This will lead many in the Remnant to say, “it is expedient” that our former brethren “should die” that the whole nation perish not. Did not Christ say,

They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. (John 16:2)?

In seeking to “turn the nation back to God” they will also push for a “peace and safety” message. With the threats of terrorism, as well as a call for heightened security, apostate Protestantism will claim that the peace and safety of the nation is of the highest importance and all who will not turn to God are enemies of “peace of safety.” In the name of peace and safety, Satan will appear capping of the delusive spirit. He will claim to have the only solution to peace and safety, and his appearance counterfeiting the true King of the North, will be the final argument on behalf of apostate Christianity. It will convince the whole world. Except for the remnant. Yes, the winner in the battle between the king of the north, and the king of the south will face the Remnant. The Remnant need not fear however, if it can avoid either of the two spirits of these two counterfeit kings.

## Chapter 17:

### The Abomination of Desolation's Triple Application

**Study the Revelation in connection with Daniel; for history will be repeated.**

**{SpTA07 55.1}**

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains: (Matthew 24:15-16).

In Jesus' message to his disciples regarding the end of the world, he spoke of the abomination of desolation as the final sign for God's people. This sign was to be understood by his people and was so important, that those who recognized it would not time even have time to so much as to pack to leave. The urgency of the response is equal to the urgency of understanding the prophecy, especially for those living in the time of the abomination of desolation.

To leave no doubt about what the Abomination of Desolation could be, Jesus connected this term with what was written by the "prophet Daniel" (v15). Luke translates the same event with these words. "And when ye shall see Jerusalem compassed **with armies**, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled." Luke 21:20-21.

The Roman armies surround Jerusalem to destroy it in 70 AD. This application of the term Abomination of Desolation was the literal application. But Christ used this yet future event to hone in on the identity of the abomination of desolation at the end of time. As literal Rome did to literal Jerusalem, so Papal Rome would do to spiritual Israel during the 1260 years. This was a second application for the term. In this chapter, we will look at how the papacy's actions in Daniel 8 serves as a shadow of the third and final application of the Abomination of Desolation, the final king of the north in Daniel 11:40-45.

Revelation 11 reveals the dual application to Papal Rome in Revelation:

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.

(Revelation 11:1-2).

The Papacy surrounds the holy city, the church, or spiritual temple for 42 months seeking to destroy it, just as the Roman armies had surrounded literal Jerusalem to destroy it in 70 AD. The Papacy also cast down the place of Christ's sanctuary. Revelation 11:1-3 points to the work Pagan Rome would do regarding the literal temple, and Papal Rome regarding the spiritual temple. Pagan Rome did its work within the context of the 70-week prophecy, while Papal Rome would do its work within the context of the 2300-day prophecy.

Christ was answering a twofold question, when he spoke of the abomination of desolation. First, he was answering to the destruction of Jerusalem, and then on a larger and

later scale the end of the world. (See Matthew 24:1-3) Thus the abomination of desolation, first Pagan Rome, would also represent an end-time power, the king of the north who, “shall plant the tabernacles of his palace between the seas in the glorious holy mountain.” Daniel 11:45. What Pagan Rome did literally at the end of the 70 weeks, what Papal Rome did symbolically during the 1260 years, would be done in the actions of the Abomination of Desolation at the end of time, revealing a triple application of the Abomination of Desolation.

Notice Daniel 8:8-9:

Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.

Daniel does not understand the vision and an angel is sent to explain it. He tells him the following:

And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end *shall be*. (Daniel 8:19).

The emphasis of the angel’s explanation is what shall be in the “last end of the indignation.” This is confirmed by the fact that the little horn “shall also stand up against the Prince of princes; but he shall be broken without hand.” Daniel 8:25. The “Prince of princes,”

is Michael, the “great prince” who **stands up** at the end of time in Daniel 12:1 against king of the north.

We have already seen that king of the North at the end of time is Satan in connection with the Papacy and Apostate Protestantism. As we take a second look at Daniel 8, we will notice that the movements of the papacy during the dark ages are a shadow of what Satan will do when he appears as the Messiah after the time of the end.

First, notice the direction of the little horn in its Roman stage.

It “waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land.*”

The little horn in its Papal stage waxed exceeding great in the same directions, this time the directions are symbolic. South would represent the forces of Islam during the Dark Ages, East is symbolic of Heaven, as Christ is said to come from the east and the Papacy did in fact war against host of heaven. Finally, the Papacy waged war against the pleasant land, spiritual Israel during the dark ages.

Compare this with the Daniel 11:40-45 where the end-time KON attacks the king of the south one final time, wages war towards against the message coming from the East (and north), and surrounds the pleasant or glorious land. The actions of the little horn in its Pagan phase during the 70-week prophecy, and its papal phase during the 1260-year prophecy reflects the actions of the king of north in its final phase.

Daniel 8:10 continues,

And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

Pagan Rome attacked literal Israel. The Papacy attacked God's people during the dark ages, so Satan will do the same under the threefold union of beast, dragon, and false prophet at the end of time. This threefold attack is seen in Revelation 12:1-5 where the woman clothed with the sun, pregnant with the man Child is the object of Satan's wrath pointing us to the 70-week prophecy. In verse 6-16, it is the Papacy seeking to surround spiritual Israel. Finally, Revelation 12:17 depicts the final assault, the third application of the Abomination of Desolation seeking to destroy God's people.

Next, Daniel 8:11 says:

Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

Rome crucified Christ, and destroyed the literal sanctuary. The Papacy magnified itself against the heavenly ministry of Christ, and obscured the heavenly sanctuary. What the Papacy did symbolically during the Dark Ages, Satan himself will do when he appears as Christ. He will place himself in temple of God, on the sides of the north, thus placing himself in between the seas, or between God and the people.

Daniel 8:12 says:

And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

Just as Rome prohibited the truth in the early centuries, and just as the papacy the same during the Dark Ages, so Satan under the threefold union will gather a host as a result of transgression, and he will cast down the truth to the ground and appear to prosper in his aims.

Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. Daniel 8:13-14.

This time period, lasting from 457 BC to 1844 AD, represents the time frame of the work of the papacy before the 2300-day prophecy. But it also speaks to the threefold union to occur after the 2300 days. In other words, the prophecy is dual in this sense, that it connects the work of the little horn in its single state (pre 1844) as well as the threefold state or healed condition post 1844.

And in **the latter time** of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. Daniel 8:23.

This is the latter time of the kings of the north, and of the south. When the transgressors are come to a full, meaning, just as the world is on the brink of apostasy. The king of fierce countenance would not only represent the papacy during the dark ages, but also the beast in its healed condition, the seventh “king” who “hath not yet come”, the king of the north in Daniel 11:40.

Daniel 8:24 says

And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

As Rome destroyed the holy people, and as the Papacy did the same during the Dark Ages, so Satan himself will seek to do in the end time. Revelation amplifies this theme to reveal a threefold union. Under this threefold union, the King of the North will prosper and practice and “shall go forth with great fury to destroy, and utterly to make away many.”

Daniel 11:44

Daniel 8:25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

This verse appears to speak solely to the threefold union, because it is this power that stands up against the prince of princes at the second coming, but is broken without hand. This triple

application of the abomination of desolation connected with 70 weeks, 1260 year, and 2300 day prophecies respectively, show that the final Abomination of desolation is not the papacy alone, but apostate Christianity and the Dragon himself who will stand on the sides of the north, showing himself to be God.

As Babylon removed Egypt before it could focus its attack on Jerusalem, as the Papacy under Clovis fought against Paganism before it turned its focus on persecuting the people of God during the Dark ages, so the final KON will remove and subdue atheism by its miracle working power, before turning its persecuting wrath on the remnant.

One more point of interest. Recall how Jesus phrased the abomination of desolation in the book of Luke. He talked about armies surrounding Jerusalem. This is the exact description of what the king of the North attempts. Through his armies, (chariots, horsemen, etc.) he seeks to enter the glorious land, the sides of the north and attack it. When we see ourselves surrounded by the threefold union of Satan himself, the beast, and false prophet, we know that the end is near.

This is why Christ warns us to flee when we see the Abomination of Desolation stand in the holy place. And this is why understanding the identity of the Abomination of desolation is so crucial to being prepared to stand against this great and overwhelming final deception.

## Chapter 18:

### The Deadly Wound and the Time of Trouble:

The time of trouble spoken of in Daniel 12:1-2 gives us additional insight into the identity of the King of the North at the time of the end, as well as how the king of the north deceives the whole world.

**And at that time shall Michael stand up, 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. Daniel 12:2

This verse describes a “time of trouble” that is to come upon the whole world. It is said to occur “at that time”, that is, when the king of the north makes his final move in Daniel 11:40-45. This same time is described in several places in the book of Revelation as well as the gospels, and by paralleling this time period, we can gain clear insights into the king of the North’s final actions.

First, consider Revelation 13:3-4:

And I saw one of his heads as it were wounded to death; and **his deadly wound was healed: and all the world wondered after the beast.** And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

According to this verse, the world “wonders” after the beast, that is, *after* the deadly wound is healed. When the wound is healed, they “worship the dragon”, that is, Satan himself appearing as

an angel of light. Let's connect this verse 13.

And he **doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men**, And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

We have already seen that this miracle working power is Satan appearing as Christ. A side by side look at these two verses reveal that the healing of the deadly wound is synonymous with fire coming down from heaven. The world wonders after the "great wonders". It is the great wonders that leads "them that dwell on the earth" to make an image to the beast. One chapter back this time period is described in these words:

Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. Rev.12:12.

Speaking of this verse, Ellen White writes,

"The apostle John in vision heard a loud voice in Heaven exclaiming, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." [Revelation 12:12.] Fearful are the scenes which call forth this exclamation from the heavenly voice. The wrath of Satan increases as his time grows short, and his work of deceit and destruction will reach its culmination in the time of trouble.

Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons. The spirits of devils will go forth to the kings of the earth and to the whole world, to fasten them in deception, and urge them on to unite with

Satan in his last struggle against the government of Heaven. By these agencies, rulers and subjects will be alike deceived. Persons will arise pretending to be Christ himself, and claiming the title and worship which belong to the world's Redeemer. They will perform wonderful miracles of healing, and will profess to have revelations from Heaven contradicting the testimony of the Scriptures. As the crowning act in the great drama of deception, Satan himself will personate Christ.” GC 623.

This same event is described in Revelation 16:

And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, **working miracles, which go forth unto the kings of the earth and of the whole world**, to gather them to the battle of that great day of God Almighty. Revelation 16:14-15.

Again, we see that miracles, fire falling, and wound being healed are all synonymous. This is what makes the world wonder, makes them build an image, and gathers them to the battle of God Almighty.

Revelation 17 tells us that this “wondering” time is when the seventh king ascends, and continues for a short space, a reference we have already seen pointing us to Satan himself. Notice that the wicked “wonder” when they “see” or “behold” the beast, that is, the combined assault of the Satan, the beast, and false prophet, the seventh “king”.

“The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell **on the earth shall wonder**, whose names were not written in the book of life from the foundation of the world, when they **behold the beast** that was, and is not, and yet is. ... And there are seven kings: five are fallen, and one is, *and* the

other is not yet come; and when he cometh, he must continue a short space.

Remember in Revelation 13, the “wondering” time is when the miracle of “fire” falling from heaven takes place. The Greek word “Pur” used for fire, means lightning. Satan then will perform a miracle dealing with “lightning.” It will be a counterfeit. Jesus warns of this same time of wondering in Matthew 24. Note the amazing parallels and remember what we have learned in previous chapters.

“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes.

And woe unto them that are with child, and to them that give suck in those days!

But pray ye that your flight be not in the winter, neither on the sabbath day:

***For then shall be great tribulation***, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those ***days should be shortened***, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, ***Lo, here is Christ, or there; believe it not***. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not. For as the **lightning cometh out of the east**, and shineth even unto the west; so shall also the coming of the Son of man be.”

Mt.24:15-27.

Christ's coming is likened unto "lightning." No wonder Paul wrote "And no marvel; for Satan himself is transformed into an angel of light." 2 Corinthians 11:14. Ellen White, speaking of this counterfeit writes:

As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. [Revelation 1:13-15.] The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. GC 624

Here is the description of the appearance of Christ in Revelation 1:13-15:

"And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters."

Notice its parallel found in Daniel 10:6:

"His body also *was* like the beryl, and his face as the appearance **of lightning**, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude."

From the above verses, it is clear that the miracle of “lightning” that causes the “whole” world to wonder, that indicates the healing of the deadly wound, the rising of the seventh king, and is the motivating factor for the building of the image, as well as the appearance of Satan, the king of the north, which gives power to the claims of the papacy and apostate Protestantism as the true religion.

Returning now to Daniel 11:40-45, we reaffirm our understanding of the events to unfold. The king of the north coming against the king of the south like a whirlwind starts the time of trouble such as never was. The “whirlwind, with chariots” is synonymous with “wound” healing, the “fire” falling from heaven, and the ascension of the “seventh” king (see chapter on the seventh kings of Revelation 17 who were all identified as “kings of the north”). It is the “abomination of desolation” standing in the “holy place” (sides of the north). It is this act that causes the “whole world” to “wonder” whose names were “not written” in the Lamb’s book of life, or as Daniel puts it, causes the king of north to “enter into the countries” and “overflow and pass over.”

The king of the north “shall go forth with great fury to destroy, and utterly to make away many.” This parallels “dragon coming down” and “having great wrath” because he knows he has “but a short time”. It is that same short time or “short space” in which the seventh king of Revelation 17 comes into power, a space cut short, “for the elect’s sake” in Matthew 24. It is cut short because Michael stands up to deliver his people, those who did not “wonder” because their names *were* “found written in the book.” (Daniel 12:1).

There is another point that bears this out. In the gospel of Luke, Jesus after warning of the abomination of desolation said these words:

And he spake to them a parable; Behold the fig tree, and all the trees;

When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. (Luke 21:29-32)

The parable of the fig tree is an interesting one. Jesus once used the fig tree to represent the fall of Israel as a nation. He cursed the fig tree, and said that no fruit

should grow on it from henceforth. The withered fig tree, or an apparently “dead” tree, one without leaves was a symbol of a nation or kingdom that had lost power. In another parable of the fig tree, Christ said,

A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it*: And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down. (Luke 13:8-9).

This parable was another addressing Israel as one desolate of fruit. For three and half years, roughly 1260 days of Christ ministry on earth, the nation bore no fruit. At the end of that time, the tree was cut down. When Jesus speaks of this parable of the fig tree in regarding the end of time, we can see with clarity that another nation of kingdom, that of the little horn dominated with no fruit for 1260 prophetic years. At the end of that time, the kingdom was apparently brought to an end with a deadly wound. But the Bible tells us that wound would be healed. Just as the dead tree eventually grows leaves again, or comes back to life, (the tree doesn't really die) so the deadly wound healed is the sign that fig tree is has put forth her leaves. This is why Christ said that the generation to see the leaves of dead tree short forth, a symbol of the tree coming *back to life*, would be the final generation on earth.

**Chapter 19:**  
**The Battle of Armageddon**

The final battle to take place at the end of time is called the battle of Armageddon in the book of Revelation. This battle affirms what we have been studying regarding Daniel 11:40 to 12:2. Much insight is gleaned from the following verse:

And he gathered them together into a place called in the Hebrew tongue Armageddon.  
(Revelation 16:16).

The meaning of the word in the Hebrew tongue critical. It is a compound word of Hebrew origin, Har meaning mount, and Megiddo, meaning assembly. Its' parallel term is found in Isaiah 14:13.

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount (har) of the congregation (mo'ed), in the sides of the north:

The word mo'ed is most often used in the phrase "tabernacle of the congregation." In George Wigram's *Englishman's Hebrew and Chaldee Concordance of the Old Testament* of 1874, the word mo'ed is spelled and pronounced "moh-gehd." The term "Armageddon" is designed intentionally to bring our attention to this fact, that the final battle will be one over the mount of the congregation, which we have seen is "in the sides of the north."

The sides of the north we have seen is where the table of showbread is located. There are twelve loaves upon the table signifying the 12 tribes of Israel, or the congregation of God. Lucifer wants to be worshipped as the King of kings, the King of the North by *this* congregation. If he can secure this worship, he believes he wins the battle.

The bread upon the table also represents the word of God.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (Matthew 4:4).

Ultimately, Lucifer wants his word obeyed over God's word. The battle of Armageddon will be a battle over whose word, whose command is supreme. When we read therefore that the king of the north in Daniel 11:45 "shall plant the tabernacles of his palace between the seas in the glorious holy mountain", we are to understand this to mean the battle over the glorious holy mount "har- mo'ed", the mount of the congregation on the sides of the north. It is the battle over who shall sit as the true King. The psalmists question has prophetic significance:

*"Who shall ascend into the hill (har) of the LORD? or who shall stand in his holy place?  
(sides of the north) (Psalms 24:3)*

LORD, who shall abide in thy tabernacle? *who shall dwell in thy holy hill?* (Psalms 15:1)

But there is another piece of information found in Revelation 16 to help affirm this position. Here is the verse in its entirety.

And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. (Revelation 16:13-16).

The sixth plague is poured out upon the great river Euphrates. Remember this is the river that supported the city of Babylon. This language is clearly designed to bring a flashback of history to mind. It was Cyrus of whom the Bible recorded these words:

That saith to the deep, Be dry, and I will dry up thy rivers:

That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; (Isiah 44:27-28, 45:1).

Recall that Babylon was considered the king of the North. But Cyrus who also a king of

the North (Jeremiah 50:9) would overthrow the king of Babylon by drying up the river Euphrates. Cyrus was a type of Christ, a representation of the true King of the North who will overthrow Satan the counterfeit king of the north.

But what does it mean that Cyrus dried up the deep? By drying up the river Euphrates, he was able to set God's people free to return to the glorious land, Jerusalem. Likewise, when Christ, the final "Cyrus" returns, he will dry up the deep, that is, the grave, and set the captives of the graves free to go up to heavenly Jerusalem. In other words, death is robbed during the 6<sup>th</sup> plague.

The sixth plague is poured out upon death.

O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." (Hosea 13:14).

The sixth plague points to the return of Christ, the plague upon death, and the resurrection of the saints. This is done in order to prepare the way of "the kings of the east." (Revelation 16:12.)

In the flashback, Cyrus drying up the Euphrates prepared the way for God's people to go to Jerusalem. In the antitype, the resurrection of the dead is the releasing of the "kings of the east" to ascend to heavenly Jerusalem which we saw earlier is the symbolic direction of heaven. "They came to life and ruled as kings with Christ for a thousand years." Rev.20:4, GNB.

The sixth plague occurs in verse 12, the drying up of the deep, a symbol of the resurrection of the saints from the captivity of the grave. But verses 13-16 seem out of place in the text. There is a reason.

We are suddenly introduced to three unclean frogs, working miracles to deceive the whole world to gather them to battle. These three unclean spirits like frogs are here, introduced to show that they are seeking to counterfeit *this very miracle before it occurs*. This miracle that gathers the world before the second coming of Christ will be the counterfeit coming of Christ, complete with a counterfeit manifestation of the dead. By this means, Satan himself will “gather” “the kings of the earth” to fight the battle of Armageddon. By this means, if it were possible, even the “very elect” should be deceived. Remember, the frogs were the last miracle the false magicians were able to counterfeit. These unclean spirits point us to the last counterfeit Satan will pull off before Michael stands up.

The events of Daniel 11:40 point us to how Satan will seek to counterfeit the greatest event of the ages, and by this means, “gather” the world under his deception. In this way, he shall “he shall enter into the countries, and shall overflow and pass over” Daniel 11:40.

Unfortunately, it will not be until the 6<sup>th</sup> plague, that the deception will be unveiled to the wicked. Then they shall “hate the whore” and make her desolate," that is, they shall turn upon the false teachers who backed this miracle, and eventually turn upon Satan himself at the end of the Millennium.

Speaking of that time, Ellen White writes,

“Notwithstanding that Satan has been constrained to acknowledge God's justice and to bow to the supremacy of Christ, his character remains unchanged. The spirit of rebellion, like a mighty torrent, again bursts forth. Filled with frenzy, he determines not to yield the great controversy. The time has come for a last desperate struggle against the King of heaven. He rushes into the midst of his subjects and endeavors to inspire them with his

own fury and arouse them to instant battle. But of all the countless millions whom he has allured into rebellion, there are none now to acknowledge his supremacy. His power is at an end. The wicked are filled with the same hatred of God that inspires Satan; but they see that their case is hopeless, that they cannot prevail against Jehovah. Their rage is kindled against Satan and those who have been his agents in deception, and with the fury of demons they turn upon them. {DD 59.1}

Saith the Lord: "Because thou hast set thine heart as the heart of God; behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit." "I will destroy thee, O covering cherub, from the midst of the stones of fire. . . . I will cast thee to the ground, I will lay thee before kings, that they may behold thee. . . . I will bring thee to ashes upon the earth in the sight of all them that behold thee. . . . Thou shalt be a terror, and never shalt thou be any more." Ezekiel 28:6-8, 16-19. {DD 59.2}"

The battle of Armageddon is the final battle over the sides of the north.

## Chapter 20:

### The King of the North and the Coming Millennium

The second coming of Christ ushers in the millennium. But Satan will seek to counterfeit the second coming. He will not only counterfeit the second coming, he will also complete the deception with a mock appearance of the dead. These two miracles will overwhelm the unprepared.

Papists, who boast of miracles as a certain sign of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants, and worldlings will alike accept the form of godliness

without the power, and they will see **in this union a grand movement for the conversion of the world, and the ushering in of the long-expected millennium.**

Through Spiritualism, **Satan appears** as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith; but at the same time he works as a destroyer. GC 588

It is clear that the counterfeit king of the north ushers in the “long expected millennium”. But it is a counterfeit. What happens next becomes crystal clear. Under the millennial reign, “judgment” is given unto the “saints”.

And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark

upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. Revelation 20:4.

The Christian world believes that the millennium will take place on this earth. They are therefore expecting Christ to rule on this earth during that time. The imposter will be received as such. The king of the north will proceed to put “judgment” into the hands of the “righteous” who are really wicked. This judgment will give the wicked, deceived into thinking themselves saints, authority to judge the true people of God as being worthy of death, enemies of God and the state. In a sense, there will be a role reversal that will add to the dimension of the time of trouble. The popular teaching is perfectly adapted to this deception. Many believe that when Christ returns to bring in the millennium *on earth*, there will be a period of which he must put “all enemies under his feet.” One website puts it this way:

“Christ must reign *until* he has put all enemies under his feet. This is not an instantaneous event: **Christ reigns for a span of time in which he destroys all enemies**, even the enemy of death. After all that comes the end. Even though Paul is not sketching these steps in a precise chronology, it seems that his use of the word “then” shows various steps in the plan. First, the resurrection of Christ. The second step is the resurrection of believers. Then, **after a reign of Christ**, the third step will be to hand everything over to God the Father.” <https://www.gci.org/bible/rev/3views>

Believing this, the wicked will be set up to do Satan’s bidding, thinking they are doing “God service”. John 16:2. This is what is described in Daniel 11:41 onward. “Many countries

shall be overthrown” under the reign of the counterfeit messiah, none other than the counterfeit king of the north. “Therefore he shall go forth with great fury to destroy, and utterly to make away many.” V44. This represents his effort to put all his enemies, the people of God, under his feet. “And he shall plant **the tabernacles** of his palace between the seas in the **glorious holy mountain.**” V45. Under the false understanding of the millennium, Jesus sets up his tabernacle upon the earth. His reign is established. And all flesh will come before him in his temple in the “holy mountain” to worship. The Prophet Isaiah wrote regarding the new heavens and earth,

And they shall bring all your brethren *for* an offering unto the LORD **out of all nations** upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to **my holy mountain Jerusalem**, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

And I will also take of them *for* **priests and for Levites**, saith the LORD.

For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

And it shall come to pass, *that* from one new moon to another, **and from one sabbath to another, shall all flesh come to worship before me**, saith the LORD.

Satan will take advantage of this verse, setting up a counterfeit millennium, planting a counterfeit tabernacle in a counterfeit holy mountain. “All flesh” except for the remnant, will come before him to worship on “the Sabbath”. Which Sabbath? Listen to John Gill’s commentary on this very verse.

“**and from one sabbath to another**”; the form of expressions the same as before; and in like manner paraphrased in the Targum; and signifies either every day in the week; or rather every sabbath, **or first day in the week**; for we are not to imagine that new moons and Jewish sabbaths, that is, seventh day sabbaths, shall now be observed, which have been long abolished, Col 2:16 but, as New Testament officers of churches are, in the preceding verses, called by Old Testament names; so here the times and seasons of Gospel worship are expressed in Old Testament language; and the sense is, **that the people of Christ and members of churches, in the latter day, shall constantly attend church meetings; shall assemble together every month to celebrate the Lord's supper; and every Lord's day, to hear the word, pray and sing praises together; hereby enjoying much spiritual peace and rest**, and increasing in evangelical light, signified by the new moons and sabbaths; **and especially this will have a fuller accomplishment in the New Jerusalem state...**”

Albert Barnes comments thus:

“here can be no permanent worship of God, and no permanent religion on earth, without a Sabbath; and hence it was, that while the observance of the feasts of tabernacles, and of the Passover, and of the new moons, made a part of the ceremonial law, the law respecting the sabbaths was incorporated with the ten commandments as of moral and perpetual obligation; and it will be literally true **that all the race shall yet be brought to worship God on the return of that holy day**. It was instituted in paradise; and as one design of the plan of redemption is to bring man back to the state in which he was in

paradise, so one effect of the true religion everywhere will be, and is, to make people reverence the Sabbath of the Lord. No man becomes truly pious who does not love the holy Sabbath. No nation ever has been, or ever can be converted which will not, and which does not, love and observe that day. Every successful effort to propagate the true religion is a successful effort to extend the practice of observing it; and just as certain as it is that Christianity will be spread around the world, so certain will it be that the Sabbath will be observed in all lands. The period is, therefore, yet to arrive when the delightful spectacle will be presented of all the nations of the earth bowing on the return of that day before the living God. The plans of this life will be suspended; toil and care will be laid aside; and the sun, as he rolls around the world, will rouse nation after nation to the worship of the true God; and the peace and order and loveliness of the *Christian Sabbath* will spread over all the hills and vales of the world. Who that loves the race will not desire that such a period may soon come?"

Lest we think that a simple knowledge that Christ's feet do not touch the ground may not be enough to keep us from this deception. Remember, John the Revelator, who as close to Jesus as anyone, was tempted to fall at worship at the feet of an angel! Revelation 19:10. Twice! Revelation 22:8. How much more will the temptation be to worship this counterfeit being of whom White says, "will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Revelation 1:13-15. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld." GC 624.

Those grounded enough who refuse to worship in “his holy mountain”, honoring the “Lord’s day” will be deemed enemies of the “Christ” and of peace. And in fulfilment of what they believe to be prophecy, they will, “go forth with great fury to destroy, and utterly to make away many.” The counterfeit king of the north claims to usher in a period of peace, when he will in fact bring about the great and terrible time of trouble. It is at this time that Michael will stand up for his people. The true king of the North, will come and lay “hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled.” (Revelation 20:3). He will usher in the true millennium which will be spent by the saints in heaven, not on earth.

## Chapter 21:

### The King of the North's Third and Final Attempt to Take Mount Zion

In this chapter, we will further verify the identity and mission of the king of the north and his mission to take Mount Zion on the sides of the North. To do this will first review Lucifer's first attempt to take Mount Zion. We have already seen that the prophet Isaiah described this attempt in the 14<sup>th</sup> chapter of his book.

How art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. (Isaiah 14:12-14).

Lucifer desired to sit in God's place in heaven. To do this, he marshalled 1/3 of the heavenly angels to attack the true King of the North. Again, we've seen in previous chapters that God is the true King of the North.

Great *is* the LORD, and greatly to be praised in the city of our God, *in* the mountain of his holiness. Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King. (Psalms 48:1-2)

Satan failed to do this, and was cast out of heaven. His second attempt will be at the end

of time, just before the second coming. Daniel 11:45 states:

And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain.

This describes his second attempt to take the holy mountain, now symbolic of God's congregation on earth, his church. Satan himself will seek to again usurp God's position, "showing himself that he is God." For this second attempt, Lucifer's punishment grows more adverse.

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. (Revelation 20:2-3).

At the close of the Millennium, Satan is released from his prison. He immediately goes about trying to accomplish his original task for a third and final time.

And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: (Revelation 20:6-9).

This “camp of the saints” is the same as the “beloved city” which of course is symbolized by Mount Zion, “on the sides of the north”, and “the mount of the congregation.” It is this mount John describes in Revelation 14:1:

And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

As Satan sees this city, or mountain descending the final fulfilment of Isaiah 14 is about to be completed.

For thou hast said in thine heart, *I will ascend into heaven*, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: *I will ascend above the heights of the clouds*; I will be like the most High. *Yet thou shalt be brought down to hell, to the sides of the pit.* (Isaiah 14:13-15).

Revelation parallels this account.

And they went up (anabainō: to ascend) on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: (Revelation 20:9).

Commenting on this verse, Ellen White makes a future application, referring to the end of the 1000 years.

“The prophet Isaiah, *looking forward to the time of Satan's overthrow*, exclaims: (Isaiah 14:12-17 quoted.” {GC88 659.2}

Satan, the counterfeit king of the north will for the final time attempt to “plant the tabernacles of his palace between the seas in the glorious holy mountain.” It is at this time that we also find the final fulfilment of the vision found in the second chapter of Daniel.

Remember in this chapter, Nebuchadnezzar’s dreamed of the image destroyed with a stone out of which a great mountain grew and covered the whole earth. These kingdoms symbolized Babylon, Medo-Persia, Greece, Rome, and then the divided nations. However according to the vision, the kingdoms are destroyed by the stone *at the same time*. That stone has a dual meaning. It represents both the second and third coming of Jesus, at the beginning and the end of the millennium. It is at the end of the Millennium that all the nations are present at one time, under the name of “Gog and Magog”.

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. (Revelation 20:9).

It is the counterfeit king of the north’s last stand, but the stone, Jesus Christ, destroys them *together*.

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. Then was the iron, the clay, the

brass, the silver, and the gold, broken to pieces *together*, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. (Daniel 2:34-35).

Just as Lucifer gathered an army to try to take the throne in heaven, and just as he gathers an army to attempt to take the holy mountain, God's church at the end of time, so he will gather his final army, the whole world, to try to take the sides of the north, the mount of the congregation at the end of the millennium. But they will fail. For this this third and final attempt to take the sides of the North, Satan is not cast out, nor cast into an abyss, but "cast into the lake of fire". (Revelation 20:14).

The mountain, Mount Zion, grows and compasses the whole earth, and as John puts it:

I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. (Revelation 21:1-2).

## **Chapter 22:**

### **Recap**

The appearing of Satan as the final king of the north is mentioned multiple times in Scripture using different symbols. These events parallel one another for they represent the same event. In this chapter, we will pull of these events together to show the parallel.

First, the Satan, king of North of Daniel 11:40-45 will “come” with fire, with chariots, counterfeiting the coming of Christ, with horsemen (land power, sea beast) and with ships (land power, earth beast). When he does so, he sweeps through the nations, because by this miracle, all will bow down before him. But after this, Michael stands and comes to rescue of his people. (Daniel 12:1-2).

This is the same event found in Matthew 24, where the abomination of desolation is seen standing in the holy place, Mount Zion on the sides of the north. (Matthew 24:15). The appearance of the abomination of desolation lets God’s people know that this is the final deception in the crisis. Then, if any says this is Christ, believe it not, for Christ coming cannot precede the revealing of the man of sin who sits in the temple of God, showing himself that he is God. ( Matthew 24:23, 2 Thessalonians 2:1-3). Again, this is combined onslaught of Satan himself, the papacy, and apostate Protestantism, what White calls, the “threefold union.” (the Great Controversy, 588).

Christ described it elsewhere as armies surrounding Jerusalem, exactly what Satan does with his army of demons who appear as dead loved ones, along with the assistance of the beast, and the false prophet. (Luke 21:20).

This same event is the fig tree producing leaves, for it is this generation that sees the deadly wound healed, which is the unification and appearance of Satan, connected with the

beast and the false prophet. (Luke 21:29-32, Luke 13:6-9).

The book of Revelation describes it not only the wound being healed, but also as the “fire” (lightning) falling from the sky in the sight of the people. (Revelation 13:13). It is this event, aka the healing of the deadly wound or counterfeit coming of Christ that leads the “whole world” to wonder after the beast. (Revelation 13:4). This is the time that Satan comes down, knowing he has “but a short time”. (Revelation 12:12). It is at this time the image is set up to speak, and the mark of the beast of revelation 14 is enforced, for Satan, in his assumed disguise of Christ commands all to hallow Sunday. This same event is also described as the three unclean beasts coming out of the mouth of the dragon, beast and false prophet, working miracles to gather the “whole world”. (Revelation 16:13).

The short space in which he rules is described in Revelation 17, as time when the “seventh king”, that is, the king of the north, Satan emerges, only to go into perdition for 1000 years before emerging as the 8<sup>th</sup> and final king of the north at the end of the millennium. (Revelation 17:10-11). In Revelation 18, this same event is spoken of when “Babylon” becomes the “habitation of devils” and foul spirits in the form of a counterfeit Christ and departed loved one. (Revelation 18:2). It then, that “midnight” comes upon the earth. (Matthew 25:6). Thus, we see that the Bible in multiple places and in multiple ways is pointing to same overmastering delusion to take the world by storm.

## Chapter 23:

### Midnight and the Parable of the Ten Virgins

We are now prepared to understand the gravity of the parable of the ten virgins. Remember what we learned in the first chapter, that Matthew 25 is not given in isolation, but rather in connection with Matthew 24. Matthew 24 warns of the abomination of desolation, the sign that God's people should rouse and flee to the mountains in preparation for the coming of Christ. Then immediately following warning, Jesus gives the parable of the ten virgins beginning by saying "*then* shall the kingdom of heaven be likened unto ten virgins..." (Matthew 25:1). The parable of the ten virgins is given within the context of the abomination of desolation and the second coming of Christ, the true King of the North. Before this King of the North returns, another "king of the north" would seek to deceive "very elect. (v.24).

The parable is quite literally regarding "advent-ists." The ten virgins are all looking forward to the coming of the bridegroom, the second advent. All ten virgins are caught off guard by some unexpected, untimely event, but five are prepared regardless. Here is the full parable:

**Matthew 25:1** Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

**v2** And five of them were wise, and five *were* foolish.

**v3** They that *were* foolish took their lamps, and took no oil with them:

**v4** But the wise took oil in their vessels with their lamps.

**v5** While the bridegroom tarried, they all slumbered and slept.

v6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

v7 Then all those virgins arose, and trimmed their lamps.

v8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

v9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

v10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

v11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

v12 But he answered and said, Verily I say unto you, I know you not.

v13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Verses 1-5 describe in a special sense the condition of the “Advent” movement when they first went forth to meet the Bridegroom. They expected his return on October 22, 1844, but our Lord delayed his coming. Since then, we have fallen asleep to the *timing of his appearing*. No one knows the day or the hour. We are *asleep* to that knowledge. To be in a state of sleep means to be in a state of unawareness regarding the actual nearness of his coming. Hence both wise and foolish are said to “sleep.”

But a specific event wakes all ten virgins from their slumber, and makes all ten virgins, wise, and foolish, suddenly aware that Jesus is about to come. The event occurs at “midnight” and it is then that a voice is heard which wakens the virgins. If we are to ask ourselves, what event did Jesus himself say would be the sign to let us know that he was soon

to return? That's right, the abomination of desolation standing in the holy place. "Then" shall be a time of trouble such as never was. Mt.24:21. The virgins are awakened by the very sign Christ said should precede his second coming.

Midnight is symbolic of the darkest part of the night. Ellen White writes, "The coming of the bridegroom was at midnight--**the darkest hour**. So the coming of Christ will take place in the **darkest period of this earth's history**. (RC 211).

The Scriptures pointing forward *to this time* declare that Satan will work with all power and "with all deceivableness of unrighteousness" (2 Thessalonians 2:9, 10). RC 211

All the virgins are watching for the bridegroom. Hour after hour passes, and they are still anxiously looking for his appearing. But at last the weary, watching ones fall asleep. And at midnight, the very darkest hour, when their lamps are most needed, the cry is heard, "Behold, the bridegroom cometh; go ye out to meet him." {RH, October 31, 1899 par. 4}

**The darkest hour of the church's struggle with the powers of evil, is that which immediately precedes the day of her final deliverance.** {RH, July 1, 1915 par. 9}

Thus we see that midnight represents the darkest hour. Christ himself put it this way:

When I was daily with you in the temple, ye stretched forth no hands against me: but this is **your hour, and the power of darkness**. (Luke 22:53)

The hour of Satan's greatest work is the power of darkness. "Midnight," is pointing us to

Satan's greatest and final deception, his appearing as angel of light, appearing as Christ himself. This is the event that wakes up the virgins, and that it happens as an overwhelming surprise. There is no announcement that prepares the world for the counterfeit appearing.

“Transgression has almost reached its limit. Confusion fills the world, **and a great terror is soon to come upon human beings**. The end is very near. God's people should be preparing for **what is to break upon the world as an overwhelming surprise**. {CG 555.2}

As Adventists, we are continually watching the movements of the Papacy and rightly so. We are watching for the coming of Sunday laws. The problem though is that these movements can be tracked. We can watch their progress and if things get to a fevered pitch, many Adventists now living lukewarm lifestyles will decide to get ready. But what if the sign that Christ warned about was not the Sunday law, but rather the appearing of Satan? That event would catch all Adventists, as well as the whole world off guard. And for those who thought they could wait and watch for traceable signs (watching the Sunday law debated in congress, etc.) to signal when they should start to get their lives right with God, this surprise will overwhelm them. Adventists will know that Christ does not touch the ground, but seeing the and knowing Satan is now literally among them, and knowing that they had not been preparing for such a time as this, they realize that they do not have enough oil in their vessels to outlast, or withstand this crisis. Instead of following Christ counsel to flee, to go forth to meet the bridegroom, they must head in a different direction. The wise say to the foolish, “go

ye rather to them that sell, and buy for yourselves.’ And while they went to buy, the bridegroom came...” (Matthew 25:9-10).

Satan comes as if he is the *bridegroom, before the true bridegroom comes. It is the moment that the king of the north of Daniel 11:40 “comes” “like a whirlwind”*.

“Just before us is the “hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” All whose faith is not firmly established upon the Word of God will be deceived and overcome.—GC 552, 560. {TA 263.4}

Communications from the spirits will declare that God has sent them to convince the rejecters of Sunday of their error, affirming that the laws of the land should be obeyed as the law of God. They will lament the great wickedness in the world, and second the testimony of religious teachers, that the degraded state of morals is caused by the desecration of Sunday. Great will be the indignation excited against all who refuse to accept their testimony.—GC 591. {TA 264.1}

We need not be deceived. Wonderful scenes, with which Satan will be closely connected, will soon take place. God's Word declares that Satan will work miracles. He will make people sick, and then will suddenly remove from them his satanic power. They will then be regarded as healed. **These works of apparent healing will bring Seventh-day Adventists to the test.**—2SM 53. {TA 264.3}

**Some will be tempted to receive these wonders as from God. The sick will be healed before us. Miracles will be performed in our sight. Are we prepared for the trial which awaits us when the lying wonders of Satan shall be more fully exhibited?** Will not many souls be ensnared and taken? By departing from the plain precepts and commandments of God, and giving heed to fables, the minds of many are preparing to receive these lying wonders. We must all now seek to arm ourselves for the contest in which we must soon engage. Faith in God's Word, prayerfully studied and practically applied, will be our shield from Satan's power and will bring us off conquerors through the blood of Christ.—1T 302. {TA 265.1}

Imagine with me now, Satan gives no signs, or announcement that he is about to perpetrate the coming of Christ. It will happen suddenly, as an “overwhelming” surprise. When the 10 virgins see this, they all realize, at least initially, that this is counterfeit, but the counterfeit is what alerts them to the nearness of the true coming of Christ. However, the foolish realize then that their lack of character preparation is going to disqualify them to stand for what they now know is just ahead. In a panic, they will seek to gain character, but the task will be near impossible since character takes *time* to develop.

“It is in a crisis that character is revealed. When the earnest voice proclaimed at midnight, "Behold, the bridegroom cometh; go ye out to meet him," and the sleeping virgins were roused from their slumbers, **it was seen who had made preparation for the event.** Both parties **were taken unawares; but one was prepared for the emergency, and the other was found without preparation.** So now, a sudden and unlooked-for calamity,

something that brings the soul face to face with death, will show whether there is any real faith in the promises of God. It will show whether the soul is sustained by grace. **The great final test comes at the close of human probation, when it will be too late for the soul's need to be supplied.** {COL 412.1}

Since many Adventists are looking for signs leading up to Sunday law, many will be caught off guard when Satan “suddenly” appears, without warning. But all Adventists will initially know that this is the sign Christ spoke of, the “abomination of desolation” standing “in the holy place”. Then, probation is about to close, and all the virgins know this, though none know exactly when. The foolish virgins are overwhelmed by their unpreparedness.

“Had not Jacob previously repented of his sin in obtaining the birthright by fraud, God would not have heard his prayer and mercifully preserved his life. So, in the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to Judgment, and have been blotted out; and they cannot bring them to remembrance. {GC88 620.1}

Satan leads many to believe that God will overlook their unfaithfulness in the minor affairs of life; but the Lord shows in his dealings with Jacob that he will in nowise sanction or tolerate evil. All who endeavor to excuse or conceal their sins, and permit them to remain

upon the books of Heaven, unconfessed and unforgiven, will be overcome by Satan. The more exalted their profession, and the more honorable the position which they hold, the more grievous is their course in the sight of God, and the more sure the triumph of their great adversary. Those who delay a preparation for the day of God cannot obtain it in the time of trouble, or at any subsequent time. The case of all such is hopeless. {GC88 620.2}

Those professed Christians who come up to that last fearful conflict unprepared, will, in their despair, confess their sins in words of burning, anguish, while the wicked exult over their distress. These confessions are of the same character as was that of Esau or of Judas. Those who make them lament the result of transgression, but not its guilt. They feel no true contrition, no abhorrence of evil. They acknowledge their sin, through fear of punishment; but, like Pharaoh of old, they would return to their defiance of Heaven, should the judgments be removed. {GC88 620.3}

With this in mind, let us look once again at Daniel 11:40-45 in connection with the parable of the 10 Virgins.

“It is in 1798, when the book of Daniel is opened, that a voice begins to be heard, Behold the bridegroom cometh, pointing to 1844. The voice, is that of Scripture testifying of the nearness of Christ’s coming. This is the beginning of the Great Advent movement. “The apostle Paul warned the church not to look for the coming of Christ in his day. "That day shall not come," he says, "except there come a falling away first, and that man of sin be revealed." 2 Thessalonians 2:3. Not till after the great apostasy, and the long period of the

reign of the "man of sin," can we look for the advent of our Lord. The "man of sin," which is also styled "the mystery of iniquity," "the son of perdition," and "that wicked," represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ's second coming is to be proclaimed. No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The Reformers did not proclaim it. Martin Luther placed the judgment about three hundred years in the future from his day. But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near." The Great Controversy, P. 357

This period of 1798 to 1844 represents the initial call and going forth of the "advent" people, the virgins who are looking for the second advent of Christ. But when Satan appears, it is the midnight hour, when the wound is healed, the threefold unification of Satan, the beast, and false prophet occurs. It is this event, that overwhelmingly surprises both wise and foolish virgins. It is the appearance of that "other" king, who "has not yet come." His coming, as the counterfeit bridegroom sends a clear message to all the virgins, and wakes them up to the reality of the prophecies and the nearness. But five realize that it is too late since this is an indication that probation is truly about to close. They have not made the needed preparations. The false bridegroom appears gathering the world together, and prepares to enforce a global Sunday law (Daniel 11:41-43). But this appearing will bring

with it a voice to counter its work.

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. (Matthew 25:6).

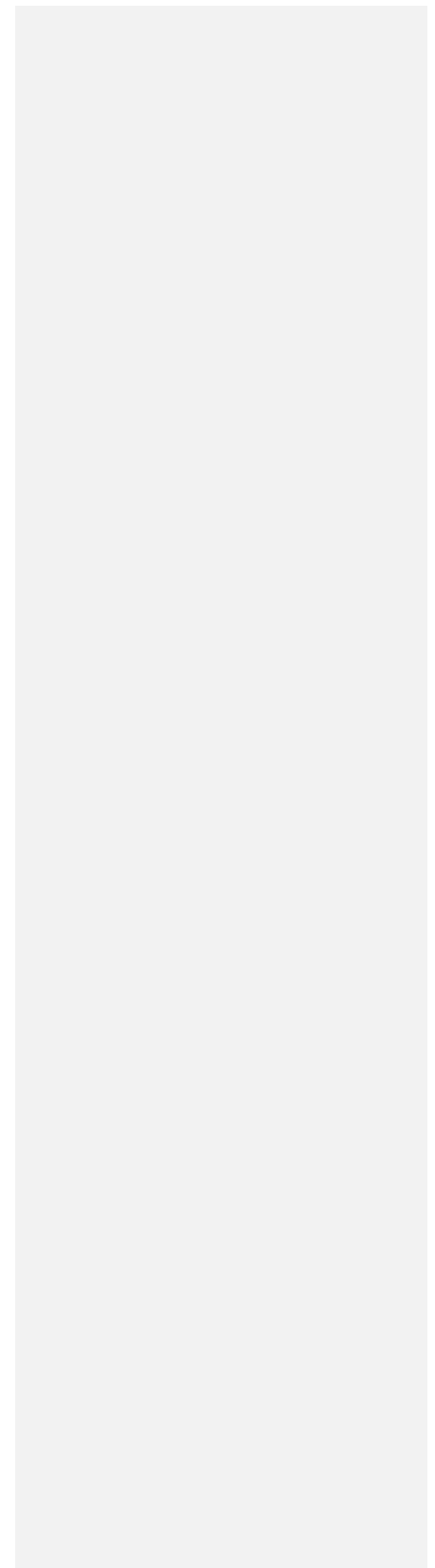
This cry at midnight, is the loud cry, which occurs simultaneously, in the darkest hour of earth's history with the greatest power. It is in essence saying; this imposter is not the true bridegroom. The true Bridegroom is not yet here, but he is coming. It is pointing to Satan as an imposter. It is the third angel's message. The midnight cry is synonymous with the tidings in Daniel 11:44.

But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. (Daniel 11:44).

The exposing of Satan as a counterfeit, the message that Babylon has fallen, angers the threefold union of Satan, the papacy and the false prophet, and this king of the north will go forth with great fury to destroy those who bear the message.

It is for this reason that God's people must prepare now because none of the virgins know not when Satan will appear as Christ. But when he does, all will know that this is the sign that Jesus is near. And only those who were preparing beforehand will be able to stand in this time of trouble. The time to prepare for a marathon is not when the marathon comes. That would be foolish. The foolish virgins are called so precisely because they make this very mistake. They thought they could wait for the sign which would be something they could

track, a Sunday law moving its way slowly through our government system. They thought that if a Sunday law by some crazy chance began to become a reality in their lifetime, then they would give their lives to Christ fully. But failing to understand the nature of the overwhelming surprise, they are caught unprepared. May we gather the oil now, before midnight comes.



## Chapter 24:

### Joseph and the Coming Famine

The Table of Showbread was located on the northern side of the Sanctuary. The twelve loaves represented the congregation. It was a symbol of the Har-mo'ed, the mount of the congregation. Satan's end time war is to come to the mount of the congregation, to sit over it, as if he were God. God counters the attempt by the sending forth of the three angel's messages. These messages warn the world of the deception that is to come as an overwhelming surprise. By heeding the warning, "the wise" will be prepared though they know not the day nor hour of the appearance of the counterfeit or true King of the North. The "wise shall understand" Daniel 12:10, paralleling Christ's words regarding the Abomination of desolation; "when ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)." Matthew 24:15.

The wise understand what is coming, and do all they can to equip others to be prepared for it. They fight the battle of Armageddon in part through the preaching and spreading of the three angel's messages, the everlasting gospel, the word of God, symbolized also by the bread on the table of showbread. Adventists hold a unique position in the final great crisis. We know what's coming, and God has called us to help get the world ready for it.

One story in the Old Testament foreshadows our mission with stunning parallels. It is the story of Joseph and his brothers. Joseph had 11 brothers. They were from *same Father, but were brothers from another mother*. These brothers hated Joseph not only because he *kept his Father's commandments*, but also because he had *the spirit of prophecy*. Much like the Adventist church, we have brothers, other denominations, who all have the same Father, but

are nonetheless brothers from another mother, mystery Babylon. (Revelation 17:1-6).

Joseph dreamed dreams of the future, where his brothers would apparently come before him and acknowledge him in ways they never dreamt. They hated him for thinking he knew the future. Joseph's Father sent him to check on his brothers, but when he arrives upon the scene, they are not doing the Father's will. They tried to separate his connection with his Father, and did everything they could to nullify his visions of the future.

“And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.” (Genesis 37:19-20).

Joseph loved his brothers, and only wanted the best for them, but the brothers did not understand this. Much like Adventism, God has sent us to check on the welfare of our brethren who are supposed to be feeding the flock. But they are not doing the Father's will. As the younger brother of these much older denominations, we only want the best for our brothers, but they despise Adventism, seeking to separate our connection with the Heavenly Father.

Joseph while separated from his brethren is called to interpret the dream of Pharaoh. In the dream, Joseph is warned that a famine is coming. He is instructed by the Spirit to gather bread for 7 years. After that there would be 7 years of famine. No bread would be available except through Joseph.

In like manner, a famine is coming upon our world. A time of trouble.

Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find *it*. (Amos 8:11-12).

As the end-time “Joseph” of God, who keep the commandments of their heavenly father, and has the spirit of Prophecy, God expects us to gather bread while have time. We are living in a time of plenty now! When the famine hits, it will be too late to gather bread. Our brothers think that we have been warning will never happen. *Let us see what becomes of their prophecies!* Regardless of their anger toward us, we are called to be gathering bread for their sake! It is the word of God, the lamp unto our feet, that will keep the wise from falling for the overmastering delusion. God was preparing Joseph to save his brothers, so God is preparing Adventism to call a people out of Babylon. The Mount of the congregation represents all who will worship God, all who will be called out of Babylon, all who were once of a different mother, and even a different father! We fight the battle of Armageddon now, by unveiling the devils battle plans before they unfold, and by lifting up Christ before the world in word and action. *The king of the north is coming. But the true King of the North is also coming.* Will you be ready?